

# **Internationalisation dans le champ éducatif (18<sup>e</sup> – 20<sup>e</sup> siècles)**

## **Internationalization in Education (18<sup>th</sup> – 20<sup>th</sup> centuries)**

**Genève / Geneva, 27-30 juin / June 2012**

Résumés / Abstracts

**Joint Conference**

**International Standing Conference for the History of Education 34**

**Society for the History of Children and Youth**

**Disability History Association**

Le contenu des résumés n'engage que la responsabilité de leurs auteurs.  
The abstracts' content is the sole responsibility of their authors.

Conception et réalisation: Sandra De Grazia

# SOMMAIRE

|   |     |
|---|-----|
| Bienvenue / Welcome .....                                   | 3   |
| Associations organisatrices / Organizing Associations ..... | 5   |
| Comité d'organisation / Organizing Committee .....          | 7   |
| Comité scientifique / Scientific Committee.....             | 8   |
| Thème de la conférence / Conference Theme.....              | 10  |
| Remerciements / Acknowledgments .....                       | 12  |
| Programme / Program at a glance .....                       | 13  |
| Conférences plénières / Keynotes Addresses .....            | 14  |
| Standing Working Groups.....                                | 21  |
| Résumés / Abstracts .....                                   | 23  |
| Sessions parallèles 1 / Parallel Working Sessions 1 .....   | 25  |
| Sessions parallèles 2 / Parallel Working Sessions 2 .....   | 69  |
| Sessions parallèles 3 / Parallel Working Sessions 3 .....   | 115 |
| Sessions parallèles 4 / Parallel Working Sessions 4 .....   | 158 |
| Sessions parallèles 5 / Parallel Working Sessions 5 .....   | 209 |
| Sessions parallèles 6 / Parallel Working Sessions 6 .....   | 260 |
| Sessions parallèles 7 / Parallel Working Sessions 7 .....   | 307 |
| Index .....   | 343 |



# BIENVENUE

Chers et chères congressistes,

Bienvenue à la Conférence internationale ISCHE 34 – SHCY – DHA 2012: «Internationalisation dans le champ éducatif 18<sup>ème</sup>-20<sup>ème</sup> siècle». L'Université de Genève et la Faculté de psychologie et des sciences de l'éducation, ainsi que le Comité d'organisation local ont le plaisir de vous accueillir pour quatre jours de rencontres scientifiques, au cœur de la ville de Genève, dans le bâtiment d'Uni Mail.

La Conférence réunit quelque 450 chercheurs et chercheuses, provenant de près de 50 pays et de tous les continents. Nous vous remercions d'ores et déjà pour vos contributions qui annoncent des débats et échanges stimulants. En plus des communications individuelles, une trentaine de symposia, réunissant des équipes de recherches de divers pays, approfondissent des problématiques communes.

Il s'agit de la première Conférence conjointe de trois associations d'histoire: *International Standing Conference for the History of Education* (ISCHE) 34 - *Society for the History of Children and Youth* (SHCY) - *Disability History Association* (DHA). Cette coopération se reflète aussi à travers les séances plénières où des chercheurs et chercheuses de renommée internationale déploient des approches historiques enrichissantes par leur diversité. Nous aurons ainsi l'opportunité d'entendre *Barnita Bagchi* (Universiteit Utrecht/ Institut of Development Studies Kolkata), *Marcelo Caruso* (Humboldt Universität, Berlin), *Maria del Mar del Pozo* (Universidad de Alcalá, Madrid), *Eckhardt Fuchs* (Georg Eckert Institute, Technical University Braunschweig), *Sandrine Kott* (Université de Genève), *Martin Lawn* (University of Edinburgh), *António Nóvoa* (Universidade de Lisboa), *Anne-Françoise Praz* (Université de Fribourg). Nous nous réjouissons de même des interventions en plénières des responsables des trois associations: pour Ische, *Kate Rousmaniere* (Miami University); pour SHCY, *Paula Fass* (University of California) et *Bengt Sandin* (University of Linköping); pour DHA, *Cathy Kudlick* (University of California).

L'année 2012 marque aussi le 100<sup>ème</sup> anniversaire de la création de l'Institut Jean-Jacques Rousseau, fondé par Édouard Claparède en 1912 à Genève. L'actuelle Faculté de psychologie et des sciences de l'éducation – son héritière – et la Fondation des Archives Institut Jean-Jacques Rousseau – qui en préserve le patrimoine – ont l'honneur et le plaisir de recevoir les congressistes en cette année symbolique, commémorant également le tricentenaire de la naissance de Jean-Jacques Rousseau, dont le célèbre et controversé *Émile ou De l'Éducation* est paru voici 250 ans.

Les contributions proposées durant cette Conférence sur l'éducation en interrogeront les inscriptions et les dimensions internationales; elles étayeront les approches d'histoire comparée, croisée ou transnationale dans le champ pédagogique, et ouvriront de nouvelles perspectives sur l'histoire des enfants, de la jeunesse et du handicap. Les concepts de classe, genre et race/ethnicité seront aussi convoqués pour enrichir l'histoire de l'éducation de nouvelles perspectives et approches théoriques.

Une telle rencontre ne saurait se passer d'évènements festifs et culturels; vous trouverez toutes les informations à ce sujet sur le site internet <http://www.unige.ch/ische34-shcy-dha/> qui présente aussi le programme détaillé de la Conférence.

Belle Conférence ISCHE 34 – SHCY – DHA à tous et à toutes!

Pour le Comité d'organisation,

Rita Hofstetter, présidente, Nora Natckova, vice-présidente

# WELCOME

Dear Conference Delegates,

Welcome to the International Conference ISCHE 34 – SHCY – DHA 2012: "Internationalization in Education 18<sup>th</sup> – 20<sup>th</sup> centuries". It is a pleasure for the University of Geneva, the Faculty of Psychology and Educational Sciences, and the Organizing Committee to receive you for four days of in the Uni Mail building situated in the heart of Geneva.

Some 450 participants, from over 50 countries and every continent, are in attendance at this Conference. Let us thank you in advance for your contributions that promise stimulating debates and exchanges. Individual papers and about thirty panels bringing together research groups from different countries will examine in depth our common questions.

This Conference is the first to be organized jointly by three history associations: *International Standing Conference for the History of Education* (ISCHE) 34 - *Society for the History of Children and Youth* (SHCY) - *Disability History Association* (DHA). This cooperation also appears in the plenary sessions where internationally renowned researchers will present illuminating approaches on internationalization issues. Thus, we will have the opportunity to hear *Barnita Bagchi* (Universiteit Utrecht/ Institut of Development Studies Kolkata), *Marcelo Caruso* (Humboldt Universität, Berlin), *Maria del Mar del Pozo* (Universidad de Alcalá, Madrid), *Eckhardt Fuchs* (Georg Eckert Institute, Technical University Braunschweig), *Sandrine Kott* (Université de Genève), *Martin Lawn* (University of Edinburgh), *António Nóvoa* (Universidade de Lisboa), *Anne-Françoise Praz* (Université de Fribourg). And, we look forward to the plenary communications of the three associations' representatives: for Ische, *Kate Rousmaniere* (Miami University); for SHCY, *Paula Fass* (University of California) and *Bengt Sandin* (University of Linköping); for DHA, *Cathy Kudlick* (University of California).

This year 2012 is the anniversary of the creation of the Institut Jean-Jacques Rousseau, founded a hundred years ago by Edouard Claparède. The Faculty of Psychology and Educational Sciences – its direct successor – and the Foundation of the Jean-Jacques Rousseau Institute Archives are both honored and pleased to receive the conference delegates in this symbolic year, which is also the tercentenary of the birth of the Genevan citizen Jean-Jacques Rousseau, whose *Emile ou De l'éducation* was published exactly 250 years ago.

The contributions of this Conference will explore the international dimensions of education; they will develop comparative and transnational approaches in the pedagogical field, and open up new perspectives on both the history of children and youth and disability history. The analytical tools of class, gender and race/ethnicity will be unveiled in order to enrich the history of education by new perspectives and theoretical approaches.

Festive and cultural events are part of a meeting such as this Conference. You will find useful information about them, as well as the Conference program on the website <http://www.unige.ch/ische34-shcy-dha/>

We wish all participants a wonderful ISCHE 34 – SHCY – DHA 2012 Conference!

For the Organizing Committee,

Rita Hofstetter, President, Nora Natchkova, Vice-President

# ASSOCIATIONS ORGANISATRICES / ORGANIZING ASSOCIATIONS

## International Standing Conference for the History of Education (ISCHE)

Since its creation in 1978, The International Standing Conference for the History of Education has organized to:

- Foster research in the scholarly field of the history of education;
- Facilitate international contact, intellectual exchange, and cooperation between all who work in the field of the history of education;
- Develop an appreciation of the field of the history of education;
- Encourage the teaching of the history of education;
- Arrange and promote scholarly meetings, including the annual ISCHE periodic session (annual meeting), seminars, workshops, networks and publications toward achieving these aims.



\*\*\*

Depuis sa création en 1978, l'Association internationale d'histoire de l'éducation vise à:

- Encourager la recherche en histoire de l'éducation dans le champ scolaire;
- Faciliter les contacts internationaux, l'échange intellectuel et la coopération entre les personnes qui travaillent dans le domaine de l'histoire de l'éducation;
- Développer la reconnaissance du champ de l'histoire de l'éducation;
- Encourager les enseignements dans le domaine de l'histoire de l'éducation;
- Organiser et promouvoir les rencontres académiques, dont la Conférence annuelle de l'Association, des séminaires, des journées d'études, des réseaux et des publications pour atteindre ces buts.

## Society for the History of Children and Youth (SHCY)

The Society for the History of Children and Youth promotes the study of the history of children and youth. The organization



- Supports research about childhood, youth cultures, and the experience of young people across diverse times and places;
- Fosters study across disciplinary and methodological boundaries;
- Provides venues for scholars to communicate with one another; and
- Promotes excellence in scholarship.

Membership is open to all individuals as well as to cultural and educational institutions. SHCY resources for scholars and students include regular conferences, an email discussion list (H-Childhood), a website, newsletter, and scholarly journal (The Journal of the History of Childhood and Youth). SHCY also hosts a biennial conference held at various locations throughout the world.

\*\*\*

La Société pour l'histoire des enfants et de la jeunesse promeut l'étude de l'histoire des enfants et de la jeunesse. Ainsi, l'organisation:

- Soutient la recherche sur l'enfance, les cultures de la jeunesse et l'expérience des jeunes à travers le temps et l'espace;
- Encourage les études des disciplines et des méthodes par-delà les frontières;

- Assure les rencontres de chercheurs et de chercheuses ainsi que les échanges mutuels;
- Promeut l'excellence dans la recherche.

L'adhésion est ouverte aux individus ainsi qu'aux institutions culturelles et d'éducation. Les moyens mis à disposition par la Société pour l'histoire des enfants et de la jeunesse incluent des conférences régulières, une liste e-mail de discussion (H-Childhood), un site internet, un bulletin d'information et une revue académique (The Journal of the History of Childhood and Youth). La société organise, de même, une conférence biennale dans diverses localités du monde.

## The Disability History Association (DHA)

The Disability History Association (DHA) is an international non-profit organization that promotes the study of disabilities. This includes, but is not limited to, the history of individuals or groups with disabilities, perspectives on disability, representations/ constructions of disability, policy and practice history, teaching, theory, and Disability and related social and civil rights movements.



We define both history and disability widely. This organization is both inclusive and international, reflected in our diverse topics and approaches. Membership is open to scholars, institutions and organizations, and others working in all geographic regions and all time periods.

The DHA offers its members a community of active and interesting historians; access to our resources page, which includes a newsletter, conference information, sample syllabi, and helpful links; as well as an opportunity to help build an exciting field.

\* \* \*

L'Association d'Histoire du handicap est une organisation internationale qui s'efforce de promouvoir l'étude des handicaps. Cela inclut, sans toutefois s'y limiter, l'histoire des personnes et groupes en situation de handicap, les perspectives sur le handicap, les représentations et constructions du handicap, l'histoire des politiques et des pratiques, l'enseignement, la théorie ainsi que les mouvements des droits sociaux et civils corrélés au handicap.

Nous définissons autant l'histoire que le handicap de manière large. L'organisation est à la fois intégrative et internationale, caractéristiques qui se reflètent dans la diversité des sujets et des approches. L'adhésion est ouverte aux chercheurs, aux institutions, aux organisations et à l'ensemble des personnes travaillant dans toutes les parties du monde et sur toute période.

L'Association d'Histoire du handicap permet à ses membres l'accès à une communauté d'historien-ne-s actif-ve-s et intéressant-e-s; l'accès à nos pages-ressources - qui incluent bulletin d'information, informations sur des conférences, des extraits de programmes et des liens utiles; de même, l'Association offre l'opportunité d'œuvrer à la construction d'un champ stimulant.



# **COMITE D'ORGANISATION / ORGANIZING COMMITTEE**

## **Bureau**

Rita Hofstetter, présidente / President

Nora Natchkova, vice-présidente / Vice President

Valérie Lussi Borer

Bernard Schneuwly

Béatrice Haenggeli-Jenni, secrétaire scientifique / scientific secretary

## **Autres membres / Other members**

Sandra De Grazia

Joëlle Droux

Blaise Extermann

Nadine Fink

Charles Heimberg

Damiano Matasci

## **Conception graphique et site web / Graphic design and website**

Isabelle Descombes

## COMITE SCIENTIFIQUE / SCIENTIFIC COMMITTEE

**Anne-Emanuelle Birn** (University of Toronto, Canada)

**Pierre-Philippe Bugnard** (Université de Fribourg, Suisse)

**Luigi Cajani** (Università di Roma « La Sapienza », Italia)

**Pierre Caspard** (Institut national de recherche pédagogique, Paris, France)

**Lucien Criblez** (Universität Zürich, Schweiz)

**Claudia Crotti** (Fachhochschule Nordwestschweiz, Schweiz)

**Sonia de Castro Lopes** (Universidade Federal do Rio de Janeiro, Brasil)

**Maria Del Mar Del Pozo** (Universidad de Alcalá, España)

**Laura Lee Downs** (Ecole des hautes études en sciences sociales, Paris, France)

**Peter Drewek** (Universität Mannheim, Deutschland)

**Mei Duanmu** (Institute of World History, Beijing, China)

**Leonora Dugonjic-Rodwin** (Ecole des hautes études en sciences sociales, Paris, France; Université de Genève, Suisse)

**Inés Dussel** (Facultad Latinoamericana de Ciencias Sociales, Buenos Aires, Argentina)

**Willem Frijhoff** (Universiteit van Amsterdam, Nederland)

**Eckhardt Fuchs** (Georg Eckert Institute, Technical University Braunschweig, Deutschland)

**Luz Elena Galvan** (Universidad Iberoamericana, México, México)

**Thérèse Hamel** (Université Laval, Québec, Canada)

**Daniel Hameline** (Université de Genève, Suisse)

**Toshiko Ito** (Mie University, Japon)

**Hans Ulrich Jost** (Université de Lausanne; Documents diplomatiques suisses, Suisse)

**Catherine Kudlick** (University of California, Davis, USA)

**Martin Lawn** (University of Edinburgh, United Kingdom)

**Jean-Noël Luc** (Université de Paris IV, France)

**Ana Isabel Madeira** (Universidade de Lisboa, Portugal; Pontifícia Universidade Católica do Rio de Janeiro, Brasil)

**Lucía Martínéz Moctezuma** (Universidad Autónoma del Estado de Morelos, Cuernavaca, Morelos)

**Peri Mesquida** (Pontifícia Universidade católica do Parana, Prado Velho, Brasil)

**Kevin Myers** (University of Birmingham, United Kingdom)

**António Nóvoa** (Universidade de Lisboa, Portugal)

**Jürgen Oelkers** (Universität Zürich, Schweiz)

**Danièle Périsset** (Haute école pédagogique valaisanne; Université de Genève, Suisse)

**Michelle Perrot** (Université Paris 7 Denis Diderot, France)

**Thomas Popkewitz** (University of Wisconsin-Madison, USA)

**Anne-Françoise Praz** (Université de Fribourg, Suisse)

**Antoine Prost** (Universités de Paris I et IV, France)

**Rebecca Rogers** (Université Paris Descartes, France)

**Kate Rousmaniere** (Miami University, Ohio, USA)

**Bengt Sandin** (Linköping Universitet, Sverige)

**Jürgen Schriewer** (Humboldt Universität, Berlin, Deutschland)

**Sanjay Seth** (Goldsmiths University of London, United Kingdom)

**Frank Simon** (Universiteit Gent, Belgique)

**Lorraine Pe Symaco** (University of Malaya, Kuala Lumpur, Malaysia)

**Daniel Tröhler** (Université du Luxembourg)

**Ruth Watts** (University of Birmingham, United Kingdom)

#### **Du Comité d'organisation / From the organizing committee**

Joëlle Droux

Nadine Fink

Béatrice Haenggeli-Jenni

Charles Heimberg

Rita Hofstetter

Valérie Lussi Borer

Damiano Matasci

Nora Natchkova

Bernard Schneuwly

## THÈME DE LA CONFÉRENCE

L'historiographie contemporaine porte un intérêt renouvelé aux phénomènes de transferts, circulations, diffusions, flux et échanges entre différents espaces. Pour tenter de les décrire, diverses notions comme internationalisation, mondialisation, globalisation sont convoquées. Tout en historicisant et en problématisant de telles conceptions, cette Conférence propose d'interroger la manière dont ces processus opèrent dans le monde de l'éducation. Qu'est-ce qui est diffusé, échangé ou transféré? S'agit-il de mouvements linéaires, circulaires, différés? Par quelles médiations – acteurs-trices, réseaux, institutions – et dans quelles conditions sociales et historiques les pratiques et savoirs éducatifs débordent-ils des cadres strictement nationaux? Quelles sont les contraintes et impulsions – économiques, politiques, culturelles, territoriales – qui structurent ces échanges? Quel-le-s sont les principaux-aux bénéficiaires de ces processus d'internationalisation et quelles dynamiques – d'émancipation, d'exclusion, de résistance – génèrent-ils?

A des titres et à des rythmes divers, ces phénomènes touchent tous les ordres d'enseignement, les diverses scènes extrascolaires ainsi que les multiples acteurs-trices individuel-le-s et collectifs du champ éducatif. Ils s'exercent au niveau des systèmes, modèles, théories, curricula et institutions autant que sur les pratiques éducatives. De nouvelles dialectiques se développent entre internationalisme et nationalisme, homogénéité et hybridation, universalisme et particularisme, ouverture et repli, solidarité et exclusion, qui s'accompagnent d'une redéfinition des savoirs, pratiques et discours éducatifs. Repérables de longue date, ces phénomènes revêtent des configurations spécifiques suivant les époques et contextes, comme en témoigne par exemple la manière dont le projet universaliste des Lumières a été fabriqué, propagé, réceptionné, contredit et retraduit dans les différentes contrées du globe.

### Sous-thèmes

- 1) **Acteurs-trices collectifs et individuel-le-s: implications et champs d'action**
- 2) **Modes de l'internationalisation: transferts culturels, concepts voyageurs, savoirs pluriels**
- 3) **Structures institutionnelles et impacts de de l'internationalisation: entre coordination et coercition**
- 4) **Espaces, temps et jeux d'échelles: interaction entre sphères géographiques, périodisation et structures éducatives**
- 5) **Enjeux économiques et politiques: l'éducation comme vecteur et instrument des rapports de pouvoir**
- 6) **Vers une autre internationalisation: utopies et rebellions**
- 7) **Nouvelles sources et approches historiographiques: histoire de l'internationalisation comme outil pour l'histoire de l'éducation**

# CONFERENCE THEME

Contemporary historiography shows a renewed interest in phenomena of transfer, circulation, diffusion, flux and exchange among different spheres. Notions such as internationalization, globalization and others are used to describe these phenomena. Placing these concepts in their historical and theoretical frameworks, the aim of this Conference is to examine the processes that they designate in the field of education. What is diffused, exchanged, transferred? Are these movements linear, circular or deferred? Transcending national borders, how do actors, networks and institutions mediate educational knowledge and practice? In what social and historical conditions do these mediations take place? What are the constraints and the forces –economic, political, cultural, geographic– that structure these exchanges? Who are the principal beneficiaries of the processes of internationalization? What dynamics of emancipation, exclusion, resistance are produced during global exchanges?

Under various forms and rhythms, these phenomena concern all levels of education, individual and collective actors, as well as spheres of extracurricular activity. They can be discerned in systems, models, theories, curricula and institutions as well as in educational practice. New dialectical relationships are developing between internationalism and nationalism, homogeneity and hybridization, universalism and particularism, openness and withdrawal, solidarity and exclusion; they involve a redefinition of educational knowledge, practice and discourse. These long-term phenomena take the form of specific configurations depending on historical and geographic contexts. An example is the way in which the Universalist project of the Enlightenment was produced, spread, received, contradicted and retranslated in different parts of the world.

## Sub-themes

- 1) **Individual and Group Actors: Implications and Fields of Intervention**
- 2) **Modes of Internationalization: Cultural Transfers, Traveling Concepts, Multiple Knowledge Bases**
- 3) **Institutional Structures and Impacts of Internationalization: between Coordination and Coercion**
- 4) **Space, Time and Levels of Analysis: Interaction among Geographic Areas, Time Periods and Educational Structures**
- 5) **Economic and Political Stakes: Education as an Agent and an Instrument of Power Relationships**
- 6) **Movement towards a Different Form of Internationalization: Utopias and Rebellions**
- 7) **New Sources and Historiographic Approaches: the History of Internationalization as a tool for Understanding the History of Education**

## REMERCIEMENTS / ACKNOWLEDGMENTS

ISCHE 34 – SHCY – DHA (Genève/Geneva 27-30 juin/June 2012)

bénéficie du soutien généreux de:

benefits from the generous support of:

- Archives Institut Jean-Jacques Rousseau;
- Commission académique de l'Université de Genève;
- Faculté de psychologie et des sciences de l'éducation de l'Université de Genève;
- Fonds national suisse de la recherche scientifique (FNS);
- Institut universitaire de formation des enseignants de l'Université de Genève;
- Maison de l'histoire de l'Université de Genève;
- Programme Sinergia «Acteurs de la fabrique des savoirs et construction de nouveaux champs disciplinaires » (CRSII1-127576/1, Equipe ERHISE, FNS).

## PROGRAMME / PROGRAM AT A GLANCE

| Mercredi 27 juin 2012 / Wednesday June 27 <sup>th</sup> 2012 |  |
|--|--|
| 12:00 – 18:00  | Enregistrement / Registration  |
| 15:00 – 16:00  | <b>Ouverture du Congrès / Opening Session of the Congress</b><br>• Jean-Paul BRONCKART, doyen<br>• Kate ROUSMANIERE, ISCHE President<br>• Bengt SANDIN, SHCY vice-president<br>• Catherine KUDLICK, former President of DHA<br>• Un écho du Centenaire de l'Institut Rousseau  |
| 16:00 – 16:30  | Pause/Coffee Break   |
| 16:30 – 18:15  | <b>Table ronde «Genève, Institutions Internationales et éducation»</b><br>• Eckhardt FUCHS (Georg Eckert Institute, Technical University Braunschweig, Deutschland)<br>• Sandrine KOTT (Université de Genève, Suisse)<br>• Anne-Françoise PRAZ (Université de Fribourg, Suisse)  |
| 18:15 – 20:00  | Réception de bienvenue / Welcome Reception   |
| Jeudi 28 juin 2012 / Thursday June 28 <sup>th</sup> 2012     |  |
| 08:30 – 10:30  | Sessions parallèles 1 / Parallel Working Sessions 1  |
| 10:30 – 11:00  | Pause / Coffee Break   |
| 11:00 – 13:00  | Sessions parallèles 2 / Parallel Working Sessions 2  |
| 13:00 – 14:30  | Repas / Lunch  |
| 14:30 – 16:30  | Sessions parallèles 3 / Parallel Working Sessions 3  |
| 16:30 – 17:00  | Pause / Coffee Break   |
| 17:00 – 18:00  | <b>Within, Between, Above, and Beyond: Pr(e)positions for a History of internationalization of educational practices and knowledge</b><br>Marcelo CARUSO (Humboldt Universität, Berlin, Deutschland)   |
| 18:00 – 19:00  | Assemblée générale d'Ische / General Assembly of Ische   |
| Vendredi 29 juin 2012 / Friday June 29 <sup>th</sup> 2012    |  |
| 08:30 – 10:30  | Sessions parallèles 4 / Parallel Working Sessions 4  |
| 10:30 – 11:00  | Pause / Coffee Break   |
| 11:00 – 13:00  | Sessions parallèles 5 / Parallel Working Sessions 5  |
| 13:00 – 14:30  | Repas / Lunch  |
| 14:30 – 16:30  | Sessions parallèles 6 / Parallel Working Sessions 6  |
| 16:30 – 17:00  | Pause / Coffee Break   |
| 17:00 – 18:00  | <b>Rooted Cosmopolitans: Internationalisation of Education and Aspects of the Innovations of Colonial Modernity in South Asia</b><br>Barnita BAGCHI (Universiteit Utrecht, Nederland / Institute of Development Studies Kolkata, India)  |
| 19:00  | Banquet / Dinner   |
| Samedi 30 juin 2012 / Saturday June 30 <sup>th</sup> 2012    |  |
| 08:30 – 10:30  | Sessions parallèles 7 / Parallel Working Sessions 7  |
| 10:30 – 11:00  | Pause / Coffee Break   |
| 11:00 – 12:00  | <b>Reflections on Globalization and Children's History</b><br>Paula FASS (University of California, Berkeley, USA, former President of SCHY)   |
| 12:00 – 13:00  | <b>Table Ronde «Grands témoins de la Conférence»</b> sous la présidence de Catherine KUDLICK (University of California, USA/ Davis Humanities Institute, former President of DHA), avec<br>• Maria DEL MAR DEL POZO (Universidad de Alcalá, Madrid, Spain)<br>• Martin LAWN (University of Edinburgh, England)<br>• António NÓVOA (Universidade de Lisboa, Portugal) |

## CONFÉRENCES PLÉNIÈRES / KEYNOTES ADDRESSES

MERCREDI / WEDNESDAY 27

16:30 – 18:15

Room: R380

### TABLE RONDE «GENÈVE, INSTITUTIONS INTERNATIONALES ET ÉDUCATION»



**Eckhardt FUCHS** (Georg Eckert Institut, Technical University Braunschweig, Deutschland)

Based on recent concepts and approaches developed in the field of transnational history this presentation will examine the emergence and spread of transnational organizations as new agency in educational policies during the interwar period. I will situate the emergence of educational multilateralism within time – the economic and social effects of World War I and the attempts of establishing a new world order; within space – the role Geneva played as the spatial nucleus for many of these organizations; and within the educational field – the expanding and changing meaning of education in professional and public discourse. Within these contexts the protection and welfare of children and minors as well as the issue of children's rights became a central topic in the international debate. I will examine the respective transnational activities and the institutional networks and argue that their impact contributed to create new forms of educational governance.

\*\*\*

*Eckhardt Fuchs is Deputy Director of the Georg Eckert Institute for International Textbook Research and holds the Chair for History of Education/Comparative Education at the Technical University Braunschweig. His main interests are transnational relations in modern history of education, history of teaching material, and curriculum studies. He has widely published about these topics, among the most recently published books are Connecting Histories of Education: Transnational Exchanges and Cross-Cultural Transfers (forthcoming, co-editors B. Bagchi, K. Rousmaniere), Regionen in der deutschen Staatenwelt. Bildungsräume und Transferprozesse im 19. Jahrhundert (2011, co-editors S.Kesper-Biermann, C.Ritzi); Contextualizing School Textbook Revision (2010, co-editor Tatsuky Y.), and Schulbuch konkret: Kontexte – Produktion - Unterricht (2010, co-edited J.Kahlert, U.Sandfuchs).*



**Sandrine KOTT** (Université de Genève, Suisse)

My contribution will be of methodological nature. I wish to study how “internationality” is constructed at the intersection of, and interacting with, international networks, but also specific groups and milieus within different national and local societies. To be able to carefully “unwrap” this construction, I propose to use International organizations as open social spaces where information, know how, expertise and ideas produced by actors coming from various national scenes are exchanged, denationalized and internationalized. This allows for a better understanding of the role of national actors and models in the construction of internationality. This also leads us to question the hegemonic nature of particular national groups of actors in the construction of this internationality. This methodological presentation will be fed by empirical studies that I have undertaken on the Geneva based International Labor Organization, seen as a place of internationalization of social models. This approach could further serve as an inspiration to study the processes of internationalization of education during the 20th Century.



\*\*\*

*Sandrine Kott has been educated in France (Paris), Germany (Bielefeld and Berlin) and the USA (New York). Since 2004 she is professor of European contemporary history at the University of Geneva. Her principal fields of expertise are the history of social welfare and labor law in France and Germany since the end of the nineteenth century and labor relations in those countries of real socialism, in particular in the German Democratic Republic. Since 2004, she has developed the transnational and global dimensions of each of her fields of expertise in utilizing the archives and resources of international organizations and particularly the International Labor Organization. She has published over 80 articles in French, German and Anglo-Saxon journals and collective volumes, edited 4 volumes and published 6 books.*



**Anne-Françoise PRAZ** (Université de Fribourg, Suisse)

Au début du 20<sup>e</sup> siècle, la question de l'éducation sexuelle de la jeunesse fait irruption dans le débat public, par le biais d'initiatives locales, mais aussi de congrès internationaux dans des disciplines très différentes, témoignant ainsi des enjeux multiples et parfois contradictoires dont ce thème est porteur: éducation morale, hygiène sociale, médecine et prophylaxie sanitaire, démographie, eugénisme, néo-malthusianisme, féminisme. Genève est un lieu de carrefour pour plusieurs milieux actifs dans ce domaine: des associations locales, nationales et internationales de moralité comme la Fédération abolitionniste; des pédagogues engagés dans une réflexion sur l'éducation morale, dont les congrès sont repris par le Bureau international de l'éducation; des féministes attentives à concilier morale et droits des femmes; un groupe néo-malthusien lié au mouvement international qui organisera à Genève le premier congrès international de la population.

L'identification des réseaux et personnalités qui se mobilisent sur cette « question sexuelle » permettra de vérifier dans quelle mesure ce thème participe à l'affirmation de certaines spécialisations dans le champ scientifique, tout en légitimant, au niveau national, l'action et l'influence de certains groupes de pression. A ce titre, la frontière entre éducateurs et médecins eugénistes, les liens entre congrès internationaux et sociétés cantonales d'hygiène, de moralité, ou d'éducation méritent examen.

Toutefois, au vu des contenus proposés, les oppositions entre option éducative ou simple prévention vénérienne, entre morale religieuse ou morale biologique, n'empêchent pas de partager des visions communes en matière de rapports sociaux de sexe, marquées par un certain essentialisme; les voix dissidentes (masculines ou féminines) sont marginalisées, réduisant sérieusement le potentiel d'innovation du mouvement. Ces contradictions éclairent-elles l'échec relatif de l'éducation sexuelle en Suisse au cours de l'entre-deux guerres et sa lointaine renaissance à l'orée des années soixante?

\*\*\*

*Anne-Françoise Praz is Associate Professor of Social History in the Department of Historical Sciences at the University of Fribourg. Between 2004 and 2009, she was junior assistant professor in history and gender studies at the University of Geneva. She has worked on the history of the first fertility transition in Switzerland, which led her to analyse the gendered investment in education. Her areas of research and publication include historical demography, history of family and sexuality, history of education, childhood and youth. More recently she focuses on comparative analysis of family planning policies and on historical construction of adolescence through policies regulating education, work and sexuality.*

CONFERENCE: WITHIN, BETWEEN, ABOVE, AND BEYOND: PR(E)POSITIONS FOR A HISTORY OF INTERNATIONALIZATION OF EDUCATIONAL PRACTICES AND KNOWLEDGE



**Marcelo CARUSO** (Humboldt Universität, Berlin, Deutschland)

Not only in education, but also in other social practices, the history of “internationalization” is correlative to the history of “nationalization”. In this broad sense, the conference outlines four main constellations of the links between education and the nationalization/internationalization dynamics. After a brief description of the creation of “nations” within communities in Church and University since the Middle Age, the lecture focuses on the communicative links referring to educational practices and knowledge in a context where the modern sense of “nations”, based on the redefinition of nations as a difference between distinct communities emerged at the turn of the 19th century.

This classical form of internationalization between separate units led eventually to the emergence of a supranational level of communication above nations, basically in the form of international organizations and meetings. These experiences shaped the international communication about education for many decades. “Nations” certainly enacted this first wave of inter-nationalization. The breakthrough of new media and world-market economy during the late 20th century seems, however, to have favoured a second wave of supranational practices and discourses about education beyond the national frame. Only in this narrow sense the lecture refers to our present supranational communication as “globalization”, as late stage of internationalizing discourses and practices. The conference will sketch these main four constellations and will analyze main features of the scholarship dealing with them. It will succinctly consider close related themes such as special education and children’s rights.

\*\*\*

*Marcelo Caruso, PhD, is professor of history of education at the Institute of Educational Studies at Humboldt University, Berlin/Germany. Born in Buenos Aires/Argentina, he obtained his degree in educational studies at the University of Buenos Aires. After his PhD in Munich/Germany, he worked as senior lecturer for comparative education at Humboldt University and then became a full professor for history of education at the University of Münster/Germany. His research focuses on the international circulation and reception of educational projects and technologies in the modern world, including local developments in Germany, Spain, Argentina, and Colombia.*

CONFERENCE: ROOTED COSMOPOLITANS: INTERNATIONALISATION OF EDUCATION AND ASPECTS OF THE INNOVATIONS OF COLONIAL MODERNITY IN SOUTH ASIA



**Barnita BAGCHI** (Universiteit Utrecht, Nederland / Institut of Development Studies Kolkata, India)

This lecture has its heart three figures powerfully active in the field of education in South Asia/ India in the late nineteenth and early twentieth centuries: Ramabai Saraswati Medhavi Dongre (1858-1922), Rabindranath Tagore (1861-1941), and Rokeya Sakhawat Hossain (1880-1932). India between about 1800 and 1950 was an educational laboratory where educational actors such as those in focus here created fascinating international dialogues and cooperative practices, while evolving highly rooted, local practices of education. In the complex educational arena of India, where competing deprivations, demands, practices, and institutions subsisted, actors such as Ramabai, Rabindranath, and Rokeya, through their agency, writing, and educational practices brought into being innovative spaces and discourses in the field of education, each in her different way engaging fearlessly with and producing what we may term the rootedly cosmopolitan.

Ramabai wrote a rich travelogue about her experiences in the United States of America, delineating the ability of American women to harness social capital in educational and welfarist work. She drew on her alliances with women in a variety of countries, including the US, Britain, and Australia, to further her extremely rooted work in the multiple educational-welfarist institutions she founded in both urban and rural parts of western India. Ramabai was also a pioneer in creating institutions that provided education and livelihoods to blind, hearing-impaired and otherwise disabled women.

Rokeya, Bengali Muslim writer and founder-leader, again, of multiple educational and welfarist institutions, was a genuinely rooted or vernacular cosmopolitan, who never travelled outside India, yet was a Muslim educational actor whose writings and imagination ranged from Britain to Afghanistan, and one who, as an educator, worked with women of multiple races, religions, and nationalities.

Rabindranath Tagore, winner of the Nobel Prize, a near-messianic, cosmopolitan poet, writer, and traveller to countries in Europe, Asia, and the Americas, founded and ran dissenting educational institutions, at both school and university level, at Visva-Bharati in Shantiniketan in rural Bengal; here, Asian languages such as Chinese and Japanese were taught pioneeringly, as were Asian crafts such as batik, and pedagogues and social actors from countries such as India, the UK, the US participated in the educational work. Advocating internationalism and decolonization, fiercely critical of the ideology of nationalism, which he sees as intrinsic to European imperialism, Tagore negotiated his mutual interdependences while maintaining independence, premised above all on his creativity. The gendering of his own educational work and creative writing is a complex site. Tagore also played a particularly enriching role in encouraging creativity (in writing, song, dance, theatre) among students, and in evolving pedagogical methods and material that were not woodenly didactic, and unpatronizing towards children and adolescents.

I argue that analysis of the heterogeneous, adventurous, often fractured educational worlds of these genuinely local-and-global figures offers entry into new ways of conceptualizing the connected histories of south Asian and global education. Earlier Eurocentric approaches saw models of Western education being received either passively or derivatively in areas under colonialism such as South

Asia: instead, I argue, the practices and writings of figures such as Tagore, Ramabai, and Rokeya show that fascinatingly hybrid, rootedly cosmopolitan educational writings, practices, and institutions were being innovated and formulated in South Asia, mingling elements from past and present, and global influences from India, other parts of Asia, Europe, or the Americas. I argue that these actors were constitutive producers of internationalisation in the field of education.

\*\*\*

*Barnita Bagchi is a faculty member in Comparative Literature at the Department of Modern Languages at Utrecht University. Educated at Jadavpur, Oxford, and Cambridge universities, she was previously on the faculty at the Institute of Development Studies Kolkata in India. Her areas of research and publication include eighteenth-century and Romantic-era British fiction (with a particular interest in female-centred and female-authored fiction), South Asian (especially Bengali) narrative writing, utopian writing, and South Asian and transnational history of culture and education. She straddles the humanities and the social sciences, and is currently editing and authoring books on non-Eurocentric utopian studies and connected histories of global education.*

CONFERENCE: REFLECTIONS ON GLOBALIZATION AND CHILDREN'S HISTORY



**Paula FASS** (University of California, Berkeley, USA, former President of SCHY)

Most historians agree that, however the globalization process is understood, it did not begin in the twenty-first century. The expansion outward of market capital, knowledge, and people has been going on for some time, certainly since the age of exploration and enlightenment in the West. In fact, the history of the United States is deeply embedded in that process and early on became an example of it. Nevertheless, it is useful to think of the current phase of the process as having certain characteristics that make it notable and unique. From the point of view of the history of childhood, these characteristics include broad and early access to enormous quantities of information and forms of play not managed by or supervised by adults; the participation in an international market for goods and services (both as producers and as consumers); the rapid expansion of the need for schooling at all levels; the existence of a genuinely global youth culture with significant social and political implications. All these can be said to have transformed childhood in the Western World and are having important consequences for children everywhere.

Paula S. Fass has worked on several of these areas and will use her keynote to examine these new facets of globalization in a longer historical perspective. Her address will ask how we can understand the new features of contemporary globalization through a more probing and comprehensive quest for historical antecedents and comparisons, in the United States especially, but elsewhere as well, and how our historical understanding can be sharpened by examining the specific ways globalization is affecting children, youth, and childhood in the world today. By using globalization as a form of perception, our knowledge of the world past and present can be significantly sharpened and expanded.

\*\*\*

*Paula S. Fass is the Margaret Byrne Professor of History at the University of California at Berkeley and Distinguished Scholar in Residence at Rutgers University in New Brunswick. A social and cultural historian, she has recently been active in developing the field of children's history and has worked to make this an interdisciplinary field with a global perspective. Paula Fass earned her A. B. degree from Barnard College, and M. A. and Ph. D. degrees from Columbia University. In 2008 she was awarded an honorary Ph. D. degree from Linköping University in Sweden.*

TABLE RONDE «GRANDS TÉMOINS DE LA CONFÉRENCE»

**Sous la présidence de / under the presidency of Catherine KUDLICK** (University of California, USA/ Davis Humanities Institute, former President of DHA)



**Maria DEL MAR DEL POZO** (Universidad de Alcalá, Madrid, Spain)

*M<sup>a</sup> del Mar del Pozo Andrés is Professor of Theory and History of Education in the University of Alcalá and Director of its Department of Psychopedagogy and Physical Education. In the years 2000-2006 she was Secretary of the Spanish Society of Pedagogy and Deputy Director of the journal Bordón. From 2005 she is also Secretary of the Spanish Society for the History of Education. From 2006 she is member of the Executive Committee of the International Standing Conference for the History of Education. Her main lines of research and publications are: the role of education in the building of national identities, urban education, teachers training, reception of international pedagogical movements in Spain, iconography and education, women and education, ethnography of the school, and history of curriculum.*



**Martin LAWN** (University of Edinburgh, UK)

*Martin Lawn taught in a London comprehensive school and then moved to the new Faculty of Educational Studies at the Open University as a research assistant before working for many years in teacher education in Birmingham, latterly as a Professor of Education at the University of Birmingham. He is an ex Academic Secretary of the British Educational Research Association and ex-Secretary General of the European Educational Research Association. Moving to the University of Edinburgh, Martin became a Research Fellow at the Institute for Advanced Studies in the Humanities, and then a Professorial Research Fellow at the Centre for Educational Sociology. In addition, he is a Senior Research Fellow at the University of Oxford as well. He has been a Visiting Professor at the Faculty of Teacher Education, and earlier the Faculty of Social Sciences, University of Umea, Sweden; and currently at the University of Turku, Finland. He is the Editor of the 'European Educational Research Journal', the academic journal of the European Educational Research Association.*



**António NÓVOA** (Universidade de Lisboa, Portugal)

*António Nóvoa is President of the University of Lisbon (Portugal), since 2006. He has been Vice-President from 2002 to 2006. He earned a Ph. D. in History at Sorbonne University (Paris) and a Ph. D. in Educational Sciences at Geneva University (Switzerland). Main advisor for Education of the Portuguese President of the Republic (1996-1998), he has been the President of ISCHE - the International Standing Conference for the History of Education (2000-2003). Throughout his academic career he has been Professor in several international universities (Geneva, Wisconsin-Madison, Oxford, and Columbia-New York), and Visiting Professor for short periods in 20 universities around the world.*

*The work of Nóvoa has been published in 15 countries. He is the author of several books (about 12) and chapters or articles (about 100), and editor of 12 books, mainly in the fields of History of Education and Comparative Education, discussing issues related with educational policies and the teaching profession.*

## STANDING WORKING GROUPS

The Standing Working Groups are small, thematically organized research groups within ISCHE, designed to coordinate research and discussion on a set topic, guided by specific research goals, for a set period of time.

### **Educational Media in Comparative Perspective**

*Convenors: Eckhardt Fuchs, Ian Grosvenor, Daniel Lindmark*

Part 1: session 2.12.

Part 2: session 3.15.

### **Pensée critique des enseignants / Teachers and Teachers Associations Critical Thinking**

*Convenors: André Robert, Frédéric Mole, Bruno Garnier, Michaël Attali*

Part 1: session 5.16.

Part 2: session 6.16.

### **Gender and Education**

*Convenors: Ruth Watts, Christine Mayer*

Session 7.9.





# **RÉSUMÉS**

# **ABSTRACTS**



**JEUDI / THURSDAY****8:30 - 10:30****Room: 4189****1.1. LA CONSTRUCTION DES REPRÉSENTATIONS DE LA JEUNESSE, ENTRE CADRE NATIONAL ET INTERNATIONAL / CONSTRUCTING YOUTH IDENTITY, BETWEEN NATIONAL AND INTERNATIONAL CONTEXTS***Chair: Bengt SANDIN*

KEEPING THE YOUTH SAFE: TEXTBOOKS AND PRACTICES FOR CHILEAN SECONDARY STUDENTS IN A CRITICAL JUNCTURE (C.1900-C.1930)

**Pablo TORO, Universidad Alberto Hurtado, Chile**

At the first decades of XXth century Chilean secondary education was considered as a formative space for republican middle and upper classes cadres. According to that role, there was an idealized notion of youth behavior. In the early years of this period there was no space left for activities that could put in danger the isolation supposed as required to achieve a moral and political education intended to be patriotic, laical and liberal. As the social conflicts arose in Chile there was a perception of growing threats of politization and increasing undesirable contacts with popular youth and other social actors (university students, workers organizations) that, according to the adult view, made urgent a need of control over students. Given that, there was a wide range of pedagogical actions in order to accomplish that preventive goal. Educational and hierarchical actions outside the Liceos (secondary schools) as students expeditions; massive nationalist ceremonies that were conceived as means for aligning youth with the patriotic values; nationwide reception and encouragement to the Boy Scouts organizations can be seen as attempts to keep the youth safe. Those efforts can be understood as an outcome of the crossing points between Chilean education and social and politics ideas with a worldwide circulation that were identified as dangerous, in a process that became critic and led to curricular changes (e.g. the configuration of civic education as a mandatory asignature in secondary education) and modifications in textbooks and teaching. Among all the politicals perils raising in a context of social clashes marxism, anarchism and cosmopolitism were considered major hazards to youth soul as they challenged the students's commitment to the foundations of liberal democratic system and threatened to erode their alleged patriotic loyalty. In this paper we present an overview of circulation and appropriation in Chilean education of ideas concerning youth social and political control, mainly expressed through educational textbooks. Those concepts, intended to keep the "real youth" out of boundaries of social and politic conflicts, are tracked also in teachers's practices and discourses. By following some key concepts (democracy, social conflict, citizenship, among others) and taking into account their changing existence and meanings in social sciences, history, moral and literature textbooks, our investigation shows that there was a relevant shift during this period, a turn expressed both in texts (with new explicit political orientations and moral censorship on antiliberal and social movements) and in teachers's actions intended to build a protection against politicization of young students. These changes can be seen as the local response of institutions and teaching actors as they had to deal with a global process that entangled educational systems and political awareness about raising young people.

THE EXPORT OF THE SWEDISH DEMOCRATIC VISION, RE-EDUCATION OF GERMAN CHILDREN AND YOUTH - THE SWEDISH CONTRIBUTION.

**Ann DEHLIN, Department of Child and Youth Studies, Stockholm University, Sweden**

After WWII the Swedish Government and NGOs, such as for instance the Swedish Save the Children Fund (Rädda Barnen) became involved in the large project to "re-orientate" the Germans. Within Swedish NGOs the issue to enable "the spiritual recovery" of German children became an important part of the relief-work that was undertaken in Germany. Amongst Swedish politicians their existed a pride of the developing welfare state and within this, the Swedish model of a democratic society. This

model of society was considered by the Swedish politicians to be so well functioning that it could serve as a role-model for other countries. Apparently inspired by this, a mission to export and teach the Swedish vision of a democratic society was going to permeate the relief-work that was undertaken for children and youth in Germany, after WWII. This vision was an important consideration when establishing apprentice homes and children's homes by Swedish authorities and NGO's in Germany. To realize this it was not only important to teach the children how live in a democratic society it was also important to teach German pedagogues how to raise children and youth in a democratic manner. To raise children in a democratic manner and to include this within the school curricula became a well established notion within Sweden after the war. Inspiration came from the United States, where some child raising literature described the German way of raising children as soulless and authoritarian. Swedish authorities and NGOs represented a country that had not parted in the war in any way, and therefore considered itself experts within the field of how to establish a democratic society. In this paper we will take a closer look at how this was realized by examining the establishment of children's homes and apprentice homes in Germany after the war. How Swedish authorities and NGOs executed this task and what the rationale behind the undertaking of this mission was, will be discussed.

#### COSMOPOLITANISM, CITIZENSHIP AND A 'NEW SPIRIT OF FREEDOM' IN THE EDUCATION OF THE ADOLESCENT IN 1930S AUSTRALIA

**Julie MC LEOD, University of Melbourne, Australia**

'Is modern education succeeding from the point of view of character, knowledge and social responsibility?' asked teacher Miss H. Daniell (MA) in *The Australian Educational Quarterly* in 1930. She responded by describing some of the changes associated with the modern form of education, noting the emergence of a 'new spirit of freedom' and a feeling of 'international brotherhood'. This paper examines debates in Australia about the purposes of schooling for adolescents in the interwar years, specifically addressing the teaching of civics and education for 'world-mindedness' (Hoy 1934). An internationalist outlook pervaded many educational discussions during this period. The aftermath of the Great War prompted extensive debate about how schools could promote peace and greater world understanding. At the same time, Australian educators were caught up in the traffic of ideas between the US, the UK and Europe regarding New Education and Progressive Education, alongside the growing interest in psychological measurement and testing. The activities of the Australian Council for Educational Research [ACER] during this period were central to the promotion of these different strands of ideas. ACER itself was established in the early 1930s with money from US philanthropy – the Carnegie Corporation of New York – suggesting the extent of transnational flows and their significance for the development of Australian education during this time. Drawing on genealogical approaches and debates about cosmopolitan citizenship (Foucault 1984; Sobe 2009), this paper juxtaposes the discourses and concerns of two international education conferences on the purpose and possibilities of education held in the late 1930s; both events were embedded in discourses of internationalism and responding to imperatives to forge a new type of adolescent and a new kind of national and transnational identity, yet they represented highly differentiated norms and understandings of the educability of the adolescent and of the imagined future citizen. The two conferences are: Education in Pacific Countries (Keesing 1938; referred to also as the Education of Native Races in Pacific Countries, Elkin 1936). This five-week seminar-conference held in Honolulu during July and August 1936, was organized by the Universities of Hawaii and Yale, convened by Professor Felix Keesing (University of Hawaii), and funded by the Carnegie Corporation of New York. Participants included prominent Australian anthropologists speaking on the education of Aboriginal children and teenagers. The second conference is The Fellowship of Education: Education for Complete Living, a meeting of international education experts that traveled throughout the Australian states between August and September 1937; it was organized by the New Education Fellowship (UK) in conjunction with ACER, and with substantial funding and support also from

Carnegie Corporation of New York. The paper explores the 'traveling concepts' underpinning these conferences and their translation in Australian contexts. It examines the gendered and racialised dimensions of constructions of a self-consciously new kind of adolescent and the competing discourses of world-mindedness and localism that framed understandings of their differentiated futures.

#### THE VANISHING HITCHHIKER: SPACE, MOBILITY AND TRAVEL NARRATIVES FROM HIPPIY GENERATION

**Linda MAHOOD, University of Guelph, Canada**

According to folklorists unlike other literary ghost stories, collective folklore and urban legends, vanishing hitchhiker tales were the product of modernity. They could only flourish in a culture that saw nothing strange in the use of automobiles for travel or the casual intimacy between strangers which hitchhiking implies. In the summer of 1971 the press created a panic by predicting that 400,000 penniless hippies and young people were planning to hitchhike across the North America, Europe and Asia. This paper draws upon government reports, journalistic exposes and oral history narratives by 50 men and women who traveled by hitchhiking and hostelling in the early 1970s. It is concluded that by the late 1970s the media romance with freedom and auto-mobility (hitchhiking) had cooled off, as the press linked hitchhiking to accidents, robbery, crime, rape, abduction and murder. By tracing the codes and conventions which mix hitchhiking narratives with elements of the ghostly vanishing hitchhiker motif, one can explore the sexual and moral danger where teenage bodies are both the currently and at stake. We can see the process by which bodies, mobilities, spaces and youth travel and tourism were constructed in the 1970s as a geography of fear, intended to control and contain the youth movement and rebellion.

#### NATIONAL, INTERNATIONAL OR TRANSNATIONAL? CONSTRUCTIONS OF FEMININITY IN THE CHALET SCHOOL BOOKS 1925-1952

**Stephanie SPENCER, University of Winchester, United Kingdom; Nancy ROSOFF, Rutgers University-Camden, USA**

The Chalet School books written by Elinor Brent-Dyer offer a valuable case study which tests our understandings of what it meant to be national, international, and/or transnational growing up in the two decades following the First World War. These works of fiction were widely read at the time of publication and have been reprinted until the present day in several languages. They provide rich source material within which intersections of social class and gender inform the construction of an adolescent international or transnational femininity that simultaneously draws upon and strengthens recognizable national characteristics. In this paper we focus on selections drawn from the first twenty six books in the series (published between 1925-1952) to reflect on how the unexpected events of the 1920s, 30s and 40s were incorporated into fictions that educated young girls into a mindset of international co-operation at a time of immense social and political change. The original location of the Chalet School series for girls was beside the Tiernsee in Austria, somewhere near Innsbruck. Elinor Brent-Dyer's cast of characters included pupils from the USA, Austria, Italy, Germany, France, and England as well as the imaginary Belsornia. Austria was originally chosen by the school's first headmistress both because of its cheaper cost of living and for the healthy properties of the mountain air. The school was modelled on an English boarding school but with internationalist overtones, including the Kaffee and Kuchen break in the Speisshaal between morning lessons. It quickly filled with girls from a variety of national backgrounds and Brent-Dyer picked the best and worst of English schoolgirl behaviour as topics for the various stories. The headmistress was strict about the use of slang, insisting on proper English to ensure clear communication between the girls. As war threatened Europe, Brent-Dyer was forced to re-think the location of the school and, in the course of the next fifteen books, it moved first to Guernsey then to Herefordshire for the remainder of the war, before returning to the Alps but to Switzerland, rather than Austria. The young reader was left in no doubt as to the wider benefits of international co-operation, most poignantly in the

swearing of allegiance to the Chalet School Peace League whose aims bore a striking resemblance to adult organizations such as the Women's International League for Peace and Freedom and the International Federation of University Women. The paper is situated within the literary/ historical analysis of school fiction originally established by Mary Cadogan and Patricia Craig and substantially developed by Rosemary Auchmuty. In terms of feminist historiography of international co-operation our discussion draws on work by Leila Rupp and most recently by Joyce Goodman. Theoretical framings of the nature of the transnational by Ann Curthoys and Marilyn Lake enable us to engage with feminist geographies of place and space articulated by Linda McDowell in order to explore the educative nature of much read but under theorized sources.

**JEUDI / THURSDAY****8:30 - 10:30****Room: 4193**
**1.2. L'ÉDUCATION COLONIALE CONSTRUCTRICE DE HIÉRARCHIES SOCIALES / COLONIAL  
EDUCATION AND THE CONSTRUCTION OF SOCIAL HIERARCHIES**

**Chair:** Iveta KESTERE

PEDAGOGICAL PARADOX: EDUCATION AND INTERNATIONALIZATION IN THE MANDATES FOR PALESTINE AND MESOPOTAMIA (IRAQ)

**Henry FALB, University of California Berkeley, U.S.A**

My paper examines education in the British Mandates for Palestine and Mesopotamia in order to address the following questions: when do colonial educational policies become truly international, how and why? Investigating the local context of colonial style education, I find that similar policies implemented in Palestine and Mesopotamia achieved very different results. I argue that in Palestine, British standards were de-nationalized, whereas in Mesopotamia (Iraq) the educated population admired a palimpsest of local and global educational tactics. Those who attended the Mandate's "Government" or public schools in Palestine accepted and even revered the education they received, whereas greater exposure to a wider variety of educational methods in the Mandate for Mesopotamia led to a more hybrid educational approach. Accepting British pedagogical styles and norms as legitimate tended to de-nationalize those standards, rendering them international, and particularly for those Palestinians who excelled in these schools, universally valid and applicable. By contrast, in Mesopotamia, some supposedly "British" educational methods were accepted piecemeal, alongside textbooks and educational activities the British viewed as distinct from if not hostile to their own type of education. After World War I, the British and the French divided up conquered Ottoman lands into Mandates; a temporary form of government meant to ease the transition from empire to nation. Education was essential to the Mandatory project of internationalizing Western European political, intellectual and social norms. Mandatory Departments of Education subsidized and controlled "Government Schools," which they claimed would promote citizenship and development. The Mandatory governments sought to impose, often forcefully, tactics of British pedagogy and politics meant to serve exclusively British strategic interests. Mandate inhabitants rejected British policies as imperialist and repressive. However, the overwhelming majority of the staff, administrators, teachers and students in Government Schools were Arab. Those Palestinians who taught at, attended, and excelled at these schools accepted, internalized, and internationalized British pedagogical conventions, later promoting British generalist education, and many of its elitist tendencies throughout the region. By contrast, the inhabitants of Mesopotamia did not view British education as a cohesive whole. Rather, they adopted certain tactics the British claimed as their own, while simultaneously incorporating Ottoman, French, American and (to the great dismay of the British) German tactics. The legacy of Ottoman military schooling in Iraq and the prominence of its army, contributed to a more militaristic and specialist education even in civilian Government schools, however the end result was a varied, and as I argue, fundamentally international style of schooling.

To demonstrate how and why the citizens of these two Mandates responded so differently to similar policies, I will compare and contrast Mandate government documents, reports to the LoN and syllabi with the actions of local educators and students. By taking seriously the way in which colonial educational policies were framed by the British but implemented by Middle Eastern actors with their own agendas, my paper will highlight the importance of local desires in contributing to, or rejecting, the internationalization of educational standards.

## THE PLACE OF WESTERN EDUCATION IN REVOLUTIONIZING THE NIGERIA POLITICAL HISTORY 1842-1960

**Eunice Modupeola OYETADE, Michael Otedola College of Primary Education, Lagos State, Nigeria; Moses Sunday JAYEOLA-OMOYENI (Ph.D), Adeyemi College of Education, Ondo State, Nigeria**

It is often said by most Nigerians that Western Education provided by the Christian Missionaries was nothing but to produce Nigerians who were to be servants, laundrers, lay readers in the churches, cooks, stewards, interpreters, gardeners etc, to and for the Europeans. Many Nigerians had not seen any good outcome in the Western Education legacy. The political history of Nigeria is however a complex one. Not many authors or historians had really discussed about the relationship of Western Education in the making of Nigeria. Before the British interest and occupation of the various groups in the 19th and 20th centuries, what is now known as Nigeria was a conglomeration of different ethnic divisions of diverse cultures, religions, and traditional political organizations. The introduction of Western Education by the European Christian Missionaries in 1842, and the establishment of primary and secondary schools and a University College up to the period of independence in 1960, brought about amazing development and changes especially in the political situation of Nigeria which had not received adequate attention by most writers of Nigeria History. Although, there were many factors that led to the occupation and colonization of Nigeria, in the 20th century, Western Education probably accounted for more than sixty percent of the factors. It is on record that prior to the occupation of the different ethnic groups, the uneducated people who had no weapons of wars, militarily resisted the incursion of the Europeans who had guns and ammunitions to defend themselves. As more primary and secondary schools were opened, more people benefited in the acquisition of Western Education which enabled the educated Nigerians to focus attention on innovative concepts and to demand for political changes that led to independence without any recourse to war of independence. This article showcases the influence of Western education on the political map of Nigeria as a nation. Internalizing western education, the educated people came to know about political freedom and demanded for independence which was granted by the colonialist in 1960. The paper in addition, discusses the feeling of Lord Lugard (the Governor General of Nigeria) to the educated few according to Perman (1960) at the time he (Lugard) amalgamated the northern and southern protectorates in 1914. As more people were educated more and new innovations were instilled in the existing order. The educated people were conscious of their political likening, hatred and thus pre-occupied themselves with political changes that came up as many times as possible under the constitutional changes from 1922 and consequently led the independence in 1960. As a means to change, Western Education became very important tool to meet the urgent demands for changes in political and economic issues. Many differences in educational view point in Nigeria have arisen because of the changes that have occurred within man and society through education. It is doubtful if political independence could have been possible in 1960 without Western education whose foundation was laid in 1842 in Nigeria.

## APPRENDRE LE RACISME. LES «RACES» DANS L'ENSEIGNEMENT PRIMAIRE EN ITALIE ET EN EUROPE DANS LA PREMIÈRE PARTIE DU XXE SIÈCLE

**Gianluca GABRIELLI, Université de Macerata, Italie**

Dans les dernières années du XIXe siècle – années du « Scramble for Africa », les théories racistes et les disciplines anthropologiques qui étudient les populations de l'Afrique et de l'Asie atteignent un

haut degré de développement. Leur but explicite est de connaître et faire connaître les populations conquises et leur potentiel, mais leur but implicite est de légitimer l'expansion coloniale et la subordination des populations locales des empires. L'école ne reste pas exclue de ce processus. Ainsi, au cours des années suivantes, la traduction simplifiée de ces «théories scientifiques» entre dans les programmes d'étude et dans les manuels européens de tous les niveaux éducatifs, en particulier dans les pages consacrées à la géographie. Dans celles-ci, l'image anthropologique et «raciale» de l'Autre est classée, décrite, commentée selon des critères anthropologiques; l'image de soi - de l'européen, du français, de l'italien, de l'anglais - est opposée à cette image de l'Autre. Les représentations des peuples colonisés sont exprimées avec des dessins ou des photographies «typologiques», qui rappellent beaucoup les clichés anthropométriques de la police. Leur arrangement et disposition rappelle les hiérarchies implicites entre les différents peuples, les mots utilisés pour les descriptions sont imprégnés de l'ethnocentrisme raciste. Dans ces descriptions écrites et ces représentations visuelles, l'infériorité de l'un et la supériorité de l'autre sont les deux faces d'une même médaille. Ainsi, à travers l'enseignement de ces matières à l'école, non seulement la légitimation de la domination coloniale est atteinte, mais le processus de nationalisation des masses que connaissent les sociétés européennes à cette époque se poursuit également. L'identité nationale européenne émerge ici en contraste avec la description de ce qui n'est pas national, c'est-à-dire, avec la description scolaire des sauvages, des barbares ou, encore, des des sujets fidèles, qui sont toutes les figures qui représentent et incarnant quelque chose d'étranger à la nation. L'étude porte sur les livres de l'école primaire, le degré de l'école visant la formation d'une culture générale de la population, et pas finalisé spécifiquement pour les classes dirigeantes. L'essai concerne principalement le cas de l'Italie dans la première moitié du XXe siècle, sur l'arrière-plan de la politique éducative des autres puissances européennes. Cela permet de suivre la «construction scolaire» des caractéristiques anthropologiques et culturelles des peuples soumis dans les colonies. En parallèle, dans ce même processus, nous verrons comme il était basé le sens de supériorité de l'étudiant métropolitain, identifié avec le colon. On a choisi cette période particulière, 1900-1950, afin de comprendre l'apogée coloniale et impériale de l'idéologie coloniale italienne, qui correspond à l'invasion de l'Éthiopie en 1935-36 et à l'approbation des lois racistes dans la colonie en 1937 et dans la région métropolitaine en 1938. Pour mieux comprendre et distinguer le racisme commun à la culture européenne de la période en question du racisme contingent lié à l'histoire coloniale et culturelle italienne, nous avons comparé le cas italien au cas français, basant l'analyse de ce dernier sur la littérature secondaire et sur une enquête sur quelques-uns des livres de texte de géographie.

WHEN SURROUNDED BY THE ENGLISH, SURRENDERING IS NO LONGER AN OPTION: THE "NEW" AMERICAN INDIAN CHILD: BILINGUAL AND BICULTURAL

**Annmarie VALDES, Loyola University, Chicago, U.S.A.**

This historical and philosophical analysis considers school policies and pedagogical practices of two American Indian public schools, one Hawaiian, one Navajo, both which attempt to constrain the forces of American national identity as defined historically as inherently Protestant, capitalist, republican and individualistic that often infiltrate through the institution of school, and have historically diffused indigenous cultural practices. The redefining of indigenous educational practices in public schools within the United States was implemented during two key historical time frames: The Civil Rights movement and the post-Cold War era. Overall these reforms emphasize bilingualism, biculturalism and indigenous nation building within the nation-state. The realignment of indigenous-based educational practice reasserts local, native control over the current, dominant Federal and State control of educational practice and places the indigenous child as the participant and agent of this realignment. Opposition to English-only education practices in the indigenous communities noted in this research positions cultural maintenance as "resistance to monolingualism" and is closely associated with resistance to assimilation and cultural preservation (Gross, 2007; Reyhner, 2010). Conversely, native language immersion is associated with tradition, restoration, connectedness, and



cultural consciousness (Gross, 2007; Reyhner, 2010). Thus, cultural maintenance schools serve as one part of a response to an English-only public life in the United States. Moreover with the establishment of schools for native language revitalization, cultural maintenance is embedded as both a minority group practice and as an institutionalized cultural response. Jacob Levy observes that the implications of a given philosophical policy that is endorsed can be analyzed on a case by case basis, but not be constrained by a theoretical framework (Levy, 2000, pp. 125-126). Instead, cultural rights can be “clustered” into “claims” which lend themselves to pro and con arguments, but remain distinct within themselves. These claims are response based actions, derived from the idea that the “external rules restricting non-members liberty to protect member culture” need to be changed (Levy, 2000, p. 126). In this essay cultural maintenance education for the child is clustered under the claim that loss of a culture’s indigenous language de-stabilizes the culture, and takes as a given that “stable linguistic culture is a Rawlsian primary good;»a precondition for cultural survival (Levy, 2000, p. 198). This author argues that in the realm of American education, English language use and a westernized curriculum are based in standardized, simplistic ideological constructs of American identity, and cultural maintenance by children within a minority group is viewed as a multicultural expression within that context, but not employed as integrative practice of American education as a whole. The two cases discussed in this essay both serve as examples of how language is conceived by two minority groups as essential to their indigenous cultural identity. They also serve as examples of how some indigenous cultures have survived linguistic extinction from the assimilative practices of the American educational system by placing the child in the role of cultural protector and practitioner.

#### THE WORLD COUNCIL OF CHRISTIAN EDUCATION AND SUNDAY SCHOOL ASSOCIATION (WCESSA) AND THE THIRD WORLD: FROM MISSIONARY ZEAL TO SECULAR DEVELOPMENT OF HUMAN ENVIRONMENT (1907-1971)?

**Kristin RUECKER, University of Geneva, Suisse**

The World Council of Christian Education and Sunday School Association (WCESSA, 1907-1971) is a non-governmental organization with an important colonial and post-colonial history. Its origins dated from the World’s Sunday School Association which came into life in 1907 at the Rome convention. Since its beginnings, the WCESSA had close relationships to Missionaries and Foreign Missions and took part in today’s controversial colonial history. In 1916, its executive committee was reorganized with representatives of the Foreign Missions Conference. Four year after the founding of the League of Nations, the association became a federation of national and interdenominational bodies aimed at drawing the churches together in the interest of Christian education worldwide. It changed its title several times before becoming the World Council of Christian Education and Sunday School Association in the 1950s. After moving its headquarters to Geneva in the 1960s, the WCESSA increasingly collaborated with the World Council of Churches (WCC), also headquartered in Calvin’s hometown and accredited to the United Nations. In 1971, after major waves of international decolonization, the Sunday School Association ceased being a separate entity and integrated with the WCC in its Education Unit. Acting in the Third or Developing World during the decolonization, the WCESSA should not only be considered as a religious association but also as an international actor in world politics. Our paper aims at posing the question whether the education the WCESSA advocated was an instrument of power politics between the North and the South. Or, on the contrary, did the Sunday Schools in colonized countries prepare its disciples for independence?

Our main purpose is to possibly show – thanks to the newly released archives of the WWC – if an “educational” shift occurred during the process of decolonization. If there was a shift, could it be described as “from missionary zeal to a more secular way of developing human environment”? The later is one of the main purposes of the United Nations’ Development Program founded in 1965. In detail, we will be analyzing African Curriculum documents i.e. “The Missionary Etiquette with

Africans" of 1958 and "The impact of revolutionary change and how the Educational Mission of the Church may meet it". We might also look at case studies in Africa, i.e. in Nigeria, where an important Training Course in Youth and Sunday School Work was organized in 1956, at the wake of the country's independence.

**JEUDI / THURSDAY****8:30 - 10:30****Room: 4389**
**1.3. EGLISES, ETAT, SCIENCE: DÉBATS NATIONAUX - ENJEUX INTERNATIONAUX / CHURCHES, STATE, SCIENCE: NATIONAL DEBATES, INTERNATIONAL ISSUES**

*Chair: Juergen SCHRIEWER*

CHURCH, POLICY AND EDUCATION IN THE REPUBLICAN BRAZIL: RELATIONSHIPS AMONG SALESIANS, THE STATE OF MINAS GERAIS AND THE MUNICIPAL COUNCIL OF OURO PRETO IN THE CREATION OF DOM BOSCO HIGH SCHOOL OF CACHOEIRA DO CAMPO (1893-1897)

**Wenceslau GONÇALVES NETO, Federal University of Uberlandia, Brazil**

In the end of the 19th Century, the Catholic Church felt threatened by the two sides of the Atlantic Ocean. In Europe, on account of the reassurance of the national states and consequent withdrawal of the ecclesiastic power, the Church observed the decreasing of its influence, even in areas which traditionally depended on its control, such as education. In Brazil, the upcoming of the Republic in 1889 brought about a secession which had started with the Religious Question (1872-1875), producing the separation between State and Church and the exclusion of religious education in public schools. The Catholic Church will try to discipline and to direct the clergy to specific religious functions and to assure the Roman power, in terms of which was helped by the religious congregations which had arrived in the end the 800's for the evangelical action and education. It must be underlined in this work of negotiation, the building and beginning years of functioning of a professional school of the Salesians in Cachoeira do Campo, district of Ouro Preto, at the time the capital of State of Minas Gerais. The research used documents of the Public Archives of Ouro Preto, such as protocols of the Municipal Council, laws and contracts, proposals presented by municipal councilors, petitions, letters, articles of newspapers and so on. The Salesians were looked for by the Brazilian bishops on account of their experience with youngsters in Europe, especially in professional education and their proximity with the papacy, what could turn out to be interesting for the reassurance of the power of Rome in Brazil. Different from what could be expected from a State openly lay, the relationships between catholic religious and the public powers in regional sphere were intense. In 1894, answering to a request of the bishop of Mariana (bishop's see of Minas Gerais) and after meetings with the representative of the religious order and state government, the Salesians received from the state of Minas Gerais a vacant lot, a headquarter building of the imperial time and a respected donation to start the building of the school, in addition to other concessions. From the municipal administration, the priests could count on the support of the municipal council which, by the way, voted a specific law, transferring the poor children especial fund for the building of the school. Moreover, a contract was signed by the Salesian Congregation, which would allow the reception of orphans of the municipal area, chosen by the Council, who would take part in the professional education in that institution according to a pre-established tuition. In addition to this intersection between the public and the private in the solution of the problem, after the inauguration of the school in 1896, it is interesting to notice that the process of choosing the orphans to be admitted in the institution, since the documents clearly reveal the interests of the politicians. To conclude, the State, in the end of the XIX Century, does not take up completely the responsibility with education, trying to fulfill its own role, by involving a private segments of society. This way, D. Bosco School fulfilled various functions, either doctrinaire or educational, which responded to the interests of the Catholic Church, and of the Salesian Priests, as well as, of the State of Minas Gerais.

## EDUCATION AND DEMOCRACY IN LUSO-BRAZILIAN SPACE: REFORMS FOR EDUCATION WITHIN THE STATE OF RELATIONS WITH THE CATHOLIC CHURCH (1931-1961)

**Carlos Henrique CARVALHO, Universidade Federal de Uberlândia, Brasil**

The goal of this communication is the presentation of a discussion about the need to establish a public education system between 1931 and 1961 when the proposals about public education were more dense in both countries, mainly, when it comes imperative to enlarge primary schools and adults education (mass literacy campaigns) starting under Salazar's ruling in Portugal and after Getúlio Vargas' government in Brazil. At this point, one can see the Catholic Church influence in public education projects either in those with governments characteristic or in those headed by the Church itself through organizations such as "Acção Católica", "Juventude Católica (JUC)", "Juventude Operária Católica (JOC)" or, yet, through Paulo Freire initiatives in Brazil in 1950. In a first moment, Catholic Church intentions were to consolidate their education actions together with governments next to society most popular sectors. From there on political-ideological differences occur between those defending public education as a liberator instrument and the state. All this, during a time of redefinition in the plans of the governments in each one of their countries and, when have been disclosed social guiding proceedings in the Vatican underlining their worries about the "education poverty status" in the outsider sectors of the Third World countries. In result of these researches one can see a redefinition in the strategies of public and religious authorities during the struggle period for the establishment of public education as much as during Portuguese "Estado Novo" period as during 30, 40, 50 decades in Brazil. However, actions taken by "Acção Católica", as well as JUC and JOC have created some embarrassment in the relationships between the two governments and the Catholic Church when they start claiming that public authorities should be present in primary education system in a more effective way as a guarantee to the promotion of the fundamental human rights concerning education. We still see the pluralism among Catholics in the assumption of ideological and party preferences; "conservative" sector condemns the education principles of the State, accusing it of establishing monopoly in education while the "progressist" sector demands education for all.

## EDUCATIONAL IDEOLOGIES WHICH FORMED THE MEXICAN STATE: LIBERALISM AND POSITIVISM

**Maria del Rosario SOTO LESCALE, Universidad Pedagógica Nacional, Mexico**

This paper is a product of ongoing research on the history of the XIXth Century educational system in Mexico and it explains how liberalism played a key role in the foundation of the Mexican State and how the educational system, based on positivism, made the consolidation of the Mexican State possible. The first Mexican Constitution, printed in 1824, turned out to be quite conservative, in spite of the time lapsed since the independence from Spain in 1821 and from the decision to establish a federated republican regime in 1824. The conservative essence of the Constitution plus the established traditions precluded a significant change in the economic, political and social life in Mexico. As consequence of this and despite the promulgation of a second Constitution in 1857, Mexico lived the first seven decades of the XIX century engulfed by internal struggle; first, between Liberals and Conservatives, then, between Republicans and Monarchists and finally, between Liberals and Conservatives again. Liberals attained political power in 1856 and started enacting legal reforms, aimed to reactivate the economy and the separation of the Church in State matters. Among these reforms, the educational system was considered essential to form a new generation of liberal Mexican citizens. This policy eventually led to a new struggle between the church defenders, who saw their privileges suppressed and the liberals. During the last third of the century, Mexico faced several armed conflicts with the United States, the loss of half its territory and a French military intervention, promoted by the Conservatives, who imposed an Austrian emperor. Much to the disappointment of the Conservatives and the Church itself, emperor Maximilian of Habsburg turned out to be quite liberal in his beliefs and ideas, due to his French education and in spite of his brief

reign, he sanctioned many of the enacted regulations previously passed by Mexican Liberals. These sanctions promoted a widespread acceptance of liberal ideas by the people. After the execution of the foreign monarch and the recovery of political power by a Liberal fraction, Liberals resolved not to lose the political power again and turned out to the education of the masses as the most effective mean to secure it. As result of this strategy, a free, mandatory and non-religious education was created, where the positivist philosophy of August Comte was taken as State ideology and adapted to national needs. During the remainder of the XIXth century, the Liberals in power strived to standardize the educational programs with a positivist background, permitting the survival of the political regime, the formation of liberal citizens and the consolidation of the Mexican State.

#### THE BRAZILIAN RELIGIOUS PRESS AS A SOURCE FOR RESEARCH IN EDUCATION IN THE 19TH CENTURY

**Alessandro Santos da ROCHA, UEM-Universidade Estadual de Maringá, Brasil; Cezar de Alencar ARNAUT DE TOLEDO, UEM-Universidade Estadual de Maringá, Brasil**

This research is about the spiritualist press in Brazil in the colonial period and its role in the formation of idea that elite people had about education and politics. The period was characterized by the crisis of the monarchy, in wich the positivist, evolutionist and spiritualist ideas gained strength in the Brazilian press before the Proclamation of the Republic on November 15th, 1889. The ideas of Kardecist's Spiritualism emerged in France in the middle of the 19th century and this idea was widely published in the press. This research analyzes the strategies of doctrinal dissemination of spiritualism in the following journals: "Sentinela da Instrução" and the magazine "O Reformador". It analyzes the editorials and articles published between 1876 and 1889. Both journals are progressive, scientific and used to divulgate spiritism modern ideas to Brazilian society. This society was using a slave mode of production in huges plantations of coffee and sugarcane. These journals were funding by Brazilian agrarian elite and intended to small portion of the population. The analysis of these two journal is supported by the notion that the press had a very important role in the formation of Brazilian elite ideas, these people were always eager for new ideas for sustaining the status quo. It was used as theoretical and methodological references by authors such as Arribas (2010), Nóvoa (1993), Pallares-Burke (1995), Periotto (2001). These authors talk about details in the press and allow the study of spiritism press. To the end, this analysis allows to compose the framework of relations between social classes in Brazil of the 19th century.

28.06.2012

#### JEUDI / THURSDAY

8:30 - 10:30

Room: 4393

#### 1.4. QUELLE PLACE POUR L'ÉDUCATION ET LES PROJETS ÉDUCATIFS DANS LES POLITIQUES DU DÉVELOPPEMENT NATIONALES ET INTERNATIONALES? / EDUCATION AND EDUCATIONAL PROJECTS IN NATIONAL AND INTERNATIONAL DEVELOPMENT POLICIES

**Chair:** Léa FERREIRA GRANCHAMP

PROJET DE SCIENCE ET TECHNOLOGIE AU BRÉSIL (1950 – 1964): LES DISPUTES NATIONALES ET LES ACCORDS INTERNATIONAUX

**Agueda Bernardete BITTENCOURT, Universidade Estadual de Campinas, Brasil**

Ce travail examine la configuration qui a rendu possible la création d'une agence nationale pour l'élaboration de la recherche et l'appui à la formation de personnes de niveau supérieur, au Brésil, au début des années 1950 – la Campagne Nationale du Perfectionnement du Personnel de Niveau Supérieur – CAPES par l'étude des trajectoires de ses organisateurs. Placé au centre d'un jeu sophistiqué d'influence, l'agence a centralisé les opérations de distributions de bourses d'études à l'extérieur et les invitations de missions étrangères pour implanter la structure d'éducation supérieure et de sciences et technologies nécessaire au développement et à la modernisation du

pays. Elle a construit, avec ses techniciens, un processus d'internationalisation appuyé par une diaspora des élites professionnelles. Les politiques lancées dans le deuxième gouvernement Vargas et celles de la CAPES en particulier sont définies par d'importants facteurs liés entre eux: sur le plan international, les pressions pour le développement en sciences et technologies; l'après-guerre marqué par la Guerre Froide, point de départ de grands projets technologiques; sur le plan national, la création d'un important pôle scientifique et intellectuel à São Paulo, structuré avec l'appui de missions scientifiques étrangères, de scientifiques européens et de fondations nord-américaines; et le système national d'éducation encore en construction, avec presque un siècle de retard par rapport aux pays développés et à aux voisins de l'Amérique Latine, un déficit significatif dans la couverture de l'enseignement primaire et secondaire dans tout le pays. Il ne sera pas possible de comprendre la proposition de la CAPES liée à l'éducation supérieure sans prendre en compte tous les facteurs ci-dessus. À partir de là nous aurons comme hypothèse initiale que la création et la structuration de la CAPES a compté avec trois groupes, chacun d'eux représentant des intérêts, des individus et des institutions distincts. Ces trois groupes composant des réseaux internationaux différents peuvent être définis comme: 1. Le groupe de l'Institut Technologique de l'Aéronautique – ITA, qui réunissait des militaires brésiliens et américains, des entrepreneurs de São Paulo engagés dans le projet de modernisation et les intérêts nord-américains représentés par la coopération avec le Massachusetts Institute of Technology – MIT. Dans la CAPES, ce groupe était représenté par Ernest Luiz de Ernesto Luiz de Oliveira Junior; 2 – Un groupe d'étudiants brésiliens intéressés par la production de sciences de pointe, plus particulièrement lié au domaine de la santé et à la Fondation Rockefeller. À la CAPES, le leadership de ce groupe était exercé par Rubem Maciel Filho e Rudolph Philippi Atcon; 3 – Le groupe des éducateurs et scientifiques brésiliens spécialement réunis à l'Universidade de São Paulo – USP, à l'Universidade do Brasil et à la Sociedade Brasileira para o Progresso da Ciência – SBPC, qui à la CAPES étaient représentés par Anísio Teixeira, dont la formation est liée à la Columbia University.

SOME VISIBLE AGENTS AND METHODS OF INTERNATIONALISATION OF EDUCATION IN NIGERIA BEFORE AND AFTER COLONISATION.

**Alice JEKAYINFA, University of Ilorin, Nigeria; Grace AKANBI, Emmanuel Alayande College of Education, Oyo Town, Nigeria**

Education is the culture which each generation purposely gives to those who are to be its successor in order to qualify them for transmission of the values and knowledge of the society. There were many agents in the transmission of education in Nigeria during the period in question. Each of the agents had its own methods of disseminating knowledge. Of particular interest in this paper are the following agents and the methods they used: Traditional educators applied various methods to convey knowledge. One of those was the informal method of instruction which included learning through play. Children were left to their own initiative to make toys with which they played. They made such toys from local materials of their own choices and interests. They molded them from mud and clay and made use of articles which were of little use to adults (Ocitti, 1973). They enjoyed imitating their parents or other grown-ups on activities such as building huts of grass, digging and hunting by boys, and activities such as cooking, grinding, fetching water and firewood for girls (Erny, 1981). The Christian Missionaries came with the development of Western (formal) education using the various methods like recitation, assimilation, content transmission and learning by rote. The Arab traders came to the country introducing the Islamic education and using the methods of recitation, repetition, and rote learning. The British Colonial government, as an agent of education in Nigeria formalized and modernized all various methods of internalization of education. This paper did a comparative analysis of agents of education and methods used by each of them in the 18th and 19th century in Nigeria. The Historical method was adopted for this study and this involved the use of the British colonial papers, official Nigerian government papers and documents of various types. One of the important findings of this analysis is that although, the traditional type of education was informal, the method used for disseminating knowledge suited the purpose of education in the

country by then and the method achieved the result of preparing individuals for employment in their own environments (Fafunwa, 1974). Another finding indicated that to a large extent, the missionaries discarded Nigerian's ways of life. They rejected much of the tradition ways of life because their desire was to convert people to Christianity. Thus, the education provided was biased towards religion.

#### LA RIVALITÉ DES MISSIONS ÉDUCATIVES FRANÇAISE ET AMÉRICAINE PENDANT LA GUERRE DU VIETNAM (1955-1975)

**Thuy Phuong NGUYEN, Université Paris Descartes, France**

La colonisation française, au nom de la «mission civilisatrice», avait mis en place dans les pays conquis des systèmes scolaires dont l'objectif était de transformer les populations autochtones en agents utiles au développement des colonies, tout en limitant leur accès à des études secondaires et supérieures jugées menaçantes pour le statu quo colonial. Mais, après la Seconde Guerre mondiale, l'accession à l'indépendance de ses anciennes colonies força la diplomatie française à transformer sa mission civilisatrice en une mission culturelle s'appuyant sur l'importance de la culture française pour ces populations, voire sur leur attachement à cette culture. Ce fut notamment le cas au Vietnam, où l'indépendance, déclarée par Ho Chi Minh en 1945, fit s'ouvrir en grand les portes des lycées français aux élèves vietnamiens, qui purent alors bénéficier de programmes scolaires similaires à ceux de la métropole et passer le même baccalauréat que les élèves français. Notre recherche doctorale traite de la façon dont le système éducatif français, en tant que système formateur d'élites, a perduré au Vietnam pendant plus d'un quart de siècle, de 1948 à 1975, du début de la guerre d'Indochine à la fin de la guerre américaine au Vietnam. La présence culturelle et éducative française doit alors cohabiter avec le nationalisme vietnamien, d'obédience communiste au Nord et pro-occidental au Sud, ainsi qu'avec la présence grandissante, voire envahissante, des Etats-Unis. Nous nous appuyons sur des archives françaises – dont celles de l'examen du baccalauréat français au Vietnam –, américaines et vietnamiennes, ainsi que sur une centaine de témoignages recueillis auprès d'anciens professeurs et bacheliers formés dans les lycées français au Vietnam pendant cette période. Les histoires individuelles et la mémoire collective des bénéficiaires du système scolaire français complèteront l'histoire sociale officielle de l'institution scolaire et de son diplôme phare, le baccalauréat, telle qu'elle est décrite dans les archives. Notre objectif de recherche est double. D'une part, nous étudieront la façon dont la France a pu conserver une présence culturelle forte au Vietnam alors que son rôle politique avait cessé ou était fortement contesté. En particulier, nous mettrons en lumière le rôle fondamental des écoles françaises, et notamment celui des lycées français, en tant que principal vecteur de la diffusion de la langue et de la culture française. Nous analyserons également la politique culturelle française telle qu'elle fut appliquée par la Mission culturelle, chargée de transformer des écoles coloniales en écoles françaises à l'étranger. D'autre part, elle démontrera le succès des lycées français ainsi que l'impact durable de la culture française auprès des familles vietnamiennes, francophiles fidèles ou nationalistes ferventes. Notre recherche apportera des éléments de réponse à des questions historiques et sociologiques concernant cette population très particulière de bacheliers asiatiques éduqués dans un cursus linguistiquement et culturellement français. Nous verrons que même dans un milieu fortement nationaliste, l'enseignement représentait pour les familles vietnamiennes qui y scolarisaient leurs enfants un enjeu social ou économique dépassant les enjeux idéologiques. Nous verrons aussi comment les dernières générations d'élèves «indochinois» formés dans les écoles françaises profitèrent de cet enseignement et ce qu'elle en retirèrent dans leur vie professionnelle et personnelle. Nous proposons ainsi une vision de l'histoire telle qu'elle a été perçue aussi bien par les Vietnamiens que les Français.

#### COLONIAL AND POST COLONIAL EDUCATIONAL EFFORT IN NIGERIA: THE CHALLENGES

**Felicia OPARA, University of Port Harcourt, Nigeria**

This article deals with colonialism and post colonial effort on the overall development of education in Africa. The paper is in two parts, the first part discusses colonial policies and educational

development dating back to the 19th century, while the dawn of independence in Africa and the challenges covers the second part. This paper points out the antagonistic nature of colonialism which is reflected in their educational programmes and policies irrespective of the different approach in education work. It is worthy to note that, at the introduction of western education in Africa, the colonialists focused their attention, resources and energy on disintegration of the African society (scramble and partition of Africa (1884-1885). In all, Africans suffered marginalization, disparity, inter-denominational rivalries, discrimination in the colonial education systems. During this period, the colonial attitude was to promote liberal education with limited number of craftsmen, teachers, and other minor functionaries needed for the service of the colonial administration and the missions; but serious education was not embarked upon. Thus, the paper discovered that the motive of the colonialists and the missionaries was to use education as an effective tool to bring full Christian culture and language of civilization to fight the African culture and there was clash of cultures. Therefore, each colonial power employed its educational policies and practices to achieve these objectives. The second part of the paper x-rays the post colonial attempts at bringing education to the door post of Africans. By 1940's, the colonial government experienced changes in ideas and attitudes and their attention shifted from the Christian missionaries to native authorities, education authorities, and their committees as legal and official partners in the, development and establishment of primary and post-primary schools. These changes were brought about by these movements namely: the anti-slavery movement, radicalism, assimilation and evangelism. From a historical standpoint, it was noted that assimilation policy gave rise to the nationalistic demand for social, economic and political take over in France and British Territory. At the dawn of independence in (1950-1960) African leaders saw education as a demanding task that must be accomplished. These African intellectuals called for a re-appropriation of the colonial forms of education to rediscover the roots of African identity. In view of the above, the paper further reviewed a number of literature, portraying the state and trend of the situation in African education, as well as the various revelations and lamentations that African traditional education should be re-appropriated, while at the same time responding to the needs of living successfully in post colonial and global times. Thus, historical research method was adopted for this study, relying heavily on the primary and secondary sources of data collection. Findings revealed that indigenous education in response to the meaning and demands of emergent situations in Africa is needed, it concludes that the post colonial notion of hybridity and creativity appropriate to the traditional education in Africa and Nigeria, in particular theorizing the curriculum and pedagogy in post colonial, post war and global times is necessary.

**JEUDI / THURSDAY****8:30 - 10:30****ROOM: 5189**

### **1.5. RÉSEAUX INTERNATIONAUX ET ORGANISATIONS: FORMATION DE MODÈLES D'ÉDUCATION MONDIALE / INTERNATIONAL NETWORKS AND ORGANIZATIONS: DESIGNING MODELS OF WORLD EDUCATION**

**Chair:** *António NÓVOA*

**EDUCATIONAL DEVELOPMENT IN NIGERIA: THE ROLE OF INTERNATIONAL GOVERNMENTAL AND NON- GOVERNMENTAL ORGANISATIONS**

**Eunice Modupeola OYETADE, Micheal Otedola College of Primary Education, Noforija, Epe, Lagos state, Nigeria; Joseph OGUNNIYI, Micheal Otedola College of Primary Education, Noforija, Epe, Lagos state, Nigeria**

Education is indeed a tool for character training and molding. Sound education develops in the recipients' position attitudes and changes their behaviours for the better. Through education, students learn to listen to others and to respect their views and opinions. In school also, learners are trained to embrace dialogue as a way of resolving differences instead of taking up arms, in order to

contribute their quota to the stability and unity of the nation. Education has become one of the most important instruments for the attainment of rapid socio-economic, political, scientific and technological development in modern societies. In fact there is usually a high correlation between the overall level of development of any given society and system of education (Samuel 1996). At the nation level, for building a united, independent and wealthy egalitarian society which is capable of maintaining its traditions and values. This paper traces the history of educational development in Nigeria and the role played by international governmental and non-governmental organizations like the United Nations Children Fund (UNICEF), United States Agency for International Development (USAID), African Union (AU) and the United Nations Education and Scientific Organisation (UNESCO) in the development of education in Nigeria. The paper looks at the characteristics of formal, informal and non-formal education. It stresses the nature and importance of education and also discusses the process, forms and systems of education in Nigeria. Suggestions on how to move the educational sector in Nigeria forward are also highlighted.

#### PEDAGOGIC CURRICULUM ENCAPSULATION WITHIN CULTURAL TRANSFER AS A MODE OF INTERNATIONALIZATION OF EDUCATION IN NIGERIA: THE RESULTANT PHILOSOPHICAL HYBRIDIZATION AND SYNTHESIZATION

**Don NWOSU, Kwara State University, Ilorin, Nigeria; James AKARAONYE, Federal College of Education, Owerri, Nigeria; Alice JEKAYINFA, University of Ilorin, Nigeria**

The paper at hand examined the phenomena by which teacher education curriculum was transmitted to Nigeria under cover of cultural transfer within the sixty-eight year era, 1932 – 2000. The need for convenient and effective treatment required a break down of the study period into five segments characterized by appropriate events/phenomena, viz: 1) 1932–1960: Wholesale British politico-economic, and socio-cultural transfer; 2) 1961–1976: Indigenous and Euro-American diffusion of earlier British cultural transfer (mediated by local problems/needs); 3) 1977–1988: Hybridization of military force and Nigerian sovereign needs; 4) 1989–2000: Globalized and Reinforced Hybridization (especially through UNESCO; JICA, etc); 5) The Aftermath, 2001 and later: Philosophical Hybridization-Synthesization, Developmentalism, SARACUM, Holisticism. The approach adopted for the study was the historical method. Considerable use was made of British colonial documents, official Nigerian government papers, documents of various higher institutions, and documents of United Nations Educational, Scientific, and Cultural Organization (UNESCO). Archival materials at National Archives located in Ibadan and Kaduna were also found very helpful. The materials included colonial government documents and newspapers that constituted the major battle grounds for what has been described as the “Curriculum War” of the period (Nwosu, 1990). One of the things that stand out from the study is that the years 1932–1960 marked the era when British authority held sway over the totality of the Nigerian society. One corollary emerging from this is wholesale transfer of the British curriculum within the prevalent British culture, except as modified by the British colonial officers on the spot in the country. The third and fourth segment of the study period portrayed a situation where military rule was entrenched, hybridization emerged and was reinforced with continued military rule, widened and indeed globalized/universalized, thanks to UNESCO guidance. UNESCO programmes like Education for All (EFA), 2000 with curricular implications across different levels, and more particularly the 1998 UNESCO conference on higher education brought about curriculum transfer and diffusion in Nigerian teacher education. Again these are well mirrored in relevant curricular content and objectives (NUC-1989, 2007), (NCCE, 2002). A major discovery of the study is that by the time the 21st century was ushered in, Nigeria had not only gone through some fundamental curriculum transfer, diffusion and innovation, but also evolved new philosophies, Developmentalism and Holisticism. And what is more, this has been through a process of hybridization and synthesization. By these twin processes, Nigeria has become the nursery of Developmentalism and Holistic Globalism (Holisticism). Developmentalism proclaims that “Education is the instrument par excellence for national development” (NERDC, 1981). For its part, Holisticism



enunciates the theory of "Education of the Whole Person for the Whole World, Education of the Total Person to be a Global Citizen" (Nwosu, 1990, 2006, 2010).

#### INTERNATIONALIZING ADULT LITERACY EDUCATION IN NIGERIA: AN ASSESSMENT OF THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO) 1946-2010

**Moses Sunday JAYEOLA-OMOYENI, Dept of Continuing Education, Adeyemi College of Education, Ondo, Ondo State, Nigeria; Adegboyega Isaac AJAYI, Dept of History, Adeyemi College of Education, Ondo, Ondo State, Nigeria**

Once in every twelve years Unesco had since 1949 started series of International Conferences known as CONFITEA, following the French version of the "Conférences Internationales sur l'éducation des adultes" (Hinzen, 2010). All the conferences had specific priorities to the development of adult education and adult literacy as influenced and inspired by the historical contexts of the various nations. The introduction of western or european education by the Christian missionaries from 1842 in Nigeria led to many adults becoming illiterates in the 3rs "reading, 'riting and 'rithmetic", in the newly introduced roman alphabets and prints. The early attempt to provide some meaningful directions for adult literacy education was deficient because the schools thus established to provide basic literacy education were not adequate. The available primary schools were not properly planned to accommodate school-age children in the various communities. Thus, there was an army of unschooled children who later became adult illiterates at adulthood. In the attempt to allow the school-age children to attend schools, the available primary schools fenced the adults out of the schooling system only for a few of the adults to attend Christian "Sunday schools" before some of them could become semi-literates. The high rate of illiteracy among the adults in the new form of western education reached an alarming proportion before the end of the Second World War. The effort made by government to wipe out adult illiteracy in Nigeria, led to the British Colonial government to launch a Mass Literacy Campaign in 1946 when the United Nations Educational, Scientific and Cultural Organization (UNESCO) was established. This was done not only to sensitize the stark illiterate people towards becoming literate but to wipe out illiteracy in the country as a policy. This early effort of government according to Fafunwa (1982) failed to achieve any appreciable success because of many factors ranging from inadequate funding to lack of political will to back the campaign to achieve the desired objectives. Unesco, which is one of the United Nations Organization's agencies, is specialized in helping countries to work together in areas of education, science and culture. One of the main aims of Unesco is ensuring that everyone in the world has free access to education and must be able to read and write especially in the language of their environments. This article analyses the contributions and impacts of Unesco's various International Conferences and activities on adult literacy as it affected Nigeria between 1946 and 2010, especially in bringing the high rate of adult illiteracy in Nigeria into international focus. It discusses the trends, prospects, and challenges in the promotion of adult literacy education, and suggests the way forward to eliminate illiteracy and all that were associated with illiteracy and to achieve Education For All in Nigeria by the Unesco's world target year 2015 as it is done in the other countries of the world.

#### MODELS AND ELEMENTS OF THE ROLE OF HEAD TEACHERS IN SCHOOL

**Maria del Mar GALLEGO GARCIA, University of Malaga (UMA), Spain**

Currently, aspects of the organization and functioning of management teams are evolving from their duties as a result of the training they receive during the teaching period. In this sense, the roles of head teachers in schools are undergoing profound changes in most member countries of both the EU and the countries of the European Free Trade Association and the European Economic Area. In Spain, from the standpoint of quality education, we face new challenges because "it is a key factor in our country's development and a major challenge for teaching. Their improvement has to do largely with the proper management of schools, something that has been widely studied in recent decades". But what do we mean by head teachers? Are they merely a legal representative or do their duties and

obligations go beyond that? By taking a closer look at the current legislation in Spain, in order to discuss the organization and operation of a school, we see certain aspects that are intended to provide a stable framework of reference. In this case, the most important basic principles of education are: the requirement to provide quality education to all citizens of both genders at all levels of education (equality and equity); the need for all components of the education community to work together to achieve that goal (effort from the educational community); a determined commitment to educational aims set by the EU for the coming years. The fundamental educational objectives established by the European Union and UNESCO are as follows: a) To improve the quality and effectiveness of education systems and training, this involves: improving teacher training, developing skills for the society, ensuring access to information and communication technologies for everybody. b) To facilitate widespread access to education and training systems, which involves building an open learning environment to help make learning more attractive and promote active citizenship. c) Open these systems to the outside world, which requires strengthening links with working life, increasing exchanges and mobility, and strengthening European cooperation. The motivations that lead me to develop my work are related to the conviction of the importance of exchanging views and practices in action within professional groups involved in equivalent performance, so as to facilitate reflective processes on my own practice.

#### KANT'S INFLUENCE ON WORLD PEACE AND UNESCO'S ROLE ON WORLD EDUCATION: MEXICO'S IMPACT

**Isaias RIVERA, Tecnológico de Monterrey (ITESM), Mexico**

History has taught us that the closer humans come together the more they influence each other's ideas. The growing interdependence of human actions in history has influenced the creation of a structure that regulates human interaction. Rights are the set of ideas that establish rules among men and the actions that bring them together. The idea of peace is practiced by sovereign individuals, together these individuals make formulas that render rights in society and propagate peace among peoples. Throughout Immanuel Kant's political writings, the idea of autonomy and men being free is manifested as a right. However, societies regardless of their periphery or core status have needed a body of regulation that dictates respect among one another. The enormous task of integrating individuals and ideals together has been assigned to education. As education has progressed, information has expanded and human rights have come to be understood. The quest for peace as the end of all hostilities is a political process that requires all participants to first seek a ground for education. As a direct result of World War I, from 1920 to 1946 the first mechanical attempt at world order existed under the name of The League of Nations. Under the terms of the Treaty of Versailles approximately twenty two or twenty nine Nation States (depending on technicalities) united to seek possible solutions to territorial and un concluded peace treaty issues that previous international quarrels had created. One of the League's bodies was the Committee for Intellectual Co-operation which is the ancestor of the now known United Nations Educational Scientific and Cultural Organization (UNESCO), made initial efforts to present a cosmopolitan view based on educational-based activities. After much struggle the League of Nations project collapses but not without paving the initial road to UNESCO's realization in November 16, 1945. This paper will examine how Kant's philosophy has been used and interpreted by UNESCO and how UNESCO has influenced education in Mexico. It is my understanding that Kant's philosophical and political reflection and his quest for mankind's advancement through reason and autonomy had a great influence in the creation of modern education and its focus on justice and human rights. Even though the League of Nations and thereafter the UN were created about one hundred thirty years after Kant's death, the reflection of perpetual peace and cosmopolitan view have great parallel ideologically to that of the world order presented by the international institutions mentioned here. UNESCO's ideology is strongly based on the purpose of developing a universal moral standard of

value. It is my belief that Kant's idea for world peace is a blueprint for the basis of UNESCO's model for world education.

**JEUDI / THURSDAY****8:30 - 10:30****ROOM: 1130**

## **1.6. SYMPOSIUM [PART 1]. UNIVERSITÉ ET FORMATION DES ENSEIGNANTS / UNIVERSITY AND TEACHERS' EDUCATION**

[Part 2: session 2.15.]

**Coordinator(s):** *Diana Elvira SOTO ARANGO; Thérèse HAMEL*

**Discussant:** *José Rubens LIMA JARDILINO*

The symposium about "University and teachers' education" aims at analyzing the history and the prospective factors of the teachers' education since the university as institution, with the question: What impact did university exert since the teacher's education in the cultural-educational transformation in the education of the politic leaders, the leadership of the scientific-technologic, the nations' training and if the universities, since the faculties which train teachers, have the ability, from the autonomy and the freedom of thought, to investigate and to innovate and train the generation of teachers that will lead the cultural educational changes of the changeable society of the 21st century? To the university he is admitted inside its socio-political, local, national and international context as the trainer of the personnel that directs the society with a few spaces of political power and it structures practices of political cultures. The educator is analyzed as a social actor in spaces of local and national power. One will connect the educators' forming powers with the trends of the scientific - educational advanced thought of the epoch. In addition, we must indicate that the educator's concept is assimilated as «the specialist in the educational activity and pedagogic work, but they added other concepts as intervention in politic, intellectual, social and professional in this area».

THE CONSTRUCTION OF HOPE/UTOPIA IN TRAINING IN CENTRAL TRAINING PEOPLE IN PARANÁ (BRASIL)

**Alvori AHLERT, Universidade Estadual do Oeste do Paraná - UNIOESTE, Brasil**

The objective of this research is to rescue the question of hope/utopia that moves people linked to the Centro de Formação Urbano-Rural Irmã Araújo - CEFURIA of Curitiba - PR in the process of popular education developed in and through this center. The methodological approach follows the research group involved in research on the CEFURIA through a participatory research. Based on a dialogue process, we start from the principle that researchers have only a part of knowledge, which in comparison with the research subjects is complemented with the knowledge and truths and construction of new knowledge. This means a process of exchange and mutual education between researcher and researched. At first it discusses the research hope as a concept/category in popular education, developed by the CEFURIA. The investigations are based on the participation of dialogue and evaluation reports and analysis frameworks produced by the research team at the Universidade do Vale do Rio dos Sinos - UNISINOS and documents produced by the CEFURIA, especially in the work CEFURIA: 25 anos fazendo história popular, Ana Inês Souza. As theoretical framework, we chose the works of Jürgen Moltmann, Ernst Bloch, Paulo Freire, Alfonso Torres Carrillo e Danilo Streck. The research showed that hope/utopia is a concept/category that pervades the entire trajectory of CEFURIA and represents the quest for building socialism, understood as a society, just, fraternal and democratic. In CEFURIA, hope is a category since its inception and has followed along its path of progress and setbacks, crises and achievements. [...] The origin of the popular struggle are the real problems experienced by the people, its beginning or its onset, is given by militant intervention of people who can not live with social injustices. That by understanding its causes, indignant and begin

to work to overcome them. Some of these people do it for political conviction, others moved by faith, others are still engaged in popular struggle by both forces - faith and politics»(Souza). Hope does not deny the difficulties and impossibilities, but at the same time, it pulls people from their inertia and sets in motion. Jürgen Moltmann sees hope in the ability to cope with everything that is either static and inert. Lets hope for him to see the movement of things and the possibilities of change. Therefore, a hope and a thought that is not a utopia in the sense of a "no place", but that guide to what "has no place" and that may have it. Conclude that for CEFURIA not about waiting for a pure waiting. But a hot standby (Freire). Freire reminds us that the ontological necessity of hope needs to be articulated with practice. So the document that served as the analysis deals with the challenges of CEFURIA for these hopes become concreteness (Souza). So all of the historical trajectory of CEFURIA is marked by the pursuit of a great utopia: the hope of building socialism, understood as a society, just, fraternal and democratic.

LA RÉFORME DE L'ÉDUCATION SUPÉRIEURE EN ÉQUATEUR (2010). LE MODÈLE POLYTECHNIQUE REVISITÉ?

**María Cristina CARDENAS, Universidad de Cuenca, Équateur**

L'histoire de l'Équateur nous renseigne sur des projets d'État, société et éducation que les gouvernements ont promus dès la colonie jusqu'au XXe siècle et le début du XXI. Vers la moitié du XIXe siècle, la formation universitaire du pays n'arrivait pas à dépasser l'enseignement centré sur l'entraînement religieux des futurs fonctionnaires de la bureaucratie de l'État, et la société équatorienne de l'époque semblait ancrée dans le passé. Il fallait construire une nation capable de surmonter l'ignorance généralisée et le manque de techniciens capables d'appliquer leurs connaissances. Dans le but de changer cette situation et de former les ingénieurs et les techniciens qui pourraient faire sortir le pays de la société agricole et artisanale, le Président Gabriel García Moreno a supprimé l'Université Centrale de Quito et le 27 août 1869 il a fondé la Escuela Politécnica Nacional (plus connue aujourd'hui comme la "Primera Escuela Politécnica") en s'inspirant du modèle polytechnique européen de l'époque (Allemagne, Suisse, France). Le Président a donc fait appel à la Compagnie de Jésus (1870) et lui a confié la mission de l'Escuela Politécnica Nacional en matière de formation des futurs hauts responsables du développement du pays. Il fallait passer de la république "utopique" à la république "pratique", un changement qui renforcerait à la fois la qualité scientifique de la formation et l'apprentissage pratique du métier. Le positivisme de la science privilégiait l'utilité pratique de l'innovation en fonction des intérêts politiques, économiques, sociaux et culturels de la société. À la mort de García Moreno en 1875, l'Escuela Politécnica a dû fermer ses portes. Cependant et malgré sa courte durée, le modèle polytechnique est resté un idéal de qualité pour la formation supérieure des jeunes en Équateur. Au début du XXe siècle, le gouvernement de l'Équateur a décidé d'entreprendre la réforme la plus récente de l'université équatorienne. En 2010, la nouvelle Loi Organique de l'Enseignement Supérieur (LOES) déclare que l'éducation supérieure doit répondre à la planification nationale et au régime de développement, à la prospective de développement scientifique, humanistique et technologique mondial. Les actions et les résolutions prises par le gouvernement jusqu'à présent conduisent à former des docteurs ingénieurs et techniciens destinés à diriger les transformations de la société en termes de création d'une bureaucratie experte et d'une éducation générale pour le «bien vivre» (buen vivir) acheminé vers une société autcentrée. Les humanités et les sciences sociales ne sont pas particulièrement appréciées. On pourrait dire que la comparaison entre deux temps chronologiques et historiques serait d'utilité pour avancer une hypothèse sur le rôle de l'université équatorienne vers la moitié du XXe siècle. Dans les transformations que connaissent aujourd'hui les sociétés latino-américaines, l'institution universitaire a un rôle essentiel à jouer pour accompagner, ou parfois initier, les évolutions contemporaines et assumer pleinement sa mission de création et de diffusion des connaissances, mais aussi pour engager la réflexion, anticiper et contribuer à un développement durable de la société de la connaissance au sens plein du concept.

## THE RURAL TEACHER IN COLOMBIA (XXTH AND XXIST CENTURIES). LIFE STORIES AND UNIVERSITY EDUCATIONAL INTERVENTION

**Diana Elvira SOTO ARANGO, Universidad Pedagógica y Tecnológica de Colombia, Colombia**

The paper introduces the research which analyzes the political and ideological affiliation of the leader teachers of the rural school, as a vulnerable sector of socio-educative exclusion, in the teaching performance and the social, political and cultural influence, in the local aspect and the change of ideologies in values such as: solidarity and tolerance in the 50s and 70s of the XXth century in Colombia. It determined the common characteristics that generated change strategies to change the minds structure and, also it is proposed since the university strategies of pedagogical intervention in teachers of the XXIst century. It is really relevant, the ethnic-knowledge in relation with the recovery of the local wisdom, as well as the recovery of the collective history, and the recovery of the local political culture and the active and experiential pedagogy. In relation to the teacher, the new meaning of the teacher's roles in rural context and the new meaning of the educator's performance. The methodology is based on the interdisciplinary and the qualitative research. The construction of the biographies is established by the personal experiences, the impact of the political violence in their past and current life. The strategies used are based on the primary resources of information by means of the oral history, concretely in the interviews, the family files (personal documents), with the iconography centered on the photos and educational legislation. In the results the application of the knowledge appears to generate new looks, from the historical common past, in the construction of civil values such as the solidarity and the tolerance in the rural zones.

## LES FAITS DE L'INVASION ET DE LA CONQUÊTE DU PÉROU: UNE RÉVISION DES TEXTES SCOLAIRES

**Teodoro HAMPE-MARTINEZ, Universidad Nacional Mayor de San Marcos, Peru**

Les faits et thèmes sur l'invasion et la conquête du Pérou (XVI<sup>e</sup> siècle) sont présentés par les textes scolaires de l'éducation secondaire de manière «européanisée». La version des chroniqueurs transparaît dans différents épisodes et termes utilisés par les auteurs; ces derniers ne vont pas au-delà de la simple narration, manquent de sens critique et déforment la réalité historique. De ces pages émerge une image de la conquête comme un succès qui a commencé et s'est terminé par la prise de Cajamarca en 1532. On parle peu des éléments techniques et militaires apportés par les Espagnols, qui étaient inconnus sur ces terres, ni de la crise politique que vivait le Tawantinsuyu quand ils arrivèrent, et la résistance indigène face à l'invasion est quasi omise. Notre communication est centrée sur deux faits qui ont suivi la prise de Cajamarca: 1) l'emprisonnement et la soi-disant rançon d'Atahualpa et 2) le procès et la mort de ce personnage, nommé aussi Inca, alors qu'il fut seulement un usurpateur du trône qui revenait légitimement à Huáscar, son frère. Concernant le premier point, dans les textes scolaires, le sens unilatéral du mot « rançon » prédomine sur son sens intégral, mettant l'emphasis sur le compromis contracté par une des deux parties, Atahualpa, et omettant l'autre, Pizarro et ses troupes. Ainsi, on présente comme « rançon » le trésor (or et argent) offert par le prince Inca pour sortir de prison, et non pas la liberté qui était offerte au prisonnier une fois le trésor remis. En ce qui concerne le procès et la mort du personnage, les textes scolaires offrent une version basée sur certains historiens qui, à leur tour, la reprennent de façon acritique des chroniqueurs. De ces textes, on comprend que l'accusation formelle contre Atahualpa, d'avoir commis de nombreux et graves délits, est consistante et prouvée. Au final, il fut jugé et exécuté. De cette manière, ce qui s'est passé devant un tribunal étranger à la culture du prisonnier apparaît aux élèves comme un événement logique, digne et honorable. Nous soutenons que l'impunité historique des conquistadores ne peut plus continuer, responsables non seulement de la mort de l'Inca, mais aussi de l'hécatombe des peuples natifs. Cela ne suffit pas de décrire simplement les faits de l'invasion européenne, sans appréciation critique. Si nous voulons former une conscience historique, nous ne devons pas nous cantonner dans la prédominance narrative; il est nécessaire d'avancer dans le champ de l'interprétation, en prenant de la distance avec des postures réductionnistes, aliénantes

et de glorification des vainqueurs. Il est nécessaire de donner de l'emphase à notre identité particulière, amérindienne, sur le chemin du développement humain.

MANUEL ANTONIO PULIDO MÉNDEZ, A VISIONARY RECTOR

**Edda SAMUDIO AIZPURUA, Universidad de Los Andes, Venezuela**

The main purpose of this paper is to analyze the vision and mission of the university, in a period immediately following the end of the dictatorship of Juan Vicente Gomez, through the thoughts of Rector Manuel Antonio Pulido Mendez, a true proponent of change and innovation in the University of the Andes of Merida. Pulido Méndez promoted the University of the Andes as a center of higher education, creating and spreading knowledge with institutional validity at a national level, without neglecting efforts that contributed to the furtherance of quality teaching. During his period in office foreign teachers were hired at the University of the Andes. He also grasped the need to provide the institution with the materials, laboratories and adequate space in which teachers could develop productive and responsible work. He also perceived the university as a key axis of cultural diffusion, and envisioned its bonding to the city in which it had evolved. His visionary and highly academic approach contemplated the need to protect and stimulate the development of the university in moments in which the country, already under the influence of the oil economy, was experiencing significant growth, and the historic conditions of the world demanded a group of well-trained individuals, capable of carrying out its destiny. The information on which this study is based is derived from contemporary documentary sources, mostly unpublished, located in the Historical Archive of the University of the Andes and consists of voluminous correspondence files, reports and memoirs of the Ministry of Public Works, complemented with data from newspaper articles. All these sources reveal that Manuel Antonio Pulido projected a vision, and took as his mission, to make the University of the Andes a truly modern institution.

28.06.2012

**JEUDI / THURSDAY**

**8:30 - 10:30**

**Room: 1140**

**1.7. SYMPOSIUM [PART 1]. LES COMMUNAUTÉS D'ENFANTS VICTIMES DE LA GUERRE. TRANSFERTS, DIFFUSIONS, CIRCULATIONS DE MODÈLES XIXE-XXE SIÈCLES / COMMUNITIES OF CHILDREN VICTIMS OF WAR. TRANSFERS, DIFFUSION, CIRCULATION OF MODELS (19TH-20TH CENT.)**

[Part 2: session 2.11.]

**Coordinator(s):** Martine RUCHAT, Mathias GARDET, Charles HEIMBERG

**Discussant:** Joëlle DROUX

En juillet 1947, des spécialistes de l'enfance de 14 pays se réunissent en Suisse à Trogen sous la houlette de l'Unesco pour discuter du sort des enfants victimes de la guerre. S'inspirant de plusieurs expériences marginales menées durant le conflit, le modèle pédagogique choisi est celui de la «communauté d'enfants» qui prône à la fois la participation active des enfants ou adolescents, des méthodes d'éducation et d'instruction modernes et une vie de famille. Derrière cet idéal-type adopté à Trogen, il est en fait possible de discerner plusieurs modèles aux héritages plus anciens qui se croisent, se tissent ou parfois s'opposent. Ce sont bien les transferts, diffusions, circulations, flux, échanges entre différents espaces du modèle de la «communauté d'enfants» (sous diverses formes comme par exemple le self government de certaines écoles nouvelles, le Land-Erziehungsheim, la Boy's town, le Little Commonwealth, la Junior republic, et les républiques d'enfants style faucons rouges, le Kinderdorf, les Colonias escolares de la guerre civile espagnole, la colonie sur le modèle Makarenko, la cité de l'enfance...) qui est à interroger, dans le prolongement des travaux menés lors du congrès de l'Actualité de la recherche en éducation et en formation (AREF), Université de Genève, en septembre 2010. Nous distinguerons en particulier un «idéal-type» et ses incarnations dans

différentes expériences à l'intérieur d'un pays et entre pays européens. Il s'agira alors de s'interroger à partir des différentes expériences pédagogiques étudiées par les intervenant/e/s sur: 1. En quoi le modèle des communautés d'enfants adopté à Trogen permet d'interroger l'expérience pédagogique étudiée. Quelles sont les similitudes, les malentendus, les distorsions dans la reproduction. 2. Est-ce que le modèle auquel on se réfère (et que l'on copie) a été diffusé activement par leurs promoteurs et comment, ou bien est-ce les conditions politiques, sociales, démographiques, culturelles particulières (par exemple bon sens face à des situations de détresse) qui l'ont fait émerger ou réémerger, rendant possible l'incarnation d'un quasi modèle, sorte d'effet de disponibilité par nécessité. 3. Quel est l'écart entre l'idéal-type revendiqué (comme celui de l'éducation nouvelle par exemple) et les expériences de communautés d'enfants qui peuvent être diverses (laïques, internationalistes, catholiques, communistes, etc.) Nous n'avons donc pas cherché à rétablir un ordre chronologique qui risquerait de nous conduire à des rattachements artificiels ou à construire à nouveau un panthéon de communautés d'enfants avant la lettre en cherchant un label d'ancienneté, mais bien plutôt à faire ce travail à rebours en analysant comment et pourquoi ces références idéologiques, pédagogiques ou utopistes ont survécu dans la mémoire des acteurs après la seconde guerre et sont venus alimenter les fondateurs de la Fédération internationale des communautés d'enfants créée à l'issue de la rencontre de Trogen.

#### IMAGES, SIGNES ET SENS DE LA COMMUNAUTÉ D'ENFANT: LE VILLAGE PESTALOZZI DE TROGEN

**Martine RUCHAT, Faculté de psychologie et des sciences de l'éducation, Suisse**

En 1946, est créé par l'écrivain et philosophe Robert Corti, à Trogen (en Suisse), dans le canton d'Appenzel, un «village pour les enfants souffrants»: le Village Pestalozzi, une communauté d'enfants qui est présentée au public comme un modèle éducatif pour le relèvement de l'éducation en Europe et celui des enfants victimes de la guerre. Ce terme de «relèvement» renvoie à la fois à la nécessité de remettre sur pied un système éducatif détruit (destruction physique des bâtiments scolaires, mort des enseignants à la guerre, misère économie et sociale) et de remettre sur le droit chemin des enfants souvent orphelins et abandonnés à eux-mêmes qui s'organisent en bandes au risque de la délinquance. Le modèle de Trogen, internationaliste (organisé en fédération de nations) et pacifiste, deviendra le symbole de l'engagement humanitaire suisse. Il s'agirait de mieux comprendre la fabrication du modèle de communauté d'enfants (symbole de l'engagement humanitaire suisse, neutralité, terre d'accueil, etc.) et le mode de diffusion publicitaire – collecte, dons, legs, publicité, propagande notamment émission radiophoniques, films (ciné-journal, documentaire, fiction), formation des directeurs, revues – qui ont contribué à faire sa renommée et à alimenter d'autres expériences qui ont aussi parfois pris le nom de Village Pestalozzi dégageant ainsi un nouvel objet de l'histoire de l'éducation spécialisée à côté de celles des internats, des colonies, des asiles, des maisons de correction, des orphelinats. Certes, la constitution de la Fédération internationale des communautés d'enfants le 10 juillet 1947 à Trogen même sous le patronage de l'UNESCO et le choix de Trogen comme son siège le définit comme un modèle puissant. Mais avec le temps l'écart entre l'image (quasi allégorique) et la réalité pédagogique ne se creuserait-il pas estompant les pratiques réellement communautaires au sens de la République d'enfants prônés par les pionniers de l'éducation nouvelle, tel un Adolphe Ferrière, appelé à contribuer et y voyant là l'espoir d'une publicité pour une «nouvelle éducation»? C'est cet écart qui fera aussi l'objet de ma communication. Par l'étude de diverses archives (rapports annuels de la Fondation du Village d'enfants Pestalozzi, archives sonores, archives audio-visuelles, archives cinématographiques, Archive Adolphe Ferrière, Archives UNESCO, archives de l'Union Internationale de secours aux enfants, Archives privées de Raymond Uldry à Genève, Archives Pro Juventute), je chercherai à saisir comment s'est construite cette double image politique et pédagogique: une image de la Suisse réparatrice et humanitaire (sorte de dette morale à l'égard des pays européens) et un idéal-type de la communauté internationale. D'un côté, des symboles forts comme le nom de Pestalozzi (grande figure mythique de la Suisse pédagogique), la Suisse terre d'accueil pour les enfants réfugiés, de l'autre l'idée du

«home d'enfant», d'une éducation pacifiste entre différentes nationalités, du gouvernement par soi-même, la pratique du chant dans un chœur contribuant à construire une mythologie d'une Suisse neutre et salvatrice. Cette histoire de l'éducation internationale, originale et peu connue, mérite d'être confrontée à l'intérieur d'un symposium sur l'histoire internationale des communautés d'enfants victimes de la guerre à d'autres expériences antérieures et contemporaines.

#### LE SELF-GOVERNMENT SOUS CONTRÔLE CLINIQUE OU QUAND LES «PSYS» S'EN MÊLENT

**Samuel BOUSSION, CIRCEFT Paris 8, France**

Le modèle des Républiques, villages et communautés d'enfants de l'immédiat après-guerre présente souvent les traits d'une utopie éducative en faveur des enfants qui auraient souffert de la guerre. Pour les contemporains, elles apparaissent comme des innovations pédagogiques, des ferments démocratiques de la société en reconstruction après le désastre. Les références sont celles de grands pédagogues tels Makarenko, Korczak ou Ferrière. A la fin des années 1950, il est de bon ton de ranger ces expériences au rayon d'un modèle nommé «socio-pédagogique», en opposition à d'autres systèmes qui seraient en vigueur à cette période dans les internats et autres maisons d'enfants; l'un dit «progressif» ou disciplinaire, un autre dit «psycho-pédagogique», axé sur la prise en compte de la personnalité des enfants. La teinte «socio-pédagogique» de ces communautés d'enfants, surtout représentée par l'usage des méthodes actives, l'installation du self-government et l'attention portée en générale à la vie sociale comme moyen de réadaptation, ne doit pas masquer une plus grande complexité. A la fin des années 1940, au moment où se constitue la FICE (Fédération internationale des communautés d'enfants), elle est tempérée et recomposée par le regard expert de médecins et psychologues, comme les psychiatres Jadot-Decroly et Préaut ou le psychologue André Rey. Ils mettent en évidence la nécessité d'un regard clinique en vue d'évaluer les capacités d'adaptation des enfants sur les plans affectifs et intellectuels, d'autant plus indispensable qu'ils ont vécu les traumatismes de la guerre. L'idéal démocratique en est aussi atténué, des réserves sont émises par rapport au profil psychologique spécifique des enfants. De l'extérieur, d'autres médecins mettent en évidence l'artificialité des méthodes. C'est à cette fabrique de la communauté d'enfants d'après-guerre que nous nous intéresserons. En explorant notamment plusieurs pistes. L'une d'elle remonterait le cours d'une expertise médico-psychologique élaborée dans le cadre de l'Union internationale de secours aux enfants, mais aussi des SEPEG (Semaines internationales pour l'enfance victime de la guerre), instituées à Zurich en 1945 autour d'un des fondateurs de la «pédagogie curative», le Dr Hanselmann, terme repris après-guerre par le Dr Préaut. Ce regard «psy» est d'autant plus accentué que s'élabore progressivement une psychopathologie de l'enfance victime de la guerre. Une autre pourrait en contrepoint explorer la circulation des savoirs et pratiques en psychologie sociale. Des voyages d'étude ont en effet permis, dès les années 1940, d'importer des Etats-Unis de nouvelles techniques tenant de la sociothérapie, de la psychothérapie, de la sociométrie forgée par Moreno dans l'entre-deux-guerres jusqu'à la dynamique de groupes, au sein des institutions d'éducation spécialisée. Les archives de l'UNESCO, d'Adolphe Ferrière, de l'Union internationale de secours aux enfants puis de l'Union internationale de protection de l'enfance, les archives de Jean Ughetto, éducateur parti en 1950 aux Etats-Unis, les nombreuses revues sur la question de l'enfance, permettront de comprendre combien le modèle des républiques d'enfants a été mouvant et comment aussi il s'est réinventé.

#### FREEVILLE ET BOYS TOWN: LES MODÈLES AMÉRICAINS DE RÉPUBLIQUES D'ENFANTS. DE LA FASCINATION À L'OUBLI

**Mathias GARDET, Université de Paris 8, France**

En 1895, l'industriel William Reuben George (1866-1936), surnommé «Daddy», fonde la George junior republic, connue aussi sous le nom de Freeville, près de New York, pour accueillir des jeunes des bas-fonds. Vingt ans plus tard, en 1917, sans lien apparent avec la première initiative, le père catholique irlandais Edward Joseph Flanagan (1886-1948, émigré aux Etats-Unis en 1904) crée Boys



Town près de Omaha dans le Michigan pour le même type de population. Ces deux expériences deviennent rapidement le symbole de la République d'enfants. Dans les deux cas en effet, les villes sont gérées en grande partie par les jeunes qui y sont appelés «citoyens». Ils élisent leur propre maire ou président, édictent leurs lois et forment des tribunaux, nomment et constituent leurs forces de police, administrent leur économie en frappant monnaie, impriment leurs journaux, font leur radio, vendent leurs biens de consommation et de luxe dans un magasin général autogéré... Ces deux modèles connaissent très vite une forte médiatisation au niveau national puis international. De par sa position géographique, Freeville devient ainsi un lieu d'attraction et une visite incontournable pour toutes les personnalités intéressées par la cause de l'enfance. De très nombreux articles de journaux et de revues de plus ou moins grande diffusion se passionnent ainsi pour cette république miniature et en relatent le quotidien et les succès. William Reuben George, lui-même, écrit deux ouvrages qui en posent la philosophie: *The junior republic* (1910) et *Citizens made and remade* (1912). L'expérience connaît une première exportation par l'intermédiaire de l'éducateur américain Homer Lane (1875-1925) qui avait travaillé à la George junior republic et en fera une copie en Angleterre dans la province de Dorset, connue sous le nom de Little Commonwealth, qu'il théoriserait à son tour dans des ouvrages. En 1933, le film *The mayor of hell* (Le bataillon des sans amour) réalisé par Archie Mayo, produit par la Warner avec l'acteur James Cagney finira de la rendre célèbre, même s'il en dresse un bilan mitigé. Il en va de même pour Boys town, dont la renommée internationale est largement due au film éponyme de Norman Taurog tourné in situ en 1938, Spencer Tracy incarnant la figure du père Flanagan et Mickey Rooney interprétant un des jeunes rebelles au système avant d'être élu maire. Le succès est tel que le film connaîtra une suite en 1941: *Men of boys town*. Parallèlement des ouvrages notamment en français et en italien en font l'apologie. Si le succès médiatique retombe après la seconde guerre, les deux républiques d'enfants continuent à alimenter les débats pédagogiques dans les revues des années 50-60 et à être visitées par les éducateurs en voyage aux Etats-Unis. La fascination est toujours là même si les regards sur ce système éducatif se font plus critiques. Aujourd'hui les deux expériences ont largement essaimé sur le territoire américain et se réclament de leur histoire dans leurs sites internet qui témoignent de leur souci de communication. Elles semblent pourtant méconnues outre-Atlantique, leurs avatars européens ayant eux disparu.

**JEUDI / THURSDAY****8:30 - 10:30****Room: 2130**

**1.8. SYMPOSIUM [PART 1]. LES REVUES: VÉHICULES ET MIROIRS DU TRANSFERT DE SAVOIRS PÉDAGOGIQUES AU SEIN D'ESPACES NATIONAUX ET INTERNATIONAUX / THE JOURNALS: VEHICLES AND MIRRORS OF THE PEDAGOGICAL KNOWLEDGE TRANSFER WITHIN NATIONAL AND INTERNATIONAL SPACES**

[Part 2: session 2.10.]

**Coordinator(s):** Valérie LUSSI BORER; Véronique CZAKA**Discussant:** Véronique CZAKA

At all times, pedagogical journals have been a precious source of information for researchers in education. However the studies using journals as a special object of research (questioning their production and their reception in national and/or international spaces) are much fewer. This panel proposes to bring together contributions of researchers using journals as central objects of their studies, considering them more than a «ressource on sources» and questioning their role and status in a cultural and linguistic space. Through various recent studies on journals' analysis, we note several approaches from which the list we propose here is not exhaustive: 1. Researches aiming at defining the editorial configuration of a country allowing the comparison with other countries. 2. Monographic studies of journals analysing the evolution of the context and production conditions of

a journal, studying its editorial board, editorial concept, readership and the evolution of articles / thematics/journal structure, etc. 3. Comparative studies between several journals at a national or international level focusing on specific thematics. 4. Studies using journals as indicators to understand and analyse transnational phenomena such as the emergence of the educational sciences. At the crossroad of these different approaches, we propose to the contributors of this panel to present the methods they use to analyse the dissemination and circulation of pedagogical ideas and knowledge within national and international spaces. How do the journals contribute to this movement? How can we identify borrowed, spreaded or reinterpreted knowledge?

THE INTERNATIONAL SCENARIO OF THE EDUCATION IN THE INTER-WAR PERIOD BY THE HAND OF TWO ANGLOPHONE YEARBOOKS

**Luis CORREIA GROSSO, University of Porto, Portugal**

This paper aims to analyze, from an international perspective, the role performed by two Anglophone journals in the process of production and circulation of educational narratives during a period marked by economic, social and political crisis, particularly in Europe. The study will analyze different arguments used in relation to the methodology of study and the grounds and problems of national education systems in several articles published in international journals at the time: the Educational Yearbook (Teachers' College, New York, 1924-1944) and the Year Book of Education (London, 1932-1940). The results are further interpreted in light of the rationale of each journal and of the thought of several renowned contemporaneous authors in the field of comparative education (Isaac Leon Kandel, 1933; Nicholas Hans, 1929; among others). We will focus on journal-based narratives in order to shed light, in the one hand, on the theoretical and the editorial process in the shaping of the comparative education field (see Nóvoa, 1995; Paulston, 1999; Schriewer, 2003; Correia, 2011) and, in the other hand, on the political, symbolic and strategic significance of education in the (re)construction and/or (re)consolidation process of nationally-based imagined communities.

"LE TOUR DU MONDE PÉDAGOGIQUE" ACCORDING TO THE ANNUAIRE INTERNATIONAL DE L'ÉDUCATION (IBE, 1933 – 1939)

**Ana Lucia CUNHA FERNANDES, University of Lisbon, Portugal**

Initially created as a non-governmental organisation, the International Bureau of Education (IBE) was founded in Geneva in 1925. In 1929, it becomes an intergovernmental organisation which attracts the membership of a growing number of countries and governments and shifts its activities of information gathering and research towards providing greater support to ministries of education and the administration and management of each member country's national education system. This change marked a fundamental transformation in the life and action of the IBE: if previously information was gathered regarding isolated initiatives, from that time on, the organisation's goals were now directed at the inter-national perspective. Since its founding, the IBE published highly relevant information. Apart from comparative thematic surveys, conducted within the scope of the institution, its publications include, since 1933, a yearbook which provides an overview, year after year, of the evolution of the educational systems of several countries. This paper analyses the *Annuaire International de l'Éducation* published between 1933 and 1939 (its first series), conceived as an annual journal of facts on school life. The documental corpus is based on the *Annuaire* editor's Introduction and thoughtful account and overview of the academic movement in the countries analysed (educational trends section). In 1936, Pedro Rosselló stated, in the introductory text, that the publication aimed to be "a page in the history of contemporary education and a source of documentation for school authorities, educators and all those interested in the problems of comparative education" (*Annuaire*, Introduction, 1936). It is our belief that this journal played a relevant role in the process of production and internationalization of theories and ideas, by disseminating models and practices about education made in different countries. It is our goal to

understand the *Annuaire* as an arena where confluences and disputes take place and where different interests are involved in the production of discourses. The analysis attempts to show the ways in which it contributed to the construction of an international educational discourse, i.e., by giving space to what was happening in each country, it helped to build an international space of references shared by all of them. The research proposes looking at the *Annuaire* in the confluence of two levels of a concomitant reality: one national and another international, which have so far been studied in isolation or in a relation of subordination. In this perspective, the *Annuaire* is seen as a double-faced mirror: it is situated at an intermediate level reflecting both dimensions.

#### THE PRESS AS PART OF MODERNITY: ADS THAT PUBLICIZE EDUCATIONAL PRACTICES IN THE PROVINCE OF MINAS GERAIS, BRAZIL (1825-1842)

**Raquel MENEZES PACHECO, Universidade Federal de Minas Gerais, Brasil**

This study is a summary of the main conclusions of my monograph that was part of the Project *Moderno, modernidade, modernização: a educação nos projetos de Brasil séc. XIX e XX*. The monograph entitled «Anúncios: Práticas Educativas na Província de Minas Gerais (1825-1842)» researched all the 2387 ads over the 3258 numbers published in the journal *O Universal* between the years 1825 and 1842. From reading these ads, we transcribed, using the original spelling, those that we considered important to the understanding of practices related to education. These ads transcripts were divided into two main themes, according to the objects or services advertised. The first thematic area, called "Instruction", which divulged met ads classes, public students exams, contests for the occupation of public seats, and others which can help us think a beginning of a process of legitimization of school education in the province of Minas Gerais, Brazil. The second thematic area, "Printed Trade", brought together ads to buy, sell, or exchange of various types, such as dictionaries, newspapers, printed religious, political, literary. For this study, we based on the methodology of documentary analysis, through the document concepts of Le Goff (1990). The ads were surveyed, first, in the Historical Newspaper Library of the State Secretariat of Culture of Minas Gerais and later, with the scanning of the newspaper Public Archives of Mining, it was accessed through the site <http://www.siaapm.cultura.mg.gov.br>. As theoretical concepts, this work fits with the field studies of Cultural History, with the main theoretical Roger Chartier (2002) and the conceptual formulations concerning the production, circulation, cultural appropriation, representation. The formulations of Michel de Certeau, about tactics and strategy also sought to be explored (Nunes; Carvalho, 2005). The use of newspapers as the source and object of research is already being discussed, taking into account the legitimacy that the press has gained, especially when newspapers are used with other documents (Capelato, 1994; Pallares-Burke, 1998). In this study, we seek to understand the press and the journal as part of Modernity. The modernization of the newspaper printers gives a distinctive character that is assigned to books, for example. The newspapers with a specific material, that involves a kind of cheaper paper, serial printer and a textual organization that allows a faster and direct reading, influencing new consumption habits and cultural readings. From this study, we apprehend some educational practices in the province of Minas Gerais in the first half of the nineteenth century, which reflect the role played by newspapers such as educational instance concerned with the formation of new generations and the movement of certain practices, including internationally: the mobilities of teachers, identification of a teaching method which until then was unknown, the legitimacy of public examinations of students, the use of textual techniques of persuasion for most readers, the circulation of international printed books and the influence of foreign languages, especially the french.

## HISTORY OF THE HISTORY OF EDUCATION - A HISTORICAL AND COMPARATIVE INVESTIGATION OF SCHOLARLY JOURNALS (1960'-2010')

**Edwin KEINER, University of Erlangen-Nuremberg, Germany**

There is no doubt, that educational sciences differ according to academic cultures they origin from and they are embedded in. History of education is the partial discipline, which is expected to mostly reflect upon these particular origins. However, the history of the history of education has rarely been analysed. The paper tries to contribute to research on educational research by looking at the development of history of education, indicated by the history of its scholarly journals. It also tries to ask in a comparative perspective, how different cultural and academic backgrounds produce different shapes of histories of education as a field of study or an academic discipline. Of special interests are a) from an epistemological point of view: structures of topics and layers of time, methods used and methodologies discussed, layout and the relationship between text, figures and pictures; b) from a sociological point of view: disciplinary and institutional affiliation of editors and authors, social function of editorials, networking and relationships to academic organisations or associations. The investigation also serves as a test, whether analyses of scholarly journals also can be applied to the rather complex academic field of educational research, history of education. The paper represents work in progress. It firstly discusses the theoretical framework, secondly, presents the methodology of investigation (including its limitation), thirdly, shows first results and discusses its comparative value.

**JEUDI / THURSDAY**

**8:30 - 10:30**

**ROOM: 2140**

### 1.9. SYMPOSIUM. FEMMES ENSEIGNANTES ET HANDICAP FIN 19E-DÉBUT 20E SIÈCLE: PERSPECTIVES INTERNATIONALES / WOMEN TEACHERS AND DISABILITY IN THE LATE NINETEENTH AND EARLY TWENTIETH CENTURY: INTERNATIONAL PERSPECTIVES

**Coordinator(s):** Kate ROUSMANIERE

**Discussant:** Kate ROUSMANIERE

Disability history examines how social categories about ability and disability have been formed and maintained over time. This symposium applies the disability history perspective to the history of women teachers in the United States, Mexico, and Australia, paying particular attention to the ways in which both the challenges of physical and mental ability and cultural constructs of physical and mental ability impacted the work and life of women teachers. As constructions of gender are internationally constructed and reaffirmed, so too are constructions of the "able" woman teacher inscribed with cultural notions of women's abilities. The first paper by Kate Rousmaniere, "Those who can't do, teach: The disabling history of American teachers" briefly introduces the field of disability history as applied to the history of American education, and then offers a history of American teachers viewed through the analytic lens of disability. The second paper by Luz Elena Galvan "Women teachers in Mexico, offers an approach to disability and retirement by discussing several cases of Mexican teachers who were diagnosed with neurasthenia and suffered broken limbs and then retired. She focuses on the case of Delfina Rodriguez as an example of how such disabilities, combined with gender prejudice, undermined the promising professional and political careers of teachers. The third paper by Kay Whitehead focuses on the problem of 'strain' or 'neurasthenia', a disability which was said to afflict teachers in the early twentieth century. Using Australian sources, this paper explores various causes of 'strain' and its reputed impact on women teachers' lives and work.

**'STRAIN', MARRIAGEABILITY AND THE WOMAN TEACHER IN AUSTRALIA****Kay WHITEHEAD, Flinders University, Australia**

In her recent review essay on disability history Catherine Kudlick (2003, p. 767) argued that 'the term "disability" defies easy definition'. This is also the case with a condition called 'strain', 'brain fag' or 'neurasthenia' in the early twentieth century. Originally conceptualized as an illness in the mid-nineteenth century, neurasthenia was associated with the stresses of modern life that afflicted middle class brainworkers. 'Strain' was debated at length at an Australian Royal Commission on Education in 1912 with various witnesses attempting to diagnose its causes and assess its impact on the teaching workforce, especially women teachers. There were also many suggestions about its prevention and cure. In this paper I will focus on the debates at the 1912 Commission and in other forums in the 1920s and 1930s. In essence, 'strain' was being constructed as a disability that had the potential to substantially limit women teachers' work and lives to the point where they might become unmarriedable. In the final part of the paper, I will use sources from a range of countries to show that 'strain' was an international problem during this era.

**WOMEN TEACHERS IN MEXICO. AN APPROACH TO DISABILITY AND RETIREMENT****Luz Elena GALVAN, Centro de Investigaciones en Antropología Social, Mexico**

In Mexico, some women teachers that lived by the end of nineteenth and early twentieth century, experienced different sicknesses that after some time forced them to retire. These disabilities included anemia, neurasthenia and osteoporosis, as well as bone fractures, varicose veins, and respiratory illnesses such as: colds, pneumonia and pharyngitis. Originally, I saw illness only as an element of social disorganization, that selectively attacked the poorest and the weak, just as Jacques Revel and Jean Pierre Peter affirmed (1980). After I read other studies related to body, I began to think about the "body sick" After reading Kate Rousmaniere's paper titled "The Able Educator: Disability and the History of Teachers", I have developed yet another view of sickness that I will present in the first part of this paper. In the second part of my paper I will focus in one teacher named Delfina Rodriguez, as an example of one woman teacher whose body became very weak and ill, yet who was not prevented from continuing to work, Rodriguez fought for better working conditions for teachers, and included in her campaign weaver poems that were published in the national press, and text books. Only a few teachers, like Delfina Rodriguez, managed to have their books used in the classroom and got to be known through them. But finally, disabilities make these teachers leaves the profession, just as it happened with Delfina Rodriguez.

**THOSE WHO CAN'T DO, TEACH: THE DISABLING HISTORY OF AMERICAN TEACHERS****Kate ROUSMANIERE, Miami University, Ohio, USA**

This paper is an exploratory history of American teachers as viewed through the lens of disability studies. By this I mean that I am looking at the history of teachers with disability as the primary marker of social relations, in much the same way that I and others have looked at the history of education through the primary lens of gender, race, and sexuality. Looking at the history of teachers through the analytic framework of disability studies allows me to explore how notions of normality have defined the work and identity of all educators. I begin with a short introduction to the field of disability history. My second and longer section is an initial sketch of a disability history of American teachers. The study of disability in the history of education has centered on the history of special education and on children and adults with special needs. This research is useful in expanding our understanding of the diversity of educational enterprises in the past, the ideologies that undergirded those enterprises, and the formative leaders and cohorts of students in disability education. Yet such studies focus overwhelmingly on students, and the absence of studies about teachers with disabilities leaves the impression that they simply did not exist. In fact, the history of schooling is filled with educators who were identified as disabled, weak, and infirmed. The problem is not that disabilities

are absent from the history of teachers, but that historians have not looked for them. As Douglas Baynton, "Disability is everywhere in history, once you begin looking for it, but [it is] conspicuously absent in the histories we write." Re-reading the history of education through the lens of disability, what emerges is a steady pulse of concern about the ability and disability of teachers to do their work, a constant suspicion that there is something not completely normal about the person sitting at the teacher's desk.

**JEUDI / THURSDAY****8:30 - 10:30****Room: 1150**

**1.10. SYMPOSIUM. INTERNATIONALISATION DE L'HYGIÈNE SCOLAIRE: CIRCULATIONS DES SAVOIRS ET DES PRATIQUES (XIXE-XXE SIÈCLES) / INTERNATIONALISATION OF SCHOOL HYGIENE: CIRCULATIONS OF KNOWLEDGE AND PRACTICES (19TH-20TH CENT.)**

**Coordinator(s):** Séverine PARAYRE; Aurélie RIMBAULT

**Discussant:** Didier NOURRISSON

L'hygiène est certes une pratique ancienne, mais son apogée en tant que discipline scientifique et médicale se déroula à l'aube du XIXe siècle. Des historiens de la santé et de l'éducation ont abordé dans leurs recherches l'influence de l'hygiène sur les savoirs et pratiques éducatives en milieu scolaire, depuis Jacques Léonard, Georges Vigarello et Pierre Guillaume à Jean-Noël Luc et Françoise Mayeur. De façon plus spécifique, Didier Nourrisson et Séverine Parayre étudient l'hygiène à l'école et les évolutions sanitaires et pédagogiques. Bien que d'autres chercheurs travaillent sur cette thématique dans leur pays respectifs, à l'exemple de Geert Thyssen au Luxembourg, Despina Karakatsanh et Vassiliki Theodorou en Grèce, il n'existe pas pour l'heure de synthèse d'histoire de l'hygiène à l'école en Europe. En effet aux XIXe et XXe siècles, l'hygiène traverse les espaces, les sphères publiques et privées, touche progressivement les acteurs collectifs et individuels, se diffuse dans les pays d'Europe occidentale, formant ainsi un phénomène international de «propagation du mouvement hygiéniste», parcouru par une double volonté de sauvegarde sanitaire et de moralisation des populations. Ce symposium se propose d'aborder l'internationalisation de l'hygiène scolaire au travers de deux interrogations principales et complémentaires. Tout d'abord, il s'agira de réfléchir aux influences et à la transmission des savoirs au sein de l'Europe occidentale de 1852 à 1958. Puis les initiatives locales et les rôles des acteurs politiques, médicaux et pédagogiques seront comparés. Nous exploiterons différentes sources (officielles, médicales, pédagogiques, sociales, architecturales, iconographiques et audiovisuelles) et différentes méthodes (analyse de documents, approches lexicographique, cartographique et analyse de réseau). Séverine Parayre, par une étude des congrès internationaux d'hygiène et d'hygiène scolaire des années 1852 à 1913, mettra en perspective les grands débats en Europe autour de l'hygiène à l'école, les acteurs intervenants et les influences des différents pays. Sur une période similaire, Aurélie Rimbault, mettra en évidence le rôle des édiles parisiens dans l'élaboration d'une politique sanitaire et sociale en faveur de l'enfance. Gina Greene poursuivra sur l'hygiène de la petite enfance en France, en évoquant l'influence sanitaire dans l'architecture scolaire durant la première partie du XXe siècle. Geert Thyssen comparera les savoirs et pratiques dans les écoles de plein air au travers de cinq pays précurseurs du développement de l'hygiène en Europe occidentale. Despina Karakatsanh et Vassiliki Theodorou, présenteront des initiatives locales particulières aux écoles grecques durant la première moitié du XXe siècle. Pour finir Didier Nourrisson, à partir d'une étude iconographique, analysera les différentes formes de propagande d'hygiène scolaire sous la IVe République.

## LES CRÈCHES EN POLOGNE ET L'HYGIÈNE: MISE EN PLACE ET INFLUENCES DE L'EUROPE DE L'OUEST (TOURNANT DES XIXE ET XXE SIÈCLES)

**Aleksandra PAWLOWSKA, Université René Descartes - CERLIS, ATER à l'Université Lille 3, France**

En Europe, les arrangements formels de prise en charge des jeunes enfants remontent pour la plupart au XVIII<sup>e</sup> siècle. Certains visaient à répondre aux besoins des femmes pauvres qui travaillaient, ou des enfants abandonnés, tandis que d'autres dispensaient une éducation préscolaire «enrichie» aux enfants des classes moyennes. Un peu partout, en Europe, à partir du XVIII<sup>e</sup> siècle, l'enfant va être aussi l'objet d'interventions de plus en plus importantes des pouvoirs publics à son égard, qui interviennent progressivement dans la sphère privée pour le protéger, mais aussi, c'est à travers ce dernier qu'on vise l'éducation et le contrôle des familles. Au XIX<sup>e</sup> siècle, où l'industrialisation fait de plus en plus appel à une main-d'œuvre féminine, la société commence à intervenir davantage dans la garde des enfants, en réglementant l'activité des nourrices et en créant de nouvelles structures: les crèches et les salles d'asile. Destinées à l'accueil des jeunes enfants et à la moralisation des classes populaires, même si elles partagent, initialement, les mêmes objectifs, elles suivront des évolutions différentes. La première sera marquée surtout par les préoccupations hygiénistes, la deuxième par les préoccupations éducatives. Les nouvelles règles d'hygiène, propagées dans les années 1880 par la révolution pastorienne, vont s'appliquer de plus en plus aux crèches. Dès cette époque, les crèches se cloisonnent, se protégeant à tout prix des microbes. Avec les découvertes de Pasteur, on voit se développer, dans tous les pays occidentaux, un grand mouvement de sauvegarde médicalisée de la petite enfance, dans un contexte de mortalité infantile alarmante. S'appuyant sur mes recherches de thèse, cette communication vise une mise en regard comparatif des premières institutions de garde de la petite enfance en France et en Pologne. La différence de l'évolution de la prise en charge de la petite enfance est flagrante. Du côté de la France, nous sommes en face d'une évolution constante et continue de la prise en charge extrafamiliale du jeune enfant, que ce soit par les nourrices, par les crèches ou par les salles d'asile; en Pologne, nous sommes confrontés au développement de la sphère privée qui se charge de la garde. L'évolution des salles d'asile et surtout des crèches fut très lente. Ce retard, par rapport à d'autres pays européens, était dû surtout à une conjoncture historique particulière, liée à la disparition de l'État polonais et au démantèlement du pays en trois territoires étrangers (la Pologne disparaît de la carte de l'Europe et ne retrouve son indépendance qu'en 1918. Toutefois, des ressemblances existent entre la France et la Pologne. La mission principale de la crèche fut d'éviter la mortalité infantile et les risques de contamination; les critères caractérisant une bonne crèche sont essentiellement la qualité des conditions d'hygiène, des soins corporels et de la nourriture. La formation du personnel est entièrement centrée sur l'hygiène. En France, comme en Pologne, la crèche est aussi au cœur d'un discours moral: elle ne se justifie que parce que les mères, étant donné l'état d'indigence du ménage, ne peuvent se passer de travailler. Enfin, la crèche, aussi bien en France qu'en Pologne, ne vise pas uniquement la garde de l'enfant, mais également l'éducation de la mère à la propreté et aux soins (tout comme d'autres mesures de la protection maternelle et infantile).

## ÉDILES PARISIENS ET ENFANCE: UNE POLITIQUE HUMANISTE POUR LA CAPITALE? (1852-1914)

**Aurélié RIMBAULT, Université Paris I - Sorbonne, France**

L'intérêt du personnel politique français pour l'enfance n'est pas un fait contemporain du seul XX<sup>e</sup> siècle. Cette préoccupation, se combine en partie avec l'établissement des premières théories hygiénistes du siècle précédent. Paris, n'échappe pas alors à ces préoccupations sur l'éducation à l'hygiène de ces enfants. L'appropriation des pratiques hygiéniques en France et en Europe est un thème largement explicité par les historiens. Georges Vigarello mais aussi Alain Corbin, auteurs d'une imposante synthèse sur l'histoire du corps et de son entretien, est l'une des plus importantes. Si les études se penchant sur l'hygiène de l'enfance restent rares, il convient néanmoins de citer les travaux pionniers de Didier Nourrisson, et la thèse de Séverine Parayre. Nous nous proposons ici, de

poursuivre ce thème encore peu exploité, en se penchant sur le rôle du personnel municipal et tout particulièrement des édiles parisiens dans l'adoption progressive de nouvelles pratiques d'hygiène et de santé chez les enfants. Aussi bien les conseillers municipaux que les maires jouent en effet, un rôle important dans l'adoption de nouvelles pratiques d'hygiène, entre 1852 et 1914. Cependant ce rôle ne se situe pas directement dans les écoles communales, mais dans des établissements privés et à la Commission municipale. Ces hommes, plus encore que de pousser les enfants à adopter des pratiques d'hygiène, vont œuvrer à la mise en place d'une politique sanitaire et sociale. Cette dernière, qui se penche aussi bien sur des femmes que des enfants se diversifiera au cours de cette période. Si l'on constate tout d'abord une action édiltaire essentiellement privée, avec la création d'établissements charitables en faveur de l'enfance, l'avènement de la Troisième République, marque l'action progressive de ces hommes au sein du Conseil municipal. Parmi leurs initiatives se trouvent les premières bibliothèques populaires qui vont mettre à la portée des plus jeunes des ouvrages nécessaires au développement des qualités de citoyens. Ils permettent également la création d'écoles privées, dispensant des cours d'hygiène, reprenant ainsi dès le milieu du Second Empire, un thème cher à la Troisième République celui de l'hygiène par l'exemple. Au sein du Conseil municipal, ils vont également largement subventionner les sociétés privées comme des patronages laïques, des dispensaires, crèches et autres orphelinats, afin de permettre aux plus jeunes d'apprendre les derniers préceptes hygiéniques en vigueur. L'action de la municipalité ne s'arrête cependant pas à ce socialisme municipal. Les enfants, forces vives de la Nation, dès les lendemains de la guerre franco-prussienne de 1870, vont également être les objets d'une propagande sanitaire par le biais des traités d'hygiène. Se multipliant à l'attention de leurs mères, les plus jeunes vont alors y apprendre les principales règles de l'hygiène personnelle et à lutter contre les fléaux sociaux naissants. Les sources sont relativement éparses sur ce rôle local des édiles. Les débats et délibérations de la Commission municipale sont officiels. Les autres sources sont plus rares, car peu conservées. C'est le cas notamment des brochures et discours de remise de prix et/ou fêtes scolaires prononcés par les édiles incitant à la préservation de la santé des petits parisiens.

CHILD WELFARE AND SCHOOL HYGIENE IN GREECE: INITIATIVES, MEASURES AND INFLUENCES (1900-1940)

**Despina KARAKATSANH, Politique Sociale et Educative, Université du Péloponnèse, Grèce; Vassiliki THEODOROU, Université de Démocratie-Thrace, Grèce**

The first serious attempts to deal with the public health problems in Greece were undertaken in the beginning of the 20th century. This period witnessed not only a delay in developments in this area caused by the lack of welfare infrastructure for the social relief, but also a lot of problems due to the settlement of the refugees from Asia Minor in Greece. From the early 20th century a group of physicians attempted to define the health problems within social and economic discourse, while protesting about the absence of public health statistics and the lack of a public health system. These active hygienists, educated abroad, mostly in Paris and Vienna, usually worked as medical officers and tried to convince on one hand the wealthy Greek Diaspora to fund TB dispensaries, sanatoria or other institutions for the relief of indigent patients and on the other the governments to establish institutions in the public health sector. Moreover, they attempted to educate people by explaining sanitation in simple terms to the public and convincing politicians to provide against contagious diseases and take action in order to strengthen those susceptible to diseases, particularly children. The protection of mothers and childhood was considered to be a prerequisite for ensuring racially robust descendents and there were significant steps taken to establish institutions that would improve children's health. In the 1910s, student poly-clinics, children's summer camps and an open-air school for children, purportedly prone to consumption, were set up. Such social relief projects, funded by voluntary societies, sought to strengthen the constitution of sickly children from lower social classes. In the rhetoric of this period, the strengthening of the childhood was considered to be the best antidote to the physical deterioration of the nation. The most substantial step taken to that



end from the liberal government in 1911 was to establish the School Hygiene Division in order to prevent the spread of transmissible and childhood diseases. In 1914 the first school doctors were appointed and the health of primary school students began to be monitored more systematically as a series of measures were taken. These included the vaccination of all schoolchildren; the introduction of a personal health card - a form of a health identity card for each child, where developmental indices and potential health problems were recorded- and finally the compilation of statistics for students' morbidity. In this paper we will shed light on the initiatives taken in school hygiene and child welfare from 1908 to 1940. More specifically, we will analyse the role of medical and pedagogical personalities in the establishment of a child welfare policy, the influences from other European models and the major problems they tried to face. More emphasis will be given to the cooperation between physicians and pedagogues in the establishment of progressive institutions for children's health and to the combination of medical and pedagogical theories in the beginning of the 20th century.

**EVERYDAY PRACTICE IN BELGIAN, GERMAN, FRENCH, ITALIAN AND LUXEMBOURGIAN OPEN-AIR SCHOOLS AND KNOWLEDGE TRANSFER THROUGH INTERNATIONAL CONFERENCES ON HEALTH EDUCATION: EVIDENCE OF CHANGING NOTIONS OF 'INTERNATIONALISM'?**

**Geert THYSSEN, Faculté des Lettres, des Sciences Humaines, des Arts et des Sciences de l'Education, Luxembourg**

In this paper I will compare some Belgian, German, French, Italian and Luxembourgian open-air schools and connect them to broader developments affecting similar health institutions that helped 'internationalize' contested and ill-defined areas of expertise like 'school hygiene'. More particularly, I will investigate to what extent everyday practices experienced on the educational shop floor of these institutions can be linked to knowledge 'globalized' by 'international' conferences on open-air education (and related subjects) from the interwar and post-Second World War period – sites par excellence of cross-border transfer, circulation and diffusion. I will further explore whether knowledge and practices from these conferences and schools reveal changing notions of 'internationalism'. Methodologically, I will adopt a new-cultural approach, assuming that open-air schools are 'descended' from similar initiatives rather than 'traceable' to specific 'origins', and considering them as changing configurations of inter-national discourses rather than evidence of some countries' and figureheads' 'advance' in certain areas. Though superseded, such conceptions are still subscribed to by some historians studying the subject from an international perspective. To study how open-air schools and their aspiring 'movement' helped 'internationalize' health discourses, I will analyse in detail four international open-air school conferences held in France, Belgium, Germany and Italy (1922-1949). Of the last two of these conferences I re-discovered important source material. Since part of this material (minutes, newspaper articles) has already been analyzed with my permission, I will focus on photographs and films – material generally underexplored within educational histories. I expect this analysis to inspire new approaches to processes like internationalization.

**L'HYGIÈNE À L'ÉCOLE DANS LES CONGRÈS INTERNATIONAUX D'HYGIÈNE: QUELLES CIRCULATIONS DES SAVOIRS ET PRATIQUES? (1852-1913)**

**Séverine PARAYRE, Université Lille 3, France**

Au cours du XIXe siècle des préoccupations identiques à l'égard de l'hygiène et de son développement pour sauvegarder les populations se sont retrouvées dans chacun des pays dominants de l'Europe occidentale (France, Angleterre, Italie, Allemagne, Autriche, Belgique, Suisse). L'hygiène, qui appartient au domaine médical préventif, préconise des principes de conservation de la santé et apparaît bien souvent comme une ressource fondamentale, alors même que la médecine curative n'est pas encore venue à bout des épidémies (choléra, fièvres typhoïde etc.) et maladies. Les savoirs et pratiques hygiéniques vont se diffuser, s'échanger, se discuter en Europe au sein de

congrès internationaux, à tel point que par rapport à l'ensemble du mouvement scientifique international, l'hygiène fait figure de précurseur dans les débats. En même temps dans chacun des pays, l'hygiène au fur et à mesure s'est répandue au sein des domaines public et privé et son influence est également arrivée jusque l'école, au point de parler à partir des années 1860 d'hygiène scolaire, relevant de l'étude des influences de l'école sur la santé des enfants (Riant, 1874). Des années 1852 à 1912, 15 congrès internationaux d'hygiène vont se succéder, lieux de rencontres propices à la diffusion de nouvelles idées, d'échanges fructueux, d'apport de nouveaux savoirs et pratiques, relatifs à tous les âges et domaines accessibles à l'hygiène, de l'enfance à l'âge adulte, du monde scolaire au monde du travail. Si ces congrès ont déjà été étudiés sous le rapport de la diffusion générale des savoirs et savoir-faire (Rasmussen, 2001) et des enjeux idéologiques, sanitaires et politiques (Nonnis, 2001), en revanche les angles scolaire et pédagogique n'ont pas été encore exploités. En effet le discours concernant l'hygiène scolaire et la circulation de ses savoirs et pratiques en Europe et dans le monde, qui eut lieu durant ces 15 congrès internationaux n'a pas encore fait l'objet d'étude approfondie. Elle a pourtant son importance, d'une part compte tenu du développement de l'hygiène au sein de l'école et de son incidence sur l'architecture scolaire et les aménagements matériels, les conditions et rythmes de vie, la pédagogie. D'autre part les instituteurs entreront dans les échanges internationaux à partir du congrès de 1882 qui eut lieu à Genève, démontrant leur implication croissante dans les préoccupations hygiéno-pédagogiques de leur temps. Préoccupations, qui seront renforcées au cours de quatre congrès spécifiques d'hygiène scolaire de 1904 à 1913. Nous proposons donc une étude détaillée et comparative des 15 congrès internationaux d'hygiène et des 4 congrès internationaux d'hygiène scolaire, permettant de mieux appréhender sur la période de 1852 à 1913 les changements et avancées de l'hygiène à l'école, la circulation des savoirs en Europe et dans le monde et les influences possibles dans chacun des pays, les personnes initiatrices de nouvelles connaissances et pratiques, la place des membres de l'Instruction publique dans ses congrès, les débats et enjeux idéologiques, sanitaires, politiques et pédagogiques dominants.

**JEUDI / THURSDAY****8:30 - 10:30****ROOM: 1160**

**1.11. SYMPOSIUM. HISTOIRE DE L'ENFANCE EN AMÉRIQUE LATINE: LECTURE, NOURRITURE, LIENS FAMILIAUX ET DROITS / HISTORY OF CHILDREN/CHILDHOOD IN LATIN AMERICA: READING, EATING, FAMILY TIES, AND RIGHTS**

**Coordinator(s):** Anne-Emanuelle BIRN

**Discussant:** Anne-Emanuelle BIRN

The history of children/childhood in Latin America has only begun to draw dedicated scholarly attention in the past decade (Hecht 2002). Prior to and even since then, children's lives have been typically addressed as subsidiary and secondary to histories of women, legal tutelage, state protectionism, and other domains. This symposium brings together the work of four historians who are carrying out pioneering work on distinct yet overlapping aspects of the history of children/childhood in Latin America. Focusing on elements at the very core of childhood existence – the intertwining of children's book publishing and political culture, United Nations policymaking around school nutrition, kinship laws in the context of state development, and protagonism on children's rights and health– we will discuss how the needs and interests of children emerged at the intersection of national, regional, and international agendas in the 20th century.

## THE INFLUENCE AND THE CIRCULATION OF THE THOUGHT ABOUT CHILDREN'S LITERATURE OF URUGUAYAN JESUALDO SOSA (1944), IN BRAZIL

**Fernando OLIVEIRA de RODRIGUES, Faculty of Philosophy and Science, Universidade Estadual Paulista, Brazil**

In this text, are presented partial results of PhD research in Education (FAPESP), linked to the GPHELLB – Research Group “History of Teaching Language and Literature in Brazil”, coordinated by Maria do Rosário Longo Mortatti. The goal is to contribute to the understanding of the history of teaching children's literature in Brazilian teacher education courses and to contribute to the understanding of circulation, in Brazil, of children's literature thematizations produced by foreign researchers and foreign intellectuals. To do this, it is focalized on aspects of the thought about children's literature formulated by the Uruguayan educator and poet Jesualdo Sosa (1905-1982) and contained in the book *La literatura infantil*, published in 1944, by Editorial Losada (Buenos Aires-Argentina). By means of historical approach, focusing on documentary and bibliographical research, using procedures such as locating, recovering, assembling, selecting and ordering textual references about teaching of children's literature in Brazil and about specialized bibliography on the subject, it analyzed the textual configuration of this book, which was to focus on different aspects that make up its meaning. This analysis led to understand, among others, the following aspects: *La literatura infantil* is resultant from the professional performance of Jesualdo Sosa as a teacher in different countries of Latin America, especially in Mexico, where he taught children's literature at the National School of Teacher of the Mexico. Because of the scarcity of Brazilian and foreign bibliography on the subject, this book has been widely used as a theoretical reference by Brazilian teachers and educators, from the 1950's, when they began to be published the first specific children's literature textbooks in Brazil. For this reason, this book has been translated into Portuguese and published in 1974 in Brazil by Cultrix (São Paulo, Brazil), having become the first foreign book about children's literature translated into Portuguese and published in Brazil. The results obtained by analyzing the textual configuration of the book *La literatura infantil* has allowed to understanding that Jesualdo Sosa presents, in your book, reflections about ethics, aesthetics and psychology of books intended for children, in order to question the existence of children's literature “itself” and propose ideas about the importance of morality in this books, so that these reflections formed the basis for the researchers of this genre in Brazil. Therefore, although planned and executed based on education and literary context of Latin American countries, particularly Mexico, this book became, from the 1940's, a reference for studies about teaching of children's literature in Brazil, especially for authors of children's literature textbook used by Brazilian students of teacher education courses. In addition, *La literatura infantil*, because it is significant circulation and utilization in Brazil, in Spanish version or in Portuguese version, it contributed and influenced significantly to the creation of a set of knowledge concerning the teaching of children's literature deemed necessary for the formation of teachers for primary school in Brazil.

## BOOKS, COMICS AND PICTURE STORIES FOR CHILDREN AND TEENAGERS IN ARGENTINA AND BRAZIL (1940-1960)

**Eugenia SCARZANELLA, Università di Bologna, Italia**

Three Italian Jewish exiled in Argentina, because of the racial laws, created in 1941 a publishing house: the Editorial Abril. They started publishing a series of small and inexpensive children's books (like the English and American “Better Little Books”). After the war, Editorial Abril published comics, feminine and teenagers magazines. The Argentinean market was very promising, the economy was booming and consumers were demanding new products in the field of mass culture. But the political situation was not so good: the government of Juan Domingo Perón began to control the education, to censure the press and harassed the foreign entrepreneurs. Fearing that the Peronism could evolve in a fascist-like regime, Editorial Abril invested in Brazil, creating in 1950 a new company, the Editora

Abril in São Paulo. In the meantime the publishing house continued its activity in Buenos Aires: invited in Argentina some young Italian writers and designers (as Hugo Pratt) and started to produce a very successful series of comics. At the same time the Editorial Abril published picture stories, a science fiction magazine and a new series of children's books. The existing old style Argentinean children's books (published by Editorial Atlantida, Peuser and others publishing houses), with moralistic and edifying stories, on cheap paper and in black and white were rapidly supplanted by the Abril's books and magazines, full of colours, funny characters, modern stories, beautiful cartoons. The Brazilian company developed along the same lines of production, starting with O Pato Donald. Until the fall of Perón in Argentina the young students read in the school books full of justicialista rhetoric and admiration for the "good fairy" Evita, but at home they could skim through the pages of El Pato Donald, Misterix, Gatito, Bolsillito, Idilio, Mas allá. The identity of a new generation was formed by the local school system and also by the global mass culture. The anti imperialism of first Peronism didn't challenge the popularity of the Disney's heroes: only in the Seventies Donald Duck started to be criticized by the Peronist left as an instrument of cultural colonialism. The paper deals with the changes in the children's and young subculture in Argentina and Brazil and with the process of socialization of the new generations in the context of the globalization.

#### THE POLITICS OF FILIATION IN 20TH-CENTURY CHILE AND LATIN AMERICA

**Nara MILANICH, Barnard College, Columbia University, USA**

In 1998, a controversial reform abolished the discrimination against illegitimate children that had been a fundamental tenet of Chilean civil law since its nineteenth-century codification. The reform, which enhanced rights to material support and inheritance for the 40 to 50 percent of children born each year to unmarried parents, sparked heated debate among different political sectors: right and left, conservative and progressive Catholics, feminists, and human rights reformers. It represented the culmination of a century of legal deliberation among Chilean jurists who had long proven reluctant to expand legal definitions of family and the rights accorded "non-normative" but widespread kinship forms. Reforms similar to the Chilean one had been enacted elsewhere in the hemisphere: in Mexico in the 1920s, in Argentina, Bolivia, and Guatemala in the 1940s, and in Brazil in the 1980s. Indeed, the Chilean reform can be read within a broader hemispheric narrative of legal change, albeit one exhibiting different chronologies in different national contexts. In this narrative, twentieth-century Latin American states have gradually broadened definitions of kinship and accorded increased rights to categories of kin (including extramarital children, adoptive children, and consensual partners) who historically faced discrimination, when not a total lack of legal recognition. This paper explores the Chilean reform within this context. It seeks to plot the evolution of family law in relation to the wider political economy, tracing how legal constructions of kinship have been shaped by three historical developments in twentieth-century Latin America: first, the emergence of a social welfare apparatus in the mid twentieth century; second, the heightened resonance of invocations of "equality before the law" in the context of late twentieth-century democratization; and finally, the increased importance of kin-based networks in the face of contracting social safety nets under contemporary neoliberalism.

#### THE INTERNATIONAL POLITICS OF SCHOOL FEEDING IN LATIN AMERICA

**Corinne PERNET, University of St. Gallen, Switzerland**

School Feeding has a long trajectory in Latin America. Already in the 19th century, "milk drops" (gotas de leche) programs were introduced to lift the nutritional status of disadvantaged children in many countries. With the expansion of the welfare state in the 1920s and most pronouncedly after the rise of developmentalist discourses after World War II, school feeding turned into more than a local, benevolent concern, as it became the subject of discussion and policy at the international level. Unesco, Unicef, the Pan American Health Organization all concerned themselves with the subject, issued guidelines, instituted policies and supervised practices. Who was going to be fed at school?

What would they be given? This paper, based on research in multiple archives, examines the rise of school feeding as a field of action for international organizations, discusses the flow of information and inquiries as well as the resulting networks among professionals, but also the conflicts that arose in this matter between the international organizations and their local counterparts.

#### DE MONTEVIDEO AU MONDE: URUGUAY AND THE CIRCULATION OF A CHILD RIGHTS APPROACH TO HEALTH IN THE INTERWAR PERIOD

**Anne-Emanuelle BIRN, University of Toronto, Canada**

In 1933 the government of Uruguay (under a right-wing, albeit short-lived, dictatorship) established a Ministry of Child Protection –the first of its kind in the world— and in 1934 Uruguay's parliament adopted a "Children's Code" delineating the juridical and administrative basis for the state's protection of children from the prenatal period to adulthood in the areas of health, education, nutrition, and other aspects of human welfare. The Code stipulated that "every child has a right to know who are his parents" as part of its larger commitment to "defend all of the rights of the child." With the implementation of the Children's Code under a centralized Children's Council, Uruguay became a world leader in assuring that children's rights were not only rhetorically invoked but could be realized through public policies. This paper examines the provenance and resonance of Uruguay's rights-based child protectionist approach. It begins by exploring children's well-being from the late 19th century through the early 1930s, with particular attention to how infant mortality was used as an indicator. Following the founding of the Civil Registry in 1879, Uruguayan doctors, social reformers, and civil servants began tracking the country's infant mortality rates (systematically compiled from the 1890s), first priding themselves on the comparatively low infant mortality rate, then, starting in the 1910s, bemoaning the country's stagnating infant mortality. The decades-long stagnation was particularly puzzling to contemporaries because it persisted even as Uruguay's welfare state was burgeoning and French policies to protect maternal and infant welfare were adopted and adapted. In the 1920s Uruguay embarked on an unusual child welfare trajectory, under the leadership of famed pediatrician Luis Morquio. Aided by Paulina Luisi, Uruguay's first woman physician and its leading feminist, Morquio founded the "International American Institute for the Protection of Childhood" in Montevideo in 1927 to serve as a clearinghouse and research/advocacy organization. Supported by the League of Nations Health Organisation, the Institute's widely circulating journal and congresses emphasized social approaches to child wellbeing around the world, bringing the problems and innovations experienced in Uruguay not only to the Americas but to the international agenda. The Institute and Uruguayan policymakers engaged with incipient children's rights approach in Europe, but went further than the general principles of protection for needy children espoused by Save the Children (and the League of Nations) to embrace children's social rights. With the passage of the Children's Code, the Uruguayan government unequivocally acknowledged the need to integrate medical and social approaches to the improvement of child health and well-being through better housing, sanitation, schools, household income, food, and state tutelage of "delinquents," as well as through medical services. Within a decade, and aided by passage of family wage legislation, Uruguay's infant mortality rate once again resumed a steady decline. Meanwhile, Uruguay's role in the international child rights movement blossomed- until the outbreak of World War II- through international discussion, debate, and adaptation of its child rights approach to health.

**JEUDI / THURSDAY****8:30 - 10:30****ROOM: R150**

**1.12. SYMPOSIUM. LES ÉCOLES COMMUNAUTAIRES ET EXPÉRIMENTALES DE HAMBOURG (1919-1933) ET LA CIRCULATION TRANSNATIONALE DES CONCEPTS ET PRATIQUES DE RÉFORME / THE EXPERIMENTAL AND COMMUNITY SCHOOLS (VERSUCHS- UND GEMEINSCHAFTSSCHULEN) IN HAMBURG (1919-1933) AND THE TRANSNATIONAL CIRCULATION OF REFORM CONCEPTS AND PRACTICES**

**Coordinator(s):** Christine MAYER

**Discussant:** Hans-Ulrich GRUNDER

The Hamburg Versuchs- und Gemeinschaftsschulen (experimental and community schools) were the first effort by a reform-oriented and socially minded, politically committed faculty tried to implement radical school reforms in order to break with the socially stratified Standesschule of the imperial era and realise the approaches and concepts of Neue Erziehung (New Education) in the context of the public elementary school system in 1919/20. As such, the Hamburg schools became models for similar efforts in urban contexts to follow, as happened e.g. in Bremen and Berlin. The influence of the Versuchsschulen reached far beyond the local level to as cities such as Breslau, Dresden, Halle, Jena, Leipzig, Magdeburg and the Ruhr followed their example to develop into centres of reform education in public schools. A topographical study of experimental and reform schools in Germany in 1930 (Schmitt, 1998) shows 99 such schools existing in cities and 62 in rural areas alongside 21 reform boarding schools (Landerziehungsheime). The number of experimental schools in public elementary education grows by almost a further 300 if we also count schools that applied reform principles in their teaching. Yet, though school reform in the Weimar era primarily saw implementation at the elementary level, it was mainly the private Landerziehungsheime that took centre stage in the international discourse on Neue Erziehung. Even recent publications on school reform hardly mention the reform at the elementary level or the publications generated there (cf. e.g. Röhrs/Lenhardt 1994, Oelkers/Osterwalder 1999) – despite the fact that these reform schools also drew international attention because of their innovative character. While some attempts have been made to trace the connections and networks of the 'Hamburg system' at the national level (though a systematic study remains to be undertaken, cf. Lehberger 1993), we know hardly anything about its international spread and circulation. This is remarkable, given that these experimental schools were regarded as truly remarkable in its time and – as the widespread Handbuch der Pädagogik (1928, 355) edited by Herman Nohl and Ludwig Pallat put it – 'permanently shook up pedagogical thinking the world over'. The aim of this panel is to study the international diffusion and circulation of practice and knowledge in education reform using the Hamburg experimental schools as an example, and to contribute to the internationalisation of pedagogical knowledge based on this example. One important question will be how the approaches of the Hamburg school reform experiments were received in the context of different cultural contexts and pedagogical experiences, and what influences and innovations were thus generated. We will study the forms and mechanisms of circulation based on a variety of sources and archival materials such as international pedagogical journals and reports of conferences, newspapers, educational books, reports of study travels, school journals etc. In addition, mechanisms of knowledge transfer will also be addressed specifically at the level of translation. A particularly interesting example of this is the 1936 dissertation of the Swiss teacher Jakob Robert Schmid (1909-1977), in which he critically addressed the development of the Hamburg Versuchsschulen. In the course of a renewed debate on education reform and alternative schools in the 1970s, his dissertation was not only reprinted (France 21971, new ed. 1979), but also translated into several languages (into Italian in 1972, 21973, Spanish in 1973, German in 1973, and Portuguese in 1975).

## HAMBURG AND HOLLAND. THE SPREAD OF NEW EDUCATIONAL IDEAS IN THE NORTHERN PART OF EUROPE: 1919-1933

**Sjaak BRASTER, Erasmus University Rotterdam, Netherlands**

This paper examines the way in which new ideas about pedagogical reform have spread around the European educational space at the beginning of the twentieth century. Our starting point is the well known experience with community schooling in Hamburg in the period 1919-1933. Was the new Hamburg school an example of a pedagogical innovation that was studied by policy makers and policy influencers from other Northern countries like the Netherlands, and Great Britain? And if so, did these experiences have any lasting impact upon their respective educational systems? We will try to find out by exploring sources like pedagogical journals, newspapers, reports from (international) conferences about education, reports from educational inspectors, and data about study trips. In the Dutch case we will also compare the impact of the new Hamburg schools with the impact of other pedagogical innovations as proposed by Maria Montessori and Helen Parkhurst on the educational system.

## THE INTERNATIONALISATION OF PEDAGOGICAL KNOWLEDGE: THE EXAMPLE OF THE HAMBURG VERSUCHS- UND GEMEINSCHAFTSSCHULEN (1919-1933)

**Christine MAYER, Universität Hamburg, Germany**

The fact that school reform in Hamburg after WWI could be implemented so quickly and intensely was due to three reasons: (1) Hamburg's public elementary school teachers were politically and socially active by tradition, and the *Kunsterziehungsbewegung* had also schooled them in cultural critique. The faculty thus had already engaged with, read, debated and embraced democratic demands (such as comprehensive schools, experimental schools and school autonomy) and reform ideas (such as *Erziehung vom Kinde aus*) before 1918. (2) The school administration itself was supportive of their efforts, with several of its *Schulräte* (school inspectors) later on recruited from among proponents of the reform movement. (3) The reform movement also found support among social engaged, often working-class parents. Although all four of the experimental and community schools founded in 1919 and 1920 were part of the *Hamburger Schulgemeinschaft* (the Hamburg school community), their programmes and developments were very different. They shared the goals of coeducation, autonomy in school administration and curriculum development, and the integration of parents, and sought the freedom to implement new forms of school organisation and instruction in order to realise the ideas of the reform movement. The schools were influential among educators both nationally and internationally, as the large number of visitors shows. Leaders of the Hamburg school reform movement frequently appeared at international education congresses such as the congress of the *Internationale Vereinigung der Lehrerverbände* (international union of teachers' associations) in Berlin in 1928 or the fifth conference of the New Education Fellowship in Elsinore in 1929. Their experiment also had an influential international advocate in Elisabeth Rotten (1882-1964), founding member of the New Education Fellowship in 1921. This contribution will trace the international connection and relations of the Hamburg Versuchsschulen based on a variety of sources such as meeting minutes, school newspapers, diaries, conference proceedings, and reports of international visitors and educational traveller, following up the pathways through which pedagogical knowledge and practice circulated. At the same time, the question how the pedagogical concepts developed at the Hamburg experimental schools were received and perceived against the background of different cultural contexts and pedagogical experiences will be investigated with a view to understanding the internationalisation of pedagogical knowledge. In this context, a re-reading of the dissertation *Le maître-camarade et la pédagogie libertaire* (1936) which the Swiss educator Jakob Robert Schmid wrote under the supervision of Pierre Bovet (1878-1965), head of the Jean-Jacques Rousseau Institute in Geneva, will also be interesting.

## THE MYTH OF THE IDEAL SCHOOL: CIRCULATION AND APPROPRIATION OF THE HAMBURG SCHOOL REFORM IN THE SOUTHERN COUNTRIES

**Maria del Mar DEL POZO ANDRES, University of Alcalá, Spain**

In some of the Southern European countries the experimental schools of Hamburg were considered the most progressive schools in the world. Several well known teachers were going to visit them, acting not only as pedagogical travellers but also as educational pilgrims. Many articles about them were published in the most prominent professional journals. Although it was little influence in the daily school culture, the Hamburg reform played an important role in the building of the pedagogical knowledge. The Hamburg schools were considered the most advanced experiment in the field of self-government, the best experience of the "school community" and the pioneer model of connecting the family and the school. The fact that all of them were state schools, with many lower class students was an added value to an experiment that was presented as the more radical of the "New Education" experiences. In this paper we will try to detect and analyze the channels by which the knowledge about the Hamburg schools was introduced in the Southern countries – mainly France, Spain and Portugal. Several channels will be explored, like the pedagogical travellers and the educational books and journals. In second term, we will study the theoretical discourses built up around the Hamburg schools, identifying the key concepts that were defining this experience and the different appropriations that from every concept was done in everyone of the said countries. Finally, we will discuss if the influence of the Hamburg schools can be seen in some of the ideas and concepts that were extensively used in the pedagogical language of the twenties of the XXth century.

## ALTERATION THROUGH TRANSLATION: THE SPREADING OF A STUDY ON THE EXPERIMENTAL SCHOOLS IN HAMBURG (1919 – 1933) IN THE 1970S

**Christian ROITH, Universidad de Almería, Spain**

After the revolution in 1918, many reformist teachers were convinced that they could put into practice their dreams of a free and independent school in a democratic republic. Four public schools in Hamburg became anti-authoritarian school communities, in which teachers, parents and students experimented with revolutionary concepts of education. The experiment failed: two schools voluntarily gave up their status as experimental schools in 1925, another school in 1930, and only one school was closed due to the national-socialist seizure of power. Nevertheless, the experimental schools in Hamburg attracted the attention of educationalists worldwide, welcoming a large number of visitors during their existence, and inspiring academic studies. The German-Swiss educationalist Robert Jakob Schmid presented a critical study on the Hamburg school communities with his doctoral thesis published in French during his stay in Geneva in 1936. His work fell into oblivion for more than three decades, until it was reprinted in French and later translated into German and Spanish in the 1970s, among others. The publishers of these editions were not interested in spreading Schmid's critiques regarding the school communities, and distorted his argumentation by different means, such as partial translations, shortening the most critical aspects or adding long introductions. In this way, they tried to use Schmid's study as a tool to support their own argumentative interests in the educational discourse of the 1970s.



**JEUDI / THURSDAY****8:30 - 10:30****Room: 1193**

**1.13. SYMPOSIUM [PART 1]. ETUDIER L'INTERNATIONALISATION SUR LE TERRAIN DE L'ÉDUCATION: APPROCHES COUPLANT HISTOIRE ET SOCIOLOGIE / STUDYING INTERNATIONALISATION IN THE DOMAIN OF EDUCATION: APPROACHES COMBINING HISTORY AND SOCIOLOGY**

[Part 2: session 2.16.]

**Coordinator(s):** Leonora DUGONJIC**Discussant:** Leonora DUGONJIC

Selon Daniel Roche, les emprunts entre l'histoire et la sociologie ne constituent pas un risque aujourd'hui comme c'était le cas dans les années 1960. En effet, les recherches sur l'internationalisation s'inspirent souvent d'une approche en termes de transferts culturels (Espagne & Werner), d'une perspective comparée (Schriewer) ou transnationale (Saunier; Heilbron, Guilhot & Jeanpierre) de la théorie des champs (Bourdieu) ou de la théorie des systèmes-monde (Wallerstein, Meyer, De Swaan). Les sociologues emploient les concepts et les méthodes de l'historien (périodisation, prosopographie, travail sur archives, genèse des institutions, connaissance du contexte socio-historique concerné); de même, les historiens emploient les concepts et les méthodes du sociologue (étude des trajectoires, hiérarchie des institutions, offres et demandes scolaires). Quel est l'intérêt des approches couplant ainsi histoire et sociologie, notamment du point de vue des sources et des approches historiographiques? L'objectif du symposium est de débattre de méthodologie à partir de recherches empiriques qui associent les méthodes de l'historien et du sociologue pour étudier les dimensions inter- et trans- nationales de l'éducation et de la culture. Le thème sera abordé sous deux angles: 1) Comment les approches historiques et sociologiques de l'internationalisation peuvent-elles enrichir l'histoire de l'éducation? 2) Qu'est ce que l'histoire de l'éducation, dans sa dimension transnationale, permet-elle de repenser dans les concepts?

LES ÉTUDES DE GENRE APRÈS LE COMMUNISME: SOCIOLOGIE D'UNE DISCIPLINE À VOCATION INTERNATIONALE

**Ioana CIRSTOCEA, CNRS, GSPE-PRISME Strasbourg, France**

Au titre des réformes postcommunistes, les systèmes universitaires des pays est-européens connaissent depuis le début des années 1990 une série de transformations structurelles qui ont notamment retenu l'attention des chercheurs s'intéressant aux aspects institutionnels, voire à la mise en place de normes et de modèles internationaux d'organisation de l'enseignement supérieur. Pour notre part, nous privilégions une perspective centrée sur les dynamiques sociales proprement dites des transformations systémiques et nous portons notre attention sur les acteurs qui les ont rendues possibles. L'entrée empirique choisie est une nouvelle discipline académique, à savoir les études sur le genre, dont il s'agit de déchiffrer les conditions d'émergence et d'affirmation. Ces études se sont installées dans le paysage académique est-européen pendant la première décennie postcommuniste, elles ont connu, selon les cas nationaux, une fortune plus ou moins heureuse en termes de stabilité et de reconnaissance institutionnelle et sont considérées désormais comme un domaine de production intellectuelle à part entière (Daskalova, 2010; 2011; Zimmermann, 2007; Cirstoce, 2010). Centrant la focale analytique sur les groupes porteurs des études sur le genre dans l'espace est-européen, nous mettons en évidence l'hétéronomie constitutive de la nouvelle discipline et sa vocation originellement internationale. Nous nous penchons sur les ressources extra-académiques mises à la disposition des pionnières féministes dans le cadre de la promotion internationale de la démocratie et des droits des femmes sur le fond de l'affirmation du genre comme nouvelle norme de gouvernance globale; sur les nouvelles voies de professionnalisation ouvertes par des programmes d'éducation alternatifs au systèmes nationaux en place (par exemple les bourses et les programmes de formation proposés par des acteurs internationaux comme la fondation

philanthropique de G. Soros); last but not least, sur des cadres transnationaux de sociabilité militante et de transmission de savoirs féministes constitués dans les conditions spécifiques d'après la fin de la guerre froide (réseaux de solidarité transatlantique, mobilisations internationales autour d'événements comme la Conférence mondiale des femmes de 1995). L'étude des trajectoires et des lieux de socialisation professionnelle des pionnières féministes fait apparaître les «configurations transnationales» (Saunier) auxquelles s'attache la sociogenèse de la nouvelle discipline: elles croisent d'une part des échelles d'action nationale, régionale et internationale et d'autre part des espaces d'action contrastés: programmes académiques, organisations militantes, fondations philanthropiques, institutions internationales. La vocation internationale de la nouvelle discipline n'est pleinement lisible qu'à la lumière d'une approche interdisciplinaire: il s'agit de restituer, d'une part, les conditions structurelles qui ont rendu possible l'innovation intellectuelle après la chute des régimes communistes et, d'autre part, son ancrage symbolique dans une histoire politique partagée par les pays est-européens. Cette histoire définit l'horizon de pensée des porte-paroles des études sur le genre tout en leur offrant à la fois un support de mobilisation identitaire et les moyens symboliques pour affirmer leur différence dans les arènes du féminisme globalisé des dernières décennies.

#### DES NOUVELLES RECRUES DANS LES ÉCOLES D'ÉLITE? LES PENSIONNAIRES D'UNE ÉCOLE PRIVÉE DE SUISSE ROMANDE DANS L'HISTOIRE DE L'INTERNATIONALISATION DE L'ÉDUCATION

**Caroline BERTRON, Ecole Normale Supérieure (Paris), France**

Depuis une vingtaine d'années, les pensionnats privés de l'arc lémanique, lieu historique de formation des élites européennes et occidentales, accueillent une part croissante d'élèves en provenance de pays dits émergents. Une partie des élèves sont «envoyés» en Suisse par leurs parents pour recevoir une «éducation internationale». À partir d'une ethnographie d'un pensionnat, notre travail se penche sur les mécanismes de formation et de reproduction des élites, à travers la circulation internationale des enfants et les stratégies éducatives familiales. Nous cherchons à comprendre ce que signifie, pour des élites économiques non-occidentales, investir des lieux historiques de la reproduction des bourgeoisies et aristocraties européennes. À cet égard, il est nécessaire de replacer l'émergence de ces «nouveaux recrutements» dans l'histoire de la pédagogie nouvelle et des recrutements internationaux des écoles. La perspective transnationale, celle de la dispersion géographique des membres d'une même famille et des liens familiaux maintenus à distance, et l'orientation internationale, celle des institutions scolaires et des programmes éducatifs dispensés depuis le début du XX<sup>ème</sup> siècle, sont autant d'éléments pour comprendre les transformations contemporaines des rapports de force globaux. Nos réflexions sur le contexte socio-historique des recrutements de l'école et la fécondité des méthodes historiques pour le sociologue s'ancreront donc sur les questions suivantes: 1) Comment comprendre la «nouvelle» internationalisation, extra-occidentale, des pensionnats privés au regard de ce qui a pu constituer au début du XX<sup>ème</sup> siècle, une «première» internationalisation occidentale? L'évolution des discours de l'école sur les origines nationales des élèves et les changements institutionnels qui ont accompagné cette transition «démographique» des années 1990 seront privilégiés dans l'analyse. 2) Comment l'institution scolaire prend-elle en charge la circulation transnationale des enfants d'élites (à travers, notamment, la négociation des relations à distance entre parents et enfants scolarisés) et en quoi celle-ci s'inscrit-elle dans une histoire longue des rapports de l'institution à l'international? Les sources écrites sur les relations entre les parents et l'institution scolaire (correspondances, archives personnelles) nous permettront de comprendre l'évolution des exigences réciproques entre familles et institution (contrôle social, maintien de la langue maternelle, transferts d'argent, etc.) et d'apporter éventuellement un éclairage, pour l'historien de l'éducation internationale, sur le rôle des familles et de leurs projets éducatifs.

## LA PERSPECTIVE DES TRANSFERTS CULTURELS EN SCIENCES DE L'ÉDUCATION

**Alexandre FONTAINE, Universités de Fribourg et de Genève / ENS-Paris, Suisse / France**

De manière condensée, on peut présenter la méthode des transferts culturels comme s'efforçant d'examiner de nouvelles possibilités de dépasser le cadre national de l'histoire culturelle, en étudiant de façon quasi micrologique le processus de translation d'un objet de son contexte d'émergence dans un nouveau contexte de réception. Cet examen oblige à mettre en valeur le rôle de diverses instances de médiations (voyageurs, traducteurs, éditeurs, etc.) ainsi que l'incontournable transformation sémantique liée à l'importation (Espagne, 2011). Cette dynamique historiographique, initiée il y a presque trente ans par Michel Espagne et Michael Werner, rassemble aujourd'hui une importante communauté de chercheurs à l'origine d'une large production de travaux multidisciplinaires. Si les spécialistes en sciences de l'éducation s'appliquent également à sonder les circulations, voire les métissages qui ont structuré et continuent à modéliser leur domaine en tant que science – ce congrès le prouve clairement – plutôt rares sont ceux à avoir puisé dans la boîte à outils des transferts culturels. Cette contribution aura donc pour but d'exposer l'utilité que la recherche sur les transferts culturels peut jouer dans une réévaluation des circulations et des échanges pédagogiques de la seconde moitié du XIXe siècle. Au travers de quelques usages et réflexions tirés de notre *Gesellschaftsbiographie* du théoricien de l'éducation Alexandre Daguét (1816-1894), nous exposerons les grands axes de la méthode. Nous insisterons également sur les phénomènes de réappropriation et de resémantisation de concepts pédagogiques et éclairerons quelques racines étrangères de la pensée éducative helvétique dans une perspective de transferts culturels.

**JEUDI / THURSDAY****8:30 - 10:30****Room: 5193****1.14. LA PAROLE ET L'IMAGE COMME NOUVELLES APPROCHES / IMAGES AND ORALITY: NEW APPROACHES FOR THE HISTORY OF INTERNATIONALIZATION IN EDUCATION****Chair:** *Nadine FINK*

CROSSING BORDERS IN EDUCATIONAL INNOVATION. THE USE OF FOREIGN EXAMPLES IN TEXTUAL AND VISUAL FRAMING OF DUTCH COMPREHENSIVE EDUCATION IN TV PROGRAMMES, 1973-1977

**Linda GREVELING, University of Groningen, Netherlands; Hilda AMSING, University of Groningen, The Netherlands; Jeroen DEKKER, University of Groningen, The Netherlands**

This paper is part of a PhD-project about the representation of Dutch comprehensive education ('Middenschool'/Middle School) in media and politics. Focusing on the portrayal of Middle Schools in the period 1973-1977 in twelve TV programmes that were kept at the Dutch archive for television, this paper discusses the use of textual and visual framing, and the use of foreign examples of comprehensive education in this framing. Comprehensive education was an international phenomenon that aimed on integrating secondary education by uniting different educational tracks into one single comprehensive school curriculum. In the Netherlands, a political debate about comprehensive education took place from the 1970s onwards. As a member of the most left wing coalition cabinet in Dutch political history (Den Uyl, 1973-1977), known for its ambitious plans to change society, the social-democratic Minister of Education, Jos Van Kemenade, wrote two ambitious memoranda presenting an educational system with Middle Schools to postpone school choice, to stimulate equal chances, and to innovate the educational system pedagogically and didactically. Although agreeing on starting school experiments, the various political parties had differing opinions about implementing this school type into the educational system. Eventually, apart from some experimental ones, no comprehensive schools were established, due to the implementation of the so-called 'Basisvorming' in 1993. Some scholars attribute this failure of the introduction of Dutch

comprehensive education to political change from a left wing to, in 1977, a centre-right government that was not willing to stimulate comprehensive education. However, the British case shows that this could not be the only explanation. In that specific case, withdrawal of governmental support did not lead to the expected decrease of the number of children visiting comprehensive schools, but, on the contrary, to an increase. Because television started to play a major role in the public and political debate in the period under study, the assumption of this paper is that the way the media portrayed the Middle School was highly important in the rise and failure of this innovation. With television having the capacity to show people visuals that enhance a particular reading of an issue, people can be influenced not only by the text they hear, but also by the images they see. From communication and media studies we know that framing an issue in a particular way can influence the way the public perceives that issue. Framing is a deliberately used device, not only used by politicians and journalists, but also by producers of TV programmes i.e. by setting the scene, portraying actors, using still and moving images. We use this theoretical concept of framing to analyse the twelve TV programmes about the Middle School. In these TV programmes, foreign examples of comprehensive education could be used to frame the Dutch Middle School i.e. as a deterrent or a shining example.

#### SEAL OF APPROVAL: EDUCATION IN THE ICONOGRAPHY OF THE EARLY 18TH CENTURY BRITISH ATLANTIC

**Benjamin JUSTICE, Rutgers University, U.S.A.**

This paper examines the ideological origins of education as a colonial project in the British Empire, analyzing the iconography of colonial seals. Before the modern era, colonial seals were a vital technology of imperial power, enabling colonial officials to exert royal authority remotely. Seals were expensive, carefully designed, scrupulously used and jealously guarded. Their imagery articulated the reason, from an imperial standpoint, for the existence of a given colony. As a result, seals tell us much about the variety and evolution of colonies as imperial projects. In many cases, education (in 17th century terms) figured centrally in a colonial seal, usually as a utopian conception. In the British Atlantic of the early 18th century, these seals reflected a hundred years of colonization and fell into three general types: those for uninhabited colonies, those for inhabited colonies, and those for colonies created by colonists. It is the middle group - colonies already inhabited by indigenous people and (less often) European settlers and African slaves - which demonstrate the centrality of the educative mission to the imperial project. From Colonial Massachusetts to Jamaica, New York to Georgia, colonial seals justified expansion into occupied territory as a form of tutelage. This tutelage was at once distinct from the English imagination of Roman Catholic imperialism, but paradoxically reflected long-established international conventions predating the Reformation. In some cases, colonial seals defined education in biblical terms; in others, the colony was a form of economic education. In any case, this paper argues, the idea of education worked to legitimize the legal and moral claims of the empire in the appropriation of new land and resources, rather than function as a fundamental purpose in itself. The iconography of colonial seals was thus utopian in both original meanings of Thomas More's neologism—as a "true place," a project in perfecting human happiness, and as a "no-place," an impossibility. This study sits at the intersection of several bodies of scholarship. Historians have studied the iconography of the Early Republic of the United States, or they have studied the iconography of deputed seals within Scotland and Canada. In other cases (the Massachusetts Bay Colony seal of 1628, for example) historians have viewed a single seal within isolation of seals qua seals or seal scholarship (of which there is precious little). There is no comprehensive look at all the seals of the British Atlantic, never mind one that seeks to understand them as forms of political expression that change over time. Another, obvious body of scholarship, the ideological origins of the British Empire, is well populated and substantive, but still has ample room for studies of iconography (which are few), and education. The paper fits well with the conference theme of internationalization in Education, marking a useful chronological starting point

for understanding the role of education in creating, and crossing, imperial boundaries instantiated within colonial governments.

#### THE MULTICULTURAL NATION AT SCHOOL IN AUSTRALIAN CINEMA

**Josephine MAY, University of Newcastle, Australia**

Because of their numbers, their European cultural backgrounds, and their visibility within urban settings, postwar European migrants to Australia challenged the Anglo-Celtic monoculture which had been achieved through various longstanding cultural, social and political exclusions and suppressions, especially of Australia's Indigenous peoples. From the 1980s the tensions arising from the presence of large groups of non Anglo-Celtic migrants within Australian society was reflected increasingly in Australian cinema. This paper arises from the author's research into the history of Australian education on film, specifically investigating cinematic representations of schooling in which the school is metaphorically or metonymically positioned as the 'nation'. The paper focuses on the representations of secondary schooling in two Australian school films: *Moving Out* (1982) and *Looking for Alibrandi* (2000), both of which recount the coming of age experience of Italian-Australian youth. The paper utilises a 'three generation' model of cinematic immigrant representation to show how cinema began belatedly to reflect Australia's multicultural reality. This model positions the first generation, the migrants themselves, as hard working survivors of the migration process, who try as best they can to retain their cultural traditions and language in the new land. This generation desires school success for its children, positioning education as the surest pathway to upward social mobility. The second generation, the children of the migrants, are presentist in orientation: they are bilingual, speaking English as their native tongue; they often resist or reject outright their ethnic traditions; and they desire to integrate fully into the dominant culture. For them the school presents a problematic experience based on binary oppositions of 'them' and 'us'. Finally, the third generation exemplify the hybridity of multicultural society by celebrating their ethnic past, while moving confidently within the dominant culture to which they also belong. While in both *Moving Out* and *Looking for Alibrandi*, the school is an ambivalent agent of national exclusion and inclusion, by the end of *Looking for Alibrandi*, the third generation heroine Josie nevertheless achieves a type of reconciliation of identities, a synthesis encompassing her Italian thesis and Australian antithesis, a synthesis denied to the second generation Gino in *Moving Out*. In her journey of reconciliation of histories and cultures, Josie looks instrumentally to her exclusive private schooling to achieve the social mobility she herself desires. This third generation narrative arc suggests a new cosmopolitanism, signalling the movement away from ethnic identity as a 'subnational' category in earlier cinematic configurations, towards a more 'transnational' hybrid mode of being 'Australian'. The paper shows how increasing internationalisation, most pointedly experienced within the Australian nation through increasing multiculturalism, has paradoxically meant an ongoing conscious re-examination of Australian national identity. In these films, and in many others, the secondary school looms large as an arena for this interrogation of national identity in the era of internationalisation.

#### INTERNATIONAL INFLUENCES ON THE SUDDEN REVERSAL ABOUT GENDER ISSUES IN ADULT EDUCATION POLICY IN THE SECOND HALF OF THE 1960S (FRANCE)

**Françoise LAOT, Université Paris Descartes - Cerlis, France**

This paper uses the study of a film to re-visit the history of a national adult education policy in relation to the international context. The film "*Retour à l'école?*" (Return to school?) was shot in a French university centre for adults in Nancy in 1966. It was financed in the framework of France's participation in the International congress on Educational TV, which was held in Paris in March 1967, and included adult education for the first time. Only male participants were interviewed in evening courses that had been established in the context of a social promotion policy in France in 1959. They described their experiences as adults "returning to school". Three of them were filmed at home with

their “spouse” and she was asked to express her opinion about her husband’s desire to achieve work advancement by participating in a programme of PST (Promotion supérieure du travail). The film translated in images a specific discourse about adult learning, shaped by the first research on adult pedagogy, which considered that the social and family entourage was largely responsible for the participants’ strong drop out rate. This film is thus a precious testimony of contemporary attitudes about adult education. The film analysis reveals in particular that the policy of social promotion did not include women. Single or married women, mothers, whether employed or not, were totally left-out and not considered potential recipients of PST programmes, despite their increasing numbers in the 1960s labour market. However, as “spouses”, they were supposed to play a major role in the success of this policy by encouraging their husbands to pursue studies. Policy makers included plans to organize a training programme for spouses in order to help them to support their husband. After the events of 1968 May in France, women nonetheless registered more and more frequently in PST programmes. It is interesting to see how this shift occurred in the context of profound changes affecting the status of women as well as shifting attitudes toward women’s work. My exploration in public archives of the institutions in charge of adult education policy in the 60’s has revealed that in 1967 the official discourse radically changed: women suddenly emerged as participants and even became a priority in social promotion policy. This paper will focus especially on the international influences, which contributed to this change. In addition to the congress, which was grounds for the film, it will analyse two important events: - A Unesco demand for a report on women’s promotion which forced state agents to admit that earlier policies had ignored them. - An international trade union conference set in Italy in February 68 which elaborated a Charter of professional training and which highlighted women’s special needs in training.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 4189****2.1. SCOUTISME: DIFFUSION DES IDÉES - LIEN AVEC LE MILITARISME / SCOUTING  
MOVEMENTS: DIFFUSIONS OF IDEAS - LINK WITH MILITARISM****Chair:** Anne-Françoise PRAZ

FRONTIÈRES LINGUISTIQUES ET DIFFUSION PÉDAGOGIQUE. LA RÉCEPTION FRANÇAISE DES TRAVAUX DE PIERRE BOVET SUR LE SCOUTISME 1912-1939

**Nicolas PALLUAU, Docteur en histoire, France**

Dès sa fondation en 1911, le scoutisme français illustre la réception complexe de l'initiative anglaise du scouting. L'adaptation française de cette éducation physique et morale imite la vie des trappeurs et des soldats coloniaux. Mais elle met volontairement à distance son modèle anglais. Les Eclaireurs de France refusent en effet de traduire l'ouvrage fondateur de Robert Baden-Powell, *Scouting for boys* (1908.) Le nationalisme des Eclaireurs de France défend vigoureusement les frontières hexagonales. Il ignore notamment la traduction française du livre due au Genevois Pierre Bovet sous le titre *Eclaireurs* (1912.) L'association publie alors son propre manuel de pédagogie de l'aventure, *Le livre de l'Eclaireur*, dans lequel elle revendique une farouche indépendance vis-à-vis du pédagogue britannique. Pendant les années de l'Entre-deux-guerres, l'analyse savante du scoutisme déploie sa dynamique dans un triangle anglo-franco-genevois. Au moment où s'organise l'internationale scout sous direction anglo-saxonne, Pierre Bovet reprend son travail en publiant le génie de Baden-Powell (1923.) Cette analyse savante suit notamment la publication de *L'instinct combatif* (1917) dans lequel l'auteur expliquait le rôle de l'affrontement dans l'affirmation de l'adolescence. Les traductions françaises de Baden-Powell portent alors le sceau de l'Institut Jean-Jacques Rousseau. Genève permet la rencontre intellectuelle entre la pédagogie scout et l'éducation nouvelle. Au même moment, les Eclaireurs de France sont engagés conjointement dans le mouvement scout international et dans l'Ecole publique où ils prennent pied au sein des écoles normales d'instituteurs. Mais les travaux genevois sont accueillis dans l'indifférence. Les Eclaireurs s'ouvrent à l'éducation anglo-saxonne mais dressent un barrage solide à l'analyse savante. La frontière défendue est désormais celle du merveilleux de la pédagogie scout. Ils éprouvent une gêne évidente vis à vis de la mise à distance de leur programme. Ceci est d'autant plus vrai que le cursus de formation de leurs cadres au camp-école du château de Cappy (Picardie) est solidement établi et contribue à leur rayonnement dans le champ éducatif français. L'essor des Eclaireurs autour de l'enceinte scolaire repose-t-elle davantage sur la pratique que sur la pensée? Cette distance avec les écrits savants conditionne-t-elle l'essor du scoutisme français? Ce travail tiré de notre thèse d'histoire culturelle soutenue en 2010 s'appuie sur le dépouillement des publications EDF et de leur revue des cadres *Le Chef* (1922-1940.) Il prend aussi en compte les publications des éditions Delachaux et Niestlé, liées aux traductions de l'IJR pendant cette période. Nous proposons de développer la question en trois parties chrono-thématiques: 1) garder la frontière (1911-1917), 2) faire circuler les idées (1917-1932) et 3) l'impossible mise à distance (1932-1940).

THE IMPACT OF FOREIGN METHODS OF PHYSICAL EDUCATION IN "AÇÃO INTEGRALISTA BRASILEIRA" (1932-1938)

**Renata Duarte SIMOES, University of Sao Paolo, Brazil**

In the 1930's, in Brazil, a great concern with issues relative to the body education emerged involving doctors, engineers and professors, besides institutions like the army, church, school and hospitals. The understanding that prevailed in the speeches of these professionals and the spaces in which they acted was that the body needs to be physically and morally educated to operate as "a docile and perfect instrument". In the physical education area, the investments were increased and the discourse in defense of the creation of a national method instead of using foreign methods, emerged as an

option for a Nation that was trying to modernize itself. The importation of physical education methods developed and applied in countries as Germany, Sweden, France and the United States, generated resistance in a section of the Brazilian society which criticized the diversity of these methodologies, understanding that would be detrimental to the configuration of a united and indivisible nationality. Ação Integralista Brasileira (AIB), right-wing social movement, created in 1932 and later became a political party, sharing this way of thinking and reacting to the events of the time, invested in the nationalist discourse and encouraged Francisco de Assis Hollanda Loyola, Field Master of Militia and director of Instructors Technical School of integralist physical education, to plot a "General Plan" where would be applied a method of pedagogic bases defined and that correspond to hygiene, eugenic and social needs of the Brazilian society, in order to establish this plan throughout the country. According to Loyola, the foreign methods were specifically created to the population, climate and costumes of Europeans and Americans, therefore, unsuitable for the improvements proposed to the Brazilian race. Therefore, considering the expressiveness of AIB in the political scenario of the time, the study aims to investigate the impact of foreign physical education methods, imported to Brazil from the mid nineteenth century until the early twentieth century, on the integralist movement. In this study, Loyola's writings are highlighted, because they provide a different point of view about the aspects of the nationalization of physical education in the country. The time frame adopted, which extends from 1932 to 1938, is justified because 1932 was the year of foundation of integralismo, and 1938 the year of termination of Associação Brasileira de Cultura (ABC), former AIB. Remember that at the beginning of the dictatorship Getúlio Vargas, all political parties were suppressed, with them the AIB, which required a readjustment of their duties, turning into a civil society with a new name. As ABC, operated until 1938 when it was completely extinguished and their leaders were sent into exile. For this study, we took as the primary source the newspaper A Offensiva, doctrinal and prescriptive newspaper of the movement, and also, structure documents of AIB. From A Offensiva, we reviewed articles, columns and sections of 748 copies, published from 17/05/1934 to 19/03/1938, which provide information about physical education and sports. We conclude that AIB, with the support of Loyola and resistant to the use of foreign methods of physical education, considered unsuitable for Brazilians, joined a recurring complaint and invested in the development and dissemination of a national method that was reflected in the boards of the movement and echoed in the society of the time.

## TRANSPACIFIC GIRL SCOUTS MOVEMENT IN THE EARLY 20TH CENTURY: THE CASE OF THE GIRL SCOUTS ORGANIZATION IN JAPAN

**Shigeo FUJIMOTO, Tezukayama University, Japan**

This case study presents some new insights into interwar voluntary organizations from the trans-Pacific perspective, using mainly the case of the Japanese Girl Scouts. As is suggested by Allen Warren in the foreword of *Scouting Frontiers: Youth and the Scout Movement's First Century* (2009), to present scouting movements in a global context is very much to be welcomed, because few scholars have tried to understand them outside a single local or national context. This paper will argue that the early period of the Girl Scouts of Japan can be seen in part as an episode in Americanization and trans-Pacific relations. Though the Girl Scouts (Girl Guides as called in Britain) was an organization of British origin and in the 1920s the Japanese Girl Scouts was established by British female missionaries of Anglican Church, it would shortly have close contacts with the Girl Scouts of USA (GS-USA). The acceptance and subsequent popularity of the Girl Scouts reflected widespread Americanization of Japanese city life, although it domesticated American Girl Scouting and tried to remake it as a Japanese gender entity. In fact, The Girl Scouts was a part of the Progressive movement that represented various efforts to solve problems arising from urbanization and industrialization in both Japan and the U.S. Exchanges between the Girl Scouts of Japan and GS-USA were actively carried out, as exemplified by bilateral crossing of the Pacific by Girl Scout personnel and Japanese-American Girl Scouts. The Girl Scouts of Japan was thus part of a trans-



Pacific form of Progressivism. This will be demonstrated by materials quoted from *The Rally* (and later *The American Girls*), the GS-USA bulletin, and from Jyoshi-Hodo-Binran, the bulletin of The National Association of Girl Scouts in Japan. But this reciprocal contact with American Progressivism did not last. In the 1930s, in a larger political context, with deepening Japanese militarization, the voluntary Girl Scout organization was forced to transform itself into a militaristic association. And, exchanges with the GS-USA eventually stopped as a result of worsened U.S.-Japan relations. The histories of the Japanese Girl Scouts diverged from the American model. The rise of militarism took the Girl Scouts on a new path in which they came to be utilized consciously as a cultural agent for supporting the Japanese Empire in eastern Asia and the South Sea Islands. In this sense, the Girl Scouts was a trans-Pacific social movement, too. This will be proved by records quoted from Jyoshi-Hodo-Binran, and from some bulletins of several Girl Scouts associations in East Asian countries. Historians such as D.T. Rogers in his book *Atlantic Crossings* (1998) have already told the story of American Progressivism as a North Atlantic one. Nevertheless, it did extend well beyond the North Atlantic; it was also a trans-Pacific movement, demonstrated in the case of Girl Scouts as a part of the Progressive movements.

#### MILITARISM AND PHYSICAL EDUCATION THROUGH THE EXPANSION OF SCOUTING IN BRAZIL (1910–1940)

**Carlos HEROLD JUNIOR, UNICENTRO/CNPQ/Fundação Araucária, Brazil; Alexandre FERNANDEZ VAZ, Federal University of Santa Catarina, Brazil**

Created in England by Baden-Powell in 1907, Scouting arrived in Brazil three years later, spreading across the country and presenting significant influence on educational debates (Souza, 2009). Considering the speed and the several ways in which Scouting was accepted in different parts of the world in the early twentieth century (Rosenthal, 1986), this work aims to examine how military values influenced the reception of Baden-Powell's ideas by those who discussed physical education in Brazilian educational structure. The primary sources are texts written by Baden-Powell (1908, 1922, 1933, 1939) and articles published in Brazilian specialized journals in physical education between 1920 and 1940. These articles supported the value of Scouting for Brazilian education. In the first part of the study, it was noted that the military influence in Scouting is a contentious issue among scholars who study the movement. Then, while investigating the texts written by Baden-Powell, it was observed that there is a tension between the importance of militarism in education and, at the same time, the establishment of a distance from it. Finally, despite the bellicose atmosphere in Brazilian society in the early twentieth century, there was a fierce discussion on the demarcation between militaries and teachers. Sometimes, the discussion was focused on their differences, sometimes on their similarities. There are many indications that the Scouting had been seen as a military education. Nevertheless, the circulation of ideas contrary to militarism assigned to Scouting didn't prevent many promoters of physical education in Brazil from considering the movement as an important source of modern education. This idea was justified by the belief that it fostered many virtues that were not only praised by teachers and educators but also by sergeants and generals. When body education was practiced in school as physical education classes, those who believed in the value of this education supported it and called those activities as "modern education". For that, its similarities or differences from the practices traditionally carried out in the army were also underlined. These stances demonstrate that the interpretation by the analysts of the Brazilian Scouting History, who strive to put the movement and its bodily activities closer to (Souza, 2009) or out (Nascimento, 2008; Thomé, 2010) of the militarism, is not easily achievable. In the Brazilian appropriation of Baden-Powell's ideas, there is proximity of the Scouting and the army with discourses on the education through bodily activities. It was difficult for those involved in the issue not to defend the virtues of Scouting through the "militarizing childhood" (Souza, 2009). This fact depicts the existence of an issue while considering the military practices as part of modern education. The expansion of Brazilian Scouting suggests that, despite the criticisms that Baden-Powell did to the military realm, the

education, which was seen as a result of the bodily activities, ended up creating a close relationship between students and cadets. Later, they would responsibly serve their country either by their civilian actions or by bravely defending their fatherland in case of war.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 4193****2.2. EDUCATION PENDANT ET APRÈS LA GUERRE / WAR AND POSTWAR EDUCATION****Chair:** *Peter CUNNINGHAM*

EDUCATION PROJECTS REGARDING COMMUNISM AND ANTICOMMUNISM FOR THE GREEK CIVIL WAR CHILDREN DURING THE COLD WAR PERIOD

**Andreas ANDREOU, University of Western Macedonia, Greece; Sofia ILIADOU-TACHOU, University of Western Macedonia, Greece; Ioannis BETSAS, University of Western Macedonia, Greece**

The beginning of the Cold War had been connected for the Greeks with a civil war between government's troops, backed by the United Kingdom and United States, and rebel forces, the military branch of the Greek Communist Party. The Greek children had been the most tragic victims in the maelstrom of the civil war and afterwards, during the cold war. Having been expatriated from their homelands during the warfare, one group consisted by more or less 28,000 children, had been moved to the Communist countries by the rebels and accommodated in "children's homes" of People's Democracies (Danforth, Van Boeschoten, 2011). A second group of children, numbered from 18,000 to 23,000, had been evacuated by the Greek government forces and transferred in Queen's camps, which had been constituted in several areas of Greece ad hoc for the resettlement of them (Vervenioti, 2010: 121). For those two groups of children, two different networks of Greek or Greek language education had been created, providing, at the same time, diametrically opposite types of political socialization and culturalization through boarding schooling (Bontila, 2004, Hassiotis, 2011, 273-274). The versions of a "good communist" in a socialist society and of "virtuous patriot" in a society strongly opposed to communism had been dominant representations of the two contradictory educational projects, respectively (Voutira, Brouskou, 2000). Our research, aiming at identifying similarities and differences between an education project intended to cultivation of socialist consciousness and a completely opposite one, which intended to cultivate nationalism, anti-communism and dynastic loyalty, studied the concept, structure, syllabus and textbooks of those projects by using the qualitative content analysis. According to Gramsci's theory, the main objective for society's democratic transformation was the creation of "Hegemony" throughout the educational mechanisms. Our study uses the Gramsci's aspect of "Hegemony" as an interpretative instrument for the understanding of the data derived from our research. From a historical comparative point of view, the projects were attempted to be integrated in relation to the dominant ideological conflict in the Cold War period, while from pedagogical approach, the focus put on the paths of systematic indoctrination. The research results show clear similarities in the way of educating the children in both groups, such as institutionalization, the emergence of patrons for children, the depreciation of the value of family, the systematic manipulation. On the other hand, royal camps attempted to train the children to occupy specific inferior professional roles, while communist camps had been committed to polytechnic education. Interpretation of the results allowed for suggestions and highlighted some possible directions for further research.

## BOOKS IN THE BATTLEFIELD: LITERATURE AND FIGHT AGAINST ILLITERACY DURING THE SPANISH CIVIL WAR

**Juan Antonio GOMEZ NARANJO, University of Malaga, Spain**

In spite of the fact that the Civil War (1936-1939) was a terrible period of the Spanish History, it brought a huge interest about the development of culture and the fight against illiteracy. Most of the soldiers were illiterate, and the Republican government realized how important their education was in order to understand the deep reasons to defend the Republic and to fight against the growing fascism. As a consequence, an organization was created, *Milicias de la Cultura*, to bring culture to the soldiers. The battlefield filled up with adult schools; the foxholes were full of itinerant libraries; the soldiers had a gun in a hand and a book in the other. But... what books did they read? Were they a simple amusement or a governmental tool of ideology? Among these books we can find plenty of subjects and topics: from classical European and American novels, to politics books from the biggest revolutionaries; from technical handbooks to Spanish classic books. In the next pages we are going to analyze what European ideas and feelings were assumed by the Republican soldiers by reading these books. Also we will remark the important presence in the battlefield, and in the soldiers' minds, of a group of important thinkers of the European history and Revolutions. Finally, we will observe how different thoughts and ideas imbued Europe through many different books until they reached the ideology of the Republican soldiers.

**"TO BUILD A BETTER AND MORE RESPONSIBLE MORAL CHARACTER": THE ORGANIZATION FOR THE MORAL REARMAMENT OF YOUTH IN POST-WAR GREECE**

**Vassiliki VASSILOUDI, Democritus University of Thrace, Greece; Vassiliki THEODOROU, Democritus University of Thrace, Greece**

In post-war Greece the moralization of childhood and youth had been extensively dealt with by educationalists, politicians and scholars. Despite the victory of the conservatives at the end of the Greek Civil War (1949), anxieties about the spread of the communist ideology among the young, instead of diminishing, intensified during the following decades as the youth had played a crucial role in the civil conflict. Concerns about its moral armoring against the communist effect can be traced among the aims of various voluntary organizations as well as in the educational policies implemented by the governments in 1950s. Previous studies have focused on the role legislation and the curricula played in the political indoctrination of youth. However, as far as the emergent model of child and youth (the nationalist child) during this period is concerned, a lot of questions with regard to the persons and networks that contributed to its formation still remain open. Our paper presents the framework within which during the 1950s George Sakellariou developed his work as well as his contribution to the politicization and moralization of childhood, based on scientific tools. George Sakellariou, professor of Psychology at the University of Athens, proposed a method of moral and political indoctrination for children, using the methods of developmental psychology. Influenced by the American school of psychology, he set up the Organization for the Moral Rearmament of Youth which aimed to build a truly moral and intelligent character. According to the method of moral uplift, invented by him, students learned how to undergo self-examination in order to give up bad habits, attitudes and views while their parents and school inspectors acquired an objective criterion by which to record the average progress of students in character building week by week. According to Sakellariou, his method, implemented not only in schools, summer camps, reformatories, prisons and centers for the moralization of youth but also within the family, was to contribute to the ethical evolution in short time and to the shielding of youth against communism. Our paper, then, looks into how an educational-psychological tool, transplanted from America into a different national context - Sakellariou himself had applied his method in Cleveland, Ohio - was used as a tool for ideological repression and how the concept of childhood is formed during political upheavals.

## A CLANDESTINE CURRICULUM OF RESISTANCE: HOPE, SURVIVAL, AND DETERMINATION IN THE WARSAW GHETTO, 1939-1942

**Susan BERGER, Northeastern Illinois University, U.S.A.**

As worldwide, historical phenomena, clandestine curricula of resistance take on individual identities, dependent on their historical and geographical contexts. During World War II, the Jews of Warsaw, Poland were incarcerated behind tall brick walls topped with barbed wire and shards of broken glass, in what was the Warsaw ghetto. Women and children were crucial to the formation of numerous resistance groups, including those with educational purposes. While done clandestinely, this curriculum of resistance in the Warsaw ghetto was quite successful during its duration and done so with the very real threat of death and retribution if discovered. Similar clandestine acts of educational resistance have occurred throughout history, across continents and cultures, including the centuries encompassing American slavery. Prior to emancipation, thousands of slaves learned and passed on their knowledge to others, while constantly understanding if caught, they and their families would be killed. Recently, Afghan women and children displayed their strength and defiance to Russian and then Taliban rule, creating educational spaces in spite of the very real threat of death. While there are numerous examples throughout history and around the globe, highlighting the Warsaw ghetto, a specific war-torn site, demonstrates how through the theoretical framework of a clandestine curriculum of resistance operates and exists in order to create educational opportunities. Almost immediately following the invasions of Poland, Jewish historian Emmanuel Ringelblum began chronicling daily life for Warsaw's Jews. At his encouragement, many other Warsaw and Polish Jews clandestinely began doing the same. Their instinct for survival was almost as strong as their will to live. Educational opportunities were recorded in testimonies, documents, written words, and other artifacts. Viewed as attempts to make sense of both the genocide they were surrounded with and to challenge each individual to make sense of his or her own life in a rapidly changing atmosphere, they are also personal remembrances of individuals and their lived lives. This inquiry utilizes a variety of qualitative research methodologies, (historiographical, sociological, biographical, autobiographical, and philosophical) in order to understand the meaning of experiences that learning and schooling offered to its participants, a population unsure of its future. While education has been around since the beginning of time, the passion and determination with which some have pursued it is remarkable. In spite of being held in bondage, incarcerated behind brick walls, or hidden beneath the burqa, the need to learn and to educate has been timeless and universal. Maintaining these clandestine curricula of resistance is a testament to maintaining the culture, history, and meanings of each group. Refusing to forget the past, each entity has resisted its erasure. Acting in the present, they hoped for the future, when one day the oppressors would be gone. Thus, they learned so they would have a future. In this spirit, we as educators need to recognize these examples of clandestine curricula of resistance as a testament to the power of education.

### CHILDREN AND WAR

**Eulàlia COLLELDEMONT, Universitat de Vic, Spain; Josep CASANOVAS, Universitat de Vic, Catalunya (Spain); Antoni TORT, Universitat de Vic, Catalunya (Spain)**

This paper presents an analysis of a series of drawings that form part of the collection of the Institut Municipal d'Educació de Barcelona. The drawings were produced by Barcelona schoolchildren during the Spanish Civil War (1936-1939). The historical analysis is based on the children's depiction of aspects and scenes connected with the war, and of the consequences of the conflict in their everyday lives. Specifically, the elements selected for observation and interpretation were: - representations of the impact on everyday life - representations of war. Taking as its starting point this collection, the paper sets out to identify elements which allow a comparison with other similar documentary collections dating from periods of war in the first third of the 20th century in Europe. Three cases are: the collection of the Biblioteca Digital Hispánica held in the Spanish National Library (Madrid), made

up of refugee children's drawings also produced during the Spanish Civil War, the collections produced during the National Socialist period held in the Pictorica Paedagogica Online (Germany) and the collections held in the Musée National de l'Éducation (Rouen). Such a comparison allows us to attempt to understand the shared experiences of schoolchildren as both victims of, and witnesses to, war, experiences they reflected in drawings that have become fragments of the cultural history. This paper aims to contribute to the process of converting visual memory of education into an object of study, as suggested in various studies into educational images and their creation, diffusion and perception (Grosvenor, I., 2007) – which, in turn, coincide with the 'normalising' of the study of "visual culture" (Smith, M, 2008; Tomaselli, KG & Scott, D., 2009). The images become direct sources for research and offer the chance to learn about hierarchies of values and cultural constructions that differ from those of our time. As Viñao (2000) has pointed out, images are charged with a historicity that allows the educational memory to be transmitted down the years. The results of our analysis allow us to identify elements of continuity, elements that run through from peacetime, in the everyday lives of the children, visible in the graphic representations of schoolwork and of their lives as inhabitants of a city. However, at the same time the drawings also enable us to recognise the ruptures that war imposes, and open up the possibility of cataloguing which elements of life in wartime were highlighted by the children in their drawings.

**JEUDI / THURSDAY****11:00 - 13:00****ROOM: 4389**

### **2.3. FEMMES ET ÉDUCATION: OBSERVATRICES ET ACTRICES / WOMEN AND EDUCATION: OBSERVERS AND ACTORS**

*Chair:* Rebecca ROGERS

GENDER AND PEDAGOGY: GREEK WOMEN PEDAGOGUES – BETWEEN EAST AND WEST

**Katerina DALAKOURA, Department of Philosophy and Social Sciences, University of Crete, Greece**

The proposed paper examines the role of Greek women pedagogues, as meaningful actors in transferring educational knowledge and practice from western countries, diffusing and applying them to the Greek education system -and more precisely to women's education- during the 19th century and the first decade of the 20th. The paper is based on the study of three celebrated Greek women educators, namely Sappho Leontias (1832-1900), Aikaterini Laskaridou (1842-1916) and Kalliopi Kechagia (1839-1905) - though the paper's position is supported by references to other women educators as well, whose educational activity transcended the borders of the Greek state, influencing and shaping Greek women's education system in both, the Greek state and the Greek communities within the Ottoman Empire. More precisely S. Leontias turned out a leading figure for Greek women's education within the Ottoman Empire (by influencing women's education in general, through her own educational works and translations, her textbooks and articles on education, and the schools she organized). Aik. Laskaridou emerged as an innovative figure for the education system in Greece (by introducing preschool education and preschool teachers' education based on Froebel's principles). and K. Kechagia was a prestigious and powerful educator in both spaces (she run the most prestigious Greek school for girls in Ottoman Empire, the 'Zappeion school for Girls', and the first woman inspector for the secondary schools for girls in the state) The paper focuses on the historical conditions of the two spaces, within which the aforementioned women pedagogues performed their activity. It explores the parameters which affected their educational 'choices', and the forces and constraints that structured their practice, as both, educational theory and practice transferred was different in the two spaces. Mme Necker de Saussure's and Marie Pape Carpentier's works and education systems were mediated and diffused in the Greek communities, whereas Froebel's theory and education system was applied in preschool education in Greece. The paper argues that a) the different historical conditions in Ottoman Empire and Greek state (the first, a state

in administrative, economic and social reforms, based on western models, since 1839, and - particularly talking about the Greek community - with cultural, educational and economical connection with most of the European countries. A state with an ethnocentric culture and solely oriented to German speaking countries for its educational models, the latter); and b) the women pedagogues' gendered social ideology and their emancipatory/antiemancipatory position, strongly affected their educational preferences with regard to the European pedagogues, whose theories they mediated and transferred.

THE DIARY OF HELENA MORLEY: A WRITING IN THE BOUNDARIES BETWEEN GENERATION, RELIGION AND CULTURE (BRAZIL/1893-1895)

**Maria Cristina GOUVEA, Universidade Federal de Minas Gerais, Brazil**

The construction of subjectivity, connected with the knowledge about reality is a mediated process. Specially in the use of a private written, as diaries, the individual constructs sense about the self inside a social world. At the same time the private written constitutes a source that provides a vision about the past, from common people in their daily life. According to that, this paper will focus the book: "The diary of Helena Morley". That diary was written by a Brazilian girl: Alice Dayrell Caldeira Brant, between 1893 and 1895. She started to register her daily life when was 13 years old, finishing with 15. The author published the diary in 1942. The book experienced successive editions in Portuguese, being translated to English and French. Alice lived in the city of Diamantina, the worlds most important producer of diamonds during the XVIII century. With the decrease of the extraction during the XIX century, the town decayed, and most part of population lived in conditions of poverty. A large segment were black or mixed raced, providing the city with a strong presence of African culture and oral tradition. Considering the broader context, Brazil was experiencing the transition from a slavery society to a free citizen country (slavery was abolished in 1888). At the same time, the transition from a monarchical regime to a republic nation, after 1889. The family background provided the autor with cultural and social different references, resulting in an original view about that society. On the father side, she was a grand-daughter of a literate English protestant immigrant, who installed himself in Diamantina on the first half of XIX century. Her father, living in poor conditions, worked with diamond mines. At the same time, he transmited cultural references, related to English culture. On the mother side, she became from a catholic brazilian traditional and "rich" family, with distinct social background and cultural values. In this context, Alice was studying in a Normal School, preparing to be a teacher, the only professional alternative to a women from her social class. In this paper we focus, firstly, the motivation to the production of the diary, according to a father suggestion, to "talk to herself, instead to talk to others". In this sense, there was a connection with a English cultural reference, related to the construction of intimacy and private life into a written society. Secondly, we will discuss the contribution of diary to the history of education. In that case, it helps us to understand the different spaces and strategies of education in a stratified society, according to an adolescent perspective. Thirdly, we focus the subject of that diary: a reflection developed by an author situated on the boundaries between different cultures (English and Brazilian), generation (adolescence and adult), religion (protestant and catholic), social class and relation with language (oral and written culture). That position provides an outside view about society, showing its tradition and contradiction.

THE CONSTRUCTION OF INFORMAL FEMINIST KNOWLEDGE IN A LOCAL AND GLOBAL CONTEXT. THE DEBATE ABOUT WOMEN'S ROLES IN THE HUNGARIAN FEMINIST MOVEMENT AT THE TURN OF THE 19TH AND 20TH CENTURY

**Orsolya KERESZTY, Eotvos Lorand University Faculty of Education and Psychology, Hungary**

The Hungarian feminist movement at the turn of the 19th and 20th century was strongly embedded and therefore could only be understood in a wider international context. The International Council of Women (ICW) was founded in London in 1888, and in 1906 the International Woman Suffrage

Alliance (IWSA) was formed. After the Compromise in 1867 Hungary, while belonging to a European Great Power, struggled from autonomy from this Great Power and sought more independence within the international system. For this reason the women's movement's orientation toward the international women's movement, which were promoting the "rationalization" of women's movement across countries, was of special importance. Hungarian women discovered early on that women in other countries had to deal with very similar issues. They also discovered that women had already built versatile local, national and international networks to address these problems, especially in para-European states. These networks provided the Hungarian women's movement with a strong incentive and they soon became an example to follow. Through their connection to the transnational women's movement, the Hungarian opinion leaders could feel themselves part of a powerful international movement. Collective and individual experience played a decisive role in the development of the Hungarian feminist movement, but at the same time, the transnational homogenizing processes limited its perspectives and models of action to a large extent. The organizations assumed that women faced the same problems and perspectives throughout the world. Local differences were marginalized in a specific way: the obvious differences and inequalities in the structure and character of the women's problems in individual countries were regarded as simple chronological displacements/delays in their evolution. One of the main tasks of the national Hungarian women's movement was to positively influence the pace of development, that is, to catch up with para-Europe. The number and influence of the feminists grew rapidly in the first two decades of the 1900s not only in the capital in Hungary, but in the country as well. At this time the scope of their interest became suffrage mainly, leaving the other issues behind. In their arguments they used the 'traditional', 'mother-based' and the social-democratic reasoning as well. By the 1910s the feminist demands were visible and acceptable in the political arena, and one manifestation of this was the international conference of IWSA held in Budapest in 1913. I will show how the official journal of the Hungarian feminist movement "Woman and Society" (1907-1913) functioned as a means of informal adult education. Based on the analysis of the texts of the journal and the related letters and notes of the activists and theoreticians it can be argued that on a meta-level a clearly visible feminist knowledge was constructed and transmitted. It was what we would call now a feminist education of those who actually read the Hungarian and foreign articles of the journal about local and global events and attended the meetings organized by the Feminists' Association.

#### WOMEN TEACHERS IN GREECE, BULGARIA AND TURKEY DURING THE 19TH CENTURY: PARALLEL JOURNEYS AND INTERACTIONS

**Christos TZIKAS, Aristotle University of Thessaloniki, Greece; Sidiroloua ZIOGOU, Aristotle University of Thessaloniki, Greece; Vassilis FOUKAS, Aristotle University of Thessaloniki, Greece**

The Greek, Bulgarian and Turkish residents of the Balkan, despite their cultural or religious differences and despite their relations of dominance and subservience, live, for a long time, not only in the same geographical area, but under the same state agency. In this way, they influence each other in a series of issues relating to social, economical and cultural life. Progressively, they begin to shape different national ideologies; they become more autonomous and constitute different national and state entities. Their interactions, however, are observed not only during the first period of non-dispute of Ottoman dominance, but they continue to exist in the 19th century, the century of divulsions and nationalistic antagonisms. Further, in this period in which the national educational systems are formed and the role of religious and monastery schools is being diminished, the interactions and influences are more distinct: a) in the pedagogical perceptions (for example, in Bulgaria Najden Joanovic translates the writings of D. Darbari, Antonij Nikopit translates the writings of K. Vardalachou, and Neofytos Rilski uses in Pedagogy Kokkonis' writing for the monitorial system. In Turkey also, during 1897 Ayse Sidika Hanim, a graduate of Zappeion Girl's School in Constantinople writes the first book of Pedagogical science); b) in the educational organization (for example, schools for girls are founded in all three countries approximately in the middle of the 19th

century, at first as Girls schools and at the end of the 19th and the beginning of 20th century as Gymnasiums for Girls; and c) in the context of schools. Also, during the 19th century the first public schools for girls and the associations of women are founded (for example in Bulgaria in 1866 the Association "Maternal Love" and in Greece in 1873 the "Women's Association for education of women" found and organize schools for girls. The same period the first women's magazines are being published (for example in Turkey in 1869, in Bulgaria, in 1871 and in Greece in 1877). The profession of woman teacher appears and is established as a public profession for women in the 19th century (when Normal Schools for girls are founded in Greece since 1842, in Bulgaria since 1862 and in Turkey since 1870). The emergence and recognition of women teacher's profession through the acquisition of equal education, working conditions, payment and official development like men teachers is a long story. In Greece, Bulgaria and Turkey we observe a common development concerning to the appearance the profession all the way to its social acceptance. In this way we observe a time deviation along these three countries. The women teachers' education and the first women teachers appear at first in Greek population, which is the first who developed national conscious and western and urban attitude. The aim of this paper is to research the way that women teachers are being educated in these three countries during 19th century and to detect the common courses and interactions in education's organization and content in the specific, social and economic framework.

#### EDUCATING BETTER WIVES AND MOTHERS OR FEMALE SCHOLARS? ANALYSIS OF EDUCATIONAL DISCOURSES FROM THE WOMEN'S JOURNAL ŽENA/WOMAN (1911-1914)

**Ana KOLARIC, Faculty of Philology, University of Belgrade, Serbia**

The nineteenth century in Europe was marked by the strong women's movement which was focused on women's suffrage and political equality. Although most of the movement's participants and supporters shared the same main goals, their priorities varied among countries, nations and communities. Categories such as the emancipation of women, "women's question", and "women's rights" were taken into consideration in the region of southern Hungary (nowadays Vojvodina) and Serbia in the second half of the nineteenth century. Serbian women, as participants in the national liberation movement, believed that their emancipation and achievement of political equality were in the national interest. In other words, Serbian women thought that as educated women they would be better-equipped for all tasks that were assigned to them, especially for their maternal role. For Serbian women, feminism was a national project as well. This paper explores various educational discourses – which are in many ways related to women's emancipation, "women's question", and "women's rights" – as they were represented in the women's magazine Žena/Woman. The aim of the paper is twofold: on the one hand, it attempts to show how certain Western discourses on education influenced opinions and activities of many female authors from Žena/Woman; on the other hand, it tries to explore and explain the dominance and significance of national(ist) discourse for female education. Some of the questions posed in the paper are: Should girls and boys be taught separately? Should they have the same curricula? Should girls be using their education in order to be better wives and mothers or to pursue careers and get their own voice in the society? All these questions have been debated in Žena/Woman with strong references to aims and achievements of women's movement in the Europe. This paper also emphasizes the significance of archival research of women's magazines from the late nineteenth and early twentieth century for establishing and better understanding of the history of female education, its theory and practice.



**JEUDI / THURSDAY****11:00 - 13:00****ROOM: 4393****2.4. EMERGENCE DE LA PÉDOLOGIE ET DES SCIENCES DE L'ÉDUCATION / EMERGENCE OF PEDODOLOGY AND THE EDUCATIONAL SCIENCES***Chair: Christine MAYER*

TRANSCENDING BORDERS: PSYCHOLOGICAL MEASUREMENT IN SPANISH SCHOOLS

**Annette MÜLBERGER, Universitat Autònoma de Barcelona, Spain; Monica BALLTONDRE, Universitat Autònoma de Barcelona, Spain; Andrea GRAUS, Universitat Autònoma de Barcelona, Spain**

After the defeat of 1898, a "regeneration-discourse" arose in Spain. Part of the proposals produced by this concern turned towards "new pedagogy" as a way to get the country out of its current crisis, characterized by political and military weakness. Therefore certain groups of pedagogues, especially the group linked to the Institución Libre de Enseñanza, sought contact to foreign experts like Binet, Decroly or Claparède in order to get guidance in their attempt of introducing new pedagogical methods in Spanish schools. The internationalization of science in form of scientific conferences, personal contacts, state promotion of scientific travels, journals and the translation of foreign books helped Spanish pedagogues to get to know the new "science of the child" (pedology), the so-called "scientific pedagogy", the "psychology of the abnormal" and, finally, mental testing. A lot has been written on the origin of the intelligence test in France and its use in the United States. There are also works dealing with the history of the conjunction between pedagogy and psychology, what nowadays is called "psycho-pedagogy" and on how this field arose in Spain. What is missing is an in-depth study of how the psychological techniques were actually used in several local educational contexts. Who did undertake the psychological measurement in Spanish schools in the nineteen twenties and thirties? For what aim? What happened to the schoolchildren after such measurement? In the present contribution we try to show how the local constrains enforced a certain interest and use of psychological measurement. Psychological measurement like intelligence testing represents an interesting case for such a study because it illustrates the crossing of several borders at the same time. On the one hand a national border, in the sense that it usually meant to introduce foreign devices. On the other hand a professional border, because the initial problem with regard to the detection of the "abnormal" child was an interdisciplinary problem. Therefore we find school physicians, teachers and pedagogues as well as psychologists promoting themselves as experts in the use of these new techniques. It is interesting to study why and how psychological measurement was done in Spain in order to get to know the similarities and differences with regard to what happened in other places like France.

MODES DE L'INTERNATIONALISATION PAR LA MÉDIATION DE L'IMPRIMÉ: LE CAS DE LA BIBLIOTECA DA EDUCAÇÃO

**Marta Maria CHAGAS DE CARVALHO, Universidade de São Paulo, Brazil; Maria Rita ALMEIDA TOLEDO, Universidade Federal de São Paulo, Brazil**

Cette communication s'occupe d'une modalité d'internationalisation des savoirs pédagogiques: celle qui est opérée par la médiation de la presse spécialisée en éducation quand un texte traverse les frontières nationales et est publié dans un pays différent de celui de son publication originale. Elle se propose à analyser des changements de signification produits dans ces textes, au delà des transformations produites par l'opération de traduction elle-même, par l'intervention des dispositifs d'édition qui les convertissent en volumes d'une collection. On parle des volumes I, II, V, IX, X, XII, XIII, XVIII e XXII de la collection Biblioteca da Educação, publiés au Brésil entre 1927 e 1934. Ces volumes sont, par l'ordre de leur publication: Pierson, Psicologia Experimental; Claparède, A Escola e a Psicologia Experimental; Durkheim, Educação e Sociologia; Ferrière, A Lei Biogenética e a Escola Ativa; Binet et Simon, Testes para medida de inteligência; Dewey, Vida e Educação; Cresson, Situação atual

dos problemas filosóficos; Kilpatrick, Educação para uma civilização em mudança; Luzuriaga, A Escola Única. La majorité de ces auteurs est de quelque façon liée au mouvement international pour l'école nouvelle et les titres ne sont pas la traduction fidèle des titres originaux. La composition des volumes suit la logique qui commande l'édition de la collection: celle d'une stratégie d'édition inscrite dans un programme brésilien de réforme de la société par la réforme de l'école qui comptait avec l'appui de l'organisateur de la collection, Lourenço Filho. La publication d'un livre comme volume d'une collection le transforme en un produit divers du original à cause de ce que Roger Chartier a défini comme dispositifs textuels et typographiques de modélisation de la lecture. Il en suit l'importance d'étudier cette modalité d'internationalisation des savoirs pédagogiques en examinant ces dispositifs. En spécial, il faut examiner ceux que Olivero a nommés l'appareil critique d'une collection: les préfaces, les notes du traducteur ou de l'éditeur, les commentaires introduits dans les volumes, les indices rémissibles et onomastiques, les exercices, les sommaires etc. En tant que des dispositifs matériels de production de la collection, ils transforment les textes originaux pour les adapter à un projet d'édition. Dans la Biblioteca de Educação, les préfaces fonctionnent en tant que protocoles de lecture: ils construisent l'intertexte qui unifie les différents volumes publiés en parlant de la relevance des auteurs et des savoirs qu'ils divulguent pour la rénovation du champ de la pédagogie. Outre les préfaces, d'autres dispositifs transforment les livres traduits en volumes de la collection en changeant leur sens: par exemple, des notes du bas de la page, des sous-titres explicatifs, des notes de traduction et des procédures de remise en ordre des textes traduits en portugais. Avec eux l'éditeur fait l'adéquation des textes traduits au projet éditorial qui est le sien. Ainsi, il interfère dans les textes édités en transformant les savoirs pédagogiques qu'ils communiquent. Ce sont ces dispositifs que nous nous proposons à analyser, avec l'objectif de repérer les changements du sens qu'ils produisent.

#### GRANDEUR ET DÉCADENCE D'UNE SCIENCE

**Irina LEOPOLDOFF, FAPSE, Université de Genève, Switzerland**

Grandeur et décadence d'une science Bien que d'illustres précurseurs aient pressenti l'importance de s'intéresser à l'enfant: Rabelais, Comenius, Pestalozzi, Rousseau, pour n'en citer que quelques uns, ce n'est qu'au 19<sup>ème</sup> siècle que le statut de l'enfant se modifie. Pour beaucoup, à l'instar de Key (1908), le 20<sup>ème</sup> siècle sera considéré comme le siècle de l'enfant. L'enfant devient l'enjeu d'un projet social, ouvrant le champ aux investigations scientifiques les plus diverses. La santé, la justice et l'école sont les principales institutions mobilisées. La scolarisation de masse en Europe, aux Etats-Unis et en Union Soviétique, n'est pas étrangère aux changements qui interviennent dans les représentations sociales et les objectifs de la recherche scientifique. Nous ne reprendrons pas ici en détail l'essor fulgurant et généralisé qu'a connu la pédologie comme ambassadrice de la science de l'enfant et dont l'évolution, en Europe et aux Etats-Unis, a été retracée par divers auteurs, Depaepe (2001) en particulier. Le processus de disciplinarisation, au sens de Hofstetter et Schneuwly (2007) connaîtra son crédo en 1911, pour se désagréger brusquement dès 1914 avec le début de la première guerre mondiale. Le fameux et unique Congrès international de pédologie qui se tient à Bruxelles en 1911, marque son apogée. Selon Depaepe (1987), 300 représentants de 22 pays y assistent. De grands noms de la psychologie, de la pédagogie ou encore de la psychanalyse, autant de personnalités et de nationalités différentes, se sont déplacées pour y confronter leurs vues sur les promesses attendues d'une nouvelle science: la pédologie. Si la pédologie occidentale entre rapidement dans une phase de déclin, la situation russe s'en distingue. Bien que les préoccupations envers l'enfance rejoignent celles de l'Europe et des Etats-Unis au début du siècle, la Russie devenue URSS va miser sur cette nouvelle science dans les années 20, alors que les autres nations s'en désintéressent. D'une vitalité déjà considérable avant la révolution de 1917, la popularité de la pédologie en URSS se renforce au cours des années 1920, soutenue par les autorités de la jeune nation socialiste. Une littérature abondante et le nombre d'institutions qui s'en réclament alors, attestent de la dynamique puissante qui se dégage de ce mouvement. Ce processus historique sera stoppé net en 1936, quand

la pédologie est déclarée officiellement hors la loi. Bien que certains auteurs (Fradkin, 1990; Etkind, 1992) se soient penchés sur l'histoire singulière de cette science, l'ouverture des archives russes et l'accès facilité dans les bibliothèques permet d'en donner un prolongement. Après avoir donné un bref panorama du contexte historique, nous distinguerons les particularités qui caractérisent l'implantation de la pédologie en terre soviétique, en nous basant sur des textes écrits durant cette décade. Une description de deux revues pédologiques, l'une de 1923/24, *Pedologičeskij žurnal*, l'autre *Pedologija*, dès 1928, suite au premier Congrès de pédologie panrusse dont l'enjeu était de promouvoir la pédologie au rang de science de référence principale du renouveau éducatif en URSS, permettra de proposer une analyse sérielle du processus d'institutionnalisation jusqu'en 1932, période laissant déjà présager sa fin brutale en 1936.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 3393****2.5. L'ENFANCE ET LA JEUNESSE COMME CIBLES DE PROPAGANDE POLITIQUE / CHILDHOOD AND YOUTH AS TARGETS FOR POLITICAL PROPAGANDA***Chair: Iveta KESTERE*

FASCIST YOUTH ORGANIZATIONS AND PROPAGANDA IN A TRANSNATIONAL PERSPECTIVE: BALILLA AND GIOVENTÙ ITALIANA DEL LITTORIO ALL'ESTERO IN ARGENTINA (1922-1955)

**Katharina SCHEMBS, Institute for Educational Studies, Humboldt University Berlin, Germany**

The Italian Fascist regime from 1922 onwards was among the first to extensively organize youth and leisure in its striving to gain totalitarian control over society. Apart from being a relatively new political movement, the Fascists, with their main characters barely older than forty, instigated an explicit youth cult with the fascist anthem tellingly titled "Giovinezza". The indoctrination of youth as guarantors of the longevity of the regime was conceded a central role. In decided opposition to the liberal educational model and complementary to the regular school system, the Fascist youth organizations centered around anti-intellectualist pedagogical principles that exalted physical pre-military exercise. By collective activism like choreographed marches, the characters of the youths were to be formed along the lines of the envisioned "italiano nuovo". Despite Italian Fascism as the first modern dictatorship being a precedent in many respects, in re-organizing youth it also drew on preexisting foreign examples, like the British boy scouts. Subsequently the resulting Balilla and later Gioventù Italiana del Littorio served as models for youth organizations in other countries, for example Nazi Germany or Franco-Spain, with which exchanges of high representatives and members were organized. With the ultimate goal of diffusing Fascist ideology abroad, the Fascist youth organizations also served an explicit propagandistic purpose, where – apart from Europe – special attention was paid to overseas countries with large Italian immigrant communities like the USA, Brazil and Argentina. The relevance of their activities is underlined by the fact that they together with other institutions abroad, like the Istituto Dante Alighieri, came to be considered as 'paradiplomacy' (Garzarelli 2004), which led to serious disputes over responsibilities with the Foreign Ministry and the regular diplomatic corps. In putting the Fascist youth organizations into a transnational perspective, my contribution to the conference will firstly shed some light onto the international sources of inspiration for building up the Fascist youth organizations. The main focus will then be on their activities abroad, especially in Argentina as a country with a population of up to 50% Italian origin. Likewise the reception by and receptiveness of the Italian immigrant communities and the host society are to be taken into account. Thirdly, an outlook will be given on the afterlife of the Fascist youth organization as an inspirational source even following the fall of the Fascist regime. The Peronist youth organizations, installed in 1953 by Perón, Argentine president from 1946 until 1955, never came to equal the Italian precedent model in terms of numbers and extent. Nevertheless the Peronists still conceded youth a central role as the future political generation and in stressing sports

and organizing youth championships and camps adhered to similar pedagogical principles. As far as the sources are concerned, preference will be given to a bottom-up-perspective by making use of ego-documents like diaries of members of the youth organizations. Furthermore special attention will be paid to visual propaganda material as a central means of founding the youth cult as well as advertising the youth organizations and Fascist ideology in Italy and abroad.

#### BETWEEN THE NATION AND INTERNATIONALISM: THE COMMUNIST YOUTH LEAGUE, YOUNG PIONEERS, AND THE SCHOOLHOUSE IN SOVIET UKRAINE, 1923-1934

**Matthew PAULY, Michigan State University, U.S.A.**

In 1923, Soviet authorities began a nationalities program that promised the transformation of the Ukrainian Soviet Socialist Republic (UkSSR) and the creation of a new society. Labeled Ukrainization, the campaign was part of the larger policy of *korenizatsiia* (indigenization), an all-Union strategy for the advancement of non-Russian languages and culture. Primary schools provide the most productive arena in which to investigate the Soviet promotion of *korenizatsiia* since these schools were the sites of the policy's most rapid achievements. Despite its "national form", the policy had an explicit connection to international education and internationalist aims. The linguistic transformation of the classroom through native-language instruction was to facilitate the formation of an idealized working community (utopia) through the adapted application of classroom models proposed by European and American progressive pedagogical theorists. The party intended schools to be the training ground for a new generation of skilled, politically conscious, and economically informed Soviet citizens, whose perspective was internationalist, even if their knowledge was acquired in the national classroom. In the terms of French sociologist Pierre Bourdieu, Ukrainian educators sought to disseminate a "new language of authority" that injected a political vocabulary into a transformed peasant dialect: a new standardized literary Ukrainian would supplant Russian as the dominant language in the republic and enable efficient communication between regions, as well as orient the rural towards the city and the international workers' movement beyond Soviet borders. This paper investigates the impact this policy in Soviet Ukraine had on the primary political units responsible for oversight over schools and children: the Communist Youth League (the Komsomol) and Young Pioneers. The Young Pioneers were the most familiar face of political authority and even for children and population centers where no detachment existed news of Pioneer activities reinforced notions of generational cohesion and suggested normative behavior. Thus, the Ukrainian Commissariat of Education, the Communist Party, and the Komsomol saw Pioneer resistance to Ukrainian-language education or to labor instruction as dangerous. As the social tensions increased during the midst of the Five-Year Plan, the Komsomol leadership saw local Komsomol organizations and Pioneer detachments in direct competition with "class enemies" for influence over youth, especially in largely Ukrainianophone rural areas. Komsomol and party organizations notified the public about the treachery of supposed Ukrainian nationalists through their own publications, partly because these forces were allegedly infiltrating the school and ranks of Komsomol teachers and Pioneer students and undermining the internationalist content of instruction. What emerges from a careful reading of the archival record regarding Pioneer and Komsomol activities in Ukraine is that Communist authorities believed that Ukrainian instruction promised the "moral regeneration" of children and youth activists if accomplished correctly, but feared the nationalism that it might incite. Ultimately, the Communist Party did not trust its own youth wings to protect against this possibility and chose instead to strengthen the authority of the school, replacing progressive education with a conservative pedagogy that offered less room for variant interpretations of curricular content.

## AN ULTIMATE SUCCESS FOR THE SPANISH REPRESENTATION'. THE RELATIONS OF THE FALANGE'S YOUTH ORGANIZATION WITH FASCIST ITALY, 1936-1943

**Toni MORANT i ARIÑO, Cluster of Excellence Religion and Politics (University of Münster), Germany**

The partial failure of the military coup in July 1936 against the democratic Second Republic in Spain gave place to a long Civil War, in which General Franco's 'National' Spain was largely helped by Nazi Germany and Fascist Italy. Their support also contained an important political-ideological side: both of them developed an intensive "foreign cultural policy" trying to influence the Spanish Fascist Party. Falange Española soon became an expanding mass party and developed or created its own Militia, Trade Union, Youth, Students or Women organizations. Due to the absence of own national historical examples, Spanish fascists found foreign contemporary ones in the ideologically most related regimes: the Hitler Youth and the Opera Nazionale Balilla. Indeed, for a short time the boys in the new falangist Youth Organization were significantly called like their Italian 'comrades': balillas. Parallel to the relations at state and party level, Falange's Youth and Women organizations developed, starting in 1937, fluid bilateral contacts to the more experienced German and Italian counterparts. In doing so Falange's aim was a double one. On the one side, it saw the Civil War as its chance to reach power and establish a fascist regime and wanted to learn – both in theory and practice – how to achieve the totalitarian integration of all women and adolescents. Until 1942 several young officials, male and female, carried out study stages, in order to 'experience' the mechanisms of the political socialization of Youth in fascist regimes. On the other side, Falange wanted Spain to become the third ruling country of the forthcoming Nazi "New Order". From 1940 Spanish Fascist Youth Organization and especially the Women's Section took part at a multilateral level in the so-called "European Culture Work" of the Hitler Youth. In collaboration with the Gioventù Italiana del Littorio and authoritarian youth organizations from several European countries, they worked together through several sport and cultural meetings culminating in the foundation of the European Youth Union at Vienna on September 1942. Their work – creating the basis for a "Young Europe" – was divided among several task groups, among them Press, Sport, pre-military Instruction, Family, School or Female Youth. However, further plans were broken up as war development turned more and more against the Axis. After some short introductions to both the Spanish and the Italian Youth organizations, my contribution to the conference will firstly focus on the influence of the Italian model, taking into account the bilateral visits and propaganda. Secondly, central attention will be paid to the European level of the contacts, highlighting which kind of Europe was meant to be built and which goals the Spanish young fascists were trying to reach there. Finally, my contribution will stretch out until the end of the contacts in 1943, as Italy was defeated and Spain arduously tried to distance itself from the European fascisms. In all of three parts the Gender perspective will play a main role.

## THE PIONIERORGANISATION "ERNST THÄLMANN" IN THE GDR: PEDAGOGICAL WORK BETWEEN SOVIET ALLOWANCE AND GOVERNMENTAL CONTROL

**Beate KAISER, FU Berlin, Forschungsverbund SED-Staat, Germany**

The Pionierorganisation „Ernst Thälmann“ was the only governmental legitimated organization for younger children in the GDR. About 98% of all children aged between 6 and 14 years belonged to it in autumn 1989. The organization was established to ensure the political and ideological education of children and their families. It was strictly and centrally organized by the Free German Youth Organization (FDJ) and was controlled by the ruling communist party SED. The aim of education in the Pionierorganisation was loyalty to the regime, to socialism and to the SED. The conception and implementation of pedagogical work in the Pionierorganisation was exclusively orientated at the example of the soviet Pionierorganisation "Wladimir Iljitsch Lenin". During the founding years all educational aims, educational methods und materials were based on the soviet model. The traditions of the German youth movement were ignored, if they had not been adapted already by the

communist organizations before 1933. The intentions of the German youth movement were refused by the communist leaders. The lecture will demonstrate, how the soviet parameter were transferred into the GDR, how they were justified theoretically and implemented practically. In this context the presentation will refer to the theoretical base as well as to questions of content, methods and organization. Furthermore the lecture will illustrate, that in the Pionierorganisation, especially during the phase of foundation, pedagogical reflections were replaced by political and ideological aims. During the 1960 the pedagogical work of the Pionierorganisation became more academic. In that time the professional education of the Pionierleiter (who were the operatives of the Pionierorganisation) was transferred to the colleges and universities. Indeed, the effort to establish a separate pedagogy of the Pionierorganisation failed. The discipline was lacking substance, because the priority of political aims prevented a free scientific analysis with the child and its needs. On the other hand the Pionierorganisation was strictly controlled by the Minister of education Margot Honecker herself. She examined narrowly the acquittal of political and ideological duties, and blocked methodical and organizational progressions. Until 1989 the officials of the Pionierorganisation were not able to contrapose an own pedagogical approach to the soviet model. This thesis was confirmed by the incidents of autumn 1989: after the Pionierorganisation lost governmental legitimation, the organization could not be reformed on democratic basis. In addition to the annoyance of children and their parents, the lack of pedagogical ideas played a key role. The officials were not able to formulate convincing concepts beyond political aims.

#### LA RÉCEPTION DE LA PÉDAGOGIE SOVIÉTIQUE DANS L'ITALIE DE L'APRÈS-GUERRE. LE DÉBAT SUR L'ÉCOLE ET L'ÉDUCATION RUSSES ET LA CRÉATION DU SYSTÈME FORMATIF RÉPUBLICAIN

**Paolo BIANCHINI, Università degli Studi di Torino, Italie**

L'Italie était sortie de la Seconde Guerre Mondiale avec l'exigence de construire un système scolaire que lui permettait de franchir l'expérience tragique du fascisme et de former des citoyens capables de jouer un rôle actif dans la nouvelle vie démocratique. D'ailleurs dans le parlement italien, comme dans les journaux et les revues spécialisées, n'existait aucun accord sur le modèle à adopter pour atteindre un résultat considéré comme fondamental pour la naissante république. En plus, restaient irrésolus beaucoup des problèmes hérités par le passé, comme les rapports entre école publique et école privée, gérée par l'église catholique, l'analphabétisme grandissant et la méfiance d'une partie de l'opinion publique conservatrice envers l'instruction pour tous. Précisément sur ces problèmes se sont confrontés dans les années suivant la fin de la guerre catholiques et laïques, communistes et non, en discutant de thèmes tels que la liberté d'enseignement, le financement des écoles catholiques et l'enrôlement des enseignants. Dans ce contexte, la pédagogie italienne s'est efforcée de porter sa contribution, en faisant connaître les meilleurs modèles étrangers, de l'activisme américain et suisse au système éducatif anglo-saxon, jusqu'à l'école de l'Union soviétique. Surtout la pédagogie soviétique a été alors au centre d'un intense débat, alimenté non seulement par les pédagogues et les experts d'école, mais aussi par les partis politiques, en particulier par le Parti Communiste et la Démocratie Chrétienne. C'est surtout la revue pédagogique «Scuola e Città», une des plus lues et qualifiée à l'époque, qui a fait connaître en Italie l'expérience russe, avec une attention spécifique aux théories et aux réalisations pratiques de Makarenko. Le modèle éducatif de Makarenko plaisait pour sa laïcité et pour son recours au collectif, un outil pédagogique que semblait fait pour renforcer la cohésion démocratique de la société italienne, brisée par plus de vingt ans de fascisme. Ces caractéristiques rendaient la pédagogie de Makarenko aisément compatible avec d'autres modèles, bien différents, comme l'école laboratoire de Dewey et l'école à mesure de l'enfant de Montessori. A la lecture de Makarenko proposée par «Scuola e Città» s'opposaient d'autres revues d'inspiration catholique, et spécialement «Pedagogia e Vita» qui, en adoptant une lecture idéologique de signe opposé, s'efforçait de dévoiler l'athéisme cachée derrière la présumée laïcité de l'école soviétique et surtout pour démontrer ses liens avec le totalitarisme communiste. Le cas du débat pédagogique autour du modèle de Makarenko montre bien le rôle auxiliaire que la

pédagogie italienne a eu par rapport au pouvoir politique dans les années de l'après-guerre. En s'efforçant de fournir l'arsenal idéologique des partis en vue de la bataille sur la réforme de l'instruction, la plus grande partie des pédagogues italiens est restée prisonnière du débat politique, sans arriver à renouveler le panorama éducatif de l'époque. Les manquements de la pédagogie, joints à la myopie de la politique, ont aussi condamné l'Italie à conserver pour les cinquante ans suivants l'école héritée par le fascisme, en confiant à la loi Gentile du 1923 la tâche de former les citoyens de la jeune démocratie.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 5193**

## **2.6. EDUCATION PHYSIQUE. UNE DISCIPLINE AU CARREFOUR D'ÉCHANGES INTERNATIONAUX / PHYSICAL EDUCATION: A DISCIPLINE AT THE CROSSROAD OF INTERNATIONAL EXCHANGES**

**Chair:** Mathilde FREYMOND

THE RECONTEXTUALIZATION OF TRAVELING THEORIES IN THE DEVELOPMENT OF PHYSICAL EDUCATION IN FRANCE AND ARGENTINA, 1880-1940

**Angela AISENSTEIN, Universidad de San Andrés, Argentina; Jason BBECH, Universidad de San Andrés, Argentina; Jacques GLEYSE, Université de Montpellier, France**

This presentation is aimed at comparing the ways in which international traveling discourses about the need to educate the body were adopted and adapted in the development of physical education as a school subject in France and Argentina between 1880 and 1940. The history of physical education during the nineteenth and twentieth century shows that together with laws that made education compulsory, and with scientific-based discourses and processes of modernization, many educational systems created a special subject aimed at educating the body (Gleyse, 1995; Soares, 1994; Kirk, 1998; Aisenstein, 2003; Shagarodsky, 2011). The similarities among different countries in terms of the institutional contexts in which physical education was promoted, of scientific arguments that justified the need for physical education, and the design of similar corporal practices aimed at educating the body, support the claims made by neo-institutional theories about the "world institutionalization of education": the logic of rationalized modern mass and elite education has always meant that a high degree of international homogenisation was involved. Within the framework of a world society the process of becoming a nation-state and of competing with other nation-states led to the adoption of remarkably similar technologies, such as education. This process has produced pressures towards institutional isomorphism throughout the nineteenth and twentieth centuries (Meyer & Ramirez, 2000). However, even though certain isomorphism can be found in the ways in which physical education was developed in France and Argentina, in order to arrive at a more comprehensive comparison between these two cases it is important to capture processes of indigenization (Schriewer, 2000) or recontextualization (Beech, 2011) through which, in the course of institutional implementation, these trans-nationally disseminated models are "interwoven with previous layers of political behavior, social meanings and culture-specific patterns...[that] change their significance and the way they function" (Schriewer, 2000). Thus, the presentation will start by highlighting some of the common overall trends that can be found in the historical development of physical education as a school subject in Argentina and France. Then, we will centre our analysis on the different political and scientific discourses that justified the development of physical education in each context, the specific institutional and pedagogic design of physical education as a school subject, and the different practical effects that these developments had in Argentina and France. Our overall argument is that even though the international "institutionalization of education" can explain the general trend of including physical education in schools in Argentina and France, it is the specific

political, economic and social processes in each context that can account for the specificities of corporal pedagogic practices schools in each of our cases.

# L'ÉDUCATION PHYSIQUE FRANÇAISE AU CARREFOUR DES EXEMPLARITÉS ÉTRANGÈRES ET DES TRANSFERTS CULTURELS (1945-1981)

**Jean SAINT-MARTIN, Université Joseph Fourier Grenoble, France; Michaël ATTALI, Université Joseph Fourier Grenoble, France; Natalia BAZOGE, Université Joseph Fourier Grenoble, France**

Au lendemain de la Seconde Guerre mondiale, les acteurs de l'éducation physique et sportive (EPS) ont pour priorité de refonder leur discipline dans l'institution scolaire française. L'analyse des revues professionnelles met en exergue la volonté de s'inspirer, voire de dupliquer les modalités de l'enseignement de l'EPS de plusieurs pays européens. Si ce phénomène existe déjà depuis le XIXe siècle, il prend toutefois une nouvelle ampleur lors du 2nd XXe siècle dans la mesure où les vecteurs de diffusion des méthodes étrangères d'EPS se multiplient. Cette communication cherche ainsi à expliquer les raisons et les enjeux de ces initiatives individuelles et/ou collectives et en préciser la teneur. Qu'il s'agisse d'enseignants français ou étrangers, chacun investit les revues professionnelles françaises comme autant de vitrines pour promouvoir des idées et parfois des mises en œuvre originales qu'il a découvert ou participé à mettre en œuvre au-delà des frontières nationales. Il s'agira ainsi de mesurer le poids des représentations dans l'élaboration de systèmes nationaux ou transnationaux en matière d'éducation corporelle, alors que des enjeux éducatifs et/ou culturels viennent se greffer aux enjeux géopolitiques. Plusieurs questions structureront la réflexion: Pourquoi aller chercher ailleurs ce qui est disponible chez soi? Quels sont les éléments mis en exergue pour s'engager dans les pratiques d'enseignement? Quels sont les effets de ces transferts culturels sur l'identité de la discipline EPS? En interrogeant directement les pratiques scolaires d'éducation physique, nous chercherons aussi à montrer l'importance des obstacles que doivent surmonter les acteurs français dont certains cherchent à importer durant les heures officielles des leçons d'EP des formes d'enseignement conçues de part et d'autre du Rideau de fer. Alors que cette diversité des conceptions constitue une véritable chance pour défendre la place et le statut de l'EPS dans l'enseignement secondaire public, elle révèle aussi le rôle dynamique des nombreux rapports de force et de pouvoir qui s'établissent alors dans le champ de l'éducation physique scolaire. Une attention sera plus particulièrement apportée aux débats engendrés sur les possibles influences étrangères en matière de construction des modèles de masculinités et de féminités. Là encore, le jeu des acteurs individuels et/ou collectifs prendra toute sa signification historique pour mettre en évidence les enjeux idéologiques, professionnels et scientifiques de toute transformation et/ou circulation de savoirs de part et d'autre d'une frontière.

**AN AUSTRIAN TEACHER GERHARD SCHIMDT: HIS PARTICIPATION IN JORNADAS INTERNACIONAIS DE EDUCAÇÃO FÍSICA (BELO HORIZONTE, 1957 AND 1959)**

**Cássia LIMA, Universidade Federal de Minas Gerais - UFMG, Brazil; Gabriela ARANTES, Universidade Federal de Minas Gerais - UFMG, Brazil**

The consolidation of Physical Education field in Brazil has been consolidated from pedagogic, scientific and methodological contributions from several countries, mainly from Europe. The Physical Education legitimate came from a representation confluence, about this knowledge, coming from institutions, such as military, medical, sports and religious. It is possible to identify traffic knowledge on these various institutions that had been responsible about physical education. The last one was in constant dialogue with the knowledge built and elaborated in Europe. At Minas Gerais, several academic studies have engaged to know deeply its development in the early twentieth century. In the 1950s the influence of foreign knowledge, scientific and pedagogical models, is noted in the various strategies investment for physical education consolidation. As one of those investments the realization of improvement courses, technical and pedagogical, called Jornadas Internacionais de Educação Física. This formation course happened in Belo Horizonte in five editions (1957, 1958, 1959,



1960, 1962) The main objective of this initiative was to bring the modern concepts and methods produced for Physical Education in order to update the teacher's and expert's knowledge. The physical education teachers and students of Physical Education school in Minas Gerais, as well as important international teachers attended those meetings, they gave lectures and classes about specific themes. In those formation meetings we highlight the unique presence of an Austrian teacher: Gerhard Schmidt, he attended two editions, the first in 1957 and the third in 1959, lecturing classes about General Gymnastics and Austrian Natural Method. In his trajectory was a member of the Austrian Union of Gymnastics, and assessor of the teacher Karl Gaulhofer, the Austrian Gymnastics Natural founder. Because of this relationship with this teacher, Gerhard Schmidt was invited to come to Brazil to participate in the formation courses in the cities of Santos e Belo Horizonte. We mobilize several kinds of sources, as newspaper, photographs, course's plan and oral testimony. After the documentary corpus review, we can point his significant involvement and the presentation of one more pedagogical model for teaching Physical Education in Belo Horizonte, at the end of 1950's. We had focused our attention on the ideas disseminated by this subject. We have to think about the transit of people and ideas, which means deliberate about the dynamics process. The pedagogical models can be reinterpreted by those who receive them, according to their interests, needs and demands. It is important to highlight how the changes happened between the subjects and they are impregnated by their own built meanings. We did interviews with three teachers who had participated in the Gerhard Schmidt's classes. In their reports they reinforced the teaching of games and exercises taught by the Austrian teacher remained in their teaching practices for long time. There is a reference of a device called "German Combined", which was presented for the Minas Gerais's teachers by the Austrian. This device was present in several physical education practices in Minas Gerais, inside and outside of the schools.

#### SOUTH AUSTRALIAN SECONDARY SCHOOL GYMNASTIC AND THE GERMAN INFLUENCE FROM 1874 – 1914

**Vegneskumar MANIAM, The University of Adelaide, Australia; Grant RODWELL, The University of Adelaide, Australia**

During the mid- and late-nineteenth-century the Australian colony of South Australia experienced large-scale settlement by German immigrants. In 1864, German gymnastics was introduced to South Australia by Prussian immigrant Adolph Leschen, who set up the Deutschen Turnverein (Gymnastic Association) in Flinders Street, Adelaide. In 1874, Sir Samuel Way, a member in one of Leschen's classes, joined the State Education Board and argued for the inclusion of gymnastics in South Australian schools. Leschen, with the help of Way, introduced gymnastics in various state, independent and Catholic schools in South Australia as part of their physical education program. German gymnastics was also introduced in both girls' and boys' secondary schools in South Australia. German gymnastics was continued by his son Hugo Leschen and several other German instructors in different secondary schools in South Australia until the beginning of the World War I. This paper explores the history of German gymnastics in South Australian secondary schools from 1874-1914, until powerful and strident anti-German sentiment and military imperatives ensured the German gymnasium movement was masculinised and militarised in South Australia. This paper addresses issues associated with the transformation and circulation of knowledge; changes in meaning at the time of their transfer from one country/culture to another. It also discusses ideas associated with the channelling and transmission channels of ideas on education to targeted publics – adults, children, youth, people with disability – and to professionals of education. During its halcyon years, the South Australian German gymnastic movement characterised a production of different forms of schooling, and its variation from one period to another, and from one country to another.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 5389**

## **2.7. LES MISSIONS CHRÉTIENNES ET LA PROMOTION DE MODÈLES ÉDUCATIFS (19<sup>E</sup>-20<sup>E</sup> SIÈCLES) / CHRISTIAN MISSIONS AND THE PROMOTION OF EDUCATIONAL MODELS (19<sup>TH</sup> - 20<sup>TH</sup> CENT.)**

**Chair:** Ines DUSSEL

UNE EXPÉRIENCE DE GREFFE D'UN SYSTÈME D'ÉDUCATION AU BRÉSIL PAR DES FEMMES MISSIONNAIRES MÉTHODISTES NORD-AMÉRICAINES, ENTRE 1870-1960: L'INTERNATIONALISATION D'UNE CULTURE

**Peri MESQUIDA, Université Catholique du Paraná, Brésil; Cesar AMARAL VIEIRA, Université Méthodiste de Piracicaba, Brésil**

Les femmes missionnaires méthodistes d'origine nord-américaine avaient un rêve: conquérir l'élite brésilienne et exercer une influence sur la construction de la culture nationale. Ainsi, pour atteindre ce but, elles n'ont pas fait usage de l'église, mais ont fait l'option d'utiliser l'éducation en tant qu'instrument stratégique pour conquérir une position qui leur permettait d'influencer les politiques et même les destins du pays. Dans cette communication, nous soutenons la thèse que le succès de nouvelles idées et d'expériences novatrices exogènes dans une société est étroitement lié d'une part à la vitalité de ces idées et d'autre part à l'accueil offert par le corps socio-politique de la société qui les reçoit. De ce fait, il importe que non seulement se produise la combinaison de plusieurs éléments d'ordre social, politique, économique et culturel, soit à l'intérieur de la société receptrice, soit à l'extérieur, mais aussi que la greffe exprime des intérêts réciproques. La présence de ces éléments a offert pendant la deuxième moitié du XIX<sup>ème</sup> siècle le terrain favorable à la pénétration de l'éducation d'origine nord-américaine au Brésil. Dans le pays d'accueil, l'éducation d'origine nord-américaine était perçue par une élite favorable à la république comme un facteur du progrès et un élément capable d'aider le pays à suivre le chemin de la démocratie et du développement économique. Ainsi dans la mesure qu'il s'agissait d'une part de montrer aux gens la supériorité du protestantisme méthodiste par rapport au catholicisme, religion officielle, le méthodisme représentant une culture plus élevée et victorieuse, nourrie des principes de la civilisation chrétienne, et d'autre part, de former un "leadership" républicain, les femmes méthodistes d'origine nord-américaine ont fait appel à l'éducation scolaire, en créant des "collèges" pour l'élite et des écoles de paroisse pour le peuple: les collèges formeraient l'élite et les écoles civiliseraient le peuple. Les femmes missionnaires protestantes combattaient le catholicisme et en même temps affirmaient que le protestantisme méthodiste nord-américain est le pouvoir de Dieu capable de régénérer les individus, de sauver et de faire prospérer la nation. De ce fait se réjouit la presse républicaine représentant l'élite brésilienne affirmant que les écoles protestantes méthodistes forment les citoyens qui sortiront le pays de l'immobilisme et qui l'amèneront vers le progrès. Ce qui est certifié par Fernando de Azevedo (1971), chercheur de l'histoire de l'éducation brésilienne, lorsqu'il déclare que les femmes de l'Église méthodiste ont joué un rôle très important dans la pédagogie et dans la culture brésiliennes. Se jouissant du rôle que les femmes éducatrices protestantes méthodistes d'origine nord-américaine ont joué au Brésil en faveur de la diffusion des idées, des principes et des valeurs nord-américains, le Président Lyndon Johnson a rendu hommage à Miss Layona Glenn et a octroyé un titre d'honneur à la missionnaire méthodiste qui a travaillé pendant un demi-siècle dans l'éducation brésilienne. Notre recherche historiographique et documentaire a montré que les femmes missionnaires méthodistes d'origine nord-américaine ont contribué par leur action éducative à l'internationalisation des valeurs et de la culture nord-américaines au Brésil.

## KATSINA COLLEGE AND THE EXPANSION OF WESTERN OR EUROPEAN EDUCATION IN NIGERIA IN THE 20TH CENTURY: THE SOCIO-ECONOMIC AND POLITICAL IMPLICATION ON NIGERIA AS A NATION

**Moses Sunday JAYOLA-OMOYENI (Ph.D), Dept of Continuing Education, Adeyemi College of Education, Ondo, Ondo State, Nigeria; Adegboyega Isaac AJAYI, Dept of History, Adeyemi College of Education, Ondo, Ondo State, Nigeria**

Katsina town in Nigeria was for more than a thousand years an Islamic Education center. The town had a long historical contacts with the muslims from the north Africa who had come via the Transahara trade route into the Hausaland of the worthern Nigeria, to trade and thus firmly established their religion {Islam}among the hausa people. The coming of the Christian Missionaries to Nigeria and the consequent establishment of schools regarded as European/Western or Formal Education in the southern part of Nigeria from 1842 onwards, led to the conflict and total disaffection that existed between and among the people of the predominant Southern Christians and predominant Northern muslims of the Protectorates. Before 1922, efforts of the Christian Missionaries from the Southern Protectorate to have a place in the Northern Protectorate were always met with stiff resistance by the powerful muslim paramount leaders or rulers. The result of the two religious education in Nigeria brought about a wide educational gap and gulf, and educational imbalance between the north and south. However, establishment of Katsina College in 1922, seemed to be a tool to bridging the wide educational gap and gulf that existed between the two protectorates. Declaring open the college in 1922, Governor Oliver Clifford described the college as the first big Western Education institution in the north. This article analyses the impact of the founding of Katsina college and discusses how the college stimulates the expansion of Western education in the northern Nigeria. In addition, the article discusses the ways the ill-feeling of the powerful Emirs on the conversion of their children into Christianity, was wiped away. The establishment of the college allows the effective participation of the northerners who were hitherto fenced out because of the communication problem with the Colonial masters who could not speak the Arabic and Hausa languages for official transaction of government in the colonial civil service administration of the country. Katsina college might be seen as an educational instrument welding together the northern and southern protectorates of Nigeria and not the Frederick Lugard's 1914 ceremonious amalgamation of the northern and southern protectorates. The article articulates various impacts of the expansion of Western education in the north and shows its influences in the overall socio-economic and political developments of Nigeria as a nation.

## FRENCH FOUNDERS, IRISH TEACHERS, GLOBAL CLASSROOMS: CULTURAL TRANSFER AT CONVENT SCHOOLS AND NOVITIATES: C. 1840-1940

**Deirdre RAFTERY, School of Education, University College Dublin, Ireland**

French founders, Irish teachers, global classrooms: cultural transfer at convent schools and novitiates: c. 1840-1940. Prof Deirdre Raftery, University College Dublin This paper examines the migration patterns and work of members of teaching congregations of women (nuns) in parts of the USA, Africa, South East Asia, France and Ireland, between 1840-1940. The paper also looks at how these women both experienced, and contributed to, the exchange of ideas, education practices, languages, culture, and daily routines within convent schools. Drawing on new and original research into four congregations of teaching nuns (Marist, St Louis, Sacred Heart, and Infant Jesus), the paper explores how these French foundations recruited thousands of members in Ireland, and sent them to work at schools around the globe, that were staffed by nuns from many countries. Little is known of the kind of cultural hybridity that this kind of movement formed within teaching congregations, and even less is known about the internal dynamics of these 'teaching forces' that were made up of a multiplicity of cultures. How were these women trained to teach diverse groups? How were they received? How did their work impact on individual pupils, on schools, and on society? What evidence exists of the kinds of cultural exchange that took place? These are some of the questions addressed in this paper, and

they point us to early examples of cultural transfer that were part of the hidden curriculum of convent schooling for tens of thousands of children world-wide. While the paper draws on archival sources such as annals and letters, it also utilizes oral histories and contemporaneous visual records (photographs), pointing to methodologies that are useful for this kind of scholarship.

#### LEGIONARIES OF THE CONGREGATION OF NOTRE DAME IN SOUTH HUNGARY

**Zsuzsanna Mária TAKACS, University of Pécs Faculty of Humanities, Hungary**

In my presentation I hope to trace the initial history of the Congregation of Notre Dame, one of several teaching orders founded in the sixteenth and seventeenth centuries, in Hungary. My focus will be on the schools founded by the Congregation in the city of Pécs in the mid-nineteenth century under the guardianship of Queen Maria Anna, the wife of Emperor Ferdinand V. It is by introducing this "educational complex" that I hope to characterize the local girls' school, the pedagogical activities of the foreign sisters, and the international relations cultivated by the institution from the second half of the nineteenth century to the First World War. Over the course of my research I relied mainly on the comparative analysis of archival materials in an effort to map the conditions of the sisters' arrival, their work in Hungary and the international connections they fostered, which were to leave their mark on the educational practice of the Congregation in Hungary as well as on the life of the city of Pécs. The memoirs of a former student and later teacher allow us to glimpse into the every life of the school. This type of primary source sheds light on hitherto unexplored areas of the life of the Congregation. The Congregation of Notre Dame was founded in 1597. The first sisters came to Pressburg (Bratislava) in 1743 from the Regensburg convent. Over the course of the nineteenth century, a whole series of convents sprang up throughout Western Hungary. The sisters of the Congregation settled in Pécs in 1851, at the invitation of János Scitovszky, then Bishop of Pécs, later the Primate of Esztergom, and founded a school next to their convent. This school was to become, over the course of the next couple of decades, one of the most important educational institutions of the city. It was the Bishop's hope to found an intermediate-level school for girls and young women in Western Hungary, seeing as there were no such institutions in the mid-nineteenth century. The convent often housed German and French sisters, some of whom remained in Hungary long enough to broaden the students' knowledge of Western European culture. Some of the foreign sisters stayed on so long and achieved such high mastery of the Hungarian language that they were able to teach Hungarian literature to Hungarian students and students belonging to various ethnic minorities alike. Based on the sources at our disposal, I can conclude that the Congregation of the Sisters of Notre Dame played a vital role in the development of intermediate-level girls' education in Hungary. The teaching work of the sisters enabled both Hungarian and ethnic German students living in this particular region of Hungary to attain a level of education on par with that offered in the best French and German institutions of the Congregation.

#### KNOWLEDGE TRANSFER IN EIGHTEENTH-AND NINETEENTH-CENTURY SCANDINAVIA – THE CULTURAL GAP BETWEEN COPENHAGEN AND NORTHERN NORWAY

**Liv Helene WILLUMSEN, University of Tromsø, Norway**

This presentation will focus on transformation of knowledge and a change in attitude to knowledge in eighteenth- and nineteenth-century Scandinavia. The field of knowledge relates to mission and teacher training in northern Norway. In the capital of Denmark-Norway, Copenhagen, was founded in 1714 an institution aiming at education of missionaries and teachers for northern Norway. This institution, Missionskollegiet, helped financing schools for missionaries and teachers in the north throughout the eighteenth century. In northern Norway there was a special ethnic situation, as two ethnic groups with different languages lived side by side, the Norwegian and the Sami population. The defined intention on the part of Missionskollegiet was to provide missionaries and teachers to work among the Sami population. In 1826 the first official teacher training college in Norway was opened, located in the north. Before this opening, there was a debate in the Norwegian National

Assembly related to its ideological and practical foundation. Among those who initiated this college, the need for education and mission in northern Norway was understood in a broader way than the aim of Missionskollegiet. Now the urge for education incorporated both the Norwegian and the Sami population. This change in meaning related to knowledge transfer from the Copenhagen institution to the implementation in Norway that is the core of my paper. The presentation will be structured in three parts. Firstly, I would like to present the intention of Missionskollegiet's activity in Norway, which from their side was a peripheral field of mission alongside with Trankebar in India and Greenland. Secondly, I would like to examine in which way and to what extent Missionskollegiet participated in the running of the early Norwegian schools for education of missionaries and teachers before 1826. Thirdly, I would like to discuss the argumentation of the initiative-takers to the first public teacher training in Norway; how they used Missionskollegiet's original argument of the necessity of mission and teaching among the Sami population in a way that included also the Norwegian population. Due to the understanding of a need for spread of Christianity and education among the population in northern Norway as a whole, we see a change in intended knowledge transfer from one culture to another.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 5393**

## **2.8. LA CIRCULATION DES RÉFÉRENCES DE LA FORMATION PROFESSIONNELLE / THE CIRCULATION OF PROFESSIONAL TRAINING REFERENCES**

**Chair:** Luz Elena GALVAN

'HALF-A-DAY SYNDROME': A MODE OF INTERNALIZATION OF VOCATIONAL AND TECHNICAL EDUCATION BY THE YOUTHS IN THE XXTH CENTURY NIGERIA

**Grace AKANBI, Emmanuel Alayande College of Education, Oyo State, Nigeria; Alice JEKAYINFA, University of Ilorin, Nigeria**

The Nigeria National Policy on Education (NPE) first published in 1977, emphasized vocational and technical education which was why 6-5-4 system was dropped for 6-3-3-4 system that became operational in September 1982. Section 29 of the NPE describes Vocational Education as "that form of education which is obtainable at the technical colleges equivalent to the senior secondary education but designed for individual to acquire practical skills, basic and scientific knowledge and attitude required as craftsmen and technicians at sub-professional level". Vocational education is seen by the document, NPE, (like in the traditional society), as an integral part of general education; a means of preparing for occupational fields for effective participation in the world of work; an aspect of lifelong learning and preparation for responsible citizenship; an instrument of promoting environmentally sound, sustainable development and a method of alleviating poverty. It also declared further that "a greater proportion of education expenditure shall continue to be devoted to TVE (i.e technical and vocational education) at the federal and state levels". It should be expected, therefore, that enrollment in technical colleges would be high, but according to Federal Ministry of Education (FME), this expectation have not been met since only 90,038 students were enrolled in the 2000/2001 academic year in the nation's 117 technical colleges as against 7,351,000 in the over 7,000 public secondary schools; thus, only 1.2% of the total for the secondary level were in technical colleges. The reason for this may not be far fetched; lack of adequate infrastructural facilities being the major one. Most equipment purchased for the technical colleges have broken down due to poor maintenance culture and bureaucratic bottlenecks. The existing technical colleges are also not enough to accommodate the students who are willing to acquire technical skills. Being aware of the above situation and the importance of technical and vocational education in the face of rising unemployment, students have now shifted to acquiring technical skills with local craftsmen after school hours. These youths (apprentices) are referred to as "half-a-day" because they will not spend

the whole day with the master craftsmen. The half-a-day apprenticeship has turned out to be complementing the formal technical education and more students are drifting into the system. This study is historical and descriptive hence, social survey methods will be used by exploiting both primary and secondary sources of information. The focus of this paper therefore, is to discuss how the internalization of western education had helped in the 'polishing' of the traditional apprenticeship system. It will also examine the origin of 'half-a-day' how it is being operated, and what could be done to make it more effective through supervision and by accrediting the centres of skills acquisition. It will also discuss how these apprentices could be given certificates that will be recognized by employers of labour.

#### BRITISH GOVERNMENT AND CHRISTIAN MISSIONARY INVOLVEMENT IN TECHNICAL/VOCATIONAL EDUCATION IN COLONIAL NIGERIA 1851 – 1935

**Folasade SULAIMON, Tai Solarin University of Education Ijagun-Ijebu-Ode, Nigeria; Adegbenga ONABAMIRO, Tai Solarin University of Education Ijagun-Ijebu-Ode, Nigeria**

The world today is experiencing a rapid change in technological advancement as a result of the development of vocational education. Vocational skills development is an important factor in the drive to enhance productivity, stimulate economic competitiveness and raise people out of poverty. Over the world, vocational education is always an integral part of the means for national development. Vocational education is that aspect of education that leads to the acquisitions of practical and applied skills as well basic scientific knowledge. It is essentially that phase of education where in emphasis is laid on occupational preparation. In addition, it aims at providing training to develop skills, abilities, aptitudes, understanding of work and appreciation for craftsmanship, competency in social responsibilities among others. The concept of vocational education is not new to us in Nigeria. It was essentially one of the major focus of the Nigerian Indigenous/traditional education. In pre-colonial times, vocational education was taught by non-formal methods of apprenticeship system. People received training in smithing (iron, silver, gold etc), carving (wood and bronze), sculpturing, painting and decorating, carpentry, dressmaking, boat-making, leather-working. However, as subjects in the western school curriculum, vocational education was introduced to Nigeria by the early Christian missions as well as the British colonial administration towards the middle of the 19th century. As early as 1851, the Church Missionary Society (CMS) sponsored some Nigerian students abroad for technical education. The students were sent out to be trained in brick and tile making, navigation, horticulture and industrial management. In 1853, the CMS founded an industrial institution which taught brick making, carpentry, dying and printing in Abeokuta. Local industrial institutions were also established by the CMS at Onitsha in 1851 and Bonny in 1890. In 1875, the Roman Catholic Mission founded Topo Industrial school. While, in 1895 Hope Waddell Institute was founded by the Presbyterian Mission at Calabar. The first British colonial technical institution in Nigeria was founded in 1901. The institute named the Nigerian Railway Training School was meant for the training of Nigerians in railway technology and engineering. The government survey school Lagos was founded by the colonial government in 1908. Furthermore, the Marine Training Institute was also founded by the colonial government in 1928, while 1935 saw the opening of the Yaba Higher College – an institution that provided a range of advanced vocational courses by the British colonial government. This paper will give a critical historical appraisal to Christian Missionary cum British colonial government involvement in the establishment of technical/vocational educational programmes in colonial Nigeria between 1851 and 1935. It will also examine the nature of Nigerian non-acceptance of vocational institutions and the impact of such in the technological and industrial development of colonial Nigeria.

## EUROPE WITHOUT BORDERS. SWISS CITIZENS IN THE EDUCATIONAL SYSTEM OF LATVIA IN THE 19TH AND 20TH CENTURY

**Alida ZIGMUNDE, Riga Technical University, Latvia**

If we look at the history of education on the territory which has become Latvia in the 20th century we see that from the beginning of the 13th century until the beginning of the 20th century the Germans had a decisive influence on the educational system even while the provinces were ruled since the 17th century successively by the Poles, Swedes and the Russians, the use of the German language, German self-administration and the protestant religion having been granted by its rulers. Europe in those days had its national borders, but the borders were wide open to people and ideas, Livonia and Courland were frequently visited by home teachers, who resided in feudal households and brought with them the newest teachings they got at their universities.

One of the first Swiss teachers who had influenced education in Livonia and Courland was Johann Heinrich Pestalozzi. His books were bought and read here, pupils have been sent from the Baltic Provinces to his schools in Switzerland. He even got an invitation to open a school in Riga and thought about accepting the invitation. Very important was the influence of another Swiss teacher, Johann Gottlieb Stünzi (1835–1879) who was invited to come to Riga to be the director of a school for the deaf and the dumb. He gave the teachers of his school a specialized education for working with these pupils, he inspected the schools which were founded in other parts of Livonia on his model, he provided them with teachers whom he had formed and who had passed their exams at his school. After his death he was succeeded by another headmaster from Switzerland. In the second half of the 19th century the Polytechnic School in Riga was founded. It was founded on the model of the Karlsruhe and the Zurich Polytechnic Schools. Researching the *curricula vitae*, the relations of people coming from the same region, the importance of religion for the development of a regional culture it was possible to show that in the Baltic provinces not only the German language but especially religion played an important role. The provinces happened to be in an island like situation surrounded by the Russian Orthodox Church, Polish Catholicism and the Swedish Lutheran State Church, whereas in the Provinces Protestantism existed in a rationalistic and a pietistic orientation supported by the Moravian Brothers (Herrnhuter). So the Protestants in the provinces sought to get into contact with other protestant orientations of their sort and they found them in Switzerland. The influence of pedagogues from Switzerland can still be found in Latvian pedagogical institutions of different levels.

## NATIONAL CHARACTERISTICS AND INTERNATIONAL TENDENCIES IN THE HUNGARIAN VOCATIONAL EDUCATION OF METALWORKING TECHNOLOGY AT THE TURN OF THE 19TH AND 20TH CENTURY

**Katalin VÖRÖS, University of Pécs, Faculty of Humanities, Hungary**

My paper gives an outline of Hungary's secondary vocational education (which emerged in the second half of the 19th century) and its relations to the economic and educational structures of the European developed countries, for example Germany and France. The history of vocational education is inseparable from the history of industry and industrial revolution, both in the 18th and second half of the 19th centuries. The industrial revolution fundamentally reformed the structure of the economy and society. It also created the basis of modern education as it was the period of scientific innovations when science and technology got closer to each other. As a result of this the content and the structure of education had to be revisited. Since Rousseau's 'Emile: or, On Education', the use of practical knowledge and the importance of learning a profession has been very important in Europe. With the development of technology and economy the training of skilful labour force became more and more important during our period. The educational theories as well as other ideas and notions spread and influenced each other from the West to the East in Europe. József Eötvös and Ágoston Trefort, for example, Ministers of Religion and Education founded some schools in order to revive the Hungarian industrial education by making use of some examples from abroad. József Szakkay is an

example, who was sent by József Eötvös to France, Germany and Belgium in order to study the organization of industrial education in these countries. After his field trip, Szakkay founded the first school of mechanical engineering in Kassa, in 1872. Hungary's secondary vocational education of metalworking technology is in the centre of my research. I compare the sources of the archives and the contemporary newspapers with the national tendencies. The demonstration of international relationships cannot only be looked upon by state level but also by particular regions, institutions or even by individuals. The studies of József Sztérényi also help the further examinations. His work, 'Az iparoktatás Magyarországon'(1897), gives a detailed description of the contemporary Hungarian viewpoint. My research is intended to highlight how the given institutions fit into the international trends throughout the specific story of school histories. Moreover it focuses on their national and local characteristics, as well. Beyond the government efforts, the individuals of the local economic life – in many cases representatives of the international trade and business – played a significant role in the life of these institutions. With their support new methods and technologies from the West were introduced in the Hungarian vocational schools. Throughout the examination of these schools we can get a more diversified picture about the interactions of education, social and economic spheres.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 5189**
**2.9. L'ÉCOLE, LA CONSTRUCTION DE LA NATION ET L'ÉDUCATION TRANSCULTURELLE /  
SCHOOL, NATION BUILDING AND TRANSCULTURAL EDUCATION**

*Chair: Thibaut LAUWERIER*

TRANSCENDING NATIONAL BORDERS IN EDUCATION IN SLOVENIA BETWEEN NATIONALISM AND INTERNATIONALISM IN THE HABSBURG EMPIRE AND ITS SUCCESSOR STATES 1880-1940

**Branko SUSTAR, Slovenian School Museum / Slovenski solski muzej, Ljubljana, Slovenia**

The development of education in Slovenia prior to 1918 was marked by endeavours for primary school education in the pupils' mother tongue and by the bilingualism or trilingualism of the Slovene intelligentsia, which was taken for granted. For Slovenians, being in the higher stage of primary education and particularly in secondary education meant learning in German or Italian. How much did pedagogic ideas from German cultural circles outside the Austro-Hungarian Empire influence education in Slovenian lands? How did links appear between the Slovenian teachers' associations and those in the Austrian half of the monarchy and how did they cooperate with the external world? How much were these links influenced by intellectual affinities and how much by national ones? After the collapse of the Habsburg monarchy in 1918, Slovenians underwent a transition from the old to the new state structures. After the end of World War 1 they began experiencing very different educational systems as they were divided among four states: the Kingdom of Serbs, Croats and Slovenians, i.e. Yugoslavia, in which the Slovenian national state had formed, and those countries where Slovenians were a minority (Italy, Austria, Hungary). What political, linguistic and pedagogic, as well as general cultural shifts between nationalism and internationalism were experienced by Slovenians with regard to education in Yugoslavia, Austria, Italy and Hungary? What was the response of German minority education in the Yugoslav part of Slovenia to educational ideas from the German cultural sphere? In addition to the traditional orientation towards the German cultural space, the development of education in the Yugoslav part of Slovenia was influenced by openness to links with the Slavonic world as well as with France. The educational press often wrote about new developments in other countries, particularly articles by Lovro Sušnik, who between 1935 and 1945 also led the Slovenian educational administration. Which foreign and international educational ideas and practices were influential in Slovenia? How much did the extensive emigration to the USA and Western European industrial countries help transmit educational ideas from those countries? How were international educational influences reflected in individual areas, such as punishment in school



and school exercise books? The article draws attention to changes in Slovenian education before and after World War 1 and attempts to analyse these influences.

## PUBLIC EDUCATION AS A NATION PROJECT: A HISTORIOGRAPHIC NARRATIVE OF MARTIM FRANCISCO'S MEMÓRIA (1816-1823)

**Bruno BONTEMPI JR., University of Sao Paulo - Faculty of Education, Brazil; Carlota BOTO, University of Sao Paulo - Faculty of Education, Brazil**

This article pertains to *Memória sobre a Reforma dos Estudos na Capitania de São Paulo*, (Memory on Study Reform in São Paulo Captaincy) written by Martim Francisco Ribeiro de Andrada, published in 1816. Martim Francisco was one of the three Andrada brothers, who had an important role in Brazilian Independence process, and in the early Empire times. The text was delivered to the Education Committee of the first Constituent assembly of independent Brazil (1823-1824). It was originally elaborated to be implanted into São Paulo's Capital. However, the text was later presented by itself – then in deputy condition – as a proposal for the elaboration of a national education system. The aim is to accomplish historiographical analyses of Martim Francisco's document, considered in the historical moment of its elaboration, in light of his generation's mentality, work genre, and dialogue he established with the Enlightenment debate, especially with Condorcet's pedagogical thought. We notice that the document includes elements which were designated as having been adopted from the pedagogical debate of the French Revolution. Themes, such as the universalization of the elementary stage, the mandatory creation and maintenance of schools throughout the Brazilian territory by the government, were the foundations of a clear political perspective regarding the nation's progress through education. The idea of an education which could counterbalance society's wealth inequality was a landmark by the Brazilian political discourse, which, in turn, was availed from an Enlightenment theme which engendered a liberalist birth. There is unequivocal, including a formal, similarity between such *Memória* (Memoir) by Martim Francisco and *Cinq Mémoires sur L'instruction Publique* (Five Memoirs on Public Education), written by Condorcet [1791], which provided theoretical support to the National Assembly's Report (1791-1792) in Revolutionary France. Beyond the similarities, the differences between both documents are strong indications of the historical singularities of each nation's realities and how they are proven in content and text format. One example is secularism – an emphatic theme in Condorcet's text – was assuaged here, in light of the Catholic Church's position in the newly constituted power of the Brazilian Empire (1922). Under the point of view of history of educational thought, this Martim Francisco's document has a unique importance. Erecting education as public policy was a fundamental device to confer soundness to foundations of our fragile nationality under construction. Belonged to the future the creation of a country willing to matching their references. Such references had been found in the speech. However it may be the speech of education was not addressed to pedagogy field but the political territory. Educating was to transform. From a society of subjects, it was necessary to arise civilized citizens.

## UTOPIES

**Sílvia SZTERLING, Faculdade de Educação da Universidade de São Paulo (FEUSP), Brésil**

Em 1924, le jeune poète Carlos Drummond de Andrade lut ces mots écrits par un ami: "[...] De quelle manière nous pouvons concourir à la grandeur de l'humanité? C'est en étant français ou allemands? Non, parce que cela est déjà dans la civilisation. Notre contingent doit être brésilien. Le jour où nous serons entièrement brésiliens, et que brésiliens, l'humanité sera riche d'encore une race, riche d'une nouvelle combinaison de qualités humaines" (Andrade, 1982: 15). Quatre ans plus tard, le poète Augusto Meyer lisait du même expéditeur: "[...] mené par le besoin de m'instruire des tendances modernes, j'ai repris l'anglais, l'espagnol, l'italien [...] Je me suis internationalisé. Ce n'est qu'après que consciemment mais sincèrement je me suis "brésilienisé" pour mieux me circonscrire [...]". (Fernandes, 1968: 54). L'écrivain Mário de Andrade, auteur des lignes ci-dessus, s'engagea dans la

systématisation érudite de la culture populaire comme voie de consolidation d'une identité véritablement nationale, au point d'altérer l'orthographe de certains mots portugais pour la rendre plus adéquate à la parole et à la psychologie du peuple brésilien. Aujourd'hui ses affirmations restent sans écho dans le monde globalisé, où les médias dictent des règles de plus en plus uniformes de consommation culturelle. Jamais auparavant un adolescent des classes moyenne et haute au Brésil ressembla tant à un adolescent en France ou en Allemagne et on ne peut presque plus parler d'adolescents brésiliens, français ou allemands, vu que dans les grandes métropoles de ces pays, vivent aujourd'hui, côte à côte, autant de natifs que de migrants provenant de partout dans le monde. "United Collors os Benetton": voici le visage contemporain de la vieille utopie universaliste mentionnée par Mário de Andrade dans les années 1920. L'apothéose de l'uniformisation de la société de consommation de masse dans un monde de nations affaiblies, traditions détruites et populations déracinées. D'où la peur de l'aliénation, particulièrement dans cette phase de mutation qui est l'adolescence. La peur de ne plus avoir une existence propre, vu que l'on n'a plus une identité définie (Jeammet, 1990). Que la xénophobie renaisse ne peut donc surprendre: il faut qu'il y ait un groupe de "moins humains" pour protéger les "plus humains" de la menace d'"invasion" géographique et subjective. "[...] que des bons à rien", affirme un descendant d'italien, habitant d'un quartier ouvrier de São Paulo, à propos de la dernière vague de migrants boliviens "clandestins" (Silva, 2005: 43). Aurait-il oublié que son grand-père, fuyant la misère en Italie pour travailler dans les exploitations de café de São Paulo à la fin du XIXe siècle, a dû faire face à des adversités semblables, stigmatisé et contrôlé par le fouet du patron? L'école peut faire de cette diversité culturelle, justement, un motif d'enrichissement réciproque. Car tout sujet, pour se construire, a besoin de s'inscrire sur une descendance. Mais, en même temps, a besoin de s'en éloigner pour savoir qui il est (Charlot, 2005). Une utopie qui ferait sourire Mário de Andrade.

#### INTERNATIONAL TRANS-CULTURAL EDUCATION AT A GRASS-ROOT LEVEL

**Andrés GONZÁLEZ NOVOA, University of La Laguna, Spain; Víctor Manuel QUINTERO LEON, Universität Leipzig, Germany**

During the 2006-2010 period, almost 5.000 unaccompanied children reached the shores of the Canary Islands in the conditions of illegal immigration, but under the legal coverage of the International Child Protection Act. In this legal limbo, the Canary Islands Government created the Emergency Mechanisms for Unaccompanied Minors, providing shelters where the "Africa project" was developed. Within the context of this project, the education and coexistence of children from more than fifteen different African countries reaching from the Maghreb to the whole sub-Saharan region, was managed. Due to the lack of family support, a second home was created, which was to be also an intercultural laboratory of education where an innovative theoretical and methodological framework was developed at a practical level, the concept of herbartian general interest, extended by Gardner through the perspective of "multiple intelligencies", allowed us to: 1) Develop interactive processes for language learning, extracted from the principles of Komensky. 2) Apply Pestalozzi's Anschauungspädagogic for the instrumental training, as a strategy for socio-economic integration. 3) Update the "roussonian ludens" for simulating exclusion situations. Convivial structures, schedules, activities, spaces and responsibilities, were used to generate dynamics that allowed the expression of diversity, respecting the only vertex that was understood to be unchangeable, the Universal Human Rights. Those were the basis to create dynamics for the maintenance of the facilities, for the respect for religious practices, the development of hygiene and health habits, the language workshops, the socio-occupational training and the experiences of socio-cultural awareness. What happened inside the shelters transferred to the host society. From day one, it was considered important to show immigrant children as people who came to participate as responsible citizens. Intercultural exchanges, training activities and cooperative social or community actions, progressively brought together the efforts of both parties toward common goals. But this process, both internal and externally, was not without difficulties. History, which is a story of rancor, complicates the process of

cross-culture education. The historical memory of the Maghreb people as owners and enslavers of Sub-saharian people generated constant situations of tension and violence. At the same time, the legacy of the European colonization processes in Africa and the memory of slavery, for some time blocked deeper levels of trust between students and teachers, between children and guardians. The approach taken, again, was in line with what is set out in the General Pedagogy of Herbart: The progressive erosion of prejudice by generating positive experiences persistently. To modify historical memory through experiential memory. We took that children were in a neutral context to daily build a sphere of security. That is, the same building that sheltered them was turning, through small actions, into a new shared, collective and committed memory. This project was also involved in the socio-occupational insertion of the children in the Spanish society, which reached 90% success in 2010 for children between 16 and 18 years. To achieve it, interdisciplinary evaluative techniques were used, similar to Howard Gardner's Project Spectrum and techniques from the Theatre of the Oppressed for conflict resolution.

AN EDUCATION IN INTERNATIONALISM AND SOLIDARITY. ARGENTINIAN, JEWISH AND PROGRESSIVE CHILDREN MAKING TOYS FOR URUGUAYAN AND CHILEAN PEERS (1974–1975)

**Ana DIAMANT, Facultad de Psicología - Universidad de Buenos Aires, Argentina; Silvia DUTRENIT, Instituto Mora, México**

Educational institutions that do not belong to the formal system are enclaves dedicated to the care and testing of counter-hegemonic methods. They are an answer to those objectives that the school does not cover or that a given community considers insufficient. They express a decision to transform some of the everyday life, to preserve tradition, and to acquire survival and resistance strategies. The icufist movement in Argentina, almost a century old, understood that it had to count on organizations that, apart from performing those functions, could unite with progressive groups from national and international life to protect political and social activism. During the seventies, the pedagogical actions carried out by these institutions were in step with the political happenings of the country and Latin America, while some governmental alternatives were being consolidated toward other ends. These movements were then subjugated by state violence and repressive coordination. These institutional activities existed for a short period of time in Argentina, during the second peronism, which started with Campora's "spring" (1973) and continued with Peron and his wife Isabel's governments (1973-1976). In Chile, it was during Allende's government (1970-1973). In Uruguay, it came with the end of democracy (1973). The differences in the timing of the military coups helped Argentina to become a shelter for the refugees of the region, at least until the institutional break in 1976. ICUF's recreational institutions had a particular way of understanding group life and the ways in which kids, youngsters and adults connect with each other and with reality. Above all, they had a special way of valuing the potential social contribution that kids and adolescents can make. All this generated a Latin American experience of solidarity that is still remembered today by participants as an indelible event in their personal history. For two years, 1974 through 1975, when democracy in Argentina was fading away and in neighboring countries it had already vanished, Argentine kids between the ages of 10 and 12 got together to question and analyze the social events in which they were immersed. They also intended to involve themselves in these events, within their means. The two main issues that arose from these experiences were solidarity with the peoples who were fighting for peace, and the manufacture of toys that were sent to peers that lived with their mothers in captivity. During those sessions, murals, sculptures and song lyrics were also produced. They still remain where they were created: in Zumerland Summer Camp. In Zumerland, ways to explore and change the world were put into action: trials to find the boundaries between what was authorized, what was accepted and the corresponding counterexamples; criteria to establish value judgments and to face the consequences; and recreation, adventure, and the search for models of identification. With the ending of a World War II, a war that left sixty million dead, six million of whom were Jewish, reparatory and collective foundations, which were present from the beginning,

were strengthened and updated in new lands that housed not only survivors but also the memories of relatives, friends, traditions, and culture.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 2130**

**2.10. SYMPOSIUM [PART 2]. LES REVUES: VÉHICULES ET MIROIRS DU TRANSFERT DE SAVOIRS PÉDAGOGIQUES AU SEIN D'ESPACES NATIONAUX ET INTERNATIONAUX / THE JOURNALS: VEHICLES AND MIRRORS OF THE PEDAGOGICAL KNOWLEDGE TRANSFER WITHIN NATIONAL AND INTERNATIONAL SPACES.**

[Part 1: session 1.8.]

**Coordinator(s):** Valérie LUSSI BORER; Véronique CZAKA

**Discussant:** Béatrice HAENGELI-JENNI

LES INSTITUTEURS SYNDICALISTES ET L'ÉDUCATION NOUVELLE, DANS LA PRESSE CORPORATIVE DE L'ENTRE-DEUX-GUERRES

**Frédéric MOLE, Université de St-Étienne, France**

Cette communication portera sur la relation des instituteurs syndicalistes à l'éducation nouvelle à travers leur presse corporative. Déjà avant 1914, L'École rénouvée puis L'École émancipée avaient développé certains débats pédagogiques relevant de problématiques de l'éducation nouvelle, dans une optique syndicale. Après la Ire Guerre mondiale, syndicalisme et éducation nouvelle témoignent de préoccupations parfois convergentes. Certains acteurs s'impliquent simultanément dans les deux réseaux, à l'exemple de Freinet (mais celui-ci d'une manière critique et marquée de ruptures). Au-delà de la figure emblématique de ce grand pédagogue qui développe un mouvement spécifique autour de ses propres techniques, on peut observer diverses formes d'expression des thèmes de l'éducation nouvelle à l'intérieur du syndicalisme. Plusieurs questions se posent. Quelles sont les optiques pédagogiques nouvelles des instituteurs? À partir de quelles sources sont-elles interprétées et retraduites? Quelle part le syndicalisme accorde-t-il à une approche scientifique de la pédagogie? Comment les idées se diffusent-elles au sein des espaces de débats que sont les périodiques et les congrès? Les différentes tendances syndicales impliquent-elles des choix pédagogiques divergents? En procédant à une étude comparée des grandes revues syndicales des années 1920 et 1930 – L'École émancipée (révolutionnaire) et la Revue de l'enseignement primaire qui devient L'École libératrice en 1929 (réformistes) –, la communication cherchera à identifier les modes d'élaboration et de circulation des idées pédagogiques au sein de ces revues, en étant attentif aux références et influences internationales qui s'y expriment et aux liens avec des revues de l'éducation nouvelle, en particulier Pour l'Ère nouvelle. La méthode consistera en une analyse des constructions argumentatives et des débats dans le but de mieux comprendre les conceptions et les stratégies des acteurs.

LES REVUES PÉDAGOGIQUES COMME LIEUX DE TRANSFERTS ET DE CONSTRUCTION D'UNE IDENTITÉ NATIONALE: ANALYSE DE 3 EXEMPLES SUISSES (1865-1950)

**Véronique CZAKA, ERHISE - Université de Genève, Suisse; Blaise EXTERMANN, ERHISE - Université de Genève, Suisse; Valérie LUSSI BORER, ERHISE – Université de Genève, Suisse; Alexandre FONTAINE, Universités de Fribourg et Genève / ENS-Paris, Suisse / France**

Dans cette contribution, il nous intéresse d'étudier la circulation des savoirs pédagogiques au sein du réseau des professionnels de l'enseignement en terres genevoises entre la fin du 19e et le début du 20e siècle. Pour appréhender cette circulation, nous avons choisi de travailler sur quatre revues à deux périodes différentes, chacune couvrant une décennie: les années 1880 et les années 1920. Si les revues que nous nous proposons d'analyser sont toutes destinées aux professionnels de

l'enseignement, elles sont toutefois de nature différente: -l'Educateur est la revue de la Société pédagogique romande qui réunit les enseignants du primaire des cantons de Suisse romande; - l'Annuaire de la Société suisse des professeurs de l'enseignement secondaire/Gymnasium Helveticum rassemble les enseignants du secondaire de toute la Suisse; -l'Annuaire de l'Instruction publique en Suisse/Jahrbuch des Unterrichtswesen in der Schweiz est l'organe de la Conférence suisse des directeurs cantonaux de l'Instruction publique; -la revue Pour l'Ere nouvelle, organe francophone de la Ligue internationale pour l'Education nouvelle, réunit une diversité de professionnels militant pour une réforme de l'école basée sur une connaissance scientifique de l'enfant. Ces revues font toutes l'objet d'études détaillées dans le cadre de thèse de doctorat en cours ou réalisées (Extermann, 2012; Fontaine, à paraître; Haenggeli-Jenni, 2011; Lussi Borer, 2008). Dans cette contribution, nous ambitionnons de confronter les résultats de ces différents travaux pour mieux cerner la manière dont se construit progressivement un champ de savoirs pédagogiques à Genève. Il nous intéresse d'étudier comment ces savoirs sont diffusés, réceptionnés et/ou resémantisés au sein du corps enseignant genevois au moment où celui-ci se constitue en tant que corps professionnel. Les outils privilégiés de cette production sont les revues du champ pédagogique que nous allons questionner de la manière suivante: Comment et par qui ces savoirs sont-ils élaborés, diffusés, réceptionnés, (ré) interprétés? De quels savoirs s'agit-il et à quel moment émergent-ils? Comment s'articule la circulation des savoirs, quels sont les principaux vecteurs? Trouve-t-on des spécificités, ou au contraire des convergences d'une revue à l'autre, d'une époque à l'autre? Méthode Pour répondre à ces questions, nous allons focaliser notre attention sur les titres d'articles des quatre revues sélectionnées aux deux périodes choisies (1870-1880 et 1920-1930). Nous allons comparer les types de savoirs qui apparaissent dans ces articles afin de repérer si ces savoirs se retrouvent dans les différentes revues (circulent d'une revue à l'autre) et si oui, sous quelle forme. L'objectif est aussi d'identifier quelles sont les tendances propres à chacune des périodes et quels sont les acteurs-clés à l'origine de la diffusion de ces savoirs. Dans le cas d'emprunts transnationaux, nous serons attentifs aux processus de réappropriation/resémantisation des idées, afin d'éclairer quelques racines étrangères de la pédagogie helvétique.

#### AN HISTORICAL OVERVIEW ON THE PERIODIC PUBLICATIONS OF THE MINISTRY OF EDUCATION OF PORTUGAL (1861-2009) OR THE CONSTITUTION OF AN ANALYTICAL REPERTOIRE

**Carlos MANIQUE DA SILVA, University of Lisbon, Portugal**

The repertoire presented results from the selection of newspapers and magazines published under the editorial responsibility of the Ministry of Education. From the chronological point of view, the repertoire begins in 1861, the year of the appearance of the first known official journal, and ends in 2009 (date on which the corpus survey was completed). While analyzing the corpus, having by reference the model adopted by António Nóvoa(1993), the most valued aspects were directly related to the internal life of newspapers and magazines, for example, identifying those responsible (editor, owner, director, editors and editorial coordinators), and even collaborators, focusing on its goals and on the description of contents of these periodicals. Overviewed by an historical perspective, the repertoire aims to assist the basic research in the History of Education, considering the official educational journals as a source for the study of themes related to educational policy and the "school system", the reception and diffusion of pedagogical modernization models (that is to say, the structuring of scientific and pedagogical knowledge), the reformative efforts, the organizational structure of the Ministry of Education, among many others. On the other hand and in line with Luis Miguel Carvalho's research (2009), it is relevant to note that the theoretical assumption was that the education and teaching press can issue interesting questions as part of a process of building specialized arenas in the mediation of educational knowledge. It is in this sense that, in addition to establishing a timeline of the press under the Ministry of Education, one seeks to identify guidelines in matters of policy and organization of educational systems. The relevant point here, and given the

official nature of the publications, is how the Ministry of Education builds, from the center, an educational discourse.

La „SCHWEIZERISCHE PÄDAGOGISCHE ZEITSCHRIFT“ (1891-1929) – QUELLE ORIENTATION PROFESSIONNELLE, THÉMATIQUE ET GÉOGRAPHIQUE?

**Lucien CRIBLEZ, Université de Zurich, Suisse**

Il n'existe guère de recherche approfondie sur l'histoire des revues - spécifiquement des revues pédagogiques - en Suisse. Pour le 20ème siècle, aucune bibliographie exhaustive des revues pédagogiques n'a été réalisée (il n'en y a qu'une pour le 19ème siècle). La contribution envisagée présente une étude de cas d'une revue qui se situe à la croisée de la professionnalisation des enseignants et la disciplinarisation des sciences de l'éducation à la fin du 19ème et au début du 20ème siècle. La «Revue suisse de pédagogie» (Schweizerische Pädagogische Zeitschrift) a paru entre 1891 et 1929. A travers sa parution, la société suisse des instituteurs (Schweizerischer Lehrerverein) qui l'éditait avait pour but d'améliorer les relations entre les sciences sociales et les pratiques pédagogiques d'une part et d'orienter les discours pédagogiques au niveau fédéral plutôt que local et régional d'autre part. Par ailleurs, la diffusion des idées liées à l'éducation nouvelle prend une large part au sein de la revue. A partir des textes programmatiques de la revue, la contribution proposera dans un premier temps une analyse des discours et projets des acteurs principaux de la revue (éditeurs, rédaction). Ensuite, la contribution analysera les phénomènes de circulation des savoirs à travers cette revue à partir de la constitution d'une base de données recensant premièrement les auteurs et leurs insertions professionnelles, deuxièmement les thèmes des articles et les contextes géographiques visés (local, régional/cantonal, national, international).

**JEUDI / THURSDAY**

**11:00 - 13:00**

**Room: 1140**

**2.11. SYMPOSIUM [PART 2]. LES COMMUNAUTÉS D'ENFANTS VICTIMES DE LA GUERRE. TRANSFERTS, DIFFUSIONS, CIRCULATIONS DE MODÈLES XIXE-XXE SIÈCLES / COMMUNITIES OF CHILDREN VICTIMS OF WAR. TRANSFERS, DIFFUSION, CIRCULATION OF MODELS 19TH-20TH CENT.**

[Part 1: session 1.7.]

**Coordinator(s):** Martine RUCHAT, Mathias GARDET, Charles HEIMBERG

**Discussant:** Mathias GARDET

**COLONIES SCOLAIRES RÉPUBLICAINES. ESPAGNE 1936-1939**

**Cristina ESCRIVA MOSCARDO, Universidad de Valencia, Spain**

Dès le début de la guerre d'Espagne, de 1936 à 1939, la zone loyale envers la République a créé quantité de Colonies scolaires pour des enfants des deux sexes avec le double but de les éduquer et de protéger l'avenir du pays face au danger des bombardements. L'enfance évacuée a été prise en charge comme cela n'avait encore jamais été le cas dans aucune guerre. Les circonstances défavorables, ajoutées aux expériences et aux réalités de l'époque, ont fait que, fin 1938, s'est dessiné un plan novateur pour accueillir une grande quantité d'orphelins et d'enfants déplacés de 8 à 14 ans. Auparavant, les enfants déplacés avaient été distribués dans des Régimes familiaux, scolarisés par les enseignants de municipalités d'accueil. La création de colonies en Régimes collectifs permanents dont les membres vivaient en résidences aménagées formant une école-foyer s'engage à partir de janvier 1937. Leur modèle, exemple et guide est constitué par les Communautés familiales d'éducation du pédagogue Ángel Llorca García (1988-1942), créées à El Perelló, dans la région de Valence. L'esprit des Colonies était régulé par des normes concernant l'alimentation, la santé, la dimension pédagogique, le personnel enseignant et auxiliaire. Les Colonies scolaires, loin de servir

seulement de refuge, ont assumé une fonction éducative très importante. Une circulaire du Conseil national de l'Enfance déplacée du Ministère de l'Instruction publique et de la Santé, datée de janvier 1938, déclarait ainsi que "les Colonies scolaires sont à la fois la famille et l'école, c'est une oeuvre d'éducation totale qui s'y réalise. Tous ceux qui constituent une Colonie n'accomplissent qu'une seule et unique mission: s'éduquer. Éduquer et s'éduquer. Personne ne peut éduquer sans s'éduquer en même temps. La Colonie est une maison d'éducation, une famille éventuelle formée d'éléments de nombreuses familles naturelles, que les circonstances ont réunis...". L'engagement de la République envers l'enfance déplacée par la guerre a été soutenu par la solidarité internationale à travers des organisations humanitaires qui ont patronné les Colonies. Des comités d'aides se sont formés en Argentine, Belgique, Canada, au Chili, à Cuba, en France, aux Pays-Bas, en Angleterre, Amérique du Nord, Norvège, Suède, Suisse, Uruguay, et en Égypte. Grâce à un bulletin édité en 1939, *Children's cities in Spain* (La cité des enfants en Espagne), nous savons aussi qu'au sein des Colonies scolaires, dans un futur immédiat, les filles et les garçons allaient pouvoir vivre dans une cité liliputienne, regroupant un millier de citoyens, divisés en unités, en régimes de communauté. Le bulletin ne parle pas de ce qui la caractérise, soit la participation totale de ses petits habitants à la vie de la "City". Le parrainage a été conçu à travers des organisations internationales antifascistes, en pensant à la construction d'un ensemble neutre et pacifiste. Son modèle éducatif d'aide mutuelle était fondé sur l'idéologie promue par le Gouvernement républicain, en particulier son sous-secrétaire au Ministère de l'Instruction publique, le pédagogue anarchiste Juan Puig Elías (1898-1972). C'était un projet libertaire conçu à partir de la fonction sociale de l'éducation telle qu'elle découlait d'une réelle confiance en la capacité des enfants, un projet lié à une grande responsabilité et à l'enseignement des métiers, avec la protection d'une situation en pleine nature.

#### L'ÉCOLE DE BEAUVALLON, UN MODÈLE SOUS INFLUENCES

**Bernard DELPAL, CNRS, France**

L'école de Beauvallon près de Dieulefit dans la Drôme (France) est créée en 1929 par deux élèves de l'Institut J.-J. Rousseau de Genève (IJR): Hélène Soubeyran et Cathérine Krafft. Imprégnée à la fois de l'esprit de l'Institut, lui-même proche de l'«esprit de Genève», elle réunira un certain nombre de caractéristiques de cette «école de psychologie genevoise» (observation de l'enfant, respect de ses besoins, adaptation de l'enseignement à son type d'intelligence, etc.). Hélène Soubeyran affirme dans un entretien réalisé en 1974: «Je me rends compte encore maintenant que j'ai été conditionnée par cette vie à l'Institut et que notre école de Beauvallon est vraiment fille de l'Institut». Elle s'engage pour «ses» enfants qu'elle décrit comme des blessés de la vie (par la famille, la société, la rue, l'école). Pour elle, les valeurs de liberté et de responsabilité sont centrales, ainsi que celles de l'hygiène (nourriture saine, repos, contacts avec la nature, absence de tabac et d'alcool). Certes Beauvallon «fille» de l'Institut, mais elle est aussi un modèle d'écoles nouvelles à la campagne qu'un de leurs plus fervents promoteurs, Adolphe Ferrière, définit en 30 points parmi lesquels figure le self-government: une vie de famille organisée en une assemblée qui est le pivot de la vie communautaire où s'élaborent les lois et les responsabilités de chacun. Beauvallon occupe dans l'histoire des communautés d'enfants victime de la guerre une place particulière non seulement parce qu'elle réunit comme d'autres communautés ces références essentielles que sont dans les années 20 l'éducation nouvelle et l'approche psychopédagogique, mais parce qu'elle devient pendant la guerre un lieu d'échange culturel fort où les élèves côtoieront des artistes, des écrivains, réfugiés comme les poètes Pierre-Jean Jouve, Aragon, Elsa Triolet, le philosophe Emmanuel Mounier, le peintre Picabia pour ne citer que les plus connus d'entre eux, ainsi qu'un lieu de refuge pour des enfants juifs. L'école revendique par la suite des influences multiples (Claparède, Piaget, Decroly, Makarenko, Steiner, l'Ashram de Sri Aurobindo, Tagore, A.S. Neill et sa femme depuis Summerhill, Paul Geheeb). À son tour, elle aurait influencé Langevin, Wallon, le GFEN, et par une série de ricochets, l'éducation traditionnelle elle-même. Reste à décrypter la part du mythe et de la réalité.

## LES ÉCOLES LIBERTAIRES, CONTRE L'ÉTAT BOURGEOIS: UN MODÈLE COMMUNAUTAIRE?

**Charles HEIMBERG, Université de Genève, Suisse**

Au tournant des XIXe et XXe siècles sont apparues des expériences pédagogiques alternatives d'inspiration libertaire organisées sous une forme communautaire, en dehors des structures de l'État. Elles étaient elles-mêmes situées dans la continuité d'expériences utopiques antérieures (Brémand, 2008). Certaines ont recueilli des orphelins tandis que d'autres accueillaient des enfants d'ouvriers pour leur proposer une instruction inspirée de la culture populaire et du monde du travail. L'ensemble de ces expériences constitue une nébuleuse dont le dénominateur commun paraît en dialogue avec d'autres mouvements comme l'éducation nouvelle, mais peut aussi être associé, partiellement, avec d'autres expériences ultérieures, comme celles des communautés d'enfants victimes de la Seconde Guerre mondiale. Cette communication se fonde sur l'expérience lausannoise de l'École Ferrer (1909-1919), ses liens avec d'autres expériences alternatives antérieures ou contemporaines et les manières dont elle a donné à voir ses intentions dans ses publications pédagogiques, notamment le Bulletin de l'École Ferrer. Elle se situe dans une double perspective comparatiste, aussi bien dans la synchronie, par rapport à la nature d'autres expériences pédagogiques qui lui étaient proches, que dans la diachronie, pour examiner les éléments du dénominateur commun qui se retrouvent éventuellement, plus tard, dans les communautés d'enfants. L'un des éléments décisifs de cette comparaison concerne les raisons qui ont mené les acteurs de ces expériences à engager leur action pédagogique en dehors du système étatique, dans des lieux séparés. Nous nous demanderons dans quelle mesure elles relèvent de motivations protectrices, évidentes dans le cas des communautés d'enfant de la Seconde Guerre mondiale, mais à interroger de manière plus approfondie pour les situations antérieures. Dans les structures libertaires, à l'urgence sociale, qui conduit par exemple l'École Ferrer à accueillir des exclus de l'école publique sans qu'ils soient nécessairement reliés à la sociabilité militante sous-jacente à cette expérience, se mêlent des motivations politiques et idéologiques: il s'agit de soustraire les enfants du peuple, mais en premier lieu les enfants de certains militants ouvriers, au conditionnement des idées que produit à leurs yeux l'école d'État. De ce fait, ces enfants pourront accéder à une culture spécifique, une culture du travail qui reconnaît par exemple la valeur des aptitudes manuelles et place les producteurs au cœur des représentations de la société. La dimension communautaire de ces expériences libertaires se présente ainsi comme le résultat d'un double mouvement d'exclusion et d'auto-exclusion qui a pour effet de faire exister ces différentes structures pour elles-mêmes, c'est-à-dire dans une situation de relative marginalité. Cependant, comme dans tout travail de comparaison, les éléments communs appellent aussi de nécessaires distinctions. Ainsi, les modes de développement de ces «petites républiques» pédagogiques présentent sans doute bien des différences d'un cas à l'autre. Par exemple, il y a lieu de se demander dans quelle mesure la perspective d'alternative politique est compatible avec les intentions affirmées de laisser les enfants se construire par eux-mêmes leurs opinions et leur manière d'être au monde. Mais d'un autre côté, dans ces expériences situées aux marges, la nécessité d'une certaine forme d'auto-organisation suscite peut-être des éléments de ressemblance.



**JEUDI / THURSDAY****11:00 - 13:00****ROOM: R150****2.12. SWG [PART 1]. EDUCATIONAL MEDIA IN COMPARATIVE PERSPECTIVE**

[Part 2: session 3.15.]

**Coordinator(s):** Eckhardt FUCHS**Discussant:** Frank SIMON

EDUCATIONAL MEDIA IN SÁPMI: RELIGIOUS INSTRUCTION IN A COLONIAL CONTEXT

**Daniel LINDMARK, Umeå University, Sweden**

Two hundred years ago, the whole Bible appeared for the first time in a Saami translation. The Saami Bible of 1811 represented the most spectacular landmark in a long row of important milestones. In my paper, I will outline the major achievements in the development of Saami educational media and relate them to colonial education perspectives, Christian mission aspects, and Saami language conditions. In addition to accounting for ABC-books, catechisms, hymnals and Bible translations, I will pay special attention to the chap books of exemplary narratives directed to a nineteenth-century Saami readership, as well as the reader prepared for the Saami boarding school of 1913.

*Colonial education*

Colonial powers have often used a restricted curriculum to inculcate knowledge, values and attitudes deemed necessary to controlling the colonised. Usually, instruction was limited to elementary skills like reading, writing and arithmetic, sometimes supplemented with basic vocational training. Virtues like order, precision, punctuality and obedience were instilled to make the students meet the demands of colonial society. Often enough, morality was taught through religious instruction. In my paper, I will demonstrate how the educational systems established in Sápmi by the Church of Sweden, other evangelical missions, and local municipal authorities played an important part in the colonisation of the minds of the Saami population, from the seventeenth century and well into the twentieth century.

*The language question*

Having started in the early seventeenth century, Saami translation activities took off in the 1740s, when two language conferences took place. The "Southern Saami Book Language" was created, which soon enough was modified to include more traits of the northern Saami dialects. However, in the northernmost area, the Torne Laplands, this modified version of the Southern Saami Book Language was neither understood nor used. Instead, the Saami were taught in the Finnish language, which dominated among the settlers in the area. In my paper, I will discuss what effect the use of Finnish-language educational media had on the level of Saami skills and knowledge.

*From Christian missions to evolutionary ideas*

Attempts at Christianizing the Saami were made already in the Middle Ages, but it was not until the seventeenth century that the missionary efforts intensified. Extant Saami religious rites such as the use of ceremonial drums and places of sacrifice motivated new initiatives such as visitations and examinations by the Governor of Västerbotten County and the Bishop of Härnösand Diocese in the 1680s. Initiated by a parliamentary decision in 1723, the Skyttean school founded in Lycksele in 1632 was supplemented by Saami boarding schools in all the parishes of Sápmi. From the 1740s, itinerant teachers reached the children of the most remote areas. During the course of the nineteenth century, the state-supported and church-run school system was gradually replaced by missionary schools set up by various missions, primarily the Swedish Mission Society, but in the northernmost region, the Apostolic Lutheran Church founded a schooling system of their own. These schools continued to exist when municipal authorities developed an elementary school system in Sápmi. However, in 1913 a state-supported boarding school system was established. Aimed at preserving the cultural identity of the migrating reindeer-herding Saami, this "Cot School System" provided the usual restricted curriculum, this time in Swedish though. Only by keeping the Saami

population to their traditional trade and lifestyle, they would survive as a nation, the commonly held view was. In my paper I will analyse the contents of the reader produced specifically for this school system. In what way did this reader reflect Saami culture, and to what extent did it represent a restricted colonial curriculum?

#### THE DIDACTICAL CONSTRUCTION OF SWISS CHILDREN'S BIBLES IN THE FIRST HALF OF THE 19TH CENTURY: A PEDAGOGICAL ANALYSIS FOCUSING THE PERCEPTION OF THE CHILD

**Marcel NAAS, University of Basel, Switzerland**

Children's bibles are a forgotten source in historical research on education, although they have been used in schools and families for centuries. Children's bibles do not only tell the stories of the Holy Bible, which could be considered as being a field for theological research, but they also teach moral and general knowledge, which makes them interesting for a more pedagogical or didactical approach. The didactical construction of a children's bible – the selected stories, the way of presenting them to the children and the used language – tell something about the author's implicit perception of the child. The situation in Switzerland with the numerous cantons, which are either catholic, protestant or half protestant half catholic, leads to the question whether there is something like a cantonal perception of the child or at least a confessional different perception to be discovered. That's why my dissertation focuses on children's bibles that were used in schools of exemplary cantons between 1800 and 1850. My presentation will give an overview of the results in my dissertation, including some insights in selected bible stories like "the fall of man", "Sodom and Gomorrah", "David and Bathseba" or the "Sufferings of Jesus Christ" to show how differently these stories were written. Topics like violence, sexuality, moral, sin, the justifying of a punishing God, the way of treating wonders or the implementation of scientific knowledge in children's bibles will be pointed out to extract the implicit perception of the child. It will be my aim to show some general tendencies concerning the change of this perception within the analyzed time-span as well as to show and explain some cantonal and confessional differences.

#### TEACHING THE HOLOCAUST BEYOND CURRICULAR GUIDELINES

**Nadine GEISLER, University of Luxembourg, Luxembourg**

In contrast to clearly defined school subjects such as arithmetic or French and in contrast to unquestioned elements of the individual school subjects such as the rule of three or the subjunctive some curricular contents are less established. This low level of establishment can be seen in either the complete lack of official teaching materials such as textbooks or in the marginalization of these topics within these teaching materials. My paper deals with one (tragic) event in recent history that has had a hard time getting integrated into the 'normal' curriculum: the Holocaust education. Up to very recent years the Luxembourgian schools did not explicitly focus on the extermination of the European Jews. Accordingly, the Holocaust was no topic within national textbooks in history nor did any further official teaching materials exist. Only after 2000 the opportunity of visiting a concentration camp is mentioned in the curriculum, not taking into account the distinction between a concentration and an extermination camp. The gap between the growing consciousness about the Holocaust in the 1970's and the international Holocaust education movement – beginning 1998 with the foundation of the „Task Force for International Cooperation on Holocaust Education, remembrance, and research“ (ITF) – and the lack of teaching materials at schools raises the question of how teachers dealt with the situation. The aim of this paper is to show which teaching materials were developed beyond the classic one's like the schoolbooks; the so-called alternative teaching materials like scholarly resources on the "Holocaust" such as films, DVD's, working sheets, websites, teaching guides edited by the European Union and others, visits to museums and/or extermination camps, survivor testimony etc. Based on a categorisation of the existing teaching material its using in Luxembourg and France is analysed.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 1150**

## **2.13. SYMPOSIUM. L'INTERNATIONALISATION DE LA CÉCITÉ DANS L'EUROPE DU 19<sup>E</sup> ET 20<sup>E</sup> SIÈCLES / TRAVELLING BLINDNESS – BLIND TRAVELLERS: THE INTERNATIONALIZATION OF BLINDNESS IN 19TH AND 20TH CENTURY EUROPE**

**Coordinator(s):** Pieter VERSTRAETE

**Discussant:** Catherine KUDLICK

The history of educational initiatives for persons with disabilities is preeminently characterized by processes of internationalization. Throughout the eighteenth and nineteenth century local educational initiatives taken by doctors, priests and philanthropists in many ways became inspired by international events, writings and connections alike. One only has to think about figures like Johann Jacob Guggenbühl or the Wild boy of Aveyron in the context of education for children with mental disabilities, the conference of Milan in the context of deaf education and the consequences of the First World War for the education of physically disabled persons. Also in the context of blind education one clearly can see the international influencing the local and thus realizing an educational complex where the encounter of the particular and the general, the national and the global, the tangible and the volatile affect continuously the lives of blind persons. To cite but one example one can very well refer to the writings of the French Denis Diderot which throughout the eighteenth and nineteenth century have inspired intellectuals and professionals alike to think about and realize educational initiatives for the blind. Almost at the same time Haüy in France, Blacklock in England and Zeune in Germany became inspired by Diderot's famous Letter to the blind for those who see (1749) and wrote about or initiated the instruction of the blind by means of 'new' didactics and instructional objects. The very goal of this symposium would not only then be to show how local initiatives were influenced and inspired by more encompassing events, historical characters or actions but also to relate this undeniable and inextricable connections to the concrete lives of those towards whom the educational initiatives were directed: the blind themselves. In short, this symposium then – tentatively entitled travelling blindness, blind travellers – aims at examining how the local, the global and the experiential interconnect when it comes down to the historical development of educational initiatives for the blind in Europe between 1750 and 1950.

**STRANGERS IN A NEW LAND: GLOBAL MODERN PEDAGOGIES AND THE EMERGENCE OF SCHOOLS FOR THE BLIND**

**Maria ROMEIRAS, Universidade de Lisboa, Portugal**

Due to my theoretical background, both as a historian of education and as a researcher of matters dealing with disability history, it became quite natural to me to assume that the study of questions such as difference, stigma, inclusion, physical and psychological topologies and taxonomies, have transformed artificial timelines and disparate knowledge into limited fields of truth. This, among other things, is a heritage of the development of modern school systems in the West and, as my questions are of genealogical and comparative order, I had to deconstruct questions and to demythologize any endowment to concepts and disciplines. After a few years working on these issues, accompanied by neurologists, historians, psychologists, sociologists, doctors, pedagogues and philosophers I am deeply aware that the questions that trouble me cannot be answered without a multidisciplinary gaze. This particular orientation is influenced by studies of Michel Foucault, Jacques Derrida, Ian Hacking, Nikolas Rose, Jorge Ramos do Ó, Oliver Sacks, Jonathan Crary and Erving Goffman. It is on the basis of these writings that I intend to travel through history in search for differently abled modern students, in casu the history of educational initiatives for the blind. My main field of interest has to do with the divergent similarities and dissimilarities – both on the social as well on the individual level – among the blind pupils who lived at the end of the 18th century and the 19th century. I will argue that this educational development cannot be dissociated from

developments in the modern occidental world; developments constructed around gazes and scientific truths and where the modern police states normalized the citizens so the wielding of power would not be endangered. As one could say that these were crucial characteristics of the modern institutional system I, in this presentation, would like to establish a comparison between the purposes of general modern school and the development of adapted schools for blind children. For this purpose, I made use of archives from Paris, Lisbon, Milan and many others at the United Kingdom, all of which dealt with the first specialized schools for blind instruction, since the late 18th century. I focused on pedagogical correspondence and internal reports. These texts allowed me to draw a map of interests, discourses and methodologies that circulated in a fast and efficient circuit between these new institutions without disregarding the modern pedagogy as a whole (e.g. the hygienist regulations applied and adapted to the architectural plans for these new schools for blind children or the taxonomic systems of evaluation and control). This also gave way to a global and intense movement of international sharing of diverse pedagogical creations through exhibitions, congresses and specialized magazines as a huge pedagogic movement. I would like to argue that this internationalization made the world a smaller place to live in and intensified the gazes oriented towards modern man. As a result human beings all over the West were transformed into efficient subject and individuals. This not only held truth for able-bodied pupils, but also for blind pupils attending institutions all over Europe. As such, I would like to show on the basis of my archival material how educationalists of all sorts, believing in this possibility and exercise of standardization, transformed blind students into tangible evidence for the rightness and legitimacy of the new education purposes and grammars of modernity.

#### DISABILITY AND PUBLIC RELATIONS: EDUCATING A DEAF-BLIND FLEMISH GIRL IN A GLOBALIZING WORLD, 1800-1870

**Pieter VERSTRAETE, Katholieke Universiteit Leuven, Belgium; Bart DEMUYNCK, Belgium**

In recent years scholars working within the field of Disability Studies/Disability History as well as within the discipline of the History of Education have increasingly become interested in themes related to internationalization in general and globalization in particular. In this context one only has to think about emerging theoretical frameworks like geographies of knowledge and/or the commodification of difference/disability. In this presentation we will show how this focus on global issues and international developments not only can be used in order to study the history of disability and the history of education separately, but precisely can be considered meaningful places where the two disciplines can connect and reinforce each other. Our main goal will be to show how the development of deaf-blind education already at the beginning of the 19th Century was characterized by global and international evolutions. By revealing the long forgotten case of Anna Timmerman – a deaf-blind girl who was educated at the Royal Institute for the Deaf and the Blind of Bruges from 1836 onwards – we want to highlight three main things: First of all, we would like to show how the origins and the history of educational initiatives for deaf-blind persons have become overshadowed by an American perspective. Secondly, and on the basis of the rich archival collection we found at the Bruges institute we will show how the Flemish priest who took care of Timmerman's education was influenced by reports of earlier European attempts to educate deaf-blind persons. Finally, we will highlight the fact that Anna Timmerman's education for those in charge of the institution, among other things, was a way to promote their institution and the educational methods applied there. As a result the educational experiment of Charles-Louis Carton with the deaf-blind Anna Timmerman not only will be held against the background of some international developments, but also will be associated with one of the economic features of globalization, namely the rise of public relations in the context of education as well as disability.

**'LABOUR BRINGS LIGHT'? TRAVELING KNOWLEDGE IN THE FIELD OF EDUCATION OF AND CARE FOR BLIND PEOPLE IN THE NETHERLANDS (1930-1950)**

**Paul W. VAN TRIGT, VU University Amsterdam, Netherlands**

Contemporary historiography shows the importance of the international movement of ideas, texts, theories, instruments, inventions and individuals for the development of the educational field. This movement suggests universalism, but at the same time we realize how the development of knowledge, practices and discourse depends in important ways on particular settings. How should we deal with this tension between universalism and particularism in historical research? I want to deal with this issue by analyzing the Dutch field of education of and care for blind people in 1930s and 1940s. In this period, blindness in the Netherlands was viewed more than ever as a functional deficit with respect to employability and productivity. Receiving a sufficient income from personal labour was regarded as the key to the integration of blind people. The influence of ideas and practices from foreign countries, for example Nazi Germany, on the Dutch network of institutions for the education of and care for blind and visually impaired people is obvious and demonstrable. At the same time the union in which the blind organized themselves, used repertoires from abroad, for example the English marches of the blind, to protest against the Dutch system of social care. In the 1930s the union demanded that social rights be guaranteed by the state, as was already the case in other countries, at a time when the state played a minimal role and Dutch social services depended heavily on charity. The institutional establishment regarded this union as a 'red danger', a reference to the struggle between political ideologies that took place at that time. In my paper, I will present one or more case-studies to show how and why (not) the transfer of ideas and practices from abroad took place in the Dutch field of education of and care for blind people in the 1930s and 1940s. The paper is based on research in the archives of blind associations and institutions, and in particular reports from study tours abroad. In explaining the transfers, I will embed the history of disability and education in a (political) historiography about transfer that crossed national boundaries on the one hand, but also use the insights offered by a non-universal, geographic approach of (scientific) knowledge on the other.

28.06.2012

**JEUDI / THURSDAY**

**11:00 - 13:00**

**Room: 2140**

**2.14. SYMPOSIUM. INTERNATIONALISATION DES DROITS DE L'ENFANT DURANT LE 20<sup>E</sup> SIÈCLE: ÉMERGENCE D'UNE NORME GLOBALE? / INTERNATIONALIZATION OF CHILDREN'S RIGHTS DURING THE 20TH CENTURY: THE RISE OF A GLOBAL NORM?**

**Coordinator(s):** Zoe MOODY

**Discussant:** Joëlle DROUX

The issue of children's rights has become key to the theorization of childhood as well as to the practical intervention framework of specialists. On an international level, the almost universal ratification of the United Nations Convention on the Rights of the Child (1989, hereafter CRC) is the most notable illustration of this commitment to children and to their human rights. Ensuring the well-being of the child, guaranteeing his/her best interests, whilst vindicating his/her right to participation and to education are probably as close as we could come to common shared values. However and beyond this seeming general agreement, significant variations in Children's rights (national) regimes on the one hand as well as meaning systems on the other can and have to be noted. Indeed, comparative studies underline how child well-being -which can be related to the realization of children's rights and their institutionalization- fluctuates significantly, even among rich countries that do have enough resources for the implementation of the CRC. Moreover, some dissident voices have been raised concerning the issue of children's rights as a whole and/or their internationalization/globalization. The fact that three States have still not signed the CRC, despite the

twice-postponed United Nations aim of universal ratification, illustrates this resistance. In the field, some critics emphasize the so-called western concepts deeply embedded in the CRC such as those of child development and of an essential understanding of childhood. Diverse national legal contexts do produce different implementation models, but distinct political orders, socio-legal and educational traditions and cultures surely generate particular Children's rights regimes and meaning systems. Thus, can the process and modes of internationalization of Children's rights during the 20th century and that of the institutionalization of the CRC explain the current variations in, or resistance to, their implementation? Mobilizing results of current case studies as well as epistemological work, the panel aims to address this global issue, in a historical and interdisciplinary perspective. The following complementary questions will guide the common reflection to explore how the concept/project of children's rights emerged, spread, mutated, was translated, received and disputed in different countries as well as on the international level, and in various disciplines. (a) How did the concept of children's rights or other related unifying concepts (e.g. the best interests of the child, children's perspectives, child's participation) circulate, in the educational field notably, and what were the changes in meaning at the time of their transfer from one country, culture or scientific culture to another? (b) What were the mainstream legal, educational, political, etc. discourses, justifications for and implications of processes of internationalization and/or globalization of children's rights? (c) Which transmission channels were used or contributed to the circulation of ideas on and/or of children's rights and what were the targeted groups? (d) What are the different forms of children's rights regimes, and their variation from one period to another, from one country to another, from one or several discipline(s) to (an)other(s) and how do they interact with the educational field?

#### CHILDREN'S RIGHTS AS A TRAVELLING CONCEPT AND TRAVELLING CONCEPTS ON CHILDREN'S RIGHTS

**Frédéric DARBELLAY, Institut Universitaire Kurt Bösch (IUKB), Suisse**

Les disciplines des sciences humaines et sociales (histoire, sociologie, linguistique, philosophie, littérature, etc.) se constituent et se développent par la création de domaines de savoirs relativement cloisonnés, prenant sens dans des contextes nationaux, institutionnels et historiques toujours spécifiques. Les différentes disciplines s'identifient et sont identifiables par leurs propres langages, concepts opératoires, théories et méthodes spécialisés. Si cette disciplinarisation des univers de connaissances demeure la pratique dominante dans le contexte universitaire actuel, il n'en demeure pas moins que, de manière plus ou moins souterraine, les savoirs *in vivo* circulent entre et au-delà des frontières disciplinaires; ils mutent, se transforment et se diffusent au travers des multiples cultures scientifiques. Ce constat épistémologique général du dialogisme intrinsèque des savoirs se rejoue dans le contexte des sciences de l'éducation et, pour ce qui nous concerne ici en particulier, de la problématique connexe des Droits de l'enfant et de leur internationalisation durant le 20<sup>ème</sup> siècle. Les Droits de l'enfant offrent un terrain privilégié d'observation de la circulation entre plusieurs savoirs disciplinaires et leur intégration/fédération dans un champ académique émergent. Ils proposent dans le même temps un réseau de concepts circulants à travers une multitude de sphères d'activités éducatives, sociales, juridiques, politiques et culturelles. Cette contribution a pour objectif de croiser quatre axes complémentaires: sur la base d'éléments de réflexion et de cadrage épistémologique sur la circulation des savoirs (a), nous montrerons comment cette dynamique cognitive s'active sur le plan théorique dans le champ académique des Droits de l'enfant (b) et en quoi elle permet justement la diffusion des droits de l'enfant comme concept et pratique circulante dans l'espace socio-éducatif (c), impliquant plusieurs modalités d'échanges et de transferts inter- et transnationaux sur fond de dialectique entre universalisation/normalisation des discours conventionnels et pratiques singulières et variationnelles en contexte locaux (d).

## GLOBALISM AND INSULARITY: THE UNITED STATES AND THE RESISTANCE TO UNIVERSALIZING CHILDREN'S RIGHTS

**Michael GROSSBERG, Indiana University, USA**

Many if not most Americans think of their country as child-centered. As evidence, some point to a commitment to children's rights that stretches back at least to the late nineteenth century. And so it does. In the last decades of that century rights for children became a critical part of social movements like child labor and school reform and a new discourse and set of normative beliefs and practices on its own that was embraced by young and old alike. Children's rights became central to American politics and law and children's experiences; they have remained so ever since. They not only found expression in a series of 'Children's Bills of Rights' but expanded over the course of the twentieth century to include both protective and participatory rights. And from the start many American advocates of children's rights asserted that they were essential to childhood itself. Their claims for the rights of the young as basic and universal human rights fueled the expansion of children's rights and culminated in a great surge of children's rights at mid-century and calls for the ratification of the 1989 United Nations Convention on the Rights of the Child. During those same years, however, resistance to children's rights also persisted in the United States. Though it took a variety of forms, opposition repeatedly coalesced to resist universalizing those rights. Resistance first arose among those who fought campaigns to create national children's rights by asserting the singular legitimacy of the states to govern children in the American federal republic and thus to determine the scope of their rights. Those sentiments also fueled opposition to attempts at globalizing children's rights. For instance, the United States is one of only two nations that have not ratified the 1989 United Nations Convention; indeed no American president has even been willing to submit the Convention to the ratification process. Equally consequential have been repeated demands by American political, legal, and civic leaders that the United States reject attempt to accept global understandings of children's rights such as the widespread ban on capital punishment for minors. As a result, the universalization of children's rights has been contested in the United States as long as such rights have been asserted. In my presentation, I will discuss how and why these divergent views on universalizing children's rights developed in the United States over the last century and suggest their implications not only for the meaning of children's rights in the American republic but also for other nations that have resisted dominant global understandings of children's rights.

A GLOBAL UNDERSTANDING OF CHILDREN'S RIGHTS: FROM THE "GENEVA DISCOURSES" TO THE FIELD

**Zoe MOODY, Université de Genève et HEP Valais, Switzerland**

At first sight, the concept of the rights of the child appears to be one of the successful 20th Century global unifying projects. Guaranteeing the child's best interests and well-being, whilst implementing his/her right to education and to participation notably, seems to have lead the international community to a general agreement. The translation of children's human rights into international hard law and the near universal ratification of the United Nations Convention on the Rights of the Child (1989, hereafter UNCRC) can be understood as the culmination of the process. However, significant variations in children's rights national regimes on the one hand as well as meaning systems on the other can and have to be noted. Those variations could indicate a relative diversity in the understandings and retranslations of the UNCRC and of the broader concept of children's rights. Moreover, dissident voices have been raised recently against the UNCRC, highlighting the underlying western images of the child it transmits, and the global hegemony it induces. This paper aims to contribute to a complex understanding of the internationalization of the concept of children's rights in a historical and interdisciplinary perspective. On the basis of new primary sources, collected in international and supranational (non-)governmental organizations, an analysis of the genesis, the adoption by supranational instances and the diffusion of three institutionalized discourses – namely

the Geneva Declaration of the Rights of the Child (1924) and the United Nations Declaration of the Rights of the Child (1959) and the United Nations Convention on the Rights of the Child (1989) – will be proposed. The paper will (1) illustrate how the concept of children's rights or other related unifying concepts (e.g. the best interests of the child, child's participation, the right to education) circulated during the 20th Century, (2) identify the main actors implicated, as well as the channels and methods utilized, and (3) highlight the mainstream legal and educational arguments invoked to justify the universalization of the UNCRC. It will also argue that the internationalization of children's rights should be understood in a global perspective in order to overcome a direct top-down implementation understanding.

"THEY ARE NOT LIKE US". CULTURAL HETEROGENEITY AND CHILDREN'S RIGHTS IN THE SWEDISH WELFARE STATE 1945-1990

**Bengt SANDIN, Department of Thematic Studies - Child Studies, Sweden**

The well-being of children is probably as close as we can get to a shared global value but it is doubtless interpreted in different ways during different periods of time. It also have a history of conflict over the meaning of rights. The project proceeds previous comparative research into family and children's policy, which indicate different regimes with respect to ordering the relations between individual, family, and state which reflects on the general welfare models which is based on certain understandings of the meaning of childhood as well as children's rights. In this paper I will discuss the transformation of rights regimes in the Swedish welfare state after WWII with a specific focus on the history of the of the banning of parents right to physically discipline their children. This legislation is central in the transformation of the understanding of childhood and underpin development of a new understanding of the relationship between the state, the family and the individual child. It also mark a distinct change in how children's rights was conceived and signify a new rights regime in the welfare system. A point which has been neglected in earlier research. The paper will also critically evaluate the claims that are made by civil society organizations and government agencies to have shaped and initiated the change and seek for an explanation in the structural changes that the Swedish society and political system was undergoing. The primary sources for the study is to be found in the government public inquires and material that was presented to the cabinet in preparation for a new law.

THE CHILD, THE FAMILY, AND THE STATE: EXPLAINING CHILDREN'S RIGHTS REGIME VARIATION IN SWEDEN, FRANCE, AND THE US

**Lars TRÄGARDH, Ersta Sköndal University College, Stockholm, Sweden**

Ensuring the well-being of children is probably as close as we can get to a shared global value. This is underlined by the broad support given to the United Nation's Convention of Children's Rights of 1989, which has been signed by all but two countries in the world. However, comparative data on child well-being reveal dramatic differences not only between rich and poor countries but also between and within rich countries. Why this is the case constitutes the central puzzle that this project seeks to address and explain. Theoretically, the project proceeds from our own and others previous comparative research into family and children's policy, which suggests that there are, at a minimum, three different ideal-typical regimes with respect to ordering the relations between individual, family, and state. We also engage more general welfare models developed by historians and sociologists, which have bearing on our understanding of changes in the meaning of childhood and children's rights. Building on this work and that of other scholars, we theorize that different political orders will produce distinct children's rights regimes. In this paper, which constitutes the first phase of a larger project, we plan to develop and refine this theory by investigating in depth, using a historical-sociological method, three cases – Sweden, France, and the United States. In the second phase we will attempt to apply and test the refined theory through a quantitative analysis using data on a larger number of rich, Western countries. We have chosen to study these three cases because they



differ in significant ways. First, they rank differently with respect to well-being rates: according to the latest UNICEF review of "Child Well-being in Rich Countries," Sweden ranks very high, the U.S. very low, and France in between. Second, they represent radically divergent models in terms of how relations between the state, the family, civil society, and the individual are institutionalized. The paper will conclude by presenting a model of how we can conceive of three distinct children's rights regimes.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 1130****2.15. SYMPOSIUM [PART 2]. UNIVERSITÉ ET FORMATION DES ENSEIGNANTS / UNIVERSITY AND TEACHERS' EDUCATION.**

[Part 1: session 1.6.]

**Coordinator(s):** Diana Elvira SOTO ARANGO; Thérèse HAMEL**Discussant:** José Rubens LIMA JARDILINO**AVANCÉES DANS L'ÉGALITÉ DES GENRES À L'UNIVERSITÉ DE SÉVILLE****Ana GUIL, Universidad de Sevilla, Spain**

Depuis qu'a été créée l'Unité pour l'égalité et qu'a été élaboré le premier Plan d'égalité à l'Université de Séville, la situation des hommes et des femmes a lentement commencé à s'équilibrer, bien que l'égalité entre genres continue à être plus utopique que réelle. Après avoir situé l'Université de Séville comme référence d'excellence dans le contexte andalou, espagnol et européen, nous analyserons les données sur la situation des enseignants et chercheurs des deux sexes, obtenues durant l'année 2011-2012. Nous verrons les lents progrès, nous analyserons quelques-uns de leurs déterminants et nous proposerons des mesures pour éviter les obstacles au cours du long chemin vers l'égalité des genres.

**RÉVOLUTION TRANQUILLE ET UNIVERSITARISATION DE LA FORMATION DES MAÎTRES AU QUÉBEC: AUX SOURCES DES INFLUENCES REÇUES EN AMÉRIQUE FRANCOPHONE****Thérèse HAMEL, Université Laval, Canada**

Au milieu des années soixante (1960), la société québécoise passe par une transformation majeure qui touche tous les secteurs de la vie, que ce soit au niveau politique, économique, culturel, religieux et éducatif. Le système d'éducation traverse ce qui a été appelé une Révolution tranquille et les universités se voient confier le mandat de former les futurs maîtres. Si l'histoire des écoles normales et le transfert des écoles normales aux universités a été étudié (Hamel 1991. Hamel 1995), on a peu analysé les sources d'inspiration qui ont influencées les artisans de cette réforme d'envergure qui a totalement changé le visage des institutions éducatives. En terre d'Amérique, le Québec, bordé au sud par les États-unis, est au confluent de multiples influences où le regard se porte parfois outre-mer vers les pays d'Europe et les métropoles françaises et anglaises, mais aussi vers les États-Unis si proches géographiquement. Dans cette communication, nous voulons explorer les sources d'inspirations étrangères de cette réforme en prenant entre autres pour source le désormais fameux Rapport Parent, véritable charpente de cette universitarisation de la formation des maîtres. Le cas québécois est particulièrement intéressant, car contrairement à la France, qui pourtant a fortement influencé son système scolaire, le Québec (dans sa partie francophone), a opté pour un modèle tout à fait différent de celui de l'ancienne mère patrie. Nous situerons donc le transfert de la formation des maîtres à l'université dans son univers culturel plus vaste d'influences reçues et de métissage voire d'hybridation.

## L'UNIVERSITARISATION DE FORMATION DES ENSEIGNANTS POUR L'ÉCOLE ÉLÉMENTAIRE: ASPECTS DE L'HISTOIRE CONTEMPORAINE DE L'ÉDUCATION COMPARÉE EN AMÉRIQUE - LE CAS DU QUÉBEC ET LE BRÉSIL

**José R.L. JARDILINO, Universidade Federal de Ouro Preto, Brasil**

La seconde moitié du XXe siècle a été marquée par des réformes dans l'enseignement supérieur dans plusieurs pays. Pour nous, en Amérique Latine, après les années soixante-dix, où dans cette partie du continent américain marquée de profonds désespoirs puis de luttes pour la démocratie, les Réformes étaient inévitables. En ce qui concerne l'éducation, le Brésil engage de profonds changements dans le processus de démocratisation, et plus tard dans la réorganisation de l'État dans les années 1990. Finalement, ce processus a permis la promulgation d'une nouvelle loi sur l'éducation, la loi 9394/96 (loi de directives et de base de l'éducation brésilienne). Les politiques de réformes de l'éducation brésilienne portent une attention particulière à la formation des enseignants afin de consolider la Réforme de l'éducation et la Réforme de l'État. Dans le contexte du Québec, une autre cas de cette étude, les réformes faites dans les années 1960, au milieu d'un tourbillon d'événements politiques, social et économique, l'éducation a également été une priorité. Les Québécois ont vécu au cours des années soixante et jusque dans les années soixante-dix une série de transformations qu'on peut qualifier de révolutionnaires. Cependant, certains auteurs s'interrogent sur le caractère de cette révolution, appelée de «Révolution Tranquille». L'éducation a également été l'un des secteurs de la vie sociale qui a été profondément restructurée (Rapport de la Commission royale d'Enseignement sur l'enquête de la dans la province de Québec - Le Rapport Parent). Dans les deux cas la question la formation des enseignants, en particulier, a constitué la pierre angulaire des réformes. Sur ces deux contextes, nous examinerons le processus d'«universitarisation» dans la formation des enseignants pour les écoles primaires, sans, cependant oublier le mouvement de réforme qui a eu lieu au niveau international, comme l'ont souligné les recherches de Hofstetter et Schneuwly.

### STATE, UNIVERSITY AND AUTONOMY: SOME REFLECTIONS ON THE NEW LAW OF UNIVERSITY

**Reinaldo ROJAS, UPEL-IPB, Venezuela**

The objective of this article is to offer some reflections about the concepts of university transformation and legislation. These two concepts have been discussed in universities and by political groups which, in turn, have noticed the urgent need for updating the legislation in force since 1970. These reflections aim at developing a debate about the historical relationship among the State, the University and the concept of autonomy. As a conclusion, some proposals are given for the construction of a National University System that may be correspondent with the current legislation.

**JEUDI / THURSDAY****11:00 - 13:00****Room: 1160**

**2.16. SYMPOSIUM [PART 2]. ETUDIER L'INTERNATIONALISATION SUR LE TERRAIN DE L'ÉDUCATION: APPROCHES COUPLANT HISTOIRE ET SOCIOLOGIE / STUDYING INTERNATIONALISATION IN THE DOMAIN OF EDUCATION: APPROACHES COMBINING HISTORY AND SOCIOLOGY**

[Part 1: session 1.13.]

**Coordinator(s):** Leonora DUGONJIC**Discussant:** Leonora DUGONJIC

INTERNATIONALISATION ET ÉDUCATION: L'EXEMPLE DES RÉFORMES SCOLAIRES FRANÇAISES DE LA FIN DU XIXE SIÈCLE

**Damiano MATASCI, Université de Genève / EHESS, Suisse / France**

Ce papier propose une réflexion méthodologique et théorique sur l'étude du processus d'internationalisation des réformes scolaires françaises dans la deuxième moitié du XIXe siècle. La construction du système scolaire moderne en France s'accompagne par la mise en place d'un système complexe d'échanges et de circulations internationales qui transcendent les frontières nationales. Missions scientifiques, voyages, congrès internationaux et expositions universelles constituent autant de vecteurs qui orientent les réformes. En effet, ils fournissent un savoir sur les systèmes scolaires étrangers que les réformateurs de l'époque utilisent comme des outils de légitimation pour asseoir leurs propres politiques. Inscrire l'histoire de l'éducation française dans le contexte international pose toutefois une série de problèmes méthodologiques qu'il convient de questionner: comment définir ces phénomènes? Comment mesurer l'impact des phénomènes transnationaux à l'échelle nationale? Qui sont les acteurs à l'œuvre dans ce processus et comment les étudier? Ce papier discute les concepts et les approches qui contribuent à appréhender ces phénomènes. Les notions proposées par l'école allemande en histoire de l'éducation, fortement influencée par les théories du sociologue Niklas Luhmann, seront particulièrement questionnées tout comme les problèmes méthodologiques liés à la théorie des transferts et à l'histoire dite transnationale. En articulant une réflexion théorique à des exemples empiriques, ce papier souhaite contribuer à une discussion sur les manières de penser et d'étudier le processus d'internationalisation des phénomènes éducatifs à partir du XIXe siècle.

L'ÉDUCATION INTERNATIONALE COMME CHAMP DE CONCURRENCE

**Leonora DUGONJIC, Université de Genève, Suisse, EHESS, France**

Qu'est ce l'«éducation internationale» et comment une école peut-elle être «internationale»? Répondre d'emblée à ces questions ce serait prendre position car l'appellation «école internationale» fait elle-même objet de luttes. Où se font ces luttes? Qui en sont les agents (individus et institutions)? Et quels en sont les enjeux? Comment le domaine d'éducation internationale s'est-il historiquement constitué en tant que tel et quand est ce qu'il a commencé à fonctionner comme un champ de concurrence? Telles sont les questions qu'impose l'emploi du concept de champ. Nous les aborderons à partir de l'étude statistique d'un réseau d'écoles particulier – les IB Schools – et d'une enquête historique et sociologique sur deux écoles supposées centrales – l'Ecole internationale de Genève (1924) et l'Ecole internationales des Nations Unies à New York. Nous présenterons les apports d'une approche de sociologie historique ou d'histoire sociale au sens interchangeable de Pierre Bourdieu.

LA REPRODUCTION À L'ÉPREUVE DE L'HISTOIRE. MASSIFICATION SCOLAIRE ET CHANGEMENT SOCIAL EN SUISSE ET EN OCCIDENT AU XX<sup>e</sup> SIÈCLE**Christian Alain MULLER, Université de Genève, Suisse**

Depuis sa publication voilà déjà plus de quatre décennies (1970), La reproduction de Pierre Bourdieu et Jean-Claude Passeron a fait couler beaucoup d'encre tant en sa faveur qu'en sa défaveur. Les débats et critiques ont été nettement moins vifs chez les historiens que chez leurs voisins sociologues en raison de la position mineure qu'occupe l'objet éducation dans la discipline. Cependant, le modèle de la reproduction comme dynamique dominante des sociétés et des systèmes d'enseignement interroge nécessairement l'histoire puisque son postulat fondamental est qu'elle est «la science de l'éternel changement», pour reprendre les mots de Marc Bloch. Elle semble aussi condamner d'emblée tout projet de réforme sociale via l'institution scolaire, amenant notamment l'historien Antoine Prost à la reconnaître dès 1970 comme «juste» mais fort peu historique parce qu'«indépendante de toute contextualisation de temps ou de lieu, de toute histoire». Dans Le raisonnement sociologique, Jean-Claude Passeron apporte des lumières sur le modèle de la reproduction en affirmant, d'une part, qu'il n'est pas a-historique et, de l'autre, qu'il est un outil pour penser le changement social. Partant de l'axiome qu'il n'y a pas de bonne théorie qui ne soit empiriquement fondée et opératoire, nous tenterons ici de mettre le modèle de la reproduction à l'épreuve de l'histoire de l'enseignement en Occident au XX<sup>e</sup> siècle à travers la question de la massification scolaire. S'il est vrai que les institutions dites «traditionnelles» (armée, église, etc.) subissent une crise de légitimité à l'orée du XXI<sup>e</sup> siècle, force est de reconnaître que cette crise est éminemment paradoxale relativement au système d'enseignement. En effet, la «crise» de l'école apparaît plus que jamais comme son triomphe. Preuve en est que l'on va toujours plus nombreux et plus longtemps sur les bancs d'école depuis au moins deux siècles. A bien des égards, la scolarisation constitue une des dernières expériences véritablement collectives de nos sociétés. En ce sens, il s'agit là d'une transformation majeure des sociétés contemporaines qui nécessite une explication historique. Nous montrerons ainsi en quoi et comment le modèle de la reproduction contribue ou ne contribue pas à une explication générale du phénomène de la massification scolaire. Et comme la méthode historique est avant tout la comparaison, pour paraphraser encore une fois Marc Bloch, nous le ferons à une échelle internationale en confrontant les cas de plusieurs pays occidentaux au XX<sup>e</sup> siècle.

**JEUDI / THURSDAY****14:30 - 16:30****ROOM: 5393**

**3.1. DES MANUELS POUR DES ENSEIGNANTS ET DES ÉDUCATEURS: ÉTHIQUE ET MORALE (18<sup>E</sup>-19<sup>E</sup> SIÈCLES) / MANUALS FOR TEACHERS AND EDUCATORS: ETHICS AND MORALITY (18<sup>TH</sup> - 19<sup>TH</sup> CENTURIES)**

**Chair:** Kate ROUSMANIERE

A LOOK INSIDE THE TEACHING MANUALS: LEARNING THE DEVELOPMENT OF MODERN PEDAGOGY

**Wojciech KULESZA, Universidade Federal da Paraíba, Brasil**

At one point in the process of formation of modern pedagogy as an academic discipline, most of the production of educational practical knowledge was under the responsibility of secondary schools preparing teachers for primary education. In the period between the last decades of the nineteenth and the first decades of the twentieth century, the experimental classrooms associated with Normal Schools, acted as true teaching laboratories in order to establish simultaneous teaching, graded schools and a curriculum outlined by subject matters. During this period, before the pedagogical research was assumed by the Colleges of Education, the development of the mass education systems followed, in different ways, this world-wide pedagogical model to deal with the relation between pedagogical knowledge and its practice. Conducted usually by elementary teachers acquainted with pedagogical academic issues, these empirical trials formed a repertoire of pedagogical practices that would eventually be publicized through the production of textbooks for the instruction of teaching students and/or improvement of primary school teachers. These published works were opposed to the existing theoretical treatises on pedagogy, mainly produced by the managers of religious or secular schools and aimed to spread modern educational organization but still strongly based on the traditional pedagogical framework typical of the individual teaching made by tutors. Written in national languages, these manuals reflected deeply local school culture. Moreover, they were filled with practical examples from the classroom well known by teachers and thus had to compete favorably with those authoritative treatises. Besides, the authors used widely this classical references to compound the theoretical and doctrinal excerpts of his manuals (pioneering the current operation of "copy and paste") adding a suitable application to prevailing educational practice. Due to its characteristics, these textbooks reinforced the intense exchange of pedagogical materials taking place in this period and many have been used and/or translated into other countries also dealing with the same questions concerning mass education. Taking these manuals as "crystallization" of pedagogical proposals in a particular context which eventually "traveled" to other places, this paper examines the teaching manuals that circulated in Brazil from 1870 to 1940. As part of school culture of Brazilian education, we take these books as central sources to study the phenomena of transference, circulation, diffusion, flow and exchange of this dominant pedagogical model between the different national systems of education. Special attention was devoted to the translation of models of school organization and teaching methods in foreign countries for the Brazilian educational reality, giving particular emphasis to the mismatches and gaps between pedagogical practices proposed by the various international, national and regional manuals. Although relatively outdated in many respects on Europe and the United States, it is argued that the same development of pedagogical knowledge happened in Brazil, with the so-called New School movement beginning in the twenties of the last century representing a turning point in the process by which the academic Sciences Pédagogiques were legitimized as true guiding tools for educational knowledge and practice of primary school teachers.

## "OH...BEHAVE!" MORAL REGULATION IN TEACHER EDUCATION MANUALS AT THE ADVENT OF THE COMMON SCHOOL

**Matthew SCHERTZ, University of Montana, U.S.A.**

Thus far, much of the literature which focuses on the history of moral education at the advent of the common school era analyzes the curricular materials and disciplinary experiences of children. A concerted effort to understand reformer's attempts to shape the moral behavior of teachers, and a survey of the various pedagogical techniques reformers espoused for the moral development of the young, is also warranted. Using a variety of teacher education manuals written during the antebellum period, I will explore several reformers' moral education agendas using a theoretical concept known as "moral regulation," defined by Rousmaniere, Dehli & Coninck-Smith (1997) as "the disciplining of personal identities and the shaping of conduct and conscience through self-appropriation of morals and beliefs about what is right and wrong, possible and impossible, normal and pathological" (p. 5). What "personal identities" did the writers of these manuals seek to perpetuate? What behaviors, for both teachers and students, were considered "right," "possible," and "normal"? What pedagogical techniques were teachers encouraged to use when "shaping....conduct and conscience"? Analyzing passages in these moral education manuals should help to address these questions and hopefully enable us to infer the reformers' visions of the model moral subject for a growing, diffused republic. While researchers interested in moral education have focused on the contrasts between the traditional Boston Grammar School teachers and common school reformers (Kaestle, 1983; Hogan, 1992), the manuals written by the reformers themselves are by no means uniform, and speak to a diversity of approaches to moral regulation during the time period. While many reformers promoted moral persuasion in the common school classroom as an alternative to authoritarian pedagogical practices (Abbott, 1833, Cowdery, 1857), influential educators such as Reverend Wayland (1835) insisted on instilling obedience without using ethical deliberation. Although Wayland did encourage moral reasoning for teachers, and deplored the use of physical punishment, his pedagogical directives adhered to a Calvinist ideology mirrored by some of his contemporaries (Wardwell, 1849). However, one cannot assume that the larger evangelical movement adhered to strictly authoritarian conceptions of moral regulation for teachers and their students. Several reformers promoted Christian identity formation while encouraging teacher dispositions and pedagogical techniques that were born out of the enlightenment (Northend, 1859). These reformers saw teachers as "priests" for a new age--devout, pedagogically advanced intellectuals who would personify an enlightened, Protestant ethic. Still another position put forth by Edward Rogers harkened back to classical Greco-Roman ideals (1849). Rogers focused on the efficacy of stoic virtue and an Aristotelian vision of character. His impassioned, moving work called for teachers to model the classical humanitarian values of Demosthenes and Cicero. By exploring a variety of teacher education manuals dedicated to the moral regulation of teachers and their students during this era, I hope to deepen our understanding of the complex and contentious nature of the moral education process. Moreover, it would be interesting to see the commonalities between the positions to get a better understanding of the evolution of pedagogy advocated by the reformers. I will to conclude the piece by extrapolating the authors' differing visions of the ideal moral subject at the dawn of the modern era.

**A.H. NIEMEYER'S 'GRUNDSÄTZE DER ERZIEHUNG UND DES UNTERRICHTS' (FOUNDATIONS OF EDUCATION AND INSTRUCTION) AS EXAMPLE FOR THE INTERNATIONALIZATION IN EDUCATION IN THE LATE 18TH CENTURY**

**Sylvia LÄSSIG, University of Hamburg, Germany**

At the end of the 18th and the early 19th centuries, efforts were made to collect and systematize the state of knowledge in the field of education and to develop a system of pedagogy. These first handbooks or compendiums addressed to parents, tutors and (school) teachers can be regarded as the foundation of a modern scientific pedagogy in Germany. August Hermann Niemeyer (1754-

1828), professor of theology, educator and director of the famous institutions of August Hermann Francke (Franceschen Stiftungen) in Halle, was one of the first who attempted to establish such a system of pedagogical knowledge. His 'Grundsätze der Erziehung und des Unterrichts' (Foundations of Education and Instruction) were published from 1796 in a series of expanded editions and reprints. By his death, in 1828, eight editions of the 'Grundsätze' had already been published. They had an important impact on pedagogical thinking and practice well into the second half of the 19th century in Germany. However, Niemeyer referred in his writings not only to the national educational discourse but included also transnational ideas and knowledge. Taking the first edition as an example I shall point out which authors and publications Niemeyer used in which way resp. which components of international knowledge had an influence on his 'Grundsätze'. Niemeyer's compendium can serve as an example for the transfer and circulation of knowledge in the educational discourse, especially in a time when this discourse became virulent and intensified.

LECTURES AUTORISÉES, L'APPRENTISSAGE PERMIS: LIVRES ÉTRANGERS DANS LA BIBLIOTECA DA INSPEÇÃO ESCOLAR DO PARANÁ (BRASIL)

**Schaffrath MARLETE, Faculdade de Artes do Paraná / Pontifícia Universidade Católica Do Paraná, Brésil**

Cette communication est issue de la collecte de données et de la recherche de Doctorat que je réalise à l'Université Catholique de Parana – BR. Les thèmes centraux sont les manuels didactiques utilisés à l'École Normale du Paraná entre les années 1880 et 1928. Au Brésil, les écoles de formation des enseignants ont été créées à partir de 1835 mais les livres et les manuels scolaires d'éducation ayant circulé en Europe ont commencé à être adoptés plus largement dans l'instruction publique brésilienne seulement à partir 1869. Au Paraná, l'École Normale a été créée en 1880 dans la capitale, Curitiba. Outre les manuels adoptés par l'école, il existait également une série de livres qui composaient le processus de formation du savoir de ceux qui s'intéressaient à l'enseignement ou à l'éducation. Dans ce texte, nous soulignons en particulier le dossier de prêts de la Bibliothèque de l'inspection Scolaire de Curitiba, Paraná (BR). La collection de cette bibliothèque était composée par de titres liés à l'éducation, à la psychologie de l'enfant, aux thèmes de l'éducation de la petite enfance, de l'éducation scolaire ainsi que des méthodes d'enseignement. Ce qui a attiré notre attention sur les prêts de titres étrangers dans les trois premières décennies du XXème siècle, ce sont les oeuvres françaises, surtout celles de G. Compayré (L'Education, Psychologie, Organisation Pédagogique), A. Binet (L'âme et le corps), E. Rayot (Précis de Psychologie), L. Poitral (Pédagogie pratique) et d'autres auteurs européens dont la lecture était constamment demandée à en juger par le nombre d'emprunts. Notre recherche a montré que les livres utilisés dans les écoles et ceux disponibles dans les bibliothèques expriment les marques de différentes déterminations: l'idéologie, le marché, les conditions politiques et culturelles de certaines sociétés à chaque époque historique. D'autre part, ils contribuent à dessiner la trajectoire de l'école en tant qu'institution ainsi que les enseignants et les étudiants qui se sont forgés par les lectures, les interprétations et les pratiques suggérées par ces livres. Les discours pédagogiques les plus significatifs au Brésil à la fin du XIXème siècle et pendant la première moitié des années 1920 ont été imprégnés du discours de la modernité sous l'égide de la science. L'enseignement des sciences par exemple, se développait à l'appui des théories, des méthodes et des expériences scientifiques. Notre thèse est donc que ces livres étaient utilisés comme un outil important dans la formation des enseignants. Et tous ces livres circulaient dans les écoles et les bibliothèques publiques et privées, en tant que processus d'éducation du peuple définies par les autorités scolaires, surtout par les gouverneurs des Etats. Ces autorités politiques recommandaient l'utilisation de ces oeuvres ayant comme but celui de former un professionnel de l'éducation avec un profil déterminé comme nous pouvons le percevoir par l'analyse des rapports des inspecteurs scolaires ainsi que par la législation de l'enseignement issue du gouverneur de l'État (Paraná). Ainsi cette thèse n'est pas seulement notre point de départ mais aussi le guide théorique de nos recherches fondées sur un référentiel critique qui prend en

considération le contexte historique. Les lectures autorisées et les apprentissages qui en découlaient étaient limités par le pouvoir d'Etat, mais ils étaient encore attachés à l'utilisation que l'on en faisait pour construire une société dont les autorités politiques voulaient qu'elle (la société) soit modelée par l'école, suivant les modèles européens de civilité. Les œuvres étrangères mises en avant ici sont discutées en soulignant la paternité, le temps historique, les concepts de base et les liens possibles avec l'école brésilienne et du Paraná pendant la période d'étude.

THE INFLUENCE OF ENLIGHTENMENT ON THE DEVELOPMENT OF ETHICAL THOUGHT IN GREEK EDUCATION AS OBSERVED IN HANDBOOKS DURING THE 18TH AND 19TH CENTURIES

**Efstathios VACHAROGLOU, Faculty of Philosophy, Aristotle University of Thessaloniki, Greece; Yannis BOUNOVAS, Faculty of Philosophy, University of Ioannina, Greece**

Ideas on ethics and their implementation have formed an important axis of thought when examining the state of current educational processes. During the Enlightenment, the subjects concerning the dignity of the individual, as well as the position of the individual in society, mainly dominate the ethical discussion at the end of the 18th century in Europe: the problems of the survival and self-sustainment of the individual, his/her freedom and his/her gradual positive development, are viewed in correspondence to the institutions of society. The acts of the individual acquire an ethical basis, according to the societal code of conduct, which is formed through the combination of ethics and politics. At the end of the 18th century we come across, in Greece, politics as a worldly ethic, since for Greek scholars of the time there is no discrimination between private and specific ethics. These worldly ethics appear as a guide of good conduct for citizens within society (virtuous citizens within society). The notion of this type of politics corresponded to the need of the neo-hellenic society at the end of the eighteenth century, which is reorganized and orientated towards a more worldly-political type of ethics than those taught by the church: not the happiness of the Christian for the reign of God but the "happiness"- the "well-being" of the individual in society. The educational reforms of the 18th century have been interpreted within this framework, that is, as agents of transmission of the new kind of governing, of the transformation of subjects into citizens and of the creation of new connections between the individuals and the state. The schools were to be one of the main means of the national cohesion in the framework of the "creation" of the citizen who values himself/herself in relation to the nation –state and serves the legalization of the political and cultural homogeneity. The teaching of political ethics within the school contributed towards this purpose. Such ideas were the object of a series of new publications that saw the light of day during the 18th and 19th century, such as "Guides of Ethics" or "Handbooks of Morality". The scholars of the Renaissance adopt ethics free from metaphysical and religious conceptions, which goes together with rational thought and with the rejection of fanaticism and superstition, and they include them in their wider plan for the education of the nation. These publications played an important role in spreading the word and of educating the public, helping to promote the notion of the enlightened subject of the times. A historical reading of the developments they introduced both in the theory and the practice of ethics in Greek thought during that period, can provide us with interesting observations concerning the changes in Greek education and the shaping of ideas of autonomy in both male and female students.



**JEUDI / THURSDAY****14:30 - 16:30****ROOM: 4193****3.2. JEUX D'ÉCHELLES ET CONFIGURATIONS CONNECTÉES / CONTRASTED SCALES AND CONNECTED CONFIGURATIONS****Chair:** Bengt SANDIN

INTERNATIONAL COOPERATION OF BALTIC TEACHERS: INSTITUTIONAL ASPECT, 1900-1930

**Vadim ROUK, Tallinn University, Archival Museum of Estonian Educational Culture, Estonia**

María del Mar del Pozo Andrés distinguishes between national and transnational forms for the circulation of pedagogical ideas that cut across national boundaries. As an example to that idea this paper explores joint contacts of teachers of the Estonia, Latvia, Lithuania (Baltic States) and Finland and analyses their relationships with other European countries in the three first decades of the 20th century, when New Education principals were implemented. There are several examples of our schoolteachers who worked and studied in other Baltic, Nordic (especially in Finland) or Western European, mostly in German-speaking countries. Following issues will be discussed: Which were the factors for predisposing teacher's exchange and international contacts? What did characterize the contacts with other European teachers? How did Baltic teachers socialize internationally at the beginning of 20th century? As Estonia and Latvia were until 1917 united in Russian Empire into common territory called Livonia, the posting of Estonian teachers to Latvian territory or conversely was a normal practice. In the years of the First World War many Latvian schools were transferred to Estonia, thus pupils from both nationalities got educated which is a good example of transnational educational cooperation. In 1922 by the initiative of Riga's Teachers' Association the first conference of the teachers of Baltic States and Finland was held. At the end of 1920s teachers' conferences were organized in every Baltic state. In addition to that another format of meetings was introduced – Teachers' Association of Baltic States which conducted many teachers' congresses. In 1930s these kinds of activities ended, because Latvian Teachers' Association was closed and Lithuanian fell apart. The events accentuate the importance of cross-border relationships and international communication and creates new geographical axis in education. Baltic teachers' associations were members of the International Federation of Teachers' Associations (FIAI), the International Federation of Secondary Teachers (FISO) and International Trade Secretariat of Teachers (SPIE). Many teachers, future academicians, rectors and ministers of education participated in the European congresses, courses, schools exhibitions and international pedagogical weeks, where problems of New Education, comprehensive school, innovation and alternative education were widely discussed. For example Latvian educator Isaac Rabinovič, who popularized the didactic system of Ovide Decroly, which will be scrutinized thoroughly in the presentation. The paper relies not only on secondary sources and pedagogical press of the period, but on archive materials as well from the collections of Archival Museum of Estonian Educational Culture and Latvian and Lithuanian State Historical Archives. It certainly gives value to this research because using archival materials as a basis diversifies existing knowledge and broadens approaches to the topic of cross-border educational relationships. Disserting such topic is a good example of history constructed teachers' exchange between nations, which certainly enriches the understanding of historical events of the viewed period in the Central and Western European educational spaces. This research also led to the idea that schools' friendship and teachers organizations' relations in the Baltic countries should nowadays be more frequent and active.

## COMPARING STATE TOOLS IN THE CONFIGURATION OF SECONDARY EDUCATION: AN ANALYSIS OF THE ENCUESTA NAÓN (1909) IN ARGENTINA AND THE ENQUÊTE SUR L'ENSEIGNEMENT SECONDAIRE (1899) IN FRANCE

**Felicitas María ACOSTA, UNGS/UNLP/UNSAM, Argentina**

On the basis of comparative historical methodology, this work sets out to reflect on the role of secondary school in the process of configuring modern educational systems. In particular, it deals with the comparison between the organization of secondary education in European Western countries and Argentina. In the late 19th century, the status of existing educational institutions was similar in most of the more advanced European states: elementary schools; gymnasiums, grammar schools and lyceum schools; and universities. As schooling became more widespread thanks to the expansion of elementary schools, there was growing pressure from middle social sectors to further their education after elementary school. Two processes took place at that juncture: State intervention that was able to position a certain type of educational institution as the model (the grammar school, the gymnasium, the lyceum school); and the binding of this type of institution to the ability to enter the university (in fact, those institutions prepared students to take exams that certified the end of one educational cycle and the possibility of being granted access to another). In other words, once regulation had been imposed for the sake of expanding mandatory elementary education, the dynamic entailed differentiating on the basis of secondary education not only in terms of number of years of schooling but also specific curricula that prepared students to occupy different positions in the social world (the university– the world of work). In this work we propose to analyze the aforementioned process in the context of XIXth century Argentina. What kind of local interpretations/ translation of this international phenomenon took place during the configuration of Argentina's secondary school? A quick overlook shows that the organization of secondary school in Argentina also partakes of the configuration of Western national educational systems and their contexts. Starting in 1860, the nature of this segment of the future educational system was clearly and decisively defined. The origin of secondary school education in Argentina began with the creation of colegio nacional (national secondary schools) during the second half of the 19th century by the State. The colegio nacional was responsible for training the ruling class and preparing its students for the university. These institutions were selective and the content of their curricula humanistic. Since the beginning, this model of secondary school education has been prestigious on the social level. Similarities between the process followed in Western Europe countries and the Argentinean case are remarkable. One way to analyze possible foreign influences is through the study of similar State tools to assess secondary education. In Argentina in 1909 the State undertook an inquiry addressed to professors at the colegio nacional. This inquiry was inspired on the Enquête sur l'enseignement secondaire developed by the French state in 1899. An in depth analysis of these state tools provides a better understanding of the interaction between international processes of educational systems organization and regional/local characteristics.

OTTO ANDERSSSEN AND PEDAGOGICAL REALISM IN NORWAY

**Kaare SKAGEN, Oslo University College, Norway**

This paper sketches the personal and professional life story of Norway's first professor in education Otto Anderssen (1851-1922). Anderssen was director at a teacher training institution in Oslo from 1907, and professor at the University of Oslo 1909-1922. Anderssen is only rarely and very briefly Anderssen's life story (Knudsen, 2008). This paper will discuss some of the main features in Anderssen's life story in the light of contemporary historical (emerging empirical psychology, school development, school policies) in order to start a construction of his life history. The available materials from Anderssen's personal and professional life offer a possibility to study his life story by drawing on theories about life stories and life histories (Goodson, 1992) and the construction of "subjective educational theories" (Kelchtermans (1993). Goodson makes a distinction between "life

stories" and "life histories". Life stories or "life as told" consist of personal perspectives (thoughts, values, convictions, meanings) while life histories "allow us to see the individual in relation to the history of his time" (Goodson, 1992:244). The period 1900-25 in Norwegian academic pedagogy was dominated by historical disciplines, while didactics was mostly experience-based. The rapid expanding psychology had not yet reached the field of didactics, and teaching was to a large degree regarded as personal knowledge-based (Dale, 2000). Anderssen was a critic of the new experimental psychology which he felt had too strong didactical ambitions. Anderssen's subjective educational theory orientation may be described as pedagogical realism both philosophically, pedagogically and with regard to contemporary school reforms. His academic works may be divided into four main parts: historical works, history of pedagogical ideas, teacher training and didactical themes. This paper presents some findings concerning Anderssen's personal and professional perspectives that contribute to his life story. Anderssen spoke of himself as a teacher during his whole career, even after he became a professor. He did not see himself as part of the academic community (Anderssen, 1922:132, 137). In academic pedagogy Anderssen placed himself in a middle position between the traditional German Herbartian tradition and the fast growing child-centered or progressive educational theory (Anderssen, 1922:40-49; Darling, 1994). Anderssen criticised the Herbartian tradition for being abstract, pretentious and too fond of abstract concepts that had no relevance for teaching. The upcoming experimental psychology, Anderssen argued, would be able to explain fully the deepest truths about teaching and learning. Anderssen's personal view was that the excellent teacher was constituted by inner qualities of a specific value. As a school reformer Anderssen engaged himself on a Nordic level by participating actively in the regularly arranged school meetings in the 1880s that gathered more than three thousand participants. Anderssen's profile as an academic and intellectual is within the movement of Nordic modern realism with its well-known authors Henrik Ibsen and Bjørnstjerne Bjørnson. Anderssen's international work in research, school development and teacher training that must be examined closer in relation to contemporary cultural, institutional and political levels to construct his life history.

#### GLOBALIZATION OF AN EDUCATIONAL INSTITUTION: HISTORIC AND CULTURAL TRANSFORMATIONS OF THE SOVIET WORKERS' COLLEGES

**Ingrid MIETHE, University of Giessen, Germany**

The "rabfaks" (Russian: рабочие факультеты, "Workers' Faculties") were founded in the 1920s in postrevolutionary Russia for the purpose of preparing working-class youth for university studies quickly. In this way the children of working-class families were to supplant the children of traditionally educated classes in the universities, and contribute to the reformation of Russian society as a whole. Thus the rabfaks had a dual purpose: they were intended to provide greater equality of opportunity, and at the same time to fulfill a political function by instating a generation of working-class youth as a new social elite that would be loyal to the regime, thus consolidating its power. In response to social demands, such as changing patterns of employment, the rabfaks underwent a variety of transformations, including a transition to daytime and evening instruction, teaching in shifts, etc., before being closed down in the 1940s. Furthermore, the Soviet rabfaks served as a model for several other socialist countries. Similar institutions were established after 1945 on the Soviet model in several Eastern Bloc countries, including East Germany, Poland and Czechoslovakia. The largest and longest-lived of these national institutions was the ABF (Arbeiter- und Bauern-Fakultäten, "Workers' and Farmers' Faculties") in East Germany (1949–1961/62). At the same time, the concept of such institutions was also transferred to developing countries that followed the socialist path: schools modeled after the Soviet rabfaks were founded in Vietnam and North Korea. In Vietnam, the institutions were known by the abbreviation BTVHCNTƯ (for Trường bổ túc văn hoá công nông trung ương, "Supplementary School for Workers and Peasants") in the period from 1955 to 1964. The rabfak concept was also transferred indirectly, via the East German ABF, to Cuba, where the institutions known as Facultades Obreras y Campesinas (FOC) were founded in 1969 and still exist,

although in modified form, today. The present paper shows: 1. How these institutions were related in content, structure and staff: in other words, what common traditions and references can be documented. 2. How the same basic idea — preparing workers and peasants for higher education — was transformed in keeping with the specific cultural and historic conditions of each country, and where continuity can be discerned in spite of such marked differences. 3. What concepts of education underlay the different institutions. This issue is examined primarily with reference to the relations between general, vocational and ideological education.

#### INTERNATIONALIZATION OF BRAZILIAN EDUCATION IN THE YEARS 1960-1980: THE MILITARISM AND RECONFIGURATION OF UKRAINIAN AND GERMAN SCHOOLS IN SOUTHERN BRAZIL

**Paula Simone BUSKO, Universidade Católica de Santos UNISANTOS, Brasil**

This work aims to demonstrate how school education in southern Brazil was used by the military in a project of internationalization in the years 1960-1980. Although, in the Vargas period, there was a public policy interest on patriotism and the formation of Brazilianness in German and Ukrainian preschools in southern Brazil, the school reconfiguration was guided by the increasing "Americanization" of later decades. The U.S. hegemony over Latin American countries brought new aspects that interfered with children and young European descent education. Not without resistance, but leading on the other hand the emancipation of social groups isolated. By analyzing how the ideas of John Dewey and Anísio Teixeira helped creating new models of teaching, what we seek to discuss is the pedagogical practices which brought a new school culture which was forced to modify according to the dominant interests. The research methodology draws on documentary analysis and reports prepared by politicians, historians and school stakeholders such as teachers and school directors. The implementation of projects of an internationalized education in the South confused and generated a resistance in schools and local communities, especially in the states of Parana and Santa Catarina. Simon Schwartzman (2000) and Otaiza Romanelli (1991) reveal elements that bring this educational and cultural setting which was the Brazilian youth in the years following these changes and political and social struggles that occurred from this decade. In purpose of reconfigure the school during this period, one can not fail to consider the reflection of educational processes in local communities, the change of language and ways of life of these ethnic groups. It can be said based on the results already achieved that school organization in southern Brazil was built by means of transient ideologies driven by political and ethnic background. It is critical to understand the disagreements between practices and discourse, in the shape of school changing, the official conclusions and the school routine that eventually formed a new historiography of the school.

**JEUDI / THURSDAY**

**14:30 - 16:30**

**ROOM: 4389**

### **3.3. ENFANTS ET ENFANCE AU-DELÀ DES FRONTIÈRES / CHILDREN AND CHILDHOOD BEYOND BORDERS**

**Chair:** Zoe MOODY

THE ELEMENTS OF THE INTERNATIONAL LIFE-STYLE REFORM MOVEMENTS IN THE CONSTRUCTION PROCESS OF THE IMAGE OF CHILD IN THE 20TH CENTURY

**Veronika PIRKA, Eötvös Loránd University, Hungary; Katalin KEMPF, Eötvös Loránd University, Hungary**

The life-style reform was a "critical catchword" in the 1880's, which appeared due to the different impacts of urbanization and industrialization in Europe and in the United States. The social and geographical relationships of people, the social structure, the lifestyle and privacy of individuals and groups, the conditions of work and living as well as the social relationships, the spare-time, the

dining, the clothing had all changed. This new form of life made people in big cities indifferent, because they diverged from nature, and it ruined all of their conventional relationships. The atomization of society and the impoverishment of the human soul endangered the originality of people, and also the creativeness, which resides in people, and manifests itself in different fields of life. The followers of the life-style reform organized communities, and they strived to find new answers to these radical processes, therefore averting and correcting these social changes. In my presentation, I would like to outline how the elements of the life-style reform emerged in the image of child after the turn of the 20th century in Hungary. In my research, I analyzed three periodicals published in Hungary with a category system that contains 24 codes. These are as follows: child art, coeducation, parent-child relationship, women's role, arrangement of schools, clothing of children, physical education, juvenile delinquency, open-air school, child-teacher relationship, child and nature, nudity of children, children and natural therapies, vegetarianism, child and music, child and sexuality, child and alcoholism, eugenics, child and religion, child and game, child protection, child and tale, teacher-parent relationship. In my research, I used content and metaphor analysis to reenact the reception of the life-style reform trends in the Hungarian pedagogical public and its impact on the domestic educational reforms at the turn of the 20th century. I examined different life-style reform movements (changes in clothing, body culture and personal hygiene, nutrition, vegetarianism, abstainer movements, movements of (sun)bathers), the inner communication of these trends and the achievement of natural medicine. I also examined the way these movements became the new elements of the era, and how they became an accepted part of the domestic pedagogical approach and the practice of institutional education. The second stream of research focuses on how do this new approach (space, time, body, etc.) became a natural element of the mentality? Finally, how did the different worlds (weekday, child) change? In my research, I found out that the image of child in the examined pedagogical periods had been influenced by the characteristic rhetorical elements of the life-style reform, the efforts of discourse on hygiene, and the results of experimental pedagogy and child study. These former efforts jointly shaped the image of child that was related to the ideological elements and competences of the new knowledge of teachers spread by the pedagogical periods. In this knowledge construction process, the general saving idea of life-style reform remains a basic rhetoric element, but with a pedagogical orientation, it appears as the motive of saving the child.

#### TEACHING CHILD DEVELOPMENT IN THE CZECH REPUBLIC: ON THE CROSS-ROAD OF PATH DEPENDENCY AND PATH DEPARTURE

**Victoria SCHMIDT, Masaryk University, Czech Rep.; Libor MUSIL, Masaryk University, Czech Rep.**

The exploration of teaching child development in the retrospective context encourages the revision of past as a factor of contemporary treatment with families and children which is restricted of path dependency especially in countries in transition. Alongside, current connection between training of helping professionals and their activity is able either to reinforce the path dependency or to maintain the path departure. And the elaboration regarding the formation of path dependency advances a positive of options. In the first part of the 20th century, the concept of development legitimized criteria and procedures of intervention with families and children, and the teaching of child psychology had become the mainstream strategy of its dissemination (An introduction..., 2009). Child development had monopolized the area of expert knowledge because of its origin from the conventional discourses. But in 1970s in Western countries, the crucially changed composition of actors stipulated the critical redefinition of developmentalism towards the interdisciplinary concept of child not only becoming but being (James, 1998). The refined notions of child safety and family autonomy applied the Human Rights discourse (Donzelot, 1979) as well as new sociological approaches towards the social temporality of childhood (Honig, 1999). Relevantly to this, the engaging in critical thinking planted new goals of training for helping professionals. The Czech case demonstrates quite different trajectory of the formation regarding the notion of child development.

While in some countries, philosophy produced basic frames for the common notion about child care, the Czech Rep. being affiliated with the Austro-Hungarian empire, based upon the medicalist model of child. This simplified notion was continued during the First Republic, over the expanding influence of eugenics in many Eastern Europe countries, what led to the common outcome, the focus on the biological prerequisites of development in contrast to the Western psychology which advanced towards more sophisticated measures of efficient parenting (Promitzer, 2011). The target group of applying eugenics was special educators. The reform of training for them (1935) tried to introduce more social oriented disciplines, but it was not completed. During the Protectorate period, the systems of special education as well as its many leaders were annihilated, what made them untouchable. This trend prevents any association of eugenics with fascism. Next period during the socialism the Czech theory of child development formed under the obvious contesting between the pro-eugenic approach and the imposed by Soviet psychologists pro-social understanding. This battle was won by the first of trends: the longitude survey of child deprivation in residential units by Matejček and Langmayer (1974) became the pattern for the similar investigation in the USSR, and the book by Czech authors was included into the list of core reading for students of psychological faculties. Despite different criteria Czech and Soviet trends stayed within the developmentalist approach and until now cover the discussion regarding child development. It prevents the distribution of new approaches which are beyond the pre-sociological notion of childhood. Modern curriculums are still focused on developmentalism and miss the social construction of parenting and childhood.

#### WESTWARD BOUND: CULTURAL TRANSFER AND THE CASE OF CHILD REARING IN THE NETHERLANDS

**Nelleke BAKKER, Department of Education, University of Groningen, Netherlands**

Around 1900 in the Netherlands parenting manuals and magazines took their inspiration, apart from religious principles, primarily from German philosophers and educationalists, like I. Kant, and J.F. Herbart. Half a century later religion was much less important as source of inspiration and theory was drawn mainly from the work of (child) psychiatrists and psychologists from the United States, like A. Gesell, or Britain, like A. Adler, A. Freud and J. Bowlby. This shift of perspective of Dutch child-rearing experts, from looking eastward to looking westward for inspiration, has had far-reaching effects on the advice given and the issues raised in this body of literature that set a standard of normality for both parenting and child behaviour. This paper discusses the steps that were taken between the 1920 and the 1950s away from philosophy as source of an ethics of the aims of child rearing and of acceptable parent behaviour to child psychiatry and developmentalism as sources of standards of normal (healthy) development and normal (acceptable) child behaviour. Parenting, as a consequence, became determined by the requirements of development, health and normality according to the dominant or chosen psychological or psychiatric theory, replacing earlier emphases as on instilling obedience, responsibility, and self-control in a child. A small number of the steps that will be identified will be analysed in terms of cross-national circulation of knowledge, using the concept of cultural transfer, which goes beyond imitation as it also includes transformation of the original model and making it fit the receiving context.

**JEUDI / THURSDAY****14:30 - 16:30****Room: 4393**

### **3.4. EDUCATION DES FEMMES: MODÈLES ET IDÉAUX TRANSNATIONAUX DANS UN MONDE GLOBAL / GENDERING EDUCATION: TRANSNATIONAL MODELS AND IDEALS OF WOMEN EDUCATION IN A GLOBALIZED WORLD**

*Chair:* Ruth WATTS

WESTERN INFLUENCES AND NATIONAL CHARACTERISTICS OF THE 18TH CENTURY HUNGARIAN WOMEN EDUCATION LITERATURE

**Katalin KÉRI, PTE - University of Pécs, Hungary**

The presentation gives an overview of the influence of the western european countries' works and discussions in the 18th century Hungary and Transylvania, supporting cultural rights and education of women, written then and earlier. In Hungary during the Enlightenment movement, a number of works were published affecting female education, women's educational needs and opportunities. Although their number has fallen far short of the French, English or German works of the era, analysis shows that their meanings and intellect did not differ from the writings of the western areas. This was not only due to the "spirit of the age", but also to those influences that became part of the Hungarian educational perspective, which influences originated from western european books that became rather known in Central and Eastern Europe as well. Even a small number of the remaining sources prove that among the Hungarian authors there were some, both Catholic and protestant, who showed a predisposition toward the problems of women education. Of these, several writers were acquainted with the Spanish, French, English and German ideas of their predecessors and contemporaries, such as Vives, Fénelon, Halifax, Nettesheim, Campe and others. Their works on women and female education are often reflected in the sources of the 18th century Hungarian education, and in many cases one will also encounter partial or complete translations of these. Our research focuses on the exploration, interpretation and analysis of the the Hungarian resources and on comparing the content of the text to foreign works. Among others we also looked at Letters from Turkey, the work of Kelemen Mikes (who was exiled together with Prince Ferenc Rakoczi the second), from which Fenelon's and Madame de Maintenon's impact is clearly discernable through texts from 1719 and 1725. We analyzed the writer and bodyguard of the Habsburg court in Vienna, Gyorgy Bessenyei's work Maternal education, published in 1777, which is a transcription of Marquess of Halifax's work The Lady's New-Year's Gift, or Adice to a Daughter, published in 1688. We also studied the Jesuit, Ferenc Faludy's work, written in 1748 addressing the women. The preview of this work was Darell's book, A supplement to the first part of the Gentleman instructed with a word to the ladies published in 1708. The Hungarian translations of foreign authors' work about women education enjoyed special attention. For instance, such a transplantation was made by the Hungarian priest Istvan Nagy Szerencsi about the German Andreas Meyer's work in 1783, as well as by Samuel Andradi about the German Campe's work, Väterlicher Rat für meine Töchter. Putting in an international context those Hungarian works about women and women education that were published in the age of Enlightenment, and studying them based on a gender approach helped in understanding and clarifying what kind of intermediary channels, and through which subjects and works the European ideas were obtained in Hungary concerning the subject. Using content analysis and comparative studies we were also able to obtain a more accurate picture of the typically and characteristically Hungarian ideas and issues about female education, derived from Hungary's social and national development. The presentation gives a summary of these effects and interactions in the history of women's education in the 18th century, and of both the internationalism of thoughts as well as their national characteristics.

## GLOBALISATION, GENDER AND EDUCATION IN SUB-SAHARAN AFRICA

**Nkechi OKOLI, University of Port-Harcourt, Port-Harcourt, Nigeria**

The study highlights the fact that globalization is heightening gender in ways female education is being hindered. In view of theoretical frame work the paper looks at globalization as a process by which the capitalist West system spreads across the actual globe giving rise to world economy where states are bound to compete, world system theory (Wallerstein 1998). Modernisation theory whereby traditional countries can be brought to development is considered. In relation to education, globalisation has given rise to economic restructuring for efficient economic development and efficiency. The paper posits that economic restructuring works for the west and (NICs) but not for African nations especially (SSA) region. It is of the opinion that economic restructuring has reflected deep fiscal crisis and budgetary reduction affecting public sector reducing welfare especially education and at the same time led to model of exclusion that leaves women living in poverty and un-educated in the region. Globalisation has created tension between the global and local, between economic and cultural dimensions. Economic restructuring has resulted in fragmentation and divisions of subordinate groups. The ultimate goal of post-colonialism is combating the effects of colonialism on cultures, how the world can move together towards a place of mutual respect. Historically modernization principle could be derived from idea of progress which emerged in the 18th century Age of Enlightenment with the idea that people through education could develop and change their society as propounded by Marquis de Condorcet. Today globalization processes are threatening the autonomy of the national education system and the sovereignty of the nation, and the consequences are of concern to all stake holders in education. Findings show that women intensive participation in education remains the single most important investment that SSA can make, translating into better conditions.

"If THE GIRLS LEARN, THE RAINS WILL STOP": THE STORY OF OLD YEMENITE JEWISH WOMEN IN ISRAEL WHO WERE BANNED OF LITERACY AS GIRLS IN YEMEN

**Yonah KATZ-DAR, The Hebrew University, Israel; Shiri KATZ-GERSHON, Wayne State University, USA**

"If the girls learn the rains will stop" was a common saying in the Jewish community in Yemen 60-70 years ago. It banned academic teaching to Jewish girls; while Jewish boys were regularly taught to read and write. The big majority of these girls immigrated to Israel in their 20s, and had to read and write in order to mediate between their family and the Israeli institutes. This study interviewed 20 of these women, 60-70 years after their immigration to Israel (age range 85-95, average 89). Its major objectives were to learn what were the perceived reasons for the banning of literacy in girls, what was the effect of this intentional illiteracy on the women's perceived adjustment to the Israeli society, as well as their attitudes to education. The methodology included unstructured interviews (in Yemenite) focusing on the individual stories of these women with regard to the prohibition of education. The major findings were that 1) all of the women were eager to tell and publish their story, and they perceived it as a collective story of the girls of Yemen (Muslim girls were included). 2) the majority of the women were angry, frustrated, and despaired in regard to their lack of education (it was as if the prohibition of education occurred at the time of the interview). They envied men and women in their age who were able to read and write 3) all women mentioned that the necessity to function in a literate society forced them to try to learn to read and write, and that Israel offered them free education. However, they mentioned that their familial and economic status (large families, poverty, and the need to work outside the home) made it very challenging to participate in the free literacy classes offered by the state of Israel. 4) a small number of women accepted their lack of education as the will of forces beyond their control (G-d and the leaders of their community). 5) all participants concluded that the damage is deep and irreversible. Several women expressed it as an acquired disability that cannot be fixed. 6) Out of the 20 women only 4 knew to read and write. Their literacy was limited to the biblical dialect of Hebrew and to a specific font (non cursive letters). 6)



Finally, most stories revealed a conflict between the need of the women to be literate in order to function in everyday life in Israel and the negative attitudes toward education in women in the local (usually religious) Yemenite community in Israel. It is striking that the transfer of young women from a society that ban literacy to one that formally encourages literacy did not ameliorate education. The story of old Yemenite Israeli women may enable us to see the real forces that prevent a change in education.

## FEMINISTS, CITIZENS AND EDUCATORS: INTERNATIONALISM AND EMPIRE IN THE NATIONAL UNION OF WOMEN TEACHERS IN INTER-WAR BRITAIN

**Joyce GOODMAN, University of Winchester, United Kingdom**

This paper will use a transnational approach (1) to analyse relationships in inter-war Britain between the women's movement, the peace movement, internationalism, imperialism, (anti)-fascism and education rehearsed in the pages of *The Woman Teacher*, the journal of the National Union of Women Teachers (NUWT). Leading women teachers in the NUWT took part in international meetings of educationists and in debates in international teacher organisations about education for world peace and international understanding; supported women teachers in other countries as the situation in Europe deteriorated; and engaged with the super-international coalitions of women that linked international women's organisations working for a liberal peace. *The Woman Teacher* demonstrates how understandings of international citizenship articulated by and for the professional women teachers of the NUWT shifted as ideas and practices flowed across national borders. The paper will focus first on ways in which relationships between feminism and pacifism were articulated in the journal. The NUWT was the most feminist of the women teachers' organisations in Britain, having broken away from the National Union of Teachers in order to better represent the interests of women teachers (2). The paper will trace ways in which notions of solidarity were constructed with women teachers in the British Empire and with women teachers working for peace internationally (3). It will look at how feminist orientations drew the NUWT to particular educational organisations like the New Education Fellowship and to women's organisations like the Women's International League for Peace and Freedom. It will discuss how international teacher exchange, international travel (including to the League of Nations at Geneva), discussion of education for peace, and engagement in conferences of the international women's movement linked the feminism of the NUWT with the cultural internationalism of the interwar period (4). The second part of the paper will discuss shifts in *The Woman Teacher* around the articulation of feminism and imperialism. In the 1920s the granting of suffrage to women in Britain led to a stress on women teachers responsibilities to empire and engagement with imperial education conferences. Initially, writers in *The Woman Teacher* tended to draw on notions of the 'commonwealth of nations' framed by Britain's imperial rhetoric and particular national understandings of democracy. As increasing concern was voiced at the rise of militarism and especially at the impact of fascism on women teachers and the education of pupils in parts of Europe, the NUWT linked with anti-fascist organisations, through the British and International Committees for the Relief of German Teachers. The paper will unpack how as engagement with anti-fascism increased, relationships between empire and internationalism were recast in the pages of *The Woman Teacher*. The paper will end by drawing together the threads of feminism, pacifism, internationalism and imperialism represented in *The Woman Teacher* to look at how internationalism and empire inflected understandings of international citizenship for the professional women teachers of the NUWT.

## CHILD AND CHILDHOOD: INTERNATIONAL INFLUENCES IN GREECE THROUGH THE ACTIVITY OF PIONEER GREEK WOMEN EDUCATORS (1900-1940)

**Pasxalina CHATZIBEI, Aristotle University of Thessaloniki, Greece**

The developments in pedagogy that occur internationally during the first decades of the 20th century influence in a high degree the formation of the pedagogical theory in Greece, since the adaptation and the application of the principles of 'New Education' by the Greek educators, men and women, creates a friendlier school atmosphere for the child in which its needs and interests are placed in the center of the teaching procedure. During the same period the progress in scientific fields of psychology, child's psychology and hygiene, promotes the discussion about the welfare of the childhood. Thus, the child and the childhood constitute the researching interest of several sciences. Referring to 'New Education' child is approached as an independent and autonomous entity, whose evolution based and defined by its needs and dynamics. According to this perception child's education aims to its personal development. The idea that the child is an adult's miniature is no longer effective; an idea which does not recognize children's special features and promotes an education that improves adults' skills and qualities. In this context the contribution of the Greek women educators in the promotion of the relevant discussion during the first decades of the 20th century is really multidimensional. The particular interest that they show about the welfare of the Greek childhood is being demonstrated by their authoring work (Reading books, child's literature and tales), their participation in the publication of magazines about children (for example 'Pedologia' magazine), the foundation of associations and institutions for children and the organization of pertinent conferences (for example the 1st Conference of Motherhood's and Childhood's Protection' in Athens in 1930). The aim of this paper is to bring out the multiple activities of Greek women educators and teachers towards the promotion of the welfare of child and childhood in Greece during the first decades of the 20th century. Especially, we intend to present how the international developments in pedagogy affected their pedagogical thought and theory and how this influence is being impressed in their educational work and action.

28.06.2012

**JEUDI / THURSDAY**

**14:30 - 16:30**

**Room: 5189**

### 3.5. RÉFORMES RÉCENTES DE L'ENSEIGNEMENT: DYNAMIQUES NATIONALES ET/OU INTERNATIONALES / RECENT REFORMS IN TEACHING: NATIONAL AND/OR INTERNATIONAL DYNAMICS

**Chair:** Blaise EXTERMANN

THE DYNAMIC OF INTERNATIONALIZATION OF MODERN MATHEMATICS MOVEMENT: THE PROCESS OF TRANSLATION / ADAPTATION OF SMSG'S TEXTBOOKS IN BRAZIL

**Aparecida RODRIGUES SILVA DUARTE, Universidade Bandeirante de São Paulo, Brasil; Francisco de OLIVEIRA FILHO, Universidade Bandeirante de São Paulo, Brasil**

In the 1960s, during the movement of Modern Mathematics, Professor Lafayette de Moraes provided services to the Brazilian Institute of Education, Science and Culture (IBEC). As an organ of UNESCO (United Nations Educational, Scientific and Cultural Organization), the IBEC brought to Brazil a reform program of science education that was already underway in the United States and England. Thus, for this purpose, the IBEC translated educational materials produced by the American teams from PSSC (Physical Science Study Committee), CBA (Chemical Bond Approach), project CHEM (Chem Study Chemistry) and BSCS (Biological Sciences Curriculum Study). These teaching materials were translated and adapted to be used in Brazil since the 1960s, with financial support from the Ford Foundation and the guarantee of the United States Agency for International Development (USAID). For the discipline of Mathematics and through a scholarship provided by the National

Science Foundation and Pan American Union, the Professor Lafayette was asked to go to the United States of America to attend some courses and to know SMSG's teaching materials (School Mathematics Study Group). Back in Brazil, Professor Lafayette de Moraes, with the help of teacher Lydia Lamparelli, started a work of translation/adaptation of the SMSG's books for the Brazilian educational curriculum. Besides the translation work, both teachers offered courses to those who were interested in these materials. Due to this background, this article aims to discuss the political context of the coming-education and the use of SMSG's textbooks in Brazil, by the following guiding questions: What is the context related to the entrance of this material in Brazil? What are the reasons for the acceptance and/or refusal of such educational material for the school culture during that time in Brazil? How was the appropriation process for the translation and adaptation work of textbooks in Brazil? We use as theoretical support the appropriation concepts of Roger Chartier (1990), Dominique Julia school culture (2000), as well as studies about the textbooks developed by Alan Choppin (2004). In conclusion, we found that translators/adapters teachers have specific and unique appropriation of such material to do their jobs, selecting and adapting what they considered most important for the senior high school. In this sense, they had a certain degree of autonomy regarding to the choice of the content. This study identified some reasons why there was no acceptance from the current school culture of SMSG's textbooks published in Brazil.

#### EDUCATIONAL TRANSFER AS AN ACT OF (REAL) SOCIALIST SOLIDARITY – EDUCATIONAL COOPERATION BETWEEN GDR AND MOZAMBIQUE

**Jane SCHUCH, Humboldt-Universität zu Berlin, Germany**

In the context of the history of the global decolonisation and in a postcolonial perspective, the GDR's Africa policies have been discussed primarily in their global dimensions so far. In this perspective, the GDR's policies are mainly seen as a "site of the German-German system rivalry" (Eckert 2007, p. 7 et sqq.) as well as part of worldwide development policies pursued by countries from the Eastern block and Western countries alike. These policies were characterized by paternalism and an uncritical faith in development and industrialization, especially with regards to Sub-Saharan Africa. In addition to the assumed implications and effects of the so-called Cold War, there were also economic interests that shaped the cooperation between the GDR and Sub-Saharan countries regarding development aid. In the area of educational policies-related development aid, more levels of interaction between the GDR and the "chosen and friendly African states" — the official term for Ethiopia, Angola and Mozambique to which the GDR had intensive foreign political relations, can be detected. The relations to Mozambique were special. They are known to be the closest and most intensive, on the levels of both the national-political and that of personal contacts. On the level of educational cooperation, these two countries worked together the closest. Many Mozambicans studied and were trained in the GDR, to become skilled workers in various professional fields. A specially constructed educational establishment, the "School of Friendship", was to offer apprenticeship to 900 Mozambican youngsters in the 1980s, to form the new elite of skilled workers of Mozambique. According to the first Education Act, enacted in 1975 after the decolonisation and aimed at as the educational ideal for all Mozambican citizens, they were to become the prototype of the "New Mozambican Man". The buildup of the Mozambican educational system after 1975 as well as the formulation of the first Education Act was significantly and actively supported by GDR counsellors of education. One can assume, therefore, that an interstate transfer of education has taken place. This paper wants to highlight the above-mentioned transfer of the 1970s and 1980s more closely. First, we will have to clarify in which form the GDR counsellors of education participated were involved. Furthermore, it is of interest to what extent the GDR ideals of education and upbringing diffused and were absorbed. Another point of interest is the areas of possible friction due to the intercultural contacts. How far did the educational ideal of the GDR correspond with the embodiment of the "Homen Novo" in Mozambique? Notably of interest: was the "polydirectionally developed socialist personality" the point of reference for the "New Mozambican Man"? How far did the cooperation on education

matters influence the economic and political power divide between the GDR and Mozambique? The source material used is official documents from German and Mozambican archives as well as reports from contemporary witnesses.

#### TRANSCENDING NATIONAL LITERARY BORDERS BETWEEN PORTUGAL AND BRAZIL

**Ligia PENIM, Instituto de Educação da Universidade de Lisboa, Portugal**

Along the XIX and XX centuries there were author's excerpts that have been used in the high school education of the Portuguese Language and Literature, in Portugal and Brazil. They are the canonic masterpieces of these two national literatures. The historical and colonial link between Portugal and Brazil led them to cultural exchanges. However, my focus is the post-colonial period. My goal is to reflect on the permanence of some Portuguese literature authors in the canon of the Brazilian school education; and, in the opposite direction, to understand how the Portuguese language curriculums, in Portugal, embraced the Brazilian literature authors, the authors of its former colony. Some Portuguese writers are also part of the Brazilian literary canon, to the extent that their masterpieces were written in the Brazilian territory and they are part of its history, even though as a colony. After the Brazilian independence, several literary works and Portuguese writers had a major importance in the Brazilian cultural context, like *Eça de Queirós* or *Fernando Pessoa*, and have been promoted in their schools. During the XX century, with the cultural borders totally defined, the Portuguese literature kept being studied in the Brazilian high school education. The Portuguese literature seemed to represent a curricular heritage recognized and considered, in large scale, as the historical matrix of the Brazilian literature itself. While the cultural roots of the Brazilian people were searched in the Portuguese literature, the Brazilian literature started to reveal itself as a national cultural heritage. The Brazilian authors and their works revealed themselves as a literary canon, leading to historical and national coherent narratives, organized into periods, styles and literary movements. Besides the variety of writings, they have been projected as a strong national cultural unit, for which the high school had been used as a vehicle for promotion. The cultural exchange of literary works and Brazilian authors in the Portuguese high school wasn't so significant and undertaken. They had a sporadic character and appearance in the Portuguese literature books. However, there were historical moments (such as the late XIX century or after the reform of 1947-48) in which some sections of the Brazilian literature became part of the high school education in Portugal and some Brazilian authors, like *Machado de Assis*, appear in literary school books. Understanding the reasons for the neglect and / or the appreciation of the Brazilian literature in the Portuguese education are the goals of my work. I believe that the positions assigned to the literature curriculum of the Other, the ancient metropolis or the ancient colony, weren't purely esthetic options. These choices of literary taste were crossed by the powers that organized the cultural and educational fields as well as the political relations between the two states, Portugal and Brazil. I intend to discuss how this literary exchanges and appropriations have been done and their influence in the Portuguese and Brazilian politics.

**JEUDI / THURSDAY****14:30 - 16:30****Room: 5193****3.6. UNIVERSITÉS DANS DES PAYS EN DÉVELOPPEMENT: ADAPTER DES STANDARDS ÉTRANGERS / UNIVERSITIES IN DEVELOPPING COUNTRIES: ADOPTING FOREIGN STANDARDS****Chair:** Peri MESQUIDA

THE ADAPTATION QUESTION EDUCATION IN AFRICA: A STUDY OF THE ROLE OF BRITISH UNIVERSITIES IN ADAPTING SECONDARY EDUCATION TO LOCAL ENVIRONMENT IN COLONIAL NIGERIA 1916-1936

**Israel OSOKOYA, University of Ibadan, Nigeria**

The Adaptation Question in Education in Africa A study of the Role of the British Universities in Adapting Secondary School Examination to Local Environment in Colonial Nigeria 1916-1936 The debate on the unsuitability of western formal education to the African environment was quite fierce in the first three decades of the 20th century. This invariably gave rise to the widespread discussion on the question of adapting western education to suit the local needs particularly in the British Colonial African territories In Nigeria, a leading critic of the western school system was Walter Miller; a medical doctor turned a missionary. Miller noted that the educated Nigerian was usually a spoiled, degenerated creature, vicious, unreliable and immoral. He therefore condemned the British system of education implanted in Nigeria which he claimed promoted bribery and corruption in the society while stealing became universal in the Nigerian hospitals. In a similar vein, Henry Carr, a Nigerian official with the Department of Education in August 1915 wrote to lament on the products of the Nigerian schools. He remarked that the products of western education in Nigeria were not reliable, and not fitted for positions requiring independent judgement or resourcefulness. The first governor of Nigeria, Lord Lugard, shared similar views and despised the products of the school system in Nigeria. He frequently referred to the unfavorable comments on Nigerian elites and agreed that Nigerian elites were usually unreliable, lacking in integrity, discipline, self-control and without respect for authority. He concluded that education had brought to young men in Nigeria discontent, suspicion of others and bitterness and thus were unfitted to hold post of trust and responsibility where integrity and loyalty are essential. This was the background to the adaption philosophy advanced between 1916 and 1936. The philosophy was centred around the need to design a different educational system, curriculum and examination for Nigerians and generally to adapt the existing system of education to suit local needs. The adaptation argument appeared persuasive, was given full official backing, massive publicity and received considerable support in Britain and Nigeria. This paper would attempt to critically examine the Origins of the adaptation question during the early decades of the 20th century. Since examinations controls the curriculum and whoever controls a country's examination system controls its education, the paper will also critically examine the roles of the following English universities on the adaptation questions. They are the Cambridge University Syndicate for local examination, the Oxford Delegacy for local examination and the university of London Matriculation Board which controlled secondary school leaving certificate examination in Nigeria during the period under study. It will finally evaluate the difficulties posed to an adapted education by British Government and her institutions in the colonial Nigeria.

INTERNATIONALIZATION OF HIGHER EDUCATION IN MALAYSIA AND THE PHILIPPINES: A COMPARATIVE ANALYSIS OF MISSION AND VISION STATEMENTS OF UNIVERSITIES

**Francisco DUMANIG, University of Malaya, Malaysia; Maya Khemlani DAVID, University of Malaya, Malaysia**

Higher education plays an important role in developing and producing new experts in various fields. To produce experts is not easy but it has become the common thrust of many universities. Such an aim is reflected in the mission and vision statements of most universities. Although in the past the

concept of internationalization was not given importance by many universities, with the emergence of globalization the goal of internationalization has become a major aim of most universities. It is therefore the focus of this paper to examine the goals of internationalization of higher educational institutions as reflected in their mission and vision statements. More specifically, this paper compares the mission and vision statements of Malaysian and Philippine universities and shows how these have changed in the last ten years. Twenty missions and vision of public and private universities in Malaysia and the Philippines were analyzed using both a macro and micro approach. The framework to analyze the data includes the analysis of textual, discourse, and social practice. In analyzing the data at the micro level, the paper examined textual practice which includes vocabulary, grammar and text structure. The genre and style of text and social practice were also analyzed. The findings indicate commonalities in the mission and vision statements of universities in both countries as far as the concept of internationalization in education is concerned and will be discussed.

FROM "PRAXE" TO "TROTE": ACADEMIC REPRESENTATIONS OF PORTUGUESE CULTURE IN THE RITES OF ENTRY IN THE LAW SCHOOL OF SERGIPE (BRAZIL, 1953-1968)

**Marcia CRUZ, Federal University of Sergipe, Brazil; Anamaria FREITAS, Federal University of Sergipe, Brazil**

The term "Praxe" in Portugal and its correlate in Brazil, "Trope" (Hazing), are practices that were built historically by senior veterans that imposed punishment to beginners in view of the original sin of been freshmen or unripe with regard to knowledge. They also had the goal of testing adaptability, bullying conduct and impose sacrifice, through a set of procedures that characterizes theses practices as an initiation rite. Despite maintenance and variation of theses practices through the history of Universities, it is possible to see a kind of erasure with respect to educational historiography on this topic, due to power relations that, in written history, secularly privilege institutions and teachers, relegating to the background studies of student practice. Founded on February 28th 1950, in Aracaju-Sergipe, in northeastern Brazil, by a group of lawyers and other local intellectuals, in a period marked by an economic development, political democratization and the priority for the internalization of primary school, as well as deployment of higher education, Law School was the third education institute of this kind founded in Sergipe, preceded by the Institute of Chemistry and Faculty of Economics. Although it was an pioneer institute in legal education for approximately 20 years, until its merger with the Federal University of Sergipe, which occurred in the late 60s, few studies have been devoted to unveil its history, of organizational processes, usage of time and space, and mainly, the point of view of their academic practices. This article discusses the rites of admission of students in the Law School of Sergipe, from 1953 to 1968, period of time during which it was possible to obtain the only records of this practice. Its goal was to determine approaches, departures and possible hybridism between the academic practices of the Law School of Sergipe and those adopted in the Law School of Coimbra, reference for the establishment and operation of the Brazilian Legal Courses. From the comparative method, printed sources were used from bibliographic nature and oral sources represented by the testimonies of former students of the Law School of Sergipe, to enable not only the historical survey related to the "Praxe" and "Trope" (Hazing), but also, to show representations of academics who have experienced these rites of passage. The results point to the maintenance of some practices from Portugal and also provided an understanding of how scholars of the Law School of Sergipe, decades from 1950 to 1960, perceived the political system and customs of the society to which they belonged.

**JEUDI / THURSDAY****14:30 - 16:30****Room: 3393****3.7. MODÈLES PÉDAGOGIQUES VOYAGEURS / TRAVELLING PEDAGOGICAL MODELS****Chair:** Jeroen J.H. DEKKER

THE EXCHANGE OF HANDWRITING SYSTEMS BETWEEN GREAT BRITAIN AND THE UNITED STATES, 1830-1850

**Richard CHRISTEN, University of Portland, U.S.A.**

This paper will examine the circular exchange of handwriting systems between Great Britain and the United States during the 1830s and 1840s. Handwriting is increasingly irrelevant today, its cultural functions nearly exhausted. But penmanship was a prized skill during the nineteenth century, essential to commerce, government, education, and personal correspondence as well as a means of fashioning identity. With handwriting styles often carrying different levels of prestige and suited to certain occupations, the choice of script was an important way of positioning oneself within society. And handwriting pedagogy, which regulated access to these styles, was a practical manifestation of collective values, a method for distributing social and economic opportunity. Accordingly, this study of the mid-nineteenth-century handwriting transfer between Great Britain and the United States will contribute to a deeper understanding of the character of the two nations and of the process of international cultural exchange. British penmanship practices monopolized American handwriting during the seventeenth and eighteenth centuries. When the first American handwriting manual, John Jenkins's *The Art of Writing*, debuted in 1791, the text actually promoted a British script, the unlooped round hand. Jenkins did add a uniquely American twist to his system, however, outlining a "plain and easy" pedagogy that he hoped would make a common script available to all Americans and foster unity in the infant United States. The Jenkins method inspired other American writing teachers and became the standard method taught in schools. But there is no evidence that it had any influence in class-conscious Britain. The first American writing master to successfully market his handwriting manuals in Great Britain was Benjamin Franklin Foster. Foster's system began as a British import, based on a method developed by Joseph Carstairs, an early nineteenth-century London penman. Seeking a model that would appeal to an elite West End clientele as well as "clerks engaged in real business," Carstairs merged looped, slanted, slim and angular letters with a swinging arm movement conducive to speed and endurance. The Carstairs approach never caught on with London's practical businessmen, who felt uncomfortable writing what they considered to be a fashionable, effeminate, and aristocratic script. Foster recognized, however, that these perceptions would not transfer to the United States, that American merchants and clerks would see Carstairs's method simply as a faster, more tireless method of writing. He replicated the Carstairs approach in his 1830 manual, *Practical Penmanship* being a development of the Carstairsian system, even adopting the curious recommendation to tie the third and fourth fingers to the wrist and the first and second digits to the thumb in order to force the desired arm movement. *Practical Penmanship* quickly became a big seller in America, and in the later 1830s and 1840s, Foster began to successfully market his method to commercial types in Britain where it was referred to, ironically, as "the American system". Freed of the class-based assumptions attached to the forgotten Carstairs, British commercial types were able to appreciate the mercantile advantages of Carstairs and Foster's muscular method.

RURAL SCHOOL MATO GROSSO IN THE 1920'S

**Marineide OLIVEIRA DA SILVA, Universidade Federal de Mato Grosso - UFMT, Brasil**

Primary education in Mato Grosso in the 1920s showed no homogeneous contours, educational institutions were treated in different ways. To urban schools, considered by governments as the core of attention, there was concern about the provision of physical infrastructure, curriculum, school

supplies and teacher graduates. Contradictorily, for the individual schools, because there is no supervision by the government, the conditions of education and work were extremely precarious, and most teachers had no formation. The isolated schools had the objective of minister primary education for children 7 to 12 years of age, were located in more than 3k of capital - Cuiaba and behaved on average per class up to 60 conducted by a single teacher and were considered as part education which did not produce results. For this reason, Dr. Mario Correa da Costa, president of Mato Grosso in his office in 1927, not satisfied with the framework public education primary in Mato Grosso represented, especially in what was referred to isolated schools, formed a committee to elaboration of a new regulation of Public Instruction. The President of the State wanted from the new regulation, to equip schools remote from urban centers so that they have more visibility to the front of the school authorities. The regulation was sanctioned by the Decree No. 759 of April 22, 1927. It is considered as the principal changes coming from the approval of the new regulation of public primary education Mato Grosso, the breakdown of individual schools in: isolated rural schools, isolated urban schools, isolated schools and the creation of night schools together (meeting of three individual schools). In this way, it is intended with this work to analyze the educational changes resulting from the Regulation of 1927, as well as the effects of these changes in daily of rural schools in Mato Grosso. The research is located in the area of historiography, with analysis of documentary sources, such as reports of presidents of the state of Mato Grosso, Inspectors of Education and Directors of Public Instruction, available in major holdings and archives of Mato Grosso: the Public Archives of Mato Grosso (APMT), the Center for Historical Documentation and Information Fund (NDIHR) and the File of the house Barão de Melgaço (ACBM). The delimitation temporal was chosen because it contemplates the period of "creation" of the modalities proclaimed school in the Regulation of Public Instruction of Mato Grosso, 1927. It is observed by means of analyzes of the sources that the regulation was an important victory, brought improvements in education for urban schools and school groupshas created schools to collect, however seems to have changed qualitatively, the picture of rural schools in Mato Grosso, because they continued deprived of investment. The data point that the Decree No. 759 of 22 April 1927 was in force until 1952, when it was organized the Organic Law of Primary Education approved by the Brazilian Federal Government.

#### PEDAGOGICAL CONTRIBUTIONS OF LA SALLE SCHOOLS IN EUROPE DURING THE 19TH AND 20TH CENTURIES: BETWEEN THE EXILE AND THE EXPANSION

**Davila PAULI, Université du Pays Basque, Espagne; Luis M. NAYA, Université du Pays Basque, Espagne**

One of the main features of a religious order or congregation, which is devoted to education, is spreading its ministry mission to the maximum of the population by using the school as a Christianizer agent. The reason why the "Brothers of the Christian Schools" also known as "La Salle Brothers" expanded their mission out of France was the secular policy carried out by the different French governments throughout the 19th and 20th centuries. In this way, and apart from the expanding policies which are present within other religious institutes, this congregation chose among other possibilities an exile because of its expulsion from France. As a consequence of this policy, the congregation took advantage of the situation, directing its activity towards the establishment of schools, not only in the countries closed to France but also in a great number of countries and continents. In this work we will analyze the numerical importance of this expansion as well as its pedagogical contributions taking into account that its educational activity which goes back to the 17th century. It must also be highlighted the work this congregation made within the educational field organizing school space and time, new teaching methods, vocational education, etc. Thus, the "La Salle Brothers" managed to introduce a new effective pedagogical model within the traditional schools of the 19th and 20th centuries providing a popular and a Christian school. The Lasallian pedagogical contribution meant, in many contexts, a great valued modernization because its teaching methods and goals were adapted to the social actors and professionals' demands. Apart from this general outlook about the pedagogical role of the "La Salle Brothers" in Europe and other



continents, we will focus our attention in the case of Spain because since their arrival to Madrid in 1878 up to the present it has been the male order that has established the greatest number of schools and vocational schools getting an important social recognition. Through the analysis that has been carried out, we can conclude that the case of La Salle can be a valid example to understand the process of implementation of a private school model, guided by a ministry mission and following the main criteria of the Catholic Church. All this makes possible the achievement of a settlement and a popular recognition mainly based on the adaptation, flexibility and success of its school offer. Therefore it can be also deduced some fields of influence which cover from the internalization of the French culture, the production of school textbooks, the vocational recruitment, etc.; up to the exercise of power in some organizations and religious or political institutions.

#### MODERNISM AS HOPE AND THREAT. SECULARISM AS AN EDUCATIONAL VEHICLE: GALILEE SETTLEMENTS, 1882-1939

**Yair SELTENREICH, Tel Hai College, Israel**

Modernism was one of the over powering ideas of fin-de-siècle, particularly as it bore vague but tempting promises of progress and self fulfillment. But what some saw as better chances, others considered as lures and illusions. One issue of the modernizing processes was a new human being, which bore differing features from one culture to another, but had nevertheless one common factor: an abrupt change from older customs and creeds, a rejection of the past for a new and better future. Promising, yet unknown, modernism became suspicious and threatening in various traditional surroundings. Educational activities reflected and emphasized different aspects of the fascinating encounters between modernism and tradition, as they embodied active and direct efforts to lead rapid and brutal changes, to remodel souls, to make regeneration a reality rather than a mere idea, the more so in peripheral regions, where teachers and parents alike tended to be less sophisticated and more passionate. This superficial approach was focused on sensibilities rather than intellectual analysis of ideas, and therefore often placed religious creed at the heart of conflicts and discontents. Basing on a specific test case I shall try to formulate more general ideas concerning the evolution and the possible issues of such conflicts. Those conflicts are still vivid today, for instance in the thorny encounters of Moslem populations with traditional European environments. I shall examine the educational efforts to modernize the younger generations of rural traditional Jewish settlements in peripheral Galilee in the period 1882-1939. I shall try to prove that those efforts clearly made secularism as the necessary basis for the transformation of the young local Jew into a modernist Hebrew. This process was not a mere series of spontaneous responses to coincidental stimuli but a pre conceived strategy. I shall then examine the educational dynamism in relation to two elements: sensibilities of the elder local society, which the teachers identified and deliberately manipulated, and symbols, which were created as an alternative set of collective emotional anchors. Finally I shall try to elaborate more general conclusions concerning educational dynamics employed in conflictual cultural situations.

#### LES ÉCOLES DU DIMANCHE: UN MOUVEMENT D'ÉDUCATION POPULAIRE, PRÉCURSEUR DES ÉCOLES PRIMAIRES ET PROMOTEUR DU MODÈLE D'ÉDUCATION LANCASTÉRIEN EN FRANCE?

**Anne RUOLT, CIVIC Université de Rouen, France**

Cette communication porte sur l'histoire du mouvement des Écoles du Dimanche en France, par leurs acteurs de 1815 à 1829, et leurs apports au sein des réseaux éducatifs français du XIXe siècle. Les spécialistes de l'histoire de l'éducation britannique désignent le publiciste Robert Raikes (1736-1811) comme le pionnier en matière d'éducation populaire dès 1780, année où il créa les premières Sunday Schools anglaises (GREEN, 1875, p. 721, BOOTH, 1980, p. 133, MALLINSON, T. 2, 1981, p. 104). À l'instar de leur «grandes sœurs» anglaises, les premières Écoles du Dimanche françaises ont-elles eut le même impact en France ou ont-elles toujours été centrées sur l'instruction religieuse comme c'est aujourd'hui le cas? Où situer ce mouvement sur une cartographie des mouvements éducatifs du

début du XIXe siècle? Le primat de la compréhension sur l'apprentissage par-cœur que l'on relève dans ces premiers dispositifs est-il particulièrement un fruit des idées protestantes? À partir des premiers témoignages publiés dans l'Ami de la jeunesse, et des écrits de David César Chabrand (1817), du baron de Staël et de Philippe Albert Stapfer du Comité d'Encouragement des Écoles du Dimanche (1826-1828), du pasteur François Martin fils, du baron de Jaucourt, de Guizot de la Société pour l'Encouragement de l'Instruction Primaire parmi les Protestants (1829) puis quelques écrits postérieurs de la Société des Écoles du Dimanche (après 1852) sur l'histoire du mouvement français, nous montrerons comment les premières Écoles du Dimanche ont progressivement contribué à l'alphabétisation des enfants de famille protestante, favorisant une meilleure maîtrise de la langue française par le moyen de la méthode d'éducation mutuelle, puis ont été à l'origine de la fondation de la Société pour l'Encouragement de l'Instruction Primaire parmi les Protestants de France (1829) avant de se diversifier en d'autres dispositifs.

**JEUDI / THURSDAY****14:30 - 16:30****ROOM: 4189**
**3.8. IMPÉRIALISME CULTUREL: CONSTRUIT, EXPORTÉ, OBJET DE RÉSISTANCE (20E S.) /  
CULTURAL IMPERIALISM: BUILT, EXPORTED, RESISTED (20TH CENT.)**

*Chair:* Edwin KEINER

THE "NEW" IMPERIALISM: U.S. ECONOMIC AND EDUCATIONAL INTERVENTIONS IN THE CARIBBEAN, 1915-1934

**A.J. ANGULO, Winthrop University, U.S.A.**

Since the events of 2001, historians have paid a great deal of attention to the idea of "American empire," rekindling an interest in the well-worn topic of twentieth century American expansionism. This literature typically focuses on the social, political, and military histories of U.S. interventions abroad and their foreign as well as domestic legacies. Until recently, far less attention has been given to the education policies implemented by U.S. officials overseeing the military occupations. The works of such scholars as Anne Paulet, Jose-Manuel Navaro, and Judith Raferty have begun the process of unearthing these episodes in American educational history. This paper seeks to contribute to the emerging line of research by examining America's occupations of Haiti (1915-1934) and the Dominican Republic (1916-1924). As with the occupations of Cuba, the Philippines, Puerto Rico, and others, the U.S. installed a military government in both Haiti and the Dominican Republic. These occupation governments began ostensibly to help stabilize embattled democracies and economic conditions. Upon landing troops on the ground, occupation officials quickly dissolved existing democratically-elected government bodies and established American military governance that lasted for years. One of the most ambitious projects military officials set out for themselves during both interventions was the complete reform of each nation's school system. They faced intermittent opposition to their educational reform efforts due in large measure to the firm control they had consolidated, both politically and economically, through the use of force and decrees. Between the beginning and the end of these occupations, U.S. military officials decreed how taxes would be spent on education, decided which programs best-suited children, and determined that some programs and educators merited preferential treatment. Throughout this period, Haitians and Dominicans didn't take these decisions or the ongoing occupation lightly. The cause of education represented a struggle for the right of self-determination. These differences, particularly over interrelated economic and educational policy, reveal the great gap between the real and the ideal in U.S. foreign policy toward the Caribbean from 1915 to 1934. To highlight these economic and educational interrelationships, this paper explores four aspects of the U.S. occupation. First, it examines the financial entanglements between American speculators and the two Caribbean nations. The entanglements, dating back to the nineteenth century, fueled interest in intervention and, later under

U.S. rule, directly influenced policy decisions related to education. Second, the paper turns to specific ways occupations officials took control of educational system. Military governors, using decrees and the passage of school laws, reinvented education through carefully assembled education commissions. Third, the paper explores how the U.S. occupation revised land and taxation policy and how those revisions benefited American corporate interests and eroded sources of support for education revenue. Finally, the paper turns to the way local populations responded by creating a popular, grassroots education movement to fill a void left by U.S. economic policy and concludes with a discussion of the way these case study are positioned within the era's broader educational and foreign policy contexts.

#### EDUCATION AS EXPORT COMMODITY OF IDEOLOGY: SOVIET UNION AFTER WWII

**Iveta KESTERE, University of Latvia, Latvia; Zanda RUBENE, University of Latvia, Latvia; Evi DAGA-KRUMINA, University of Latvia, Latvia**

Educational system of every country comprises a certain complex of legitimate knowledge, the acquisition of which is considered to be important and relevant to the ruling ideology and interests of the society. All the processes taking place in the Soviet field of education were based on the theory called pedagogical science. The only acceptable and applied classification of sciences in the Soviet Union was considered to be the one developed by Friedrich Engels (1820-1895) which was considered to have surpassed the one-sidedness of the previous classification attempts (Saint-Simon, Kont, Hegel). On the basis of the movement of matter, Engels divided science into three main groups - natural, technical and social sciences (see Engels, F. *Anti-Dühring*, 1878). Humanitarian sciences were simply excluded from the materialistic world scene. For instance, philosophy was defined as one of the forms of social consciousness, determined by economic relationships within society, and the object of it's research - the relationship between cognition and matter. Pedagogy, in its turn, was presented as a science, which originated to satisfy the needs of the society, to effectively prepare upcoming generations for the preservation and improvement of public production. Same as in German tradition, Soviet pedagogy was identified as a science about human upbringing (*Erziehung*). However, upbringing in Soviet pedagogy was a term that implied passing of historical experience of a society to the next generations with a view of preparing them for public life and production. Pedagogy, together with philosophy, politics and economics became another propaganda source of Soviet ideology. With the victory of Russian revolution in 1917, the advance of Marxist pedagogical era commenced, when the pedagogical processes were examined through the prism of Marxism-Leninism, neglecting the humanitarian aspect of pedagogy. Soviet pedagogy as the theoretical basis of the whole soviet educational system together with it's other components became an export commodity that performed essential ideological functions. The main objective of the latter was to bring up people that subscribed to the established orthodoxy of ruling ideas and were ready to reproduce them from generation to generation. Thus education and with it, a certain ideology was exported from Moscow, the metropolis to all the provinces of the Soviet empire, including Baltic States that were occupied in 1940. The objective of the present research was the analyses of education used as export commodity of a totalitarian ideology, and to answer the following questions: 1) Which theories were considered legitimate, relevant and corresponded to the Soviet interests in public education? 2) What were the means of exporting educational theories accepted in the Soviet Union from metropolis to the provinces (which government and public institutions were used? How human resources got involved and used?) The above studies were based on the following sources - education documents, Soviet pedagogical press, school manuals and interviews with educators.

## AUSTRALIA'S EDUCATIONAL RESPONSE TO RUSSIA'S PERCEIVED SCIENTIFIC SUPERIORITY FOLLOWING THE LAUNCH OF SPUTNIK

**Keith MOORE, Queensland University of Technology, Australia**

On 4 October 1957, Russia launched Sputnik 1. Australians marveled at its incredible speed – 18,000 miles per hour – and observed with awe the glowing 'star' as it moved across the sky. On 4 November, the Sydney Morning Herald reported that Sputnik 1 had passed over Melbourne three times 'yesterday'. At a time of Cold War tensions and H Bomb development this scientific advance from Russia also generated trepidation. University of Sydney Professor of Physics Harry Messel on television stated 'It is a magnificent scientific achievement. But I have got a dreadful feeling that we are nearing the end'. On 9 November headlines announced 'Next Stop the Moon' with Soviet Scientist T. Khachaturov stating that Russia had a super fuel that would enable a rocket to fly to the moon in 10 hours. Citizens were left in no doubt of the military advantages that Sputnik and other space advances gave the Soviets. Their fears were heightened in April 1961 when Yuri Gargarin became the first human to orbit Earth. The Americans responded to this perceived threat to their security threat with the National Defense Education Act in 1958. It particularly aided the teaching of Mathematics and Science as well as languages in schools. In Australia, Sputnik led to Commonwealth funding for science laboratories in all secondary schools. As Stuart Macintyre states 'Never before had the custodians of scientific knowledge commanded such authority or flaunted it so confidently'. This paper examines the secondary school curriculum responses to Sputnik in America and particularly in Australia. Press articles will be utilized extensively to portray public attitudes to the perceived threat and to the initiatives.

## LANGUAGE POLICY AND CULTURAL DIPLOMACY – THE CIRCULATION OF 'LUSOPHONE' CULTURE AND ITS USE IN LINGUISTIC AND POLITICAL ARENAS: LOCAL VOICES, TRANSNATIONAL ENCOUNTERS AND POST-COLONIAL DIALOGUES – THE EDUCATIONAL LINK

**Isabel FIGUEIRA DE SOUZA, University of Lisbon, Portugal**

This paper analyses the circulation of Portuguese language and 'lusophone' literature both in Europe and between Portugal and its former colonies, as it is promoted by Instituto Camões, the official institution responsible for the teaching of Portuguese language abroad. Under the umbrella of the Ministry of Foreign Affairs, Instituto Camões is the centre of a complex educational system, for different publics and contexts, from Portuguese migrant children to university students, both in Europe and in former Portuguese colonies. It serves, at the same time, the desire of Portuguese migrant population, the European need for a wider knowledge of foreigner languages and the recent project to achieve common standards in the teaching of Portuguese language within CPLP (Community of Portuguese speaking Countries). Language is, therefore, one of Portugal's political tools both in its European and North/South power relationships. The linguistic bloc of Lusophony is trying to occupy a place in the economical and political arenas, thus creating alliances between countries with an ambiguous relationship towards their colonial past and one another. Cultural diplomacy, as soft power, is nowadays a particular way of relating to the Other, be it Brazilian, European or African – by the circulation of Portuguese language and literature a new poscolonial discourse on alterity and identity is being built. I will try to understand Portuguese studies abroad based on Michel Foucault's concepts of governmentality, which will not so much be related to the idea of territory - as a static, uniform reality within borders, as in imperial times, but to the idea of population(s), here seen as a fluid entity, in transit and from diverse ethnic origins. I will use documents concerning education protocols between Portugal and its former colonies and the recent orthographic agreement that has been signed by these countries. Special attention will be given to documents related to language policy, both from Portugal - through Instituto Camões, and from the lusophone community - through the International Institut of Portuguese Language, in order to

understand how a shared idioma, in a poscolonial context, can be used in the collective imagination of a transnational, diffuse, lusophone identity.

**JEUDI / THURSDAY****14:30 - 16:30****ROOM: 5389**

### **3.9. MODÈLES ÉDUCATIFS ENTRE PROPAGANDE RELIGIEUSE ET MODERNITÉ / EDUCATIONAL MODELS BETWEEN RELIGIOUS PROPAGANDA AND MODERNITY**

**Chair:** Barnita BAGCHI

DISCIPLINING THE SAVAGES: SITUATING EDUCATION IN THE CONSTRUCTING OF NAGA IDENTITY 1870-1947

**Bauna PANMEI, Jawaharlal Nehru University, India**

Towards the end of the nineteenth century the British Empire gradually consolidated its hold in the Northeastern parts of India. The region served as a strategic path for geopolitical and economic factor. The vast unknown patch of land bordering Burma and the Kingdom of Manipur was inhabited by different tribes. Ten expeditions were organized by the British colonials during this period which attest to the need to find a route between Manipur and Assam connecting Burma. This led to the mapping and gridding of the various groups of people into tribes, territorially. The production of ethnographical and anthropological knowledge is coterminous with the colonial military activity in the Naga Hills bringing the Nagas into the discourse of colonialism. Most of the ethnographers/anthropologist's were colonial officials. It was considered that the introduction of education and Christianity would facilitate the process of colonization of the Nagas. The projection of the image of the 'war like Nagas' who were always at feuds with each other, was consistent with the image of the colonial ideology, the 'civilizing mission.' This projection of the 'other' also led to the creation of new identities especially the Naga identity through various mechanisms and institutions. At the crux of this is the interplay between knowledge and the appropriation of power. The appropriation of indigenous language and knowledge became significant for the missionaries and the colonial officials. As such the arrival of the American Baptist Missionaries in the Naga Hills was made possible at the behest of the Colonial officials. During the early phase of colonial rule in the Naga Hills, education was left to the missionaries. Missionaries have been given a lot of attention for the introduction of modern education in the Naga Hills in the traditional historiography. Lately the works of missionaries especially in the field of education has been critically appraised in the Naga Hills from those writing outside the purview of the church (history). The discourse on the construction of the Naga identity becomes eminent with the study of education in the Naga Hills. This paper will make an attempt to study the triangular relationship between the colonial officials, missionaries and the Nagas vis-à-vis education. The introduction of education in the Naga Hills saw the transformation of the traditional practices of the Nagas replacing it with newer forms of practices consistent to the culture of colonialism. This newer forms of practices also brought about new social relations. This change was axiomatic in the transformation of the body, where culture becomes an embodiment of the body in which I would argue that the school became an important site through which the Nagas were disciplined taking away from the traditional norms and values. The Schools can be seen as technologies of power set up in strategic locations which were instrumental in forging a new self, Nagas, vi-a-vis colonialism.

## INTERNATIONALIZATION IN EDUCATION: THE BRITISH COLONIAL POLICIES ON EDUCATION IN NIGERIA 1882-1926

**Folasade SULAIMON, Tai Solarin University of Education, Ijagun Ogun State, Nigeria**

British Colonial policies on education were formulated and implemented in Nigeria between 1882 and 1926 when it became apparent that the missionary education was not solving the education problems of the Nigerian natives. Going by the records, western/missionary education started in Nigeria in 1842 with the arrival of the Methodist missionary society and the church missionary society representatives in persons of Thomas Birch Freeman and Mr. and Mrs. De Graft. The initial objectives of the coming of the missionary bodies to Nigeria was to carry out evangelical work i.e. preaching the gospel to the natives of the black continent of which Nigeria is one. Remarkable efforts were made by the various missionary bodies in building churches and schools which were all used for the purposes of evangelizing. The basic content of instruction in schools was reading and writing which were necessary for the understanding of the gospel. It was however observed that these missionary schools were devoid of standard and uniform curricula as each missionary body established schools to suit the need of that particular body. The practice of the missionary bodies establishing and managing school continued for about four decades after which the colonial government according to Ajayi (1965) became critical of the small denominational schools whose pupils were considered ill-fit to become clerks that were needed for the growing administration and expanding commercial enterprise in Nigeria. This paper therefore gives a historical appraisal of the formulation and implementation of British Colonial policies in Nigeria between 1882 and 1926. Also, the nature of education policies shall be looked into while the roles played by the British colonial administration and the Christian missions would be critically evaluated. The paper would further evaluate the effects of the implantation of the existing British educational ordinances solely on Nigeria environment during the period.

## THE INTERNATIONAL NETWORK OF GOOD SHEPHERD HOMES AND THERAPEUTIC DISCIPLINE FOR 'WAYWARD' FEMALES

**Brian TITLEY, University of Lethbridge, Canada**

At its inception in France in the 1830s the Congregation of Our Lady of Charity of the Good Shepherd had as its purpose the establishment of convent asylums for the moral rehabilitation of girls and women of 'dissolute habits.' By 1937 the congregation had established itself on every continent; there were over 10,000 Sisters in 380 convents (58 in the U.S.) forming an international network of custodial institutions for females. In this paper three aspects of these institutions are examined: (1) the Good Shepherd theory of moral reformation through monastic and industrial discipline as articulated in the writings of the founder, Rose-Virginie Pelletier (aka Mother Euphrasia); (2) the effectiveness of the disciplinary regime in transforming subjects; and (3) modifications to practice in response to changing mores and critiques of total institutions/reformatory schools in the 20th century, specifically in Canada, the U.S., and Ireland. The assumption is that the Good Shepherd convent phenomenon provides a unique lens through which to examine shifts in the social authority of the Catholic Church respecting the control of reproductive knowledge and the regulation of private lives and female delinquent behavior.

# CONGREGATION OF THE SISTERS OF SAINT JOSEPH OF CHAMBÉRY: FRENCH ULTRAMONTANE IDEAS IN BRAZILIAN FEMALE EDUCATION

**Heloisa PEREIRA, Universidade Tuiuti do Paraná, Brasil; Mário NEGRAO, Universidade Tuiuti do Paraná, Brasil; Adriano FARIA, Universidade Tuiuti do Paraná, Brasil**

The present study contains reflections about the romanizing project of the Catholic Church and the dissemination of christian ultramontane ideas by way of school institutions founded by the religious congregations bent on the education of youth, which arrived in Brazil in the middle of the XIXth century. In order to understand how this process took place, this paper investigates the educational intentions of the French Sisters of Saint Joseph of Chambéry placed in context with social, economical and political factors in Brazil at that time as well as their influence in the upbringing of young females belonging to that period in history. Efforts in the education of young girls initiated around 1850, when some bishops, especially D. Joaquim de Melo, bishop of São Paulo, introduced educational reforms and policies according to ultramontane ideas, the result of understandings with the Holy Roman See which were in line with the intransigent conservatory views of Pope Pius IX. In that fashion, the connections between the diocese of São Paulo, Rome and the French province of Chambéry resulted in the arrival of the Sisters of Saint Joseph in Brazil, intent on directing the first female school of that epoch. This congregation was founded in France in 1648 by the Jesuit Jean Pierre Médaille and was considered to be the "feminine branch of the Jesuits". Dispersed by the French Revolution, this congregation was reorganized in the XIXth century establishing itself in Saint-Etienne, Lyon, Aix-le Bains and Chamberry and in 1827 could count on fifty two recently reconstructed and founded communities. From that period onward, the strongly reorganized houses of Saint Joseph began to respond to appeals from other countries to send their members abroad in order to expand their work. The educational ultramontane project of the bishop of São Paulo had as its goal two social spheres: a religious one, concerned with the formation of priests who could disseminate the ultramontane reforms to the faithful and a familial one, raising girls in such a way that they later could educate their own children, and eventually society, according to catholic conservative ideas. With regard to female education, the french ultramontane ideal was in line with the wishes of wealthy conservative families intent on giving their female offspring a refined upbringing without putting to risk good costumes because the catholic way of thinking presented a concept of society, political power and family relations which were convenient to the brazilian oligarchical way of living. This jesuit and ultramontane catholic pedagogical conception was the founding pedagogical proposition of the female schools under the direction of the Sisters of Saint Joseph dedicated to the formation of an educated, polished and fundamentally christian woman who could impress these values on their social group, consolidating not just an individual catholic conception of upbringing, but a broader social view based on moral educational intentions which could be disseminated to the whole of society.

**JEUDI / THURSDAY**

**14:30 - 16:30**

**ROOM: 1130**

## **3.10. SYMPOSIUM. LA TRADUCTION DE FROEBEL: LES CAS DE LA GRÈCE, DU BRÉSIL, DU JAPON ET DU CANADA / TRANSLATING FROEBEL: THE CASES OF GREECE, BRAZIL, JAPAN AND CANADA**

**Coordinator(s):** Roberta WOLLONS

**Discussant:** Roberta WOLLONS

The kindergarten is the ideal example of an educational idea that has been diffused, exchanged, transferred around the world. From the time that Baroness Bertha von Marenholtz-Bülow brought Friedrich Froebel's ideas out of Germany in the 1850s until World War I, the kindergarten was introduced, translated, and adopted as a feature of early childhood education in every country in the

industrialized world, and throughout developing nations. The story of the kindergarten is at once about training children, a significant women's social movement, the feminization of teaching, and the global diffusion of an idea about early childhood development. In this panel, we will be using the examples of Greece, Brazil, Canada and Japan to show how a single idea was adopted in disparate national locations, translated, and then indigenized to come into conformity with the dominant cultural norms and ideas about childhood. In each case presented here, the kindergarten was brought to the country by missionaries or educators, the materials translated either from English or German, and then adopted in particularly nationalistic ways. The questions we explore here revolve around: 1) the ideas embedded in Froebel's original instructions and how those ideas were re-contextualized by local teachers, and 2) how the kindergarten was employed to meet local needs for child care, as a tool for assimilation, for social advantage, and social change. Alessandra Arce, in her paper titled "Friedrich Froebel in Brazil: How his educational thoughts were viewed and applied to Early Childhood Education," will look at how the Brazilians adopted aspects of the American kindergarten, and at the same time reduced his ideas to practical exercises and manual work. She will be examining the absence of theory in the Brazilian interpretation of the kindergarten. Sofia Chatzistefanidou, in her paper titled "Froebelian pedagogy and the Greek Kindergarten in the 19th and 20th Centuries," after a brief overview of the various influences in Greek preschool education till 1880, will focus on the efforts of the educator Aikaterini Christomanou-Laskaridou to introduce the Froebelian method in Greece. Light will be shed in the ways the Froebelian Kindergarten theory and praxis were re-contextualized in accordance with the particular needs and circumstances in Greece. Larry Prochner, in his paper titled, "Kindergarten for Aboriginal Children in Western Canada, 1880-1920," similarly to aspects of the Brazilian experience, will examine the ways in which the kindergarten was used to further political practices of assimilating aboriginal children in the 1890s. In this way, kindergarten teachers were balancing the developmental lessons of the Froebel "occupations" and the application of the kindergarten to more limited manual training for immigrant and aboriginal children. Roberta Wollons, in her paper titled, "The Politics of Translation: Froebel in Japan," will take the example of Japan where Annie L. Howe, a missionary educator in the 1880s, used the English translations of Froebel by Susan Blow and Elizabeth Peabody to re-translate Froebel's ideas in to Japanese using both words and visual images. Wollons examines Howe's attempt to both conform to Japanese concepts of childhood and citizenship and adhere to the original Froebelian ideas in her kindergarten teacher training school, with its hybridized outcome.

## FROEBELIAN PEDEGOGY AND THE GREEK KINDERGARTEN IN THE 19TH AND 20TH CENTURIES

**Sofia CHATZISTEFANIDOU, Department of Preschool Education, University of Crete, Greece**

Greek early childhood education first emerged as a result of protestant missionary activity in Greece. The most known among Greek kindergartens were these of the American missionaries John and Francis Hill school in Athens, and these of the "Filekpaideftiki Etaireia". Early childhood settings met the needs of the upper Greek social classes by preparing their children for school. Kindergartens were private and officially recognized by the state in 1895, although the debate on whether they ought to have a public character or not kept going for decades. The first methods applied in Greek preschool classes were based on various versions of the monitorial system, the most influential among them being that of the French Marie Pape-Carpentier. Although Greek reports on the Froebelian method and kindergarten are found in books published from the 1860's, the first specialized Froebelian educator in Greece and the first to introduce and apply the new method in her school ("Ellinikon Parthenagogeion") was Aikaterini Christomanou-Laskaridou, a former teacher at and then director of the Hill's School. Between 1878 and 1879 she studied the Froebelian method in Germany under the famous Froebel's student Baroness Bertha von Marenholtz-Bülow. On her return to Greece and until 1887, when she stopped working, Laskaridou transformed the "Ellinikon Parthenagogeion" into a center of the Froebelian method. During the rest of her life she attempted to raise awareness of the new method among state officials, parents, teachers, educators through



lectures, publications, and other public initiatives. Although the "Filekpaideftiki Etaireia" also introduced the Froebelian method in its preschool classes in 1880, it was due to Laskaridou's efforts that the method gained ground and gradually emerged as the dominant preschool education method in Greece, even though not without resistance. The present paper highlights the form that Froebel's kindergarten method (theory and praxis) took when it was introduced in Greece by Laskaridou, its resonance as an innovative educational concept among the Greek educators and the Greek society, the alterations it underwent in the process of its implementation, as well as the ways in which the method was incorporated in the public educational policies concerning political, social, or national targets of the Greek state in the late 19th century and the first decades of the 20th century.

#### KINDERGARTEN FOR ABORIGINAL CHILDREN IN WESTERN CANADA, 1880-1920

**Larry PROCHNER, University of Alberta, Canada**

This presentation describes kindergarten for Aboriginal children in Canada in industrial schools, boarding schools and day schools in the period 1880 to the 1920s. Two ideas influenced the application of kindergarten methods in this period: the Romantic view of gentle nurturance under the direction of a mother/teacher espoused by its founder Froebel, and the pragmatic view that stressed its usefulness as a poverty-track program for assimilating immigrants in urban schools. It was the latter view that was applied in programs for Aboriginal children in the 1890s, first in the United States, and then in Canada. Kindergarten proved a good fit with the manual and industrial education for older students, which dominated residential schooling in the period under review. Kindergartens were briefly introduced into Indian schools in the United States during William Hailmann's four-year term as director of government schools for the Bureau of Indian Affairs (1894-1898). A similar and mostly unstudied development occurred in Canada where Indian education policy mirrored that in the United States. Individual missionaries in Canada and the United States had shown an interest in adopting kindergarten methods with Indian children prior to Hailmann's experiment (Miller 1996; Prochner, 2009). The kindergarten system was in harmony with the mode of manual education popular in the 1880s. Manual education was vocational rather than intellectual training, viewed by educationists and the business class as appropriate for immigrant and minority students. For Aboriginal children and youth, it developed from the manual labour schools of the 1840s. These were later called industrial schools, and they proliferated in the North-West Territories as a cheap means of schooling Aboriginal children. Most were organised as a 'half-time' system, in which students spent mornings in the classroom learning basic academic skills, and the afternoons in chores. Indian industrial schools were not initially planned to accept preschool-aged children. However, in many instances young children lived in the boarding schools along with older children and youth. Kindergarten activities were available in some day schools and industrial schools described in annual reports to the Superintendent General of Indian Affairs (Canada) starting in the late 1880s. Principals at industrial schools were enthusiastic about its potential, but generally vague regarding its specific purpose or possible impact. Developments quickened after 1895 when the Department of Indian Affairs enlisted Elizabeth Bolton to demonstrate the system on a tour of the North-West Territories and Manitoba. Bolton was director of the model kindergarten at the Ottawa Normal School. A large supply of Bradley's kindergarten material were purchased and sent west. The major part of the presentation focuses on the kindergartens developed following Bolton's tour, and in particular, the programs at the Battleford Industrial School for Indians and the Regina Indian Industrial School.

## THE POLITICS OF TRANSLATION: FROEBEL IN JAPAN

**Roberta WOLLONS, University of Massachusetts Boston, USA**

Annie Lyon Howe went to Japan in 1887 as a Congregationalist missionary with the American Board of Commissioners for Foreign Missions (ABCFM). She had been trained as a kindergarten teacher in the newly emerging field of kindergarten education in the United States, and was invited by the missionaries already stationed in Kobe, Japan to open a kindergarten training school for Japanese teachers. In 1889, after two years of intensive language training and immersion into Japanese society and culture, Howe commissioned a translation of Froebel's Mother Play, the text book of Froebel's original instructions for teaching children. The woodblock artist translated the German images into a Japanese cultural context, exchanging the western kitchen for a Japanese kitchen, creating kimono clad children and mothers, and depicting Japanese country and urban scenes. The universally understood instructions in child development remained true to Froebel's manual: physical exercise, lessons in punctuality and time management; appreciation of nature; being helpful at home; the importance of music and song. In translating the text, however, Howe revealed herself to be committed to the school of thought that adhered to a literal translation of Froebel's words. In the United States, a conflict over translation had emerged between Elizabeth Peabody and Susan Blow, Peabody being the more conservative interpreter of Froebel, Blow the more culturally flexible. As a consequence, the Japanese translation of Froebel's Mother Play is a literal translation of the English text, rather than a socially or culturally modified text, as might have been suggested by the indigenized images. The disconnect between the un-contextualized translated text and the contextualized Japanese images is the subject of my talk. I will suggest that contextualizing the images reflected Howe's effort to relate to the Japanese mothers who would be teaching their children. However, the literally translated text reflected her connection to the International Kindergarten Union and the debates raging among kindergarten educator in the United States. Howe preferred a more faithful execution of Froebel's original ideas for the education of her students in Japan. Howe's dual relationship with her environment in Japan and her connection to the debates within the kindergarten movement reflect the complexities of audience, subjectivity, and politics of translation.

## FRIEDRICH FROEBEL IN BRAZIL: HOW HIS EDUCATIONAL THOUGHTS WERE VIEWED AND APPLIED TO EARLY CHILDHOOD EDUCATION

**Alessandra ARCE HAI, Universidade Federal de São Carlos/UFSCar, Brazil**

Friedrich Froebel's educational ideas and his kindergarten arrived in Brazil through the translated work of the Americans, Susan Elisabeth Blow and Elisabeth Peabody at the end of the nineteenth century in 1875. The first kindergarten in Brazil was founded in Rio de Janeiro at "Colégio Menezes Vieira", a private school. Froebel's ideas appeared together with Pape-Carpantier's practical ideas and were both based on Pestalozzi's methodology. Indeed, the presence of Froebel's ideas did not focus so much on his theory, but more on his practical activities. To give an example, "Manual para os Jardins da Infância: ligeira compilação 1882", a manual designed to train teachers was based on Froebel's gifts and the activities that came with them. There is no explanation or presentation of Froebel's theory in this material. This Kindergarten was an all-boys institution for upper classes. In 1887, São Paulo State received its first private kindergarten set up by an American protestant school. This school followed the USA model of education. At that time, a stature scholar called Rui Barbosa pointed out the importance of Froebel's Kindergarten for Brazilian children. He delved into the author's educational writings and argued in favor of all Brazilian children having access to the kindergarten. Conversely, the first public kindergarten only opened in 1896 in São Paulo as a model school annexed to a teacher training college called "Escola Normal Caetano Campos". This school published a journal, having only two volumes in 1896 and 1897. This journal, entitled "Revista do Jardim de Infância", contained translated parts of Peabody and Blow's work together with extracts

from Froebel's work. Thus, this journal was presented as a practical guide for future teachers. This resulted in a striking paradox as the journal tried to adapt Froebel's ideas to Brazilian culture; at the same time it reproduced the interpretations and views of the American's educators, who were responsible for disseminating the Froebel's theory and methodology overseas. Reflecting on how Froebel's ideas emerged in Brazilian kindergartens, it seems as though his thoughts were reduced to practical exercises or activities, rather than theory. This observation automatically raises the issue of whether Brazilian kindergartens focused more on manual work, which ended up in a repetitive routine. And if that really happened, did freedom, that Froebel considered so essential, have a place in Brazilian kindergartens? Regarding this question, we are still looking for answers. However, the analysis of the aforementioned material has pointed out that the author's theoretical scope is absent in his presence in Brazil. The aim of this paper is to present that analysis.

#### THE DIFFUSION AND RECEPTION OF FROEBEL'S METHOD IN SPAIN. PRECEDENTS, INFLUENCES AND REINTERPRETATIONS (1850-1900)

**M<sup>a</sup> José MARTINEZ RUIZ FUNES, Universidad de Murcia, Spain**

The diffusion of Froebel's method in different Western and even Eastern countries has been a topic widely discussed by the historians of education in recent years, Spain being left aside. If we compare what research has shown about the diffusion of this method in Spain, we can identify some factors which can inform us about the contextual aspects that made possible its different reinterpretations and implementations. The first news of Froebel's method arrived in Spain between 1850 and 1860. However, its diffusion in this country and in the schools responds to a process characterized by a poor growth observed almost always outside these institutions. The leaders of the Catholic Church, in closed relationships with the State, distrusted the Protestant origins of this method and its links with the krausism, as well as its relationships with certain feminist movements claiming the professionalization of women in the educational world. These are, among others, the factors that hindered the expansion of Froebel's method in Spain. We also intend to analyse the reinterpretations of this method in Spain, considering the pathways and the context of its reception. Both the material elements and the texts introducing the new method will allow us to outline the features of Froebel's method in this country over the second half of the nineteenth century.

**JEUDI / THURSDAY**

**14:30 - 16:30**

**ROOM: 1150**

### **3.11. SYMPOSIUM. LA SANTÉ EN ÉCHANGES: LES INSTITUTIONS DE FORMATION AUX PROFESSIONS SOIGNANTES FACE À LA CIRCULATION DES MODÈLES PÉDAGOGIQUES À TRAVERS LE TEMPS ET L'ESPACE / HEALTH IN EXCHANGES: THE TRAINING INSTITUTIONS TO HEALTH PROFESSIONS FACE TO THE CIRCULATION OF PEDAGOGICAL MODELS THROUGH TIME AND SPACES**

**Coordinator(s):** Joëlle DROUX; Vincent BARRAS

**Discussant:** Joëlle DROUX

La question des circulations internationales alimente depuis plus d'une décennie l'historiographie, éclairant le rôle des interconnexions dans l'évolution des sociétés contemporaines. D'abord centrée sur le terrain économique, l'étude de ces flux de contacts et d'échanges s'est progressivement étendue aux phénomènes des relations interculturelles, et leur rôle dans l'accélération du processus de globalisation au XX<sup>e</sup> siècle. Ce symposium a pour but d'éclairer un volet de ce processus en réfléchissant au rôle joué par les circulations de modèles pédagogiques et de professionnels dans le régime de (re)production des savoirs propre aux formations médicales et paramédicales. L'influence des flux d'informations transfrontaliers dans la constitution des savoirs a été bien mise en lumière, pour les sciences humaines ou sociales et les Lettres, par des travaux traitant des congrès, des

expositions internationales, des échanges interuniversitaires ou encore de la circulation des publications au sein des réseaux intellectuels et des institutions universitaires. Par contre, cette question de la genèse transnationale des systèmes de formation médicale ou para-médicale est peu explorée par l'histoire sociale de la médecine, alors même que les mécanismes de collaboration sanitaire internationale ont été les premiers à initier des dispositifs de coopération transnationale. De fait, ces travaux historiques demeurent encore largement structurés et problématisés à partir de terrains nationaux ou locaux, ou sous forme de synthèses comparatives. Or, monographies locales ou comparatives survalorisent la logique de (re)production nationale des savoirs, et peinent à rendre compte du fait que les processus de construction des systèmes de santé nationaux se sont opérés en constante interaction et en référence les uns par rapport aux autres. En se centrant sur le terrain des institutions et des modèles de formations données aux futurs professionnels de santé, on tentera d'explorer le rôle joué par les phénomènes de circulation internationale dans la (re)production de ces savoirs et compétences professionnels, en valorisant plusieurs entrées: a) en décloisonnant les champs professionnels, pour confronter une diversité d'expériences et de domaines d'application (soins infirmiers, médecine, intervenants de l'humanitaire) et de formations pédagogiques (écoles d'infirmières, facultés de médecine, formations missionnaires), dans le but de tracer pour chacun d'entre eux le rôle des modèles étrangers (attraction, répulsion, hybridation) dans la genèse de leur système de formation. B) en plaçant au cœur des débats la structuration des flux d'informations, et le rôle joué dans leur facilitation par des institutions, organisations, acteurs collectifs ou individuels (organisations religieuses organisant la migration des hommes et des modèles, réseaux ou associations internationales élaborant des normes universelles). C) en laissant une large place aux interrogations sur les phénomènes de réception. Cette question de la circulation de modèle, et des acteurs qui les organisent, les implémentent ou en facilitent l'importation sera traitée à travers leur impact sur divers terrains locaux ou nationaux (institution de formation, établissements sanitaires, systèmes nationaux de santé). D) En réfléchissant aux résistances ou aux rejets dont ces modèles ont fait l'objet, et aux groupes d'acteurs qui les médiatisent, afin de tenter d'explicitier la complexité des phénomènes de traductions/réception de modèles étrangers qui reste aujourd'hui encore la face la moins explorée des régimes circulatoires.

#### LA FORMATION DES PHYSIOTHÉRAPEUTES EN SUISSE ROMANDE (1936-2012): À PROPOS DES MODÈLES MOBILISÉS

**Véronique HASLER, Unité de recherche HESAV, IUHMSP, UNIL, Lausanne, Suisse**

Lorsqu'on observe la construction professionnelle de la physiothérapie en Suisse romande, il apparaît qu'elle est traversée de tout temps d'influences internationales. Pour commencer, des événements historiques ayant un impact global agissent sur son évolution. Ainsi la Première Guerre mondiale joue un rôle d'accélérateur, même si la Suisse ne participe pas directement au conflit. Les besoins importants pour la réadaptation des mutilés offrent aux professionnels de nouvelles opportunités de pratique et d'emploi, et le savoir qui s'y rapporte se propage rapidement. Les épidémies de poliomyélite contribuent de manière similaire au développement de la physiothérapie. Sur un autre plan, des associations professionnelles d'envergure internationales voient le jour et facilitent la diffusion de modèles et de pratiques. La formation est l'un des thèmes privilégiés, et la Confédération mondiale de physiothérapie (WCPT) publie dès le début des années 1960 un livret qui décrit les fondamentaux qui devraient figurer dans les programmes d'enseignement. Il est destiné aux instances politiques et universitaires concernées, ainsi qu'aux écoles et aux hôpitaux de tous les pays. Les formations romandes intègrent ces standards dans la foulée. Par ailleurs, la physiothérapie réunit par essence une multiplicité de pratiques et d'intervenants. A ce titre, elle mobilise différents modèles, selon l'ascendance que l'on considère. Evoquons ici la Society for Trained Masseuses créée en 1894 en Grande-Bretagne en réponse aux scandales dénoncés dans le *British Medical Journal*. Cette société conquiert en quelques années le monopole sur la formation, dont elle propage le modèle à travers le monde. Quant à la gymnastique médicale suédoise, elle exerce une influence

certaine en Suisse, bien que de manière peu démonstrative. En effet, les gymnastes médicales formées essentiellement en Suède ou en Allemagne n'obtiennent pas de reconnaissance légale dans notre pays, mais leur savoir oriente la formation des masseurs zurichois et par suite celle des masseurs genevois. Enfin, on ne peut dissocier le développement des pratiques physiothérapeutiques des spécialités médicales dans le sillage desquelles il s'opère. Ainsi, on comprend mieux que les responsables romands des formations de physiothérapeutes, respectivement un orthopédiste et un médecin spécialiste des thérapies physiques, empruntent des modèles pédagogiques et conceptuels différents, dont certains effets persistent jusqu'à aujourd'hui.

#### ALIU BABATUNDE FAFUNWA INFLUENCE ON NURSERY EDUCATION DEVELOPMENT IN NIGERIA: 1955 - 1998

**Amakievi GABRIEL, Institute of Foundation Studies, Rivers State University of Science and Technology, Port Harcourt, Rivers State, Nigeria; Dorathy FAKAE, Institute of Foundation Studies, Rivers State University of Science and Technology, Port Harcourt, Nigeria**

Nursery education in Nigeria attracted much attention in the closing decades of the 20th century for a variety of reasons such as women's engagement in wage labour in the formal and intensive informal economic activities/sector. However, Fafunwa's exposure in America where he studied and worked coupled with the British hue over Nigeria's education system influenced his contribution that brought the recognition of nursery education in Nigeria's educational spectrum especially as it was included in Nigeria's first National Policy on Education in 1977. Fafunwa's ideas on nursery education influenced the curriculum, instructional materials, the establishment of nursery schools and teacher education among others. Nursery education providers in Nigeria are mostly non-governmental organisations, religious groups and private individuals. However, women dominate as providers, employers of labour, teachers and minders at this level. It was observed that curriculum and quality of teachers employed in these schools varied and this can partly be explained by government's inability to regulate, control, direct and harmonize nursery education practice. There is also much incorporation of British and American practices at this level of education in Nigeria thereby underscoring globalization of concepts, ideas, beliefs, and so on that are germane to Europe and America (the West). While this paper appreciates these influences, Fafunwa's adaptation paradigm in this regard would produce a hybrid that gives the pupils the leverage to effectively compete with their counterparts in Europe and America and also function within their local environment. Apart from promoting tolerance, empathy, understanding, respect for others, gender equality, among others. Fafunwa's advocacy and the inclusion of nursery education in Nigeria's Policy on Education were landmark achievements in the History of Education in Nigeria.

#### FORMER DES PROFESSIONNELS DE SANTÉ DANS LE VILLAGE SUD-AFRICAIN D'ELIM AU 20<sup>E</sup> SIÈCLE: TRANSFERT DES SAVOIRS, MODÈLES PÉDAGOGIQUES OCCIDENTAUX ET RÉALITÉS AFRICAINES

**Hines MABIKA, Institut Universitaire d'Histoire de la Médecine et de la Santé Publique IUHMSP-CHUV & Faculté de Théologie et de Sciences des Religions FTSR-UNIL, Université de Lausanne, Suisse**

Les phénomènes de circulation des modèles de formation et le transfert des savoirs médicaux et sanitaires au 20<sup>e</sup> siècle ne furent pas simples, ni dans leurs formes ni dans leurs contenus. En Afrique, ces phénomènes émergèrent notamment hors des cadres linéaires de la coopération interinstitutionnelle internationale. Ils furent surtout le fait de la mobilité des hommes, de leurs ambitions louables ou déraisonnées, de la circulation des idées. Dans le petit village sud-africain d'Elim, le transfert des savoirs professionnels de santé devint officiel avec l'ouverture de l'école d'infirmières en 1932. Jusqu'au début des années 1980, les formatrices de la dite école venaient de Suisse où, à peu d'exceptions près, elles avaient été formées à l'institut lausannois de formation des professionnels de santé: la Source. De fait, les modèles pédagogiques ainsi que les pratiques de santé à Elim se caractérisaient par ce que les uns qualifièrent de suissitude «Swissness», autrement dit, des savoirs faire et savoirs être propres aux ressortissants de l'Helvétie. Or, en Suisse, certains

modèles de formation étaient redevables à la circulation des modèles étrangers, et différaient d'un canton à l'autre. De plus, la plupart des responsables de formation à Elim avaient séjourné à Edimbourg, Birmingham ou Londres autant pour la pratique de l'anglais que pour le perfectionnement des méthodes pédagogiques de formation en santé. Notre communication se livre d'abord à une déconstruction de l'approche des modèles nationaux de formation pour les appréhender sous l'angle d'une tradition médicale et sanitaire transnationale occidentale, construite sur la longue durée; ensuite, nous verrons dans quelle mesure la formation des professionnels de santé dans un village africain conjuguait avec des modèles pédagogiques importés d'Occident. Cette étude s'intéressera finalement aux modes de circulation, de perception et de réception des dits modèles et pratiques en Afrique, au comment de leur intégration et de leur recombinaison conceptuelles et empiriques au contact des réalités culturelles et socio politiques locales.

## LES MODÈLES DE FORMATION EN SANTÉ PUBLIQUE EN SUISSE ENTRE 1945 ET 1970

**Vincent BARRAS, IUHMSP-CHUV, Lausanne, Suisse**

L'histoire de l'implantation des enseignements de santé publique après la deuxième Guerre reflète la tension classique entre destinataires médecins et non-médecins d'une formation de santé publique. La diversité des solutions adoptées dès le début du 20<sup>e</sup> siècle (Ecoles de santé publiques indépendantes, intégration dans les Facultés de médecine) reflète cette tension. Jusqu'à la deuxième Guerre mondiale, la professionnalisation de la santé publique est sous l'influence directe des grandes Ecoles de santé publique anglo-saxonnes et des programmes socio-politiques généraux de type «Fondation Rockefeller» et SdN. Dans le cadre de sa politique de redéfinition des professions de santé après la deuxième Guerre mondiale, l'OMS donne une impulsion majeure à l'enseignement de la santé publique. Les réalisations concrètes en découlant peuvent différer largement selon les pays. Les systèmes politiques en vigueur (p. ex. système centralisé en France ou GB, fédéraliste en Suisse) jouent un rôle déterminant dans le développement de la médecine sociale et préventive dans les différents pays, y compris au plan des modalités de formation. Du fait de l'emprunt à différentes traditions et niveaux (mélange de systèmes centralisés, cantonaux, communaux, subventionnements multiples, ...), la Suisse offre l'un des modèles les plus complexes en matière d'organisation du système de santé.

## L'ÉCOLE DE LA SOLICITUDE COMME ENSEIGNEMENT «À DISTANCE». L'ESPACE INTERNATIONAL DE LA PROFESSIONNALISATION DES INFIRMIÈRES ROUMAINES (1918-1940)

**Emilia PLOSCEANU, EHESS Paris, France**

Si la genèse de la professionnalisation des infirmières en Roumanie remonte à la deuxième moitié du XIX<sup>e</sup> siècle, ce phénomène reste longtemps sous l'emprise de l'éphémère. C'est à l'issue de la première guerre mondiale que le débat public est ouvert sur cette question, dont le révélateur semble être la présence de la Croix Rouge internationale sur le front de l'Est. Entre l'investissement des causes philanthropiques par les associations de femmes et la réorganisation des services de l'État, le projet de formation d'un corps d'infirmières spécialisées se poursuit tout au long des années 1920 et 1930. Il est porté par les acteurs de la réforme sociale locale qui s'appuient sur les ressources mises en circulation par des organismes transnationaux, principalement par la Fondation Rockefeller dont le réseau international agit comme un opérateur de croisements et transferts portant plus largement sur le développement de la santé publique. En suivant les acteurs dans leur passage de l'échelle locale à l'échelle globale et vice-versa, il s'agit de réfléchir sur les modalités de configuration d'un espace national du 'care' professionnel tout en explorant les tensions qui régissent la division du travail de ce champ d'action et, de manière plus générale, celui de la réforme sociale.

**JEUDI / THURSDAY****14:30 - 16:30****Room: 1140**

### **3.12. SYMPOSIUM. EDUCATEURS LIBERTAIRES (1880-1920) DANS UN CONTEXTE INTERNATIONAL / LIBERTARIAN EDUCATORS (1880-1920) IN AN INTERNATIONAL CONTEXT**

**Coordinator(s):** Hans-Ulrich GRUNDER

**Discussant:** Stefanie ROSS

Libertarian educators and their views on education were clearly at odds with contemporary mainstream educational reform initiatives at the end of the 19th and the beginning of the 20th century. As outsiders, these educators were forced to enter a public discourse on their theories and practical approaches. Anarchistic educators are dependent on an exchange of ideas, but reject the notion that their concepts are somehow 'exotic models'. And they would repudiate bourgeois efforts to transfer 'their' libertarian approaches into other contexts. Libertarians do however recognize that assimilating more traditional aspects of educational practice into their own coherencies is fraught with difficulties. Which theoretical constructs guided the anarchistic teachers, educators and propagandists? Did daily practice reflect their ambitious goals? How could one best describe and determine the relationship of libertarian education with other 'reform movements' in Europe and the U.S. in those times, i.e. the progressive education, the *éducation nouvelle* or the *escuela nueva* - regarding the libertarian experiments as having been launched (1880) 'avant la lettre'. The plenary session will introduce the educational initiatives of selected libertarian educational reformers (1880 – 1920) and their objectives and daily practice will be compared to those advocated by exponents of 'new education' and their initiatives. The panel discussions will focus on a comparative view of the life and times of selected protagonists and their educational concepts, the historical, educational and scholastic background of their schools, daily educational practice, of how 'non-libertarian' reformers differed in their approaches and practice, and of the reciprocal attempts to incorporate models and scholastic practice into the varying concepts. The proposed panel is focused internationally and with a view to transferring activities on two educational concepts that appear to be incompatible. It will emphasize the development of ideas and their protagonists as well as the characteristics of an educational - utopian discourse.

PERSONAL AND PROGRAMMATIC CONTROVERSIES: ROBIN, FAURE, WINTSCH AND THE 'PROGRESSIVE EDUCATION'

**Hans-Ulrich GRUNDER, ZSE, PH der FHNW, Suisse**

Three libertarian educators who started a school experiment tried to turn into practice what they thought an anarchistic education should be. They hardly cared about making their at-tempts to 'modernize' school look different from the initiatives of the later so called 'Reform-pädagogen', 'Educational progressivists' of the '*éducation nouvelle*' and the '*escuela moderna*'. How did they manage to create a distinction?

THE RECEPTION OF TOLSTOI'S LIBERTARIAN PEOPLE'S EDUCATION

**Ulrich KLEMM, Universität Leipzig, Germany**

Leo Tolstoi's approach towards continuing education had - in the beginning of the 20th century - a worldwide theoretical and practical effect not only on libertarian conceptions of education and schooling. This reception is retraced and discussed for Germany as an example.

## EDUCATED CITIZENS AND DEVELOPPING INDIVIDUALS – THE EDUCATIONAL PARADOX IN UTOPIAN SOCIALISM

**Maurice SCHUHMANN, Universität Berlin/Universität Paris, Germany/France**

Pedagogy is essential in utopian socialist thought. Early Utopian socialist theorists deal with 'educating' either an 'ideal citizen', who will fit into a community, and educating an individual with his/her own specific capacities and dispositions. This paradox of an early utopian socialist theory of education is discussed referring to Robert Owen's, St. Simon's and Charles Fourier's concepts.

## DEMOCRATIC-SOCIALIST, PROGRESSIVE EDUCATION

**Armin BERNHARD, Universität Duisburg-Essen, Germany**

The paper deals with the notion of democracy and the principles and instruments of a democratic education within the 'Bund Entschiedener Schulreformer', founded in Berlin by Franz Hilker, Fritz Karsen, Siegfried Kawerau, Otto Koch, Paul Oestreich, Elisabeth Rotten und Anna Siemsen (among others), 18th september 1919. It will be examined how these maxims and means were politically and pedagogically established in the context of a heterogeneously put together historical 'Reformpädagogik' ('progressive education'). The nucleus of this identification lies in a specific perception of the term 'socialism' and its content/meaning which has not only been a determining factor for the political orientation but for the arrangement of educational/pedagogical action, too.

**JEUDI / THURSDAY****14:30 - 16:30****ROOM: R150**
**3.13. SYMPOSIUM. SAVOIR SAVANT, SAVOIR MILITANT: LA CIRCULATION DES IDÉES SUR L'ÉDUCATION (1920-1980) / SCIENTIFIC KNOWLEDGE, MILITANT KNOWLEDGE: THE CIRCULATION OF IDEAS ABOUT EDUCATION (1920-1980)**
**Coordinator(s):** Rebecca ROGERS**Discussant:** Charles MAGNIN

Il s'agira dans ce symposium de questionner le rôle des échanges internationaux dans la constitution en France de communautés de chercheurs et de militants préoccupés par les questions d'éducation. Depuis le travail de Jacqueline Gautherin sur l'émergence de «la» science de l'éducation au début de la Troisième République, les chercheurs s'intéressent à la manière dont la réflexion sur le champ éducatif a évolué en France après la Première Guerre mondiale. L'atelier examine les mouvements, les congrès, les revues, et les personnes qui y sont actives soucieux de voir le rôle de leurs échanges internationaux dans l'évolution des idées et dans la structuration des communautés en France. Le mouvement pour l'éducation nouvelle, avec sa forte dimension internationale, constitue l'un des lieux où la discussion théorique et pratique a continué à faire exister un champ pédagogique dans la période de l'entre-deux-guerres. Une première communication prendra comme objet d'analyse le congrès fondateur de la Ligue internationale pour l'éducation nouvelle (Calais, 1921) et examinera, à travers les modalités de ce congrès, ses participants et ses contenus, comment se sont conjugués savoir savant et savoir militant en faveur d'une «éducation nouvelle». Ce questionnement sur l'éducation nouvelle, ses méthodes, et ses objectifs à la fois démocratiques et politiques constituent un fil rouge du symposium. Les autres communications poseront la question des supports savants et militants de ce processus, attentif à la manière dont l'exemple étranger ou les échanges avec l'étranger ont influencé les débats à des moments spécifiques. Trois communications seront plus centrées sur la période après 1945 alors que les idées de l'éducation nouvelle refont surface et que le milieu enseignant se restructure après les années de guerre. Il sera question dans une communication, à travers l'étude de la revue Education Nationale, des références à un modèle américain, et notamment au Plan Dalton. De quelle manière le débat autour des pédagogies



différenciées et le choix des termes utilisés pour envisager un système démocratique en construction contribuent-il à faire oublier les initiatives précédentes? Une autre approche centrée sur les Congrès internationaux de l'enseignement universitaire des sciences pédagogiques (le premier a lieu en 1953 à Gand) et sur l'Association Internationale des Sciences de l'Éducation (AISE) qui en a découlé, explore comment les échanges internationaux ont participé à la structuration et à l'institutionnalisation universitaire des sciences de l'éducation en France. Enfin, une dernière intervention examine les effets des congrès internationaux et des revues qui en émanent sur la constitution d'une communauté d'historiens d'éducation en France entre 1950 et 1980. De quelle manière les échanges internationaux ont-ils contribué à l'intégration des historiens au sein des chercheurs en éducation? En cherchant à déterminer la nature des engagements militants et professionnels, il sera question des spécificités de la situation française où l'histoire de l'éducation a relativement peu marqué l'émergence des sciences de l'éducation comme champ universitaire, au contraire de la situation dans d'autres pays européens et notamment la Grande Bretagne. La confrontation d'approches sociologiques, philosophiques et historiques cherche à révéler les lieux, les personnes et les supports éditoriaux qui ont contribué à structurer le débat sur les questions pédagogiques à des moments précis, évitant avec soin la volonté téléologique de repérer ce que sont «les sciences de l'éducation» en germe avant leur institutionnalisation universitaire.

LE PREMIER CONGRÈS INTERNATIONAL DE L'ENSEIGNEMENT UNIVERSITAIRE DES SCIENCES PÉDAGOGIQUES ET L'ASSOCIATION INTERNATIONALE DES SCIENCES DE L'ÉDUCATION: MOTEUR DANS LA DYNAMIQUE D'INSTITUTIONNALISATION ET L'HISTOIRE DES SCIENCES DE L'ÉDUCATION EN FRANCE?

**Nassira HEDJERASSI, Université de Reims Champagne Ardenne, France**

Cette communication s'inscrit dans le cadre d'une recherche plus large qui examine le processus de disciplinarisation ou d'académisation des sciences de l'éducation en France, en référence aux travaux de R. Hofstetter, B. Schneuwly et J. Schriewer en prenant appui sur les travaux d'histoire et de sociologie des sciences sociales (Blanckaert). Il s'agit pour moi de montrer comment l'internationalisation des échanges, via le 1er Congrès International de l'enseignement universitaire des sciences pédagogiques (qui s'est tenu à Gand en septembre 1953), et la création de l'Association Internationale des Sciences de l'Éducation (qui a suivi) ont participé à la dynamique et au processus d'institutionnalisation des sciences de l'éducation au niveau national français. L'analyse des rencontres, colloques, congrès et des associations internationales, me paraît en effet constituer «un champ d'observation privilégié pour étudier la constitution disciplinaire des Sciences de l'Éducation» en France. Comme le rappelle J. Schriewer (1998: 72), «Les travaux d'histoire et de sociologie comparée des sciences [...] ont suffisamment mis au jour l'importance qui revient dans les processus d'institutionnalisation universitaire, aux interactions parfois intenses entre acteurs relevant de différents champs d'action sociale, de celui de la science comme de celui de la politique». De fait, les travaux en histoire des sciences ont bien souligné l'importance ou le sens des congrès internationaux, leur rôle non négligeable dans la genèse de la constitution d'une discipline. Toute une tradition de congrès internationaux et d'associations internationales s'est développée à la fin XIX-début XXème, avec une croissance au début du XXème siècle. Ces Congrès ont participé à la constitution d'une discipline, à la conquête de son autonomie et de sa légitimation. Après avoir rappelé le contexte national et international du 1er Congrès en 1953, je mettrai en exergue comment il a pu jouer un rôle central: -sur le plan de la sociabilité, offrant un milieu d'accueil et d'encadrement, permettant de rompre l'isolement dans lequel les acteurs se sentaient plongés, -sur le plan des échanges, participant à la professionnalisation de cette discipline et de ses acteurs. En France, dans ce moment de faible institutionnalisation sociale (à défaut d'une reconnaissance au sein de l'université), ces contacts personnels ont été cruciaux pour l'accès à l'information, la légitimation et pour souder les acteurs. Les sources accessibles, sur lesquelles je m'appuie, sont les actes publiés (largement diffusés ou non), des comptes-rendus des Congrès, parus dans des Revues que j'ai

dépouillées (à savoir un corpus de revues internationales et francophones, essentiellement françaises et belges), des archives privées auxquelles j'ai pu avoir partiellement accès.

LE CONGRÈS D'ÉDUCATION DE CALAIS (1921), ACTE FONDATEUR DE L'INTERNATIONALISATION DE L'ÉDUCATION NOUVELLE

**Antoine SAVOYE, Université Paris 8, France; Jean-François CONDETTE, IUFM Université d'Artois, France**

L'objectif de cette communication est de restituer le congrès international d'éducation (selon les termes des organisateurs britanniques: An International Conference on Education) tenu en France, à Calais, du 30 juillet au 12 août 1921. Ce congrès, souvent évoqué par la suite, aussi bien par les partisans de l'éducation nouvelle que par les historiens, reste à ce jour mal connu alors qu'y furent jetées les bases de la Ligue internationale pour l'éducation nouvelle (LIEN), organisation qui eût une existence durable et fut porteuse du projet d'une éducation nouvelle universelle. Notre communication mettra en valeur plusieurs des caractéristiques de ce congrès par lesquelles, se distinguant des manifestations collectives de spécialistes et praticiens de l'éducation jusque-là pratiquées, il ouvre une ère nouvelle de leurs échanges internationaux. Après avoir précisé ce que furent sa genèse et sa finalité, nous insisterons en particulier sur: • le déroulement du congrès dont les participants ont eux-mêmes ressentis la nouveauté, parlant d'un «summer camp» ou d'une «foire aux idées» (Beltette) pluriel et chaleureux, à la différence des «grandes messes» officielles des congrès d'avant-guerre; • la configuration originale d'acteurs qui le produisent, composée de théosophes anglais et francophones (Beatrice Ensor et Juliette Decroix, par exemple), alliés à des partisans d'écoles nouvelles venus d'Angleterre, de Suisse et de Belgique (Ferrière et Decroly), patronnés par des autorités françaises et anglaises de l'Instruction publique (le recteur Georges Lyon, le secrétaire général du Bureau international de l'enseignement secondaire, Achille Beltette, et l'inspecteur du London County Council, Cloudesley Brereton); • enfin, ses effets d'internationalisation de la réforme de l'éducation, le congrès débouchant sur la constitution d'une organisation durable: la LIEN. Celle-ci née à Calais sera, en effet, porteuse durant un demi-siècle, d'un projet hors norme, à la fois reformateur et scientifique, militant et savant valant pour toutes les cultures: l'Education nouvelle.

FRENCH HISTORIANS, EDUCATIONAL RESEARCH AND INTERNATIONAL COMMUNITIES (1945-1980)

**Rebecca ROGERS, Université Paris Descartes, France**

This paper is part of a collective project on the emergence of educational research in France. The paper focuses on the field of history, exploring the ways historians of education responded to the political and scientific developments in the post-war period, and the ways they positioned themselves with respect to educational research and the field of education in general. The paper queries, in particular, the influence of international contacts, through academic conferences and academic journals, in the structuring of a distinct sub-field in the history of education. The paper begins by noting the very different positioning of history as a field within educational research in France compared to other western countries. Whereas history constituted one of the four main subfield of educational research in Great Britain in the 1950s and 1960s, historians were a small minority in educational circles in France. In 1953, Maurice Debesse declared at the first Congrès international de l'enseignement universitaire des sciences pédagogiques: "Au pays de Compayré, l'histoire de l'éducation a trop peu de représentants et sa place dans l'enseignement universitaire est des plus réduites." Marie-Madeleine Compère has argued that this was the product of French historians' relationship to the field of pedagogy. Unlike the situation in Italy or Germany, interest in pedagogical theories or school reform was limited in France. As a result, the field that emerged within the academy in the 1960s and 1970s was far more influenced by social history and the history of mentalities, with relatively little dialogue with scholars in the emerging educational sciences. Nonetheless historical approaches to education existed within the emerging field of pedagogy. This

paper looks at the international venues that reveal the existence of scholars whose work adopted historical questions to study educational reform or educational ideas. A preliminary exploration of the international journal *Paedagogica Historica*, which emerged in 1961 following the 8th Congress of Historical Sciences, shows that historical studies were far more present and wide-ranging than previous studies have indicated. This journal reveals a considerable number of scholars, often interested in pedagogical subjects, who defended dissertations, published books or articles but were not necessarily labeled "historians" by their French colleagues. This paper examines then to what extent international dialogue and exchange influenced the positioning of the history of education in the disciplinary conflicts between those who positioned themselves as educationists and those who claimed their allegiance to the field of history from the 1950s until the early 1980s. The sources marshaled for this paper will include the archives of international conferences (Congrès international des sciences historiques and ISCHE) and a systematic overview of the first twenty years of *Paedagogica Historica* as well as the archives of the journal, which are preserved in Paris. A comparison with the presentation of the field in the *Revue française de pédagogie* (1st issue in 1967) and *Histoire de l'éducation* (1st issue in 1978) will offer insight into the differences between national and international communities in the structuring of an academic field.

#### DES MÉTHODES NOUVELLES OUBLIEUSES DE LEUR HISTOIRE (1945-1952)

**Dominique OTTAVI, Université de Paris Ouest Nanterre-la-Défense, France**

Antoine Savoye a mis en évidence, dans des travaux récents, l'intérêt des Classes nouvelles mises en place par Gustave Monod après la deuxième Guerre Mondiale, pour penser le destin et le déclin paradoxal de l'Education nouvelle, malgré la persistance de certaines de ses idées dans la culture enseignante, dans les politiques éducatives, dans le débat public jusqu'à nos jours. Nous faisons l'hypothèse que certaines difficultés conceptuelles ont contribué à ce destin, notamment parce que l'Education nouvelle est chargée d'une histoire complexe que ses promoteurs n'assument pas toujours explicitement. Il faut cerner les enjeux de ce que l'on nomme après la guerre "méthodes nouvelles", ou ce genre d'expression, aussi répandue qu'imprécise; le flottement du vocabulaire comporte des enjeux théoriques à clarifier. Ce travail est basé essentiellement sur la revue *L'Education Nationale*, dépouillée de 1945 à 1952 non pour faire la monographie de la revue mais pour en tirer des renseignements sur la circulation des savoirs, des théories et expériences éducatives, dans ce support qui représente un point de vue officiel mais se veut, à cette époque, très ouvert sur tous les aspects de la culture. L'introduction des méthodes nouvelles dans l'enseignement public s'effectue aussi sous le signe de l'internationalisation; il faut rappeler que Gustave Monod fonde le Centre International d'Etudes Pédagogiques de Sèvres au même moment. L'Education Nationale, pendant la période des Classes nouvelles, comporte des références au modèle américain et notamment au Plan Dalton. Nous voudrions donc interroger plus particulièrement cette circulation des idées américaines, en mettant en évidence des «moments» de la référence à ce modèle: Un premier moment où prédomine la mémoire de l'Education nouvelle, de l'Education Progressive ainsi que de l'Ecole Libre des Hautes Etudes à New York. Le moment du rapport de Madame Anne-Marie de Saint Blanquat, expérimentatrice des classes nouvelles, qui s'intéresse en priorité au Plan Dalton et interprète les expériences américaines. Un moment de réinterprétation des méthodes actives dans le but de relativiser l'originalité des Classes Nouvelles, ce qui correspond à une mise à l'écart de l'Education nouvelle (Savoye, 2010). La voix d'Edouard Dolléans (1877-1954) qui réinterroge les expériences et théories américaines ne semble alors guère entendue. A l'arrière-plan, c'est la question de ce que doit être une éducation démocratique qui sous-tend les choix et les interprétations, d'une manière qui reste implicite. Un consensus apparent autour des bienfaits des méthodes dites nouvelles dissimule des tensions relatives au rôle des élites, à la finalité des études, au rapport entre instruction et éducation, sur les réformes à entreprendre. Mon but est donc une étude documentaire sélective guidée par cette question philosophique et politique, posée à travers cette "circulation" qui à présent concerne en priorité les rapports Europe Etats-Unis.

**JEUDI / THURSDAY****14:30 - 16:30****Room: 2130**

### **3.14. SYMPOSIUM [PART 1]. GOUVERNER LES SYSTÈMES ÉDUCATIFS PAR LA MODÉLISATION DE DONNÉES. DU PASSÉ AU PRÉSENT, DANS DES PERSPECTIVES NATIONALES ET INTERNATIONALES / GOVERNING EDUCATION SYSTEMS BY SHAPING DATA. FROM THE PAST TO THE PRESENT, FROM NATIONAL TO INTERNATIONAL PERSPECTIVES**

[Part 2: session 4.16.]

**Coordinator(s):** Valérie LUSSI BORER; Véronique CZAKA**Discussant:** Bernard SCHNEUWLY

Nowadays, to use indicators (benchmarks) to govern education systems and policies at national and international level seems obvious. This practice appeared at the end of the 19th century and grew up throughout the 20th century. Through case studies, this panel aims at studying the process and the conditions which allowed the emergence and the expansion of this phenomenon. Deciding how to collect useful data, how to organize data series according to models which allow comparison (or even ranking), and how to transform them into governing tools are essential to conduct data/benchmarks---based policies. This process leads to a new "vision" (social construction of reality) of people, education systems, and backgrounds, through new standardized objects like "average child", "achievement standard". These processes are at the core of policies conducted by organizations at national, European, or international level (European commission, OECD, UNESCO). This panel aims at better understand these processes through historical and sociological analysis from a national or inter/transnational point of view.

#### **WHO NEEDS WHICH DATA TO GOVERN THE 25 SWISS EDUCATIONAL AREAS?**

**Valérie LUSSI BORER, ERHISE, Université de Genève, Suisse; Véronique CZAKA, ERHISE, Université de Genève, Suisse**

With more than 20 cantons having each their own educational system, Switzerland manages since 1874 a system of government in the educational field combining a lot of cantonal prerogatives and a few federal prerogatives (Criblez, 2008; Hofstetter, sous presse). Currently, Switzerland pursues a policy of harmonization of its educational system that began a century ago. This policy is based on several data that are progressively shaped to serve this aim (Jost, 1995). Why do we need data and what are these? Who needs, who collects and who shapes them? For which purposes? How are benchmarks and indicators gradually established to have a better overview and to compare the different educational systems? Giving more and more prerogatives to the federal government or to intercantonal organizations, could the Swiss case study, in reduced scale, help to better understand the processes currently happening at the European level? We will look at the processes of collecting, comparing and shaping data through the Journal published by the Swiss Conference of cantonal ministers of the public education (CDIP) between the years 1887 and 1978 (Badertscher, 1997). This journal has been the first to produce yearly statistics about education at the Swiss level at the end of the 19th century. We will compile and compare the two versions of the Journal – the German and the French one –and focus on two periods which seem particularly relevant: 1) from the end of the 19th century to the First World War; 2) from the end of the Second World War to the Seventies: "The Glorious Thirty". How the two Journals, which are in fact quite different (the French version is not a translation of the German one but an adaptation taking into account the French---speaking area particular need and interest), try both to maintain the "Swiss Consciousness" and to introduce the innovations suggested by other countries or international organizations? How do the cantons take into account the experiences of others cantons in their own reforms? How are they comparing the cantonal educational systems with each other and with what kind of data? What are the influences coming from European and foreign countries on the Swiss educational system (Waldow, 2009)? Through the journals of the Conference of ministers of education in Switzerland, we will analyse the

shaping of data used for the management of cantonal educational systems, a work in progress during the century. We will observe where come the data from, how they are taken into account by the cantons, how they circulate into the country and how an harmonization of educational policies in Switzerland is gradually introduced with the creation of new intercantonal organizations.

#### THE SCIENCE FROM THE STATE. THE PRODUCTION OF DATA BY THE STATISTICIANS OF THE FRENCH MINISTRY OF EDUCATION FROM 1957 TO 2007

**Xavier PONS, University of East-Paris Créteil, France**

In this communication, we propose to analyse the institutionalisation of the production of statistical data by the central administration of the French ministry of education from 1957 to 2007. Our main hypothesis is that this production does not depend only on cognitive requirements and technical evolutions but also on bureaucratic and political considerations. To do so, we focus on four main analytical dimensions: the formal organisation of the statistical production, the statistical methods, technics and tools which are implemented, the composition of the central statistical office and the main professional cleavages among the members of this office. These analytical dimensions allow us to understand the interdependencies between statisticians and their main partners within the ministry and so to highlight four main historical configurations of this institutionalisation process. Through these configurations, four main figures of a specific "State science" emerge: an hand-made recording activity (1957-1972), a specialised statistics (1973-1987), statistics as a structuring and synoptic description (1987-1997) and a growing politicised statistics (1997-2007). The empirical material for this analysis is drawn mainly from one qualitative PhD research study conducted between 2004 and 2008 on policy evaluators in France in education. Concerning the statisticians themselves, the latter was based on various methods of analysis: – 32 sociological semi-conducted interviews, – a document analysis of the literature produced by the statisticians on their own history and activity, – an analysis of a dataset of 439 publications in evaluation edited by the statistical office between 1967 and 2007, – the enforcement of a questionnaire cross-checked with the exploitation of the yearbook of the office between 1992 and 2007, – and the analysis of three kinds of archives (official, oral and personal).

#### ON THE HISTORIC CHANGE OF THE PRODUCTION AND LEGITIMATION OF STATISTICAL DATA ON EDUCATION IN SWITZERLAND

**Thomas RUOSS, University of Zurich, Switzerland; Lucien CRIBLEZ, University of Zurich, Switzerland**

Since the early 19th century, compulsory school and education statistics have been closely interconnected. Both, state supervision and democratic control of schooling, required a basis of information, which since has been provided by appropriate indices. With the help of data, the state of schooling is accounted for, political decisions in the educational field are legitimated and political demands are supported. Therefore, the use of statistical data on education is closely connected to the respective historic situation, as well as to the needs and expectations of the various actors. Based on research studies of the National Fund project "Bildung in Zahlen (Education by Numbers)", the scheduled lecture will present first analyses on essential changes in the course of two periods of development: the 1870s/1880s as well as the 1960s/1970s. The respective constellations of actors and the conditions of their interactions will be embedded into the corresponding political contexts. This way, insights are gained into changing needs for the production of statistical data as well as into their legitimation. Three factors, as is our hypothesis, influence essentially the way in which the function of education statistics is defined: apart from the dynamics of educational systems (educational expansion) and the degree to which education statistics are institutionalized (as a sub-field of public statistics), they were and are essentially influenced by international developments. That is why for the two periods under analysis the factors of internationalization, institutionalization and educational expansion are related to each other. In the 1870s the need for comparable data on school systems grew quickly. This can be observed at different political levels: the Cantons were

facing an exponential growth of their school systems, and to make this understandable and to be able to cope with it the production of data was increased. At the same time there was an attempt by the Confederation to extend its competences in the field of education. Both national and international comparisons were supposed to activate school reform. The first comprehensive education statistics in Switzerland were produced for the World Exhibition in Vienna in 1873. In the following, a great amount of data was produced which, despite attempts at coordinating them, stayed heterogeneous because of different degrees of institutionalization of the Cantons' education statistics. After quite a long period of rather moderate production of education statistics in the first half of the 20th century, they once again became a part of the planning rationality of educational administrations in the 1960s, when it came to coping with growth. Similar to the development in the 1870s, international, national and intercantonal needs for data can be identified as sources of debate. The extremely heterogeneous degree of institutionalization of the authorities in charge, led to increased comparability problems. This again resulted in an (both quantitative and institutional) extension of education statistics in the 1960s and in concentrating competences at the federal level in the 1970s – thus enabling a reorientation towards international concepts of education statistics (educational indicators) in the 1980s and 1990s. On the whole, based on a comparison of the two periods of development, the lecture will present the thesis, that the degree of the institutionalization of international actors may be considered the crucial factor for the lasting implementation and organization of the national practice in education statistics.

**JEUDI / THURSDAY****14:30 - 16:30****ROOM: 2140****3.15. SWG [PART 2]. EDUCATIONAL MEDIA IN COMPARATIVE PERSPECTIVE**

[Part 1: session 2.12.]

**Coordinator(s):** Ian GROSVENOR**Discussant:** Marcelo CARUSO

TRANSGRESSING BOUNDARIES OF CITIZENSHIP. CONSTRUCTIONS OF ACTIVE PUPILS IN SCHOOL RADIO BROADCASTS IN SWEDEN IN THE 1930S

**Anne-Li LINDGREN, Linköping University, Sweden**

In Scandinavian countries and Britain, special departments for school radio programs were organized in the late 1920s or early 1930s. In general these programs were in line with the overall curriculum. However, in Sweden the new subject citizenship, was given a particularly radical formulation in the school programs. This meant that children who listened to educational programs on the radio, discussed the programs, and did assignments on them, encountered views of society that differed from prevailing traditional middle-class representations. The article focuses on the communicative practices children and adults participated in. Different conversational strategies related to different contemporary pedagogical ideals, and they positioned children as more or less autonomous. I want to suggest that the highly politicized, but non-commercial public school broadcasts gave children voice as competent and active citizens in new ways – especially in programs produced by female teachers. In particular ways, these programs transgressed traditional boundaries on notions of childhood, gender, education and citizenship.

INSTRUCTION AND MODERN TECHNOLOGY: THE EMERGENCE OF THE EDUCATIONAL FILM IN THE INTERWAR PERIOD

**Eckhardt FUCHS, Technical University of Braunschweig, Germany**

Textbooks were introduced into the lower secondary school in the course of the 19th century and replaced simple reading books. Since then they have been the main instructional tool up to the present. However, the introduction of new teaching materials frequently led to discussions about the

way in which these materials would modernize or not modernize instruction. The history of educational media shows that new teaching and learning aids have consistently been developed in the wake of technical inventions and innovations, and that, although their introduction has led to controversy, they have generally been rapidly adopted. My presentation will discuss the emergence of the educational film in the interwar period. Taking the example of Germany I will sketch the technological development, the debates within the teaching community, and the institutional ways in which the new technology spread within Europe. This will be based on three hypotheses:

1. The introduction of film as a novel medium resulted primarily from new technical inventions and a new form of popular culture;
2. Educational films – as did textbooks – were subjected to inherent state control;
3. Educational films were developed and implemented internationally.

#### THE TECHNOCRATIC MOMENTUM AFTER 1945, THE DEVELOPMENT OF TEACHING MACHINES AND THE SOBERING RESULTS

**Daniel TROEHLER, University of Luxembourg, Luxembourg**

The development of the Atomic Bomb in the Manhattan Project and the Radio Detection and Ranging (Radar) at MIT during the Second World War convinced American stakeholders that fundamental problems are to be solved by interdisciplinary teams, including experts from different academic sciences trying to find solutions for military, social, or economic problems defined by politicians. In the 1950's this technocratic model was applied to the education system, introducing centralized experts, standards, standardized tests and the focus on sciences and mathematics. Along the cultural logic of this model, that is supported since the 1960's by the OECD, new teaching tools were developed, first as idea of a Memory Extender (Memex) as early as in 1945 by Vannevar Bush, the former coordinator of the activities of over six thousand American scientists in the application of science to warfare during the Second World War. Against this background the idea of programmed instruction arose in the 1950's, with Burrhus Frederic Skinner as most prominent initiator, developing mechanical teaching machines whose purpose was to administer a curriculum of programmed instruction. It contained sets of questions, and a mechanism through which the learner could respond to each question. Delivering a correct answer, the learner would be rewarded and thus stimulated. However, in contrast to educational policy the technocratic momentum sobered in classroom instruction after it had shown sobering results, most recently in the expensive language laboratories in the 1980s.

**VENDREDI / FRIDAY****8:30 - 10:30****Room: 2140****4.1. EXPOSITIONS INTERNATIONALES ET UNIVERSELLES / INTERNATIONAL AND UNIVERSAL EXHIBITIONS****Chair:** Klaus DITTRICH

LESSONS LEARNED AT THE EDUCATIONAL EXHIBITIONS: MEXICO IN THE EXPOSITIONS UNIVERSELLES DE PARIS 1867 AND 1889

**Eugenia ROLDAN VERA, Department of Educational Research, CINVESTAV, Mexico**

The importance of 19th-century international exhibitions in the shaping of public systems of education worldwide has been signalled by a number of groundbreaking compilations (Barth, 2007b; Lawn, 2009) as well as individual studies. In a world interconnected by fewer channels than today, International Exhibitions –and especially educational exhibits within them– were the main hubs in the networks of people, ideas, objects, technologies, and brands of the time. However, whereas much work has been done on the exhibitions as showcases of civilization for the participating countries, more attention needs to be paid to the actual dynamics of exhibiting, learning, adopting and adapting the educational knowledge staged in the exhibitions following the participation of countries in them. In this paper I will look at the ways in which two international exhibitions, Paris 1867 and Paris 1889, affected the further development of primary education policies and practices in Mexico. By means of a variety of sources that range from exhibition catalogues and reports to educational newspaper reports and educational literature produced in Mexico before and after the exhibition, I will examine in particular two aspects: a) how the promoters of innovations in educational methods and technologies intended to construct their legitimacy by appealing to the lessons learned at the exhibitions; b) how some educational institutions tried to revamp themselves according to those lessons learned in order to secure their existence in a rapidly changing educational environment (and whether that strategy worked). The comparison of two points in time will allow me to make my claims stronger and thus enable me to insert my work into a wider, focused discussion on processes of internationalization in education.

KNOWLEDGE TRANSFER IN THE INTERNATIONAL CONGRESSES OF 'SCHOOL HYGIENE' (1880-1920), THE HIDDEN IMAGINARY OF BODY MEASURES IN HYGIENE TREATISES

**Maarten VAN DEN DRIESCHKE, Ghent University, Belgium**

From the 1870s onwards, there was a succession of international congresses on public health and child welfare. Due to the influence of international congresses, a lot of hygiene treatises were published. These hygiene treatises collect contributions from different knowledge domains such as medicine, pedagogy, statistics, architecture and engineering. In the first part of the paper we'll draw different schemes to investigate how different disciplinary fields are interrelated. We will focus on the mathematized image of the child's body. Anthropometric data – in the form of mathematical formulae, statistical coefficients and geometrical grids – play an important part in these treatises. These data are simple, abstract, neutral, and objective; since they detach themselves from the body and can therefore always be interpreted in the same way. Once the average body measurements are known, they become the standard against which variant research hypotheses are tested. In the second part we take a more critical stance. We confront the seemingly objective measures to the pictures and images of children's bodies, but also to pictures of measuring instruments, furniture and architectural devices. The few pictures of the human body on display in the treatises are monstrous: hunchbacks, one-eyed people, dwarfs, and people with huge heads are the visible deviation from the statistical norm. These images cannot match the abstract quality of mathematical data, since they cannot be generalised. Consequently we hardly see pictures of the ideal or the normal body. We want to argue that the mathematical data refer to a hidden imaginary. While the images of bodies,



instruments and architectural apparatuses have their disciplinary specificity. However, both the images and the measures reveal how the interchange between different disciplinary fields and knowledge domains occurs.

#### LES EXPOSITIONS UNIVERSELLES DE VIENNE ET DE PARIS DU 19<sup>E</sup> SIÈCLE ET LES CLASSES D'OUVRAGES ENTRE UTILITÉ ÉCONOMIQUE ET UTILITÉ PÉDAGOGIQUE

**Katharina KELLERHALS, IVP NMS PHBern, Switzerland**

Les idées pédagogiques telles que celles qui étaient véhiculées par le mouvement des classes d'ouvrages firent l'objet de débats internationaux dès le 19<sup>e</sup> siècle. Les expositions universelles, en leur qualité de forums dédiés au progrès économique et industriel, ne manquèrent pas de soulever des questions pédagogiques et réservaient une place importante aux systèmes d'éducation, d'enseignement et de formation à partir de l'exposition universelle à Vienne 1873. C'est avant tout dans le cadre des expositions universelles de Paris (1878, 1889) que des voix se firent entendre qui proposaient d'intégrer les classes d'ouvrages dans l'école publique; cette proposition éveilla un grand intérêt au plan international. L'idée des classes d'ouvrages (*Arbeitsschulbewegung*) était portée par le souhait d'une utilité économique ultérieure et par des conceptions innovantes dans le domaine de la formation professionnelle, car vouées à des fins artisanales et industrielles. La finalité des classes d'ouvrages n'était pas seulement économique; on y voyait aussi un intérêt pédagogique. Alors que la première loi sur l'école primaire publique dans le canton de Berne (1835) prévoyait explicitement un accès égalitaire des filles à toutes les branches enseignées, la deuxième moitié du siècle nuança cet aspect sous l'effet du mouvement international des classes d'ouvrages; il se répercuta sur l'enseignement prodigué aux filles en Suisse alémanique (les cantons orientés vers la France tendaient à enseigner les travaux manuels aux deux sexes). Les classes d'ouvrages permettaient aux vertus bourgeoises de déployer de manière optimale leur effet contraignant et éducatif et dès le 19<sup>e</sup> siècle, les filles suivaient ces cours dans le cadre de l'école. L'intégration réussie de la branche «ouvrages» et sa signification pour le cursus de la future ménagère et mère furent décrits lors de l'exposition universelle de Vienne. Des hommes, mais aussi des femmes suisses qui appartenaient à l'élite cultivée du pays, étaient présents à ces expositions universelles, en leur qualité d'exposants, de rapporteurs ou de membres de jurys, mettant à profit le déplacement pour visiter les pays hôtes. Le corpus des sources analysées porte sur des documents des expositions universelles de Vienne (1873) et de Paris (1878, 1889), issus des archives autrichiennes et françaises, ainsi que des documents produits par la Suisse à l'occasion de ces expositions et des comptes-rendus (réceptifs) sur l'éducation, l'enseignement et la formation. L'analyse longitudinale prévue sera guidée par les questionnements suivants: Présentation: comment les concepts scolaires ont-ils été présentés lors des expositions universelles? Assiste-t-on à une évolution parallèle des classes d'ouvrages à but professionnel et à celles qui avaient une vocation éducative pour les filles? Diffusion: quelle a été la contribution des expositions universelles au développement de l'idée des classes d'ouvrages? Quel fut l'effet de ces expositions sur la législation scolaire et sur les branches scolaires? Dans quelle mesure ces expositions ont-elles marqué de leur empreinte les différentes facettes de l'idée des classes d'ouvrages? Conséquences: les différents modèles d'applications ont-ils entraîné la mise en place de structures scolaires elles aussi différentes?

#### ENCOUNTER AND ENTANGLEMENT: GLOBAL MODELS AND EDUCATIONAL EXHIBITS AT LATE-19TH CENTURY INTERNATIONAL EXPOSITIONS

**Noah SOBE, Loyola University Chicago, U.S.A.**

There is an extensive body of educational scholarship that erroneously dates the emergence of transnational educational policies and the genesis of global educational accountability mechanisms to the period after World War II. In this line of argument, it was the formation of the United Nations and its related institutions (Meyer et al., 1997), the global deployment of human-capital oriented economic development expertise (Resnik, 2006), and an explosion in the number of international

non-governmental organizations (McNeely, 1995; Chabott, 2003) that laid the groundwork for the emergence of the “transnational educational policy communities” and the “world culture of education” that researchers and practitioners face today. Overlooked in this, however, is the galvanizing role played by the International Expositions (also known as World’s Fairs) of the late 19th and early 20th centuries. The exhibit halls of the fairs were critical sites for the display of the most “modern” practices in areas such as technology, industry, healthcare and education. This intensive “modeling of the future” (Lawn, 2009) reached far beyond the millions of visitors who attended these colossal events. Reports on the fairs (e.g., Buisson, 1878) circulated and re-circulated, thus magnifying and extending the displays and the international comparisons they generated. Around the globe, educators and policymakers both reacted to and anticipated the comparative matrices and systems of classification of the International Expositions. This paper examines the various educational exhibits that were mounted at three international expositions (Vienna, 1873; Philadelphia, 1876; and Paris, 1889) and explores the ways that they disseminated and helped to generate global educational policies and practices.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 2193**

#### **4.2. LA FORMATION DES ENSEIGNANTS AVANT 1920: INFLUENCES INTERNATIONALES / TEACHERS’ EDUCATION BEFORE 1920: INTERNATIONAL INFLUENCES**

**Chair:** Bruno *POUCET*

**“TOILING” TOGETHER: INTERNATIONAL INFLUENCES ON THE DEVELOPMENT OF TEACHER EDUCATION IN THE UNITED STATES**

**Paul RAMSEY, Eastern Michigan University, U.S.A.**

In the 1830s, Alexis de Tocqueville (2003) examined U.S. isolationist tendencies, concluding that Americans had no desire to “meddle in the affairs of Europe” and that “[t]he foreign policy of the United States . . . consists in keeping away from things much more than in interfering” (pp. 266-267). Although the U.S. certainly did limit its involvement in international affairs during its early history, the subsequent and widely held belief that Americans traditionally shunned foreign ideas and influences was undoubtedly a myth, especially with regard to education in general and teacher education in particular. In 1835, J. Orville Taylor (1835), an advocate for teaching training in the United States, mirrored Tocqueville’s view that Americans did not look outside their borders, but noted that, in the realm of education, neither did other countries. “On the subject of education,” Taylor stated, “teachers and nations have had but little communication with each other... Each one has toiled alone, and their practical knowledge has been buried with them” (p. vi). Taylor and other like-minded educational advocates hoped to change this isolationism and noted that the “experimental knowledge [of other nations] is what we want” (p. vi). “Toiling” together, in short, was what these influential reformers sought; they pursued international models to improve public education, especially teacher education, in the United States. The myth that the U.S. was largely free from international influences was subtly bolstered by the American “consensus” historians of the mid-twentieth century who emphasized the nation’s uniqueness. Although many of the tenets of consensus scholarship have been critiqued and rejected in recent decades (Higham, 1989), the notion that the United States is and has been a singularly “special” nation persists. Excluding the well-known cases of the kindergarten and the university seminar, for example, American historians of education pass over the impact of international ideas on the U.S. educational system (Albisetti, 1995; Brehony, 2001). There are exceptions to this scholarly neglect of the international influences upon U.S. education. The historian of American education Jurgen Herbst (1989a, 1989b) has done much to demonstrate that particular models of schooling and teacher education were imported to the United States, although these models certainly underwent dramatic transformations as they were embedded

into the American soil (Geitz, Heideking, & Herbst, 1995). Following in the footsteps of Herbst, this paper examines the ways in which the very idea of teacher education in the United States was transplanted from foreign lands. The essay notes that teacher education, particularly normal school training, was based on a model imported from despotic Prussia, a model that was popularized by French and American visitors to the northeastern German land. Although normal schooling naturally was altered in the American context, the subsequent forms of teacher training, particularly in the emerging universities, owed a great debt to international models as well. This paper also examines the ideology of American common schooling, an ideology that helps explain why the Prussian model of teacher training became attractive to educational reformers in a democratic society.

THE "INSTITUTO PEDAGÓGICO" AS A "SUI GENERIS" TEACHER TRAINING INSTITUTION. ABOUT THE RECEPTION OF GERMAN MODELS AND DISCOURSES IN CHILE (1885-1920)

**Cristina ALARCON, Humboldt-Universität zu Berlin, Chile /Germany**

This paper deals with a unique cultural transfer process between Chile and the Second German Empire that took place between 1885 and 1920. In the complex dynamics of the search and construction of models in which Latin American elites engaged as perspective to modernization and progress towards the end of the 19th century, Chilean liberals, unlike most of its neighboring countries, instituted the Second German Empire as a "reference society". Following the "state reformism from above" the aim of liberal reformers was to consolidate an inclusive nation-state through the reception of German models, discourses and practices. The so called "German educational reform" introduced by these reformers resulted not only in an expansion of the public education's physical, human and technological resources and in the introduction of a universal curriculum reform in accordance with the principles of the German philosopher and pedagogue Johann Friedrich Herbart, but also in the foundation of a Secondary Teacher Training Institute (Instituto Pedagógico). This institution, aimed at the "instruction of instructioners", served not only as a catalyst for the process of professionalization of state secondary teachers but also represented a "multiplier effect" of the reform principles. The paper focuses on the constitution process of this institution – first of its kind in Latin America. The selective reception of German models and practices by the Chilean Reformers and German Teachers, that considered the specificity of national needs, led to the invention of an institution with a clearly hybrid flavor. Firstly, because of its academic character, as it was part of the Faculty of Philosophy and Humanities of the national university; secondly, because of the configuration of a curricula centered on natural sciences, humanities as well as letters, that was closely linked to the concentric curricular reform being implemented in secondary schools; thirdly, because of the innovative conception of a training-model which aimed to train specialized "Subject-Teachers" (Fachlehrer); fourthly, because of the configuration of a practice-based teacher training model with inclusion of an Herbartian "model school"; fifthly, because of the singular examination model that include scientific work like the production of a diploma-thesis; and finally, because of the introduction of a unique secondary teacher diploma called "State teacher" (profesor de Estado). The "Instituto" also established "Pedagogy" and "Experimental Psychology" as academic disciplines in Chile and turned also into a center of progressive political thought. The thesis of this paper is that regarding the secondary teacher training the reception process of German Models in Chile was not primarily of reproductive, but mostly of productive character. An institution was founded that would represent a unique synthesis - a "sui generis" Teacher Training Institution, not simply a "bad copy" of a European model. At a Latin-American level, the creation of the Institute also originated a circular flow of knowledge and practices, since it was constructed as continental "model of reference" itself. This paper, based mainly on primary sources of Chilean and German archives, seeks to reconstruct this Reception-Process using the methodical categorization of Jürgen Schriewer (2001) and Steiner-Khamsi (2003): Externalization, Recontextualization and Internalization.

# VOICES AND GLANCES OF THE HISTORY OF EDUCATION IN MEXICO TO THE LIGHT OF NEW PRIMARY SOURCES: THE POLEMIC MIGUEL F. MARTÍNEZ AND ENRIQUE C. RÉBSAMEN ABOUT NORMAL EDUCATION IN MEXICO AND ITS INTERNATIONALISTIC FUNDAMENTALS

**Belinda ARTEAGA CASTILLO, Universidad Pedagógica Nacional, México; Siddharta CAMARGO ARTEAGA, DGESEPE (SEP), México**

The DGESEPE through the Community of Historical Education (CONEHI), allows today in our country to preserve and circulate not only the historical archives of the normal schools but also the private archives of some mexican teachers. In this way, were organized 15 historical archives in normal schoools and 10 private archives. The paper we present is based on documents that are part of the Miguel F. Martínez archive kept and protected until now by his family. And the ones that refer to Rébsamen they can be consulted in the historical archive at Benemérita y Centenaria Escuela Normal Veracruzana. The paper is centered in the debate (1890 – 1910) between Enrique C. Rébsamen and Miguel F. Martínez about the normal schools and its importante in the formation of the mexican teachers. It is specially important for us to rescue the referentes to the International models that both intellectuals did as key fundaments of their own proposals.

## LETTRES D'ANGLETERRE - ÉCHANGE ÉDUCATIONNEL ENTRE L'ANGLETERRE ET LE PORTUGAL

**Aurea Esteves SERRA, Faculdade de Ciências e Tecnologia de Birigui, Brasil**

Ce texte est issu de fragments de la recherche doctorale achevée en 2010 auprès de l'UNESP, Marília / SP sous la direction de la Professeure, Dr. Ana Clara Nery Bortoleto (UNESP) ainsi que le co-directeur de l'étranger, Dr. Joaquim Chardonneret (Université de Lisbonne), axée sur les pratiques (éducatives) dans les écoles normales de São Paulo (Brésil) et du Portugal. De tels procédés étaient destinés à former le normaliste pour les applications pédagogiques et collégiales afin d'être développées dans les écoles primaires. Ainsi cette intervention présente les "Lettres d'Angleterre", des contributions rédigées par Frédéric Duarte, un résident portugais à Manchester qui s'est transféré en Angleterre vraisemblablement en 1911 pour suivre le cours en génie textile à l'Université de Manchester et, en décembre 1912, a reçu l'invitation de son ami Justin Vasconcelos afin d'écrire des lettres qui seront publiées dans la quinzaine "O Alvorecer (L'Agitateur?)", organisée par les normalistes de l'Ecole Normale de Porto sur l'éducation en Angleterre avec l'intention de motiver les futurs enseignants des écoles primaires au Portugal, une fois que Frédéric Duarte était devenu collègue d'école des normalistes à Porto. Le journal O Alvorecer constitue un bimensuel pédagogique, littéraire et scientifique. Organe des normalistes de Porto publié du 25 avril 1912 au 25 avril 1914, il se compose d'un journal de quatre pages avec parution tous les 15 jours. Duarte rédige, au total, sept lettres publiées entre la fin de 1912 et les premiers mois de 1913. Dans ses publications, l'auteur aborde divers aspects très hétéroclites à cette époque de l'éducation, objet de diffusion (circulation) et d'échange entre l'Angleterre et le Portugal. L'utilisation de tracts comme une source de recherches en éducation est remis en question par Marta Carvalho (1998) lors d'une tentative de transformation visant à reconfigurer l'Histoire de l'éducation, dont l'issue est l'histoire culturelle, en particulier sur la base des écrits de Chartier et Certeau. L'auteur décrit les considérations autour de ces changements qui viennent d'«abolir la démarcation des frontières rigides» entre l'histoire des institutions scolaires et l'histoire des idées pédagogiques. Donc, pour l'analyse, l'on utilise les discours véhiculés dans l'histoire culturelle, en tenant compte des notions de représentation, avec Chartier (1990), et de la stratégie de Certeau (1982). Selon l'analyse des lettres susmentionnées, diverses relations peuvent être établies par les sujets exposés par l'auteur, instruments de l'affirmation et propagation des idéaux culturels, éducatifs et politiques en vigueur en Angleterre dans le début du XXe siècle. Les lettres dans leur ensemble, d'une richesse extraordinaire, favorisent la compréhension de la constitution de l'éducation au Portugal, ainsi que la perception de son extension, les affrontements et les conflits entre les étudiants, les enseignants et les administrateurs, enfin, les lignes directrices tantôt internes concernant la formation, tantôt externes,

comme le professeur en exercice. Les "Lettres d'Angleterre" peuvent être considérées comme un moyen de transmission d'idées sur l'éducation dans lequel circulent des connaissances éducatives de l'Angleterre dans une autre culture, en l'occurrence le Portugal une fois que la quinzaine O Alvorecer était diffusée dans toutes les écoles normales du Portugal.

#### COMPLEMENTARY AND NORMAL SCHOOLS OF PIRACICABA - BRAZIL (1897-1921)

**Tony HONORATO, State University of Londrina, Brazil; Carlos MONARCHA, Paulista State University, Brazil**

This article is the result of a completed PhD research about the history of Complementary and Normal School of Piracicaba, figures modeled in training primary school teachers within the State of São Paulo, Brazil. The research dealt with the historical process of Complementary and Normal Schools of Piracicaba (1897-1921). It was aimed to interpret the constitution of the Schools of Piracicaba as figurations, to characterize teacher training as a reference and demonstrate civilizing power relations based on the elements of school culture. The theoretical and methodological procedures fell on the proposal of Norbert Elias, particularly Figurational Sociology and Theory of Civilizing Processes. It was elected, as a primary source, historical manuscripts, printed papers and legislation relating to schools surveyed. The period defined between 1897 and 1921 justifies its inception in 1897 by the introduction of Complementary Piracicaba and its end because its transformation into Normal School, which was considered as a reference in the context of the Reformation of 1920, given its educational and cultural effervescence caused by a group of teachers and intellectuals linked to Sampaio Doria. Teachers from the School of Piracicaba alluded to in the theoretical formulations of Pestalozzi, Froebel, Spencer, and Calkins, who were agents representing a model of education internationalization. It was concluded that, in addition to producing the image of modern man and civilized society in Republican figurations Piracicaba lived along its historical balance of power in a network of schools to train teachers, thus implying a further reduction of power the prestigious Normal Capital School of São Paulo.

#### VENDREDI / FRIDAY

8:30 - 10:30

ROOM: 4389

#### 4.3. IDÉES ET TRAVAUX D'ACTEURS INDIVIDUELS: LA DIFFUSION DE RÉFORMES ÉDUCATIVES PAR-DELÀ LE TEMPS ET L'ESPACE / GLOBAL INDIVIDUALS ACTORS' IDEALS AND WORKS: THE DIFFUSION OF EDUCATIONAL REFORMS OVER TIME AND SPACES

**Chair:** Pierre-Philippe BUGNARD

LE PASTEUR-PÉDAGOGUE LOUIS FRÉDÉRIC FRANÇOIS GAUTHEY (1795-1864)

**Anne RUOLT, CIVIC, Université de ROUEN, France**

Avec Louis Frédéric François Gauthey (1795-1864), pédagogue aujourd'hui oublié, notre communication s'inscrit dans l'histoire des idées éducatives au XIXe siècle en Suisse romande et en France. Ancien pasteur et ami de Pestalozzi, la carrière de Gauthey s'orienta vers la formation des maîtres: il fut le premier directeur de l'École Normale du Canton de Vaud de 1834 à 1845, avant de diriger celle fondée par la Société pour l'Encouragement de l'Instruction Primaire parmi les Protestants de France à Courbevoie de 1846 à 1864. Ami aussi d'Alexandre Vinet, ses choix politiques le poussèrent à démissionner de son poste, avec 160 autres pasteurs, en 1844, lorsque les radicaux accédèrent au pouvoir dans le Canton de Vaud. À partir de ses écrits, et en particulier de son triangle pédagogique, nous montrerons quelles furent les caractéristiques principales de la pédagogie «pananthropique» qu'il fonda sur son anthropologie. Sa proximité d'idées avec celles de Guizot en France nous servira de second indicateur pour situer Gauthey dans le réseau des acteurs protestants ayant adopté les idées du Réveil de Genève versus ceux qui adoptèrent le libéralisme théologique

comme Ferdinand Buisson, artisan des lois Ferry (1881-1882) en France. Dans la cartographie des idées pédagogique, Gauthey serait-il le type d'une «pédagogie du mômier» oubliée, qui fut pourtant aussi celle du mouvement des Écoles du Dimanche, précurseur de par la Société pour l'Encouragement de l'Instruction Primaire parmi les Protestants de France, reliée sans l'explicitier formellement aux théories du Galilée de l'Éducation: Comenius?

INTERNATIONALIZATION, MARXISM AND THE HISTORY OF EDUCATION: BRIAN SIMON AND MARIO MANACORDA

**Marisa BITTAR, Institute of Education (IOE), Universidade Federal de Sao Carlos, Brazil**

This paper focuses on the thought of two European Marxist intellectuals of the twentieth century and their contribution to the history of education. The Italian Mario Alighiero Manacorda (1917- ) and the Englishman Brian Simon (1915-2002) lived and worked in the same period and shared many of the same intellectual networks. They both turned to Marxism in the 1930s as a response to the escalating Nazi-fascist threat, and after the war they engaged in political struggles for education as one of the forms required for democratization. Both were committed to developing a Marxist approach to the history of education, and they were both active in promoting international connections in the field. In both cases their work had an affinity with the Italian Marxist Antonio Gramsci. However, there were some significant differences between them, including those of language and culture, and their international networks were also different from each other. Brian Simon had a large international network, including as a founding member of ISCHE, and became the most important historian of education in England by criticizing the liberal vision, rejecting the traditional historiography, which praised as "pioneers" of British education reformers of the nineteenth century. For him, on the contrary, the true "pioneers" of education were the workers and their political organizations (Simon 1998, McCulloch, 2011). Manacorda became one of the greatest interpreters of Gramsci but developed a different international network. Well known in Brazil, he is unknown in the United Kingdom, where his books are not translated into English. Inspired by the Gramscian conception and in the context of education reforms in the second half of the twentieth century in Italy, he defended single school for all, fighting the distinction between humanistic education for the elite and preparatory school for the world of work ('scuola unica'). He insists on the need for a new humanism integrating these two formative moments (Manacorda 1995, 2005). It is possible to conclude that the two authors understood education as a possibility of change, emphasizing the flexibility and complexity of the interrelationship between education and society, a Gramscian principle. They have made significant contributions to the internationalisation of the history of education and to international Marxist thought, while operating in distinct and largely separate networks.

HOW HAS A LOCAL EDUCATOR BECOME AN INTERNATIONAL MASTER: THE LEGACY OF JAN HUS LEAVING BOHEMIA

**Thiago BORGES de AGUIAR, University of São Paulo, Brazil**

Jan Hus (1369?-1415) is known in the History of Education as an "influence" on the ideas of Luther or a distant religious leader who "inspired" Jan Komenský (Comenius). In our doctoral dissertation, we showed that his legacy is more than religious, because it establishes the basis of a cultural and educational Czech movement whose main values are: use of vernacular, freedom of thought and action, defense of the truth and educating through an exemplar life. On this paper, we show the construction and remembering of this legacy throughout the sixteenth to twentieth centuries on an international expansion outside Bohemia. To do so, we follow the writings of those who have translated Hus' letters or written about him. Based on Carlo Ginzburg historical approach, in which the cultural circulation is expressed in terms of a "flexible cage" inside which subjects interact, we perform text analysis on the documentation, looking for signs, clues and traces left by its authors that point out to an reinterpretation of that educational legacy. We begin by outlining that legacy from Hus' letters and the report written right after his death by one of his followers, Petr of

Mladoňovice (beginning of the 15th century), in which the bohemian priest is defined as a master. After we show how Martin Luther has adapted that legacy to perform a role in the Council of Trent, analyzing the preface he wrote to his edition of the bohemian priest's letters (beginning of 16th century). From German to England we compare Mladoňovice's report to the Book of Martirs, by John Foxe (second half of 16th century). We go, then, to France and see how the translation of Hus' letters by Emille de Bonnechose (middle of 19th century) emphasizes the freedom of conscience. While Bonnechose wrote to the protestants, an article published in the *Revue Spirite*, only a few decades after, performs an approach of Jan Hus and the newborn Spiritism, calling him a predecessor of this new movement and a master, defender of the truth. Back to England, now in the first years of the 20th century, we will find an edition of Hus' letters in English (Workman & Pope) in which the preface and notes tries to link the bohemian priest to Luther not just as an influence: they both taught the same. In the second half of the 20th century we may find Hus' legacy rewritten in four different contexts: in the publications of the church historian Matthew Spinka (USA), in a doctorate dissertation of the teacher and preacher Renato Oberg (Brazil), in a M.A. dissertation of the history student Tim Chodan (Canada) and in a speech of the pope John Paul II, concerning a seminar set in Vatican. Each remembering action of Hus collaborated to the construction of a myth, a figure of a master, defender of the truth, mainly through a religious motivation. Religion worked as a means of internalization for a Czech educator, and both his letters and Mladoňovice's account were the main sources for that.

#### ANTONIO DA SILVA JARDIM AND CIRCULATION OF THE "METHOD JOÃO DE DEUS" IN BRAZIL

**Franciele Ruiz PASQUIM, Faculty of Philosophy and Science, Universidade Estadual Paulista (UNESP), Brazil**

In this text, are presented partial results of a master research in Education (CAPES) linked to the Gphellb – Research Group "History of Teaching Language and Literature in Brazil" and of the Integrated Research Projects "Brazilian Bibliography about History of Teaching Language and Literature in Brazil (2003-2011)" (CNPq). All of them were coordinated by Maria do Rosário Longo Mortatti in order to contribute to the comprehension of the thought of Antonio da Silva Jardim (1860 - 1891) about teaching of reading and writing. The paper is focused on the proposal presented in the document *Reforma do ensino da lingua materna* (1884), written by Silva Jardim (1860-1891), teacher in the Normal School of São Paulo. By means of historical approach, focusing on documentary and bibliographical research, using procedures such as locating, recovering, assembling, selecting and ordering documentary sources, it was elaborated a research guide that contains textual references written by Silva Jardim and by other authors who mention or cite Silva Jardim. The analysis of the document focuses on different aspects that make up its meaning, and has contributed to its understanding: the aspects that Silva Jardim considered most important for teaching of reading and writing, namely, the method of "palavração" proposed by the positivist poet João de Deus, born in Portugal; and that the Silva Jardim reform was part of his project to transform the Brazil into a republic, characteristic of the end of the XIXth century.

#### TAVARES BASTOS (1839-1875) AND EDUCATION IN THE EMPIRE: DIALOGUING WITH EUROPEAN AND NORTH AMERICAN MODELS

**Juliana CESARIO HAMDAN, Universidade Federal de Ouro Preto - UFOP, Brasil**

This study aims to delve into the ways in which a set of notions proposed by a jurist from Alagoas, Brazil, Aureliano Cândido Tavares Bastos (1839-1875), articulated around relevant issues at his time and, focusing on education, contributed to the conception and widespread of an ideology of life in Brazil. The analysis of his writings suggests that his purpose was to bring together all those who lived in Brazil in order to form a modern idea of a Brazilian people. Thereby, the effort here is to have a more precise grasp of the ways he would use to express the understanding of what he would consider modern and what would make a difference in Brazilian society in order to overcome

obstacles towards progress. At first, we found that the intellectual builds assertions in alignment with statistics, studies, and European and North American thinkers. We are considering that ideas, concepts and arguments deployed by Brazilian intellectuals when elaborating their views of what could become a modern Brazil express ambiguous ways of thinking, but are also coordinated and consistent towards the understanding that it is urgent to transform the present state of affairs, especially if comparing the achievements and the processes that enable the society to achieve progress with those being developed in Europe, in general, and the United States, in a particular way, especially in the case of Tavares Bastos. So, we explored how the intellectual mobilizes the set of ideas originated in those countries to build his proposition for instruction. We intend to promote the development of a theory regarding the role of Brazilian intellectuals in the construction of the public domain and reach the understanding of the notions of modern, modernity and modernization, with the appropriation of ideas in the parsed period. With that in mind, we defined some research protocols, from which research should be structured. So, we intend to identify and analyze the vocabulary and concepts present in the material of the intellectual in focus, noticing the strength that words have in certain contexts; to identify and analyze the ways that words and speeches are brought to existence, designed and appointed, relating them to the thinkers adopted by the intellectual; to relate the object /subject search with the construction of social thinking and the Brazilian public sphere, in general, and education in particular; to identify and analyze the sociabilities, the ambience, the dialogues, the tension in the debates, and among debaters, also as part of their repertoire, that is, identify and analyze the repertoire deployed by the subjects in the debates. As notes of an incipient path, we pointed out that in the thinking and ideas of what is modern for Tavares Bastos, education and the abolition of slavery would take up a place of absolute centrality. Through a well-defined, persistent and with funding provided by the state, the Brazilian nation would have all the requirements for getting closer to those seen as more progressive if political efforts in that direction would be gathered together.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 4393****4.4. EDUCATION À LA CITOYENNETÉ ET À LA DÉMOCRATIE / EDUCATION TO CITIZENSHIP AND DEMOCRACY****Chair:** Nadine FINK

SCHOOL REFORM AND EDUCATION FOR PEACE: WILHELM LAMSZUS (1881-1965), A HAMBURG EDUCATIONAL REFORMER AND HIS FIGHT AGAINST WEAPONS OF MASS DESTRUCTION

**Andreas PEHNKE, Universität Greifswald, Germany**

It was none of Germany's eminent poets of that time but Wilhelm Lamszus, an ordinary teacher of a German Volksschule, who wrote the first children's book against the forthcoming World War One. *Das Menschenschlachthaus* was published 100 years ago, two years before the outbreak of the war, in a time when war literature was considered a recommendable reading for children. The book was published in seventy editions and translated into seventy languages; it reached bestseller status. That the preface of the book was written by Henri Barbusse for the French edition, by Martin Andersen Nexø for the Danish edition and by Carl von Ossietzky for the German edition is proof of its significance. *Das Menschenschlachthaus* was soon used for peace initiatives. The Sozialdemokratischen Partei Deutschlands, for example, decided to publish an inexpensive but unabridged edition of 20.000 copies for the working classes on a congress in September 1913. The book was also well received in pacifist organisation, on the 5. German Peace Congress in Berlin as well as on the 19. International Peace Congress in Geneva. At the same time it is well to remember the reprisals Lamszus had to face, reacting on the enormous effects of his anti-war literature that was even discussed in governmental circles. Reviled as 'bad German', 'neurasthenic coward' or



'unpatriotic fellow', Lamszus was soon dismissed from the teaching service. The great response to his visionary images of the imminent war made Lamszus continue his way. Even though *Das Menschenschlachthaus* was not able to fight the domination of mass literature glorifying war, it became one of the most-read anti-war books of its time. Its sequel, *Das Irrenhaus*, appeared as early as 1914 but could only be published after the end of the war. *Der verlorene Sohn*, a narrative also published in 1914, is the only work that gives a realistic impression of imperialistic colonial policy when compared to other German or French titles of this literary genre. At that time the policy of the former imperial Reichskolonialamt had to be officially followed. The majority of the government officials, also the conservative school bureaucracy, ambitiously followed this line. It is impressive to see how Lamszus found means to literarily deal with the experiences of war. On the occasion of the 10. anniversary of the first use of chemical weapons of mass destruction in the Belgian town Ypern (April 22, 1915) by German troops, Lamszus performed his play Giftgas in Hamburg. When an accident in Hamburg Harbour in May 1928, in which 12 people died and 200 were injured while loading phosgene gas, revealed that Germany produced war gas despite prohibition in international law, Lamszus wrote a new and more contemporary foreword in a reprint of his *Menschenschlachthaus*. He warns the reader against chemical as well as biological weapons of mass destruction. It was also in that time when he wrote Giftgas über uns. On the verge of the seizure of power by the National Socialists no publisher was willing accept the book. As a precautionary measure against Nazis, Lamszus decided to immure the manuscript and other texts that had become dangerous in his Hamburg tenement. Not until 2005 was it rediscovered and published in the following year. Lamszus' anthology *Der große Totentanz* was written during the Second World War, in spite of a prohibition to write, performance and exercise an occupation, with which he was reprimanded by the Nazis. In his prose play *Der Forscher und der Tod* included in the anthology, Lamszus as the very first in the German-speaking area and under the impression of the atomic bombing of Hiroshima and Nagasaki, warns against

"LEARN[ING] NEATNESS, GOOD MANNERS, AND AMERICAN WAYS": TEACHING CITIZENSHIP IN THE SCHOOLS ON ELLIS ISLAND

**Claire GALLAGHER, Georgian Court University, U.S.A.**

Most Americans can trace their roots through Ellis Island, one of the most important elements in the "peopling of America" and the formation of the fabric of American society. From 1852 to 1954, over 12 million "aliens", as they were known, were processed, detained, or denied access to the United States at this port of entry, among them a large number of children of all ages, either those who were detained or those who were waiting for someone to clear the way for their parents' entrance to the country. Although the number of children on Ellis Island varied, their population was typically large. As such, this presented an opportunity for a variety of philanthropic organizations to establish a school where the children could be introduced to America and be prepared to be "good citizens." A collaborative of US Government approved organizations including churches and other religiously affiliated groups, the Red Cross, the American Library Association, the Woman's Christian Temperance Union, and others, found an unused space near the baggage room and began to teach the young people, focusing on literacy. The challenge was designing a methodology that would reach such a wide range of ages of children who were extremely transient and who had no common language. Although the stated goal was to create "good citizens", the subversive side of the instruction was to use the platform as a way to infuse the instruction with religious messages and long-lasting sensibilities that would influence voting in the children's political futures, and, it was hoped, that of the adults around them. As the control of the school changed from one philanthropic group to another, so did the undercurrent of the instruction. The foundation of the instruction for all groups was the pedagogy of Froebel, but the message was specific to the definition of "citizenship" to which the teacher subscribed. This paper will use the existing documentation, almost exclusively photographs and primary documents from the archives of the organizations associated with the

schools on Ellis Island, to describe the schools, the students and teachers, the spaces for instruction, the pedagogy and instruction, and the underlying messages transmitted to the children and young people in order to make them "good citizens".

#### BRITISH CHILDREN AND IMPERIAL CITIZENSHIP IN THE AGE OF REFORM

**Kathryn GLEADLE, University of Oxford, United Kingdom**

This paper will explore the ways in which British children functioned as political agents in the period 1780-1860. It will focus, in particular, upon the construction of their self-identities as imperial agents, closely implicated in global questions of colonial rule. It will demonstrate, for example, that middle-class children were perceived to have a key role to play in certain aspects of the anti-slavery campaign. This applied particularly to the sugar boycott of West-Indian produced sugar. The close study of family letters and diaries has revealed that in numerous families, children were perceived as having independent political sensitivities on the slavery question. Many parents recorded their pride that their offspring had encouraged them to abstain from sugar. As one fond aunt noted in her diary in 1792, 'the little people were the first to do it'. The paper will consider the nature of children's involvement in family-based antislavery politics (such as consumer boycotts) as well as their public activities in campaigning on behalf of the abolitionist cause. This includes an examination of juvenile involvement in critical elections, parliamentary petitioning, and the composition of juvenilia. It will consider the political structures and family cultures which enabled children to act (and to be seen ) as unilateral agents, capable of making significant contributions to colonial debates and policies. In exploring this activity the paper will draw upon recent literatures on the political socialisation of children. In place of older models in which children were often viewed as the passive recipients of educational processes, it will draw on those theorists who point to the active role of individuals within socialisation. McDevitt and Chaffee for example, formulate a revisionist model of 'trickle up influence'. Here, rather than conceptualising politicisation as an inert model of downwards transmission, children are perceived as acting agents in their own right, whose views and actions are capable of significantly affecting the outlook of their parents. Children's proactive response to this particular campaign indicate that political socialisation was not a steady or continuous process, but could be subject to the ebb and flow of current affairs and debates. It is important to incorporate, therefore, a more 'events-driven' analysis, as Sears and Valentino have put it. This facilitates an analysis which is sensitive to the salience of a multiplicity of factors and agencies, including the varying impact of media external to the family.

#### EDUCATION FOR RACIAL DEMOCRACY: THE PEDAGOGY OF SOCIAL TRANSFORMATION IN THE UNITED STATES AND SOUTH AFRICA

**Daniel PERLSTEIN, University of California, Berkeley, U.S.A.; Jonathan JANSEN, University of the Free State, South Africa**

"The Negro problem in America," W.E.B. DuBois observed in 1906, "is but a local phase of a world problem" (Kelly, 1054). Historians have noted not only the critical role of educational institutions in maintaining American and South African color lines but also the role of the white supremacist international, as Americans constructing Jim Crow and South Africans building apartheid shared ideologies, strategies and educational ideas. At the same time, student activism and educational concerns pervade anti-racist struggle in the two countries. Although scholars following George Fredrickson (1981, 1995) have produced comparative and transnational work on the development of and struggles against racial domination, little of this work has examined educational ideas and activism within freedom and liberation movements. This study focuses on the ways that activists thought about struggle as an educational project and the pedagogical ideas and activities that they developed in order to further that struggle. The study has two foci. It both documents exchanges between activists in the two countries. American activists, for instance, drew on eyewitness accounts of South African anti-apartheid struggles in planning the celebrated 1964 Mississippi Freedom

Summer, in which the creation of freedom schools played a central role. (Perlstein, 2009, Wilkins). At the same time, the study compares how activists in the two countries, with or without direct knowledge of one another's work, addressed critical education problems, such as the competing claims of constructivist pedagogies that fostered the capacity of the oppressed to conceptualize their own demands and direct instruction that transmitted revolutionary analysis of racism and the tools to oppose it (Perlstein, 2008, Sisulu, Zille). In particular, this paper argues that educational ideas were shaped by the complex, sometimes complementary, sometimes competing, claims of liberal and radical analysis of the social order and its impact on the oppressed. Finally, activists included whites among those they attempted to educate whites about racism – indeed nonviolence was conceptualized in both countries as effort to educate the mind and heart of whites. This paper also examines how activists conceptualized the education of those who were superordinated as well as those who were subordinated in systems of racial oppression. In order to illuminate the pedagogical visions developed by activists, this study focuses on alternative educational projects, whether serving youth or adults, rather than on efforts to transform oppressive dominant institutions, such as efforts to desegregate American schools or oppose instruction in Afrikaans in South Africa. Relying on archival sources, published documents and oral histories in South Africa and the United States, the study illuminates not only activists' evolving educational activities and ideas but the limits to educational work in confronting racist regimes. Still, because black struggles for racial justice were at the forefront of campaigns to further democracy in the two countries, the analysis of education within the global black struggle for freedom and liberation can illuminate the work of all who seek more democratic forms of school and society.

#### INFLUENCES INTERNATIONALES SUR L'ÉMERGENCE DE LA DIVERSITÉ CULTURELLE DANS LE SYSTÈME ÉDUCATIF BRÉSILIEN AU 20<sup>ÈME</sup> SIÈCLE

**Léa FERREIRA GRANCHAMP, Université de Genève, Suisse; Abdeljalil AKKARI, Université de Genève, Suisse**

En raison du rôle décisif joué par les organisations internationales et les chercheurs travaillant dans de multiples contextes nationaux, le thème de la diversité culturelle et ethnique a été l'objet d'un processus continu d'internationalisation. Le Brésil constitue à ce propos un cas intéressant à analyser dans la mesure où cette problématique occupe une place centrale dans les débats scientifiques et politiques. Cette communication analysera les influences internationales qui se sont déployées au Brésil tout au long du 20<sup>ème</sup> siècle pour orienter le débat sur la gestion de la diversité culturelle et ethnique dans la société et à l'école. Dans ce contexte, la diversité culturelle a eu constamment différentes connotations, caractérisées par un mélange d'arguments disparates. L'identité nationale brésilienne complexe et ambiguë est marquée à la fois par l'idée de l'hybridation ethnique mais aussi par l'imposition par l'ethnocentrisme et par le colonialisme des valeurs culturelles européennes.

L'ancrage théorique de cette communication est double, anthropologique et sociologique. Nous nous baserons sur un échantillon représentatif des recherches de Freyre (1949), de Lévi-Strauss (1952), de Bastide (1973, 2002) et de Fernandes (1960) consacrés aux relations entre différents groupes ethniques au Brésil. Nous mettrons en évidence trois périodes principales. Dans la première période qui a occupé la première partie du 20<sup>ème</sup> siècle, la pensée brésilienne qui cherchait à donner une réponse à la question de l'existence historique du pays a proposé l'idée d'une identité nationale basée sur l'unicité et l'homogénéité. Le concept de démocratie raciale a occupé le terrain. En dépit de l'expérience du esclavage, l'identité nationale brésilienne serait le produit d'un mélange harmonieux de trois éléments ethniques (européen, africain et indien). Même si le promoteur principal du concept de démocratie raciale Gilberto Freyre est brésilien, on peut penser que son séjour aux Etats-Unis a marqué sa pensée. Dans ce cadre, divers intellectuels ont essayé d'expliquer la formation sociale brésilienne tels que Nina Rodrigues, Arthur Ramos, Edison Carneiro. A partir des années 50, une deuxième période se construit comme une rupture avec la première en considérant la démocratie raciale comme un mythe, en mettant en évidence la persistance des inégalités liées à

l'ethnicité au Brésil et en attirant l'attention sur les aspects culturels tels que l'organisation des cultes religieux afro-brésiliens. Les travaux de Lévi-Strauss aussi bien que les études réalisées par l'Ecole Pauliste de sociologie, soutenues par l'UNESCO, ont démontré l'importance de l'inégalité raciale au Brésil (Bastide & Fernandes, 1955; Fernandes, 1960; Ianni, 1966). La démocratie raciale serait une façade commode pour masquer un ordre ethnique et social inégal. On voit clairement les influences exercées par une organisation internationale (UNESCO) et par d'imminents chercheurs en mobilité internationale comme Lévi-Strauss, Roger Bastide ou Pierre Verger. D'autres perspectives pour la recherche sociologique et anthropologique apparaîtront ensuite influencées par ces études des années 50-60. Au début des années 80, le retour progressif à la démocratie au Brésil marque le commencement d'une troisième période durant laquelle le débat sur la diversité ethnique porte sur les inégalités raciales persistantes dans le pays et les politiques de discrimination positive ciblant les populations afro-brésilienne et indigène. La Fondation Nord-américaine Ford émerge comme un acteur important finançant de nombreux projets interculturels. L'analyse du débat brésilien sur la diversité culturelle et ethnique montre les spécificités des trois périodes identifiées tout au long du 20ème siècle, mais aussi le rôle majeur joué par les influences internationales dans la réflexion nationale sur la diversité culturelle au Brésil.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 4189**

#### **4.5. CIRCULATION ET DIFFUSION DU MOUVEMENT D'EDUCATION NOUVELLE / CIRCULATION AND DIFFUSION OF THE NEW EDUCATION MOVEMENT**

**Chair:** Béatrice HAENGGELI-JENNI

A "LONGUE DURÉE" INTERNATIONALIZATION FILTER: THE CASE OF JOHN DEWEY'S RECEPTION IN DIFFERENT SOCIO-POLITICAL SETTINGS IN LATE 19TH AND 20TH CENTURIES SPAIN

**Carlos MARTINEZ VALLE, Universidad Complutense de Madrid, Spain**

Using theoretical frames on internationalization and reception/transfer developed in systems theory (Luhmann, 1981), comparative education (Schriewer and Martinez, 2003) and intellectual history (Burke, 1995; Putnam, 1993), is it possible to conceive educational systems as self-referential and selective in their "externalization" (Luhmann, 1981) towards history or environment, including international educational systems. Therefore, self-referential systemic logic opposes globalization trends as proposed by Developmental, World-System and Dependencia theories or also "transnational cultural environment" as proposed in Neo Institutional theories (Meyer and Ramirez, 2000). For self preservation (Selbsterhaltung) systems control the received inputs establishing "Schleusen" or filters that accommodate them to the shared and resistant conceptions and habits that, institutionalized, are central in shaping fields of knowledge or "academic culture" (Ringer, 1992:13). Therefore, these "vieilles attitudes de penser et d'agir, de cadres résistants, durs à mourir, parfois contre toute logique" (Braudel, 1958:733) limit transfer and model internationalization. Using as example the reception of John Dewey's work (Bruno-Jofre and Schriewer, 2011; Bruno-Jofre, Johnston and Jover, 2010; Schriewer and Martinez, 2004; Nubiola, 2001) in different Spanish socio-political-educational groups (Krausists and Institutionists, Neo-Catholics, Members of the Madrid School of Philosophy, the group Escuelas de Espana, Falangists, Aperturistas, Post-Conciliar catechetical movements, Socialists and Anarchists) from the end of the 19th Century and throughout 20th Century, the presentation explores the value of the analysis of reception processes for discovering these "longue durée" academic cultures. On the other side, internal differentiation (Ausdifferenzierung) processes create the conditions of possibility for change. In the case of Spain the presentation explores the resilience of Natural Law ideas shaping educational culture throughout the 19th and 20th centuries, and also processes of vertical (higher and lower pedagogy) and

horizontal (social education and popular catechesis from pedagogy,) that introduced some incremental changes in this culture.

#### HISTORIANS OF EDUCATION ON PROGRESSIVE EDUCATION: THE UNITED STATES AND ENGLAND

**William WRAGA, University of Georgia, U.S.A.**

Progressive education is widely understood among scholars as an international phenomenon. While histories of the origins, exchange, dissemination, and adaptation of “new education” ideas and practices are numerous (e.g., Rohrs & Lenhart, 1995), historiographical comparisons of academic interpretations of progressive education are rare but potentially useful for understanding progressivism. This paper compares the ways historians of education in the US interpret progressive education to the ways historians of education in England interpret progressivism. This paper first documents interpretations of progressive education advanced by US and English education historians, and then speculates as to why differences of representation exist. Interpretations of progressive education by US and English historians of education are documented by analyzing two main sources: 1) treatment of progressive education in general histories of education in the US and England (e.g., Reese, 2005; Jones, 2003), and 2) treatment of progressivism in histories of progressive education in each country (e.g., Selleck, 1972; Ravitch, 2000). This analysis finds a strain of antagonism toward progressive education in history of education scholarship in the US, which often results in misrepresentations of the historical record, and which does not seem to have a counterpart in England; indeed, English historians of education seem relatively sympathetic, though not uncritical, of progressive education. These findings are possibly explained by the residual influence of traditional academic attacks on US progressive education in the 1950s that were validated for education historians in Bernard Bailyn's (1960) famous interpretation of the historiography of education in the US, an interest in the US of paradoxes of school reform inspired by so-called revisionist scholarship, and by a separation in England of historians of education in departments of education often committed to progressive practices from “academic” historians in history departments, the latter of whom have historically been critical of history of education scholarship (Richardson, 1999) and even of progressive education. Explaining these biases in historical scholarship, however, may not be as important as controlling them. The history of progressive education internationally is replete with examples of exchange and transfer, including between the US and England. Perhaps further exchange between English and US historians of education on interpretations of progressive education can foster more nuanced interpretations of progressivism.

#### EDUCATIONAL THOUGHT AND PRACTICE OF MUSTAFA SATI BEY IN THE CONTEXT OF NEW EDUCATION MOVEMENT

**Filiz MESECI GIORGETTI, Istanbul University, Turkey**

During the Second Constitutional Period of Ottoman Empire (1908-1918), for the first time educational and instructional issues were discussed extensively and educational developments in other countries began to be closely monitored by the educational intellectuals. During this period, the New School Movement and New Schools spreading in Europe had been the focus of interest for the Ottoman educators. Discourses and concepts of the New School Movement such as child's abilities and interests, natural activities were totally new for the educators in the Ottoman Empire. Among these educators, Mustafa Sâti Bey (Sâti-El-Husri) (1880-1968) was one of the most remarkable figures of the Second Constitutional period. It can be said that Mustafa Sâti Bey was a leading representative in Ottoman's New Education Movement in the early twentieth century. Sâti Bey was a pioneer and innovator in pedagogical application in The Second Constitutional Period of Ottoman Empire. He directed the first Teacher's Training College of Ottoman Empire and in this college he established the first Practice School for teachers, he was also the editor of the most prestigious educational journal (*Tedrisat-ı İbtidaiye Mecmuası*) of the period. He founded his own private school, New School, in 1915 in Istanbul. He made educational research trips to various

countries as Italy, Germany, Switzerland, France, Belgium, England and Romania. In this trips he visited open-air schools, children's sanatoriums, and especially the schools applying Montessori method. He was deeply influenced by Western New Education Movement thought and practice. All these trips were very effective in shaping the principles and applications of the Practice School and his New School. The purpose of this study is to examine Sati Bey's educational thought and practice in the context of the New Education Movement. In order to achieve this purpose, answers of the following questions will be searched: Did Sâti Bey share the same definition of the common New Education concepts with other New Education Movement members in Europe? What were the differences and similarities in terms of educational aims, activities and teaching methods between his applications in the Practice School, his private New School and new schools in Europe? Besides being a practitioner, did he make original contributions to New School Movement? In order to achieve this purpose, Sati Bey's educational practices in the Practice School and in his New School will be examined in depth through his articles and archive documents. Sati Bey wrote many articles about his sample lessons and teaching methods applied in the Practice School and in his New School. Main sources of this study are these articles. In addition, educators of the period who wrote about Sati Bey's educational applications will be used as the source. Also archive materials of the Ottoman State, official papers and other documentary sources will be gathered and analyzed.

CIRCULATION, APPROPRIATION AND DISSEMINATION OF PEDAGOGICAL IDEAS OF THE NEW SCHOOL MOVEMENT IN THE TWENTIETH CENTURY: AN ANALYSIS FROM THE CLASH BETWEEN "TRADITION" AND "MODERNITY" IN FERNANDO DE AZEVEDO

**Merilin BALDAN, Federal University of São Carlos, Brazil; Alessandra ARCE HAI, Federal University of São Carlos, Brazil; Marc DEPAEPE, U.K. Leuven, Belgique**

The theoretical study has as its object the pedagogical ideas in circulation among the XIX-XX century, more specifically caught in the clash between "tradition" and "modernity". The study of the pedagogical ideas of renewal during this period shows wide circulation and dissemination around the world, and in Brazil, a strong movement of appropriation and incorporation of these ideas, especially by the triad Fernando de Azevedo, Lourenço Filho and Anísio Teixeira. In our research, we make a cut in production of Fernando de Azevedo, whose individual works and collections that he edited represent a source of study of the internationalization process of renovating ideas and, in particular, the acquainted with in the educational field. The theoretical reference used in this study refer to the individual works of Fernando de Azevedo as a primary and secondary sources that allow us to understand this movement of the New Schools in Brazil and other countries, among which we highlight: Azevedo, Monarch, Valdemarin, Saviani, Depaepe, Le Goff. The methodological procedures are guided work in the history of educational ideas, under which point the following categories of analysis advocated by Saviani (2007): the concrete character of the history of education, the prospect of long during, investigation analytic-synthetic of sources, the articulation between the universal and the singular and, finally, the principle of current historical research. The aim of the research gained to understand the relationship between the "traditional" and "modern" in the work of Fernando de Azevedo; and establishes specific aims as the appropriation of pedagogical ideas present in the international renewal movement and how international these authors were appropriate and ones to become known in Brazilian education. Partial results have shown how the clash between "tradition" and "modernity" were present during XIX-XXth cent., both in politics and in the educational field, we present the whole time in revival thinking. The educational thought of Fernando de Azevedo brings this polarization in their personal reflections, given the context in which Brazilian society and education were passing, as the concern and mobilization of international authors in the clash between traditional pedagogy and renovation pedagogy of new schools.

## THE NEW EDUCATION FELLOWSHIP AND THE INTERNATIONALIZATION OF NEW EDUCATION IN THE 20TH CENTURY

**Steffi KOSLOWSKI, Sachsenwaldschule, Reinbek, Germany**

"Reform pedagogy" is usually described from the point of view of national movements of education, its international scope being largely admitted or reduced to singular facets. Moreover, traditional historiographies tend to highlight Anglo-American and eurocentristic approaches, whereas concepts and developments beyond these realms are only partially included. While Maria Montessori, Peter Petersen or John Dewey, for example, are recognized as main protagonists, Rabindranath Tagore's Shantiniketan or Gandhi's concept of lifelong learning are largely omitted (Seitz, 2002). This highly selective perception does not do justice to the complexity of the situation at that time. The New Education Fellowship is proof of an international educational network combining reform-oriented actors and forces at an organizational as well as discursive level. When Beatrice Ensor, together with Adolphe Ferrière and Elisabeth Rotten, initiated the New Education Fellowship in 1921, they entered a well-established European discourse on reconstruction of education. The dichotomy between "old" and "new" in education was a topic widely discussed in the context of the emerging modern school systems (Oelkers, 2005, p. 93). After the First World War this terminology of reconstruction was not only continued but reinforced. Ensor's question whether the war could have happened if education had been different is no coincidence at that time (WEF Tape 8, 1970). The extensive demand for renewal was the primary reason for the success of this first and most influential organisation in the field of reform pedagogy (Oelkers, 1998, p. 464), the New Education Fellowship. Operating on the basis of national sections, the Fellowship quickly evolved into a global educational network whose aim it was to promote what was called "new education". As a loose association it connected lay enthusiasts for educational reform with major figures in the developing disciplines of psychology and education, such as Carl Gustav Jung, Jean Piaget, John Dewey and Robert Ulich (Brehony, 2004, p. 733). Through several international congress that attracted up to 2000 enthusiasts from more than 50 European and non-European states, the New Fellowship was able to exert influence on the public educational discourse. Cooperative projects with the Progressive Education Association or in conjunction with UNESCO were initiated to scientifically examine the "new education" to supply evidence for the necessity of its implementation. Using the method of historical contextualization as defined by Pocock and Skinner, a critical analysis of the New Education Fellowship provides answers to the following questions: What was the specific role of this organisation in the creation of educational networks in the beginning of the 20th century? In what way and with what objectives did the Fellowship participate in the discourse of new education? What were supportive and restrictive forces in its development?

29.06.2012

**VENDREDI / FRIDAY**

**8:30 - 10:30**

**ROOM: 5389**

### 4.6. L'INTERNATIONALISATION DES THÉORIES PÉDAGOGIQUES: ÉLABORATION, DIFFUSION, APPROPRIATION / INTERNATIONALIZATION OF PEDAGOGICAL THEORIES: ELABORATION, DIFFUSION, APPROPRIATION

**Chair:** Edwin KEINER

TRANSLATION, RECEPTION AND RE-CONTEXTUALIZATION: THE CIRCULATION OF DEWEY'S WORK ACROSS BRAZIL AND PORTUGAL

**Ana Isabel MADEIRA, Instituto de Educação da Universidade de Lisboa, IEUL, Portugal**

In this presentation I will analyse the trans-continental circulation of John Dewey's philosophical and educational ideals between Brazil and Portugal, exploring the international circulation of pedagogical models by means of the translations into Portuguese language of Dewey's works between 1920 and

1950/60. Up to now, research related to the reception in Portugal of the ideals of North-American pragmatism, and of Dewey's New School conceptions, has centred on the analysis of manuals for normalists and on the pedagogical press. It eluded what we may call, in foucaultian terms, the Archive, ie, the ensemble of Dewey's works translated to Portuguese that circulated between the two countries from the 1920's to the mid 20th century. The main objective of this paper is to bridge this gap by identifying the selection mechanisms that operated in Brazil and in Portugal, in order to understand, within a configuration of countries speaking the same language, the disparate cultural traditions and socio-political conditions that channelled the adoption, interpretation and appropriation of Dewey's ideas in each nation. We may therefore be able to understand what Burke & Hsia (2009) have termed as the "political economy of translation", that is to say, the construction of an author's image or representation by the translation culture, alien to the original system of scientific production within which the works were originally integrated (Lefevere, 1992; Bourdieu, 2002). A reception theory must then highlight the genealogy of the translations produced: which papers are first translated; which parts of the author's Archive is translated; what is the flow of re-printing; what is the diffusion process of the material. This is tantamount in order to understand the "regimes of translation" during the time span analysed (1920-1950/60), and in order to answer a set of primordial research questions: Who translates? With what purpose? What is translated? For whom? In what way? With what consequences? (Burke & Hsia, 2009: 17). Moreover, a translation is surrounded by a number of intertextual events, a field inhabited by a number of discourses (prefaces, afterwords, prologues, footnotes, endnotes, epigraphs, illustrations, book flaps, covers, autographs, inscriptions, etc.) that offer important signs in order to understand the processes involved in the reception of an author's work: the political and cultural circumstances of translation, its circulation, and the pragmatic dimension of the work, ie, its effect upon the reader (Genette, 1982: 9-10). The methodological tools offered by translation theories thus play an essential part in the more broad inquiry into the mechanisms of cultural transfer, as well as in relation to the problems of interpretation and signification accorded to pedagogical concepts and ideas in differing contextual conditions. This is all the more the case as social science knowledge is closely linked with vernacular or national language and the layers of meaning embedded in, and the world views conveyed by, this language (Bruno-Jofré & Schriewer, 2012: 4).

#### LA RÉCEPTION DE L'OEUVRE DE COMENIUS AU XIXE. LE RÔLE DU DICTIONNAIRE DE PÉDAGOGIE ET DE L'HISTOIRE CRITIQUE DES DOCTRINES DE L'ÉDUCATION

**Ioana UNGUREANU, Université de Picardie Jules Verne, France**

La réception de l'œuvre de Comenius en France au XIXe siècle retrace l'histoire de la constitution du système éducatif français et celle de la constitution d'une discipline scientifique nouvelle: la science de l'éducation. Notre recherche s'inscrit dans le domaine de l'histoire de l'éducation et elle porte sur la manière dont l'œuvre de Comenius a été lue et commentée par les universitaires dans ce champ disciplinaire et la manière dont elle a influencé la formation des instituteurs en France au XIXe siècle. Nous tenterons de répondre aux questions suivantes: Comment Comenius, un pédagogue décrié au XVIIIe par Pierre Bayle, devient un des auteurs de référence dans la pédagogie du XIXe? Est-il assez connu au XIXe siècle au point de pouvoir affirmer qu'un mythe s'est créé un autour de son nom, sa pédagogie et sa méthode? Y a-t-il quelque chose dans ses textes et dans sa personnalité qui le fait spécialement apprécier par les universitaires au XIXe siècle au point d'en introduire son étude à l'université et dans la formation des instituteurs? Quel rôle ont joué les introducteurs de son œuvre dans la construction de sa renommée? Afin d'essayer de répondre à ces questions, nous avons établi un corpus de recherche constitué de publications de Comenius et sur Comenius en France. Nos résultats préliminaires nous fournissent quelques indices quant à l'internationalisation de la formation des instituteurs de l'Europe du XIXe siècle et plus précisément l'importation du modèle allemand en France. L'usage fréquent des exégèses et des traductions en allemand de l'œuvre coménienne servant comme base de travail des introducteurs, montrent une unité dans la



conception de la formation des instituteurs dans les deux pays voisins. Nous avons pris en compte la bibliographie dont se sont servis les grands introducteurs de Comenius en France: Ferdinand Buisson et Gabriel Compayré. Le rôle joué par ces personnalités dans la constitution du système éducatif français et dans la formation des instituteurs, tout comme la constitution de la science de l'éducation comme discipline, peuvent expliquer partiellement la renommée de Comenius et de sa méthode au XIXe siècle. Une autre explication est apportée par l'essor de la pédagogie, suite au développement de l'instruction, et le besoin d'organisation de l'école élémentaire. L'usage des idées coméniennes était de plus en plus large car il était perçu comme «défenseur de l'éducation naturelle adapté au développement spontané de l'enfant, l'inventeur des méthodes intuitives et actives, le partisan d'un enseignement populaire généralisé» (Hubert, 1949, p. 245). La modernité de ses conceptions et leur adaptation aux besoins de l'époque faisaient de Comenius un pilier historique de base dans la constitution du système éducatif national français au XIXe siècle.

#### DERIVATION OF GERMAN EDUCATIONAL PHILOSOPHERS' IDEAS ABOUT THE NOTION OF UPBRINGING FOR THE IMPLEMENTATION OF SOME SOCIAL CONCEPTS IN LATVIA IN 1920S-1930S

**Iveta OZOLA, University of Latvia, Latvia; Zane AKITE, University of Latvia, Latvia**

The notion of upbringing (German, Erziehung) was among the key concepts of educational philosophers to be discussed in Europe during the interwar period. It was in the peak of debate because of the topical antinomy between the individual (German, Individuum) and society (German, Gesellschaft), i.e. tension between interests of a single individual and society as a whole. The notion of upbringing was closely associated with the necessity to solve various social, economic and political problems and educational philosophers' understanding of necessary preconditions to achieve state and social objectives. The leading Latvian education and philosophy professors of 1920s-1930s similarly to their European colleagues also dedicated time and work to the notion of upbringing, since pedagogy was developed as a scientific discipline at the newly founded University of Latvia (1919). The Latvian professors had obtained or complemented their education in different European universities (Berlin, Tartu, Lille) which contributed to the process of internationalization of knowledge and influenced the derivation process of various ideas. For instance, the Latvian educational philosophers explicated the notion of upbringing with the concepts which derived from German philosophers and educators ideas and made particular references to their works. Amongst most referred German philosophers and educators the following can be mentioned - Friedrich Wilhelm Förster "Politische Ethik und politische Pädagogik"(1920), Eduard Spranger "Lebensformen: Geisteswissenschaftliche Psychologie und Ethik der Persönlichkeit" (1925), Theodor Litt "Die Philosophie der Gegenwart und ihr Einfluss auf das Bildungsideal" (1925), "Geschichte und Leben" (1925), "Möglichkeiten und Grenzen der Pädagogik. Abhandlungen zur gegenwärtigen Lage von Erziehung und Erziehungstheorie" (1926), Ernst Kriek and his works "Philosophie der Erziehung" (1922), "Menschenformung. Grundzüge der vergleichenden Erziehungswissenschaft" (1925), etc. Moreover, some ideas of these authors were included also in the teacher training curriculums in Latvia, accordingly, promoting adoption of these ideas also in Latvia. The following goals were set up for the research: 1) Highlight the influence of interwar period economic, political and cultural situation of Latvia on the preconditions for derivation of German philosophers and educators' ideas. 2) Expose German philosophers and educators' reflected and derived ideas to implement some social concepts in Latvia. 3) Describe a scope of social life problems used to interpret the notion of upbringing by Latvian educators. The studies were based on the works of German philosophers and educators (Förster, Spranger, Litt, etc.), literature (books and press) written by Latvian educational researchers of 1920s-1930s and unpublished resources, i.e. letters, of Latvian academics.

## INTERNATIONALIZATION OF PEDAGOGICAL THEORY AND REFLECTIONS ON THE GREEK CASE, 1830-1930

**Vassilis FOUKAS, Aristotle University of Thessaloniki, Greece**

In Greece, Pedagogics, as a theory and as a science, from 1830 to 1930, is affected by the extent to which Greek students, educators and teachers are trained or study at French, German and other European universities and, upon returning to Greece, apply these theories within the educational policy framework as well as in teaching practice. Thus, during the 19th century, F. W. Fröbel plays an important role in the pedagogical constitution of preschool education and its distribution. F. W. Fröbel's ideas become known in Greece after 1860 through Ifigenia Dimitriadou, who translates Marie Pape-Carpentier's method and introduces it in the preschools of the "Filekpaideutiki Etaireia". Aikaterini Laskaridou is also particularly important for the transmission of the Fröbelian method: from 1880 she focuses on the transmission of this method through lectures, articles and practical application in her girl's school. In primary school education, the Lancasterian teaching method (monitorial system) is dominant (until 1880), transferred through I. Kokkonis from its French version through his translation of Ch. Sarazin's work. At the same time however, at the Normal School of Athens (from 1837) German Pedagogics are taught. G. Pagon translates and teaches the pedagogical works of D. A. H. Niemeier. The influence of German Pedagogy, and particularly Herbart and his students (W. Rein, T. Ziller), is strong during the final quarter of the 19th century, on Greek Pedagogical thought in Primary, Secondary and Higher Education. From 1880 onwards, an important number of Modern Greek educators are trained at German universities and transfers, through translations, original articles as well as teaching practice, the principles of Herbartian Pedagogy. Christos Papadopoulos, and especially, Nikolaos Exarchopoulos, professors of the Faculty of Philosophy of Athens, assume a decisive role. This dominant positioning lasts for about fifty years and is questioned during the beginning of the 20th century by Greek Educators that, again, study or train in the German area (A. Delmouzos, D. Glinos, M. Papamaurou). During the first decades of the 20th century, in preschool education, Fröbelian Pedagogy is criticized and gives way to M. Montessori's method. In the other stages of education, the liberal views of "Progressive Education" or the "Laboratory School" are initially adopted, mainly by the demoticists educators (A. Delmouzos, D. Glinos, M. Kountouras, M. Papamaurou) and progressively assume wider acceptance. The pedagogical principles of E. Spranger, G. Kerschensteiner, P. Natorp, H. Lietz, among others, are transmitted through their students in Greece and create a new Pedagogical orientation. The present paper thus, aims to explore these influences on Pedagogical theory and science in Greece, positioning them within the wider framework of the internationalization of pedagogical theory during the 19th and the beginning of the 20th century.

## THE MODERNIZATION OF SPANISH EDUCATION IN THE FIRST THIRD OF TWENTIETH CENTURY

**Teresa GONZALES, Universidad de La Laguna, España**

Spain did not remain outside the educational renewal or new methodologies. Some sectors of Spanish society were attentive to the development of scientific pedagogy and international developments and were receptive to new educational ideas circulating in Europe and America. Since the last decades of the nineteenth century, a number of leading figures in active pedagogy were highlighted, favored by the Free Institution of Education, labor movements, the Catholic movements and groups regeneration. Modernizing approaches are disseminated through publications and courses among groups of teachers and scientists as an approach to international educational circles. The academics generated a series of knowledge that were applied in the training centers. The creation of the Ministry of Public Instruction and Fine Arts in 1900 was instrumental in the renewal of educational policy. Since the early twentieth century the cultural environment was transformed and the statistics of illiteracy began a steady decline. The middle classes were the stars of the intellectual movements in contrast to the poor results in education policy among the popular sectors. The need

to modernize the nation's education thus explain the creation of institutions that led to contact with other professionals from various countries. The expanding Board of Studies, created in 1907, had a considerable influence in different fields. Europeanization and regeneration prompted Spanish through a policy of scholarships for the training of teachers abroad. Many intellectuals transcended the geographical boundaries to get in touch with the currents and on their return to expand modernizing education in Spanish, eager for progress and renewal. People of his time, of progressive and innovative spirit, set out for Europe and came into contact with educational institutions and professionals who drove a new school culture. Switzerland, Italy, Belgium, England, France were some of the places frequented by intellectuals driven by advances in scientific pedagogy. They received training and visited new schools, vocational schools, boarding-schools and farms. The reception of the various educational streams culminated in the Second Republic which have earned the epithet of the Golden Age of Spanish Pedagogy. It aimed to bring European influence, the receipt and application of modernizing ideas that transformed the pedagogical thinking and teaching activities in Spain during the first third of the twentieth century. In this approach we paid particular attention to the professionals who moved to Switzerland. In this country they not only studied and investigated but were also associated with prestigious professionals in the so-called School of Geneva.

## VENDREDI / FRIDAY

8:30 - 10:30

ROOM: 5141

### 4.7. IMPORTATION, IMPOSITION DE DISCOURS BIO-MÉDICAUX / IMPORTATION, IMPOSITION OF BIO-MEDICAL DISCOURSES

*Chair:* Catherine KUDLICK

BIOTYPOLOGY AS A WAY OF LOOKING: EUROPEAN MEDICAL AND SCIENTIFIC MODELS AND ITS APPROPRIATIONS BY THE BRAZILIAN EDUCATIONAL FIELD, 1930-1940

**Meily Assbú LINHALES, Universidade Federal de Minas Gerais, Brazil; Ana Carolina VIMIEIRO-GOMES, Universidade Federal de Minas Gerais, Brazil; Andre Luiz dos Santos SILVA, Universidade FEEVALE, Brazil**

This work deals with the appropriation of medical knowledge from Europe by the Brazilian educational field in order to ground the teaching of physical education during the 1930s and 1940s. In that period this school discipline gained prominence in the pedagogical debates and in the governmental policies. In 1935, the VII National Congress of Education promoted by the Brazilian Association of Education (ABE) took place in Rio de Janeiro and the debates held there pointed out the problem concerned to heterogeneity of the classes: the schoolchildren, arranged by chronological and school age, used to receive similar orientation concerning the body practices. Some educators asked for the promotion of homogeneous groups and, accordingly, they alleged that the procedures should take morphological, temperamental and psychological aspects into account. Those proposals were put forward in accordance with the ongoing movements for pedagogical renovation in the Brazilian educational field. Within Physical Education physicians, educators and army officers mobilized foreign scientific and pedagogical models in order to delimitate and legitimate their propositions for bodily education. Among the foreign models circulating in Brazil, the knowledge and practices grounding biotypology should be highlighted. In medicine this was a field defined as the science of constitutions, temperaments and characters, aiming to determine the biological differences among people pertaining to a specific group. Their knowledge was used to endorse the practices of bodily measurement and classification of the schoolchildren. The main models circulating in the Brazilian textbooks on Educational Biotypology were those from the Italian school (Nichola Pende and Giacinto Viola) and another one from Germany (Eduard Spranger). By appropriating those models, some Brazilian physicians also created

and adapted the classifications, indicating an acute way of looking at the Brazilian body reality. Biotypology conceived the body in their organic totality and complexity. Therefore it was applied to education and suggested as being an instrument to understand the children's personality as well as the changes in their body along the different periods of the biological cycle. The practices of people evaluation were viewed as able to better guide the body education. They were considered one of the strategies for the country modernization, the constitution of the Brazilian people and, thus, the establishment of the nation. The schoolchildren evaluation was a bet in the formation of new generations whose predecessors was represented as archaic, backward, incapable, debilitated, degenerated... The use of Biotypology in physical education was an investment in education to achieve 'efficiency', 'prudence', 'balance', 'harmony' and 'happiness'. Studies on the History of Education in Brazil indicated that such discursive and institutional practices could be understood as moralizing actions. By being scientifically grounded, they were assumed as rational prescriptions guiding the pedagogical instructions, including the body control. The analysis of the textbooks 'Ensaio de Biotipologia Pedagógica' and 'Biotipologia Pedagógica' published in the 1940s by the Brazilian physicians Everardo Backheuser e João Peregrino Júnior, respectively, indicated particular appropriations of European models for people classification and their use as a scientific ground for school education and for physical education teaching.

#### TRANSACTIONAL ANALYSIS IN ITALY: THE REWORKING AND DISSEMINATION OF ERIC BERNE'S PSYCHOLOGICAL MODEL IN TEACHING PRACTICE AND CULTURE

**Patrizia GIORGI, University of Florence, Faculty of Education, Italy**

Transactional Analysis became known in Italy with singular and significant timing. Eric Berne, the founder of the movement, saw his work translated and published just after the publication of the original version. This work contributed to the dissemination of a psychological model that, from the language methods and the argumentative forms used, was addressed to a wide audience not only to academic specialists. The first two Italian associations connected to this movement were found during the seventies, in a climate of social, cultural, psychological and pedagogical renewal. These two institutes were "The Turin Institute of Transactional Analysis" (1977) and the "Italian Society of Psychotherapeutic Methods and Transactional Analysis" (Rome, 1979). After a few years, two journals started publication. These aim of these magazines was to disseminate Transactional Analysis and the search for applications not only in the therapeutic field but also in other fields of private and social life with a particularly strong interest in educational matters. This is how the "Journal of Transactional Analysis and Psychotherapeutic Methods" (founded in 1980 by Maria Teresa Romanini) and "Neopsiche" (founded in 1983 by Carlo Moiso) were started. Despite the commitment supported by translations, association activity and the work of some of particularly representative figures, the dissemination of Transactional Analysis still remained limited. This has been accompanied by two particular characteristics of the "Italian" model that are worth noting: firstly maintaining a close and continuous link with the international experience up to present day. Above all, if you consider the constant relationship with the "European Association for Transactional Analysis" and with the "International Transactional Analysis Association", whose value is reflected from the awarding of the "Eric Berne Memorial Award" in 1987 to Carlo Moiso, in 2003 to Michele Novellino and in 2009 to Dolores Munari Poda. Secondly, we need to highlight the rich reworking of the original model from an educational point of view that is well represented by studies carried out by Ferdinando Montuschi. His academic and psychotherapeutic activity has allowed us to think of education in innovative interpretative and operative ways. His work presents many themes linked to the complexity of the educational situation: the evaluation system, different learning experiences, the teacher-pupil relationship, the use of counselling in the educational field and the importance of parental figures in the school context. The original and important presence of this model in Italy will be shown through analysis of his work as well as the work of other Transactional Analysis scholars: an innovative

approach that emphasises aspects of uncommon educational activities that were forgotten in the past and still find it difficult to penetrate into the heart of pedagogical culture today.

#### AT THE MARGINS OF EDUCATION: PSYCHIATRIC DISCOURSE IN FRANCE, 1945-2010

**Anne KLEIN, Universitaet zu Koeln, Germany**

How is "normality" shaped by psychiatric discourse? How did conceptual thinking about madness change? Which are the links of this discourse to youth, education and disability? These are the central questions of the proposed paper, which aims at binding together the history of psychiatric discourse and its critique to the image of normality. The geographical and political context seems on the first view to be limited to France, but as we will see, shows off the "travelling knowledge" of an European discourse. Starting in after-War France which its double heritage of the collaborationist Vichy-regime and the Résistance, the main fields and topics of the antipsychiatry movement of 1968 refer to transnational inspirations. The opening of institutions led to a new crisis of professional help and networks in the social life under neoliberalism. Following a classical chronological time line, the workout is primarily based on the ideas of Michel Foucault. This means, on the one side the materiality of the subject-matter is defined by a Foucault'ian view of "madness" and on the other side, the theoretical frame and methodological tools are based on the Foucault'ian discourse theory and analysis. Concerning the choice of sources, they are supposed to show the evolution of intellectual engagement which influenced institutions and conceptions and treatment of "madness". Some of the intellectuals were active in the academic field and worked in the medical professions; the patients and the people also spoke up with their own voices. They together moved history. So after a period of exclusion by closed institutions in the first half of the 20th century, we find a de-institutionalisation period of communal integration, which nowadays, under the actual neoliberal setting, tends to be seen as a deregulation of help, networks and service. We can observe an ambivalent development. On the one side, psychological knowledge is popularized, in the other side, new forms of "madness" are produced. For example, how can we analyze the situation of the so called hyperactive youth? And how should society react to these new subjectivities? The article argues for the integration of different disciplines (medicine, psychiatry, criminology) under the conceptual roof of a so called "postcolonial ethics" in restoring the knowledge of the "social" as an important system of relations and power. The actual Disability History allows to broaden our understanding on how the discourse on "exclusion" and "exclusion" were shaped by the narratives and imageries of "normal" human beings which is historically deeply linked to ideas and practices of education after the enlightenment. This conference is putting the two lines together thus broadening for new possibilities of inclusion.

#### THE LAST AZTECS: PORTRAYALS OF MICROCEPHALY FROM 'BARTOLA AND MAXIMO' TO TCHELITCHEV'S 'PINHEADS'

**Lucia REILY, Universidade Estadual de Campinas - Unicamp, Brazil**

The aim of this study is to follow threads of various modes of visual representations of microcephaly (in painting, photography, film, posters, drawings) across time and space in order to discuss changes in conceptions of intellectual disability in the nineteenth and twentieth-century. While investigating portrayals of disability in art history, we came across "Pip and Flip", a curious 1935 painting by Pavel Tchelitchev showing two children with microcephaly. The sitting boy looks feeble, unable to support himself, while the girl stands beside him, with a life-size doll in the background. Tchelitchev's is an unusual choice of subject matter, since earlier research had shown the paucity of representations of mental disability during the nineteenth and twentieth-centuries (Tupinambá & Reily, 2004). Further investigation led us to the American sideshow tradition (Bogdan, 1990; Adams, 2001). 'Pip and Flip' (actually Elvira and Jenny Snow, sisters born in Georgia), were favorites at the Coney Island World Circus Sideshow; along with Schlitz, also a performer, they were part of Tod Browning's 1932 cast for Freaks (Royer & Royer, 2005). Not only had Tchelitchev seen sideshows, he had admired Freaks

(Kirstein, 1994), producing a series of studies of 'pinheads'. These drawings prepared the way for the large 1938 canvas "Phenomena", in which he provoked American audiences with his metaphorical discourse on the diversity of human condition, with the 'More' and the 'Less' polarized on each side of the canvas. In freak show genre, special skills combined with lacking body parts were greatly valued, as revealed by the fascination Prince Randiam, the human torso, generated when he handlessly lit up and smoked. Pip and Flip revisit an earlier nineteenth-century version, the Aztec children. Bartola and Maximo (Rothfels, 1996), the "last Aztec children" performed no tricks, as such; their mystique rested in the tale that accompanied their capture in Mexico, the last remnants of the ancient Aztec tribe, a link between savage and civilized. These Aztec 'children' toured Europe, and were especially appreciated in Germany. Visual portrayals of disability such as "Barnum's Living Wonders" poster of Bartola and Maximo compel us to examine John Langdon Down's writings presented to the Medical Society of London in 1866. His ten years of experience as a doctor at Earlwood Asylum (1858 – 1868) enabled him to develop several hypotheses about mental deficiency. He is famous for his classification of a group that he called the 'mongoloid' type of idiocy. What few know is that he created further ethnic categories for the Earslwood Asylum population: "Malaysian, Ethiopian, Aztec and Caucasian idiots (Wright, 2001, p. 164). Down put on paper ideas already in circulation in Europe among scientists, but a question emerges: Did Down actually witness Bartola and Maximo's presentation to the London Ethnological Society in the early 1850s? Down's classification exercise, "Barnum's Living Wonders" poster of Bartola and Maximo, multiple photographs of 'Aztecs' children and young people with microcephaly, the film "Freaks", Tchelitchev's painting – all of this speaks across time and space, addressing phallacies constructed about disability associated to ethnicity.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 2130**

**4.8. SYMPOSIUM. L'ÉTABLISSEMENT DE SYSTÈMES ÉDUCATIFS AU 19ÈME SIÈCLE: AFFAIRE NATIONALE OU INTERNATIONALE? / THE ERECTION OF SCHOOL SYSTEMS IN THE 19TH CENTURY: A NATIONAL OR INTERNATIONAL AFFAIR?**

**Coordinator(s):** Daniel TROEHLER

**Discussant:** Moritz ROSENMUND

For a long time the erection and implementation of the school systems in the individual nation-states of the nineteenth century were understood as both, expression and means of nation-building. The formal organization of the school, the curricula, the teaching materials and the respective teacher's education were interpreted as cultural-political arrangements deriving from nationally taken for granted convictions about the future of the particular nation-state and its ideal citizens. However, recent research has questioned this narrative by claiming an international or even global agenda behind the national endeavors in erecting and implementing a school system. They argue, that the different national systems of mass education had absolutely some differences, but despite of that "were strikingly similar" (Ramirez & Boli, 1987, p. 9). The reason for this perceived similarity lies in the assumption of a harmo-nized "world-society model" that is believed to have shaped "the nation-state identities, structures, and behavior via worldwide cultural and associational processes" (Meyer et al., 1997, p. 173). The two different historiographic narration models – individual-national vs. global-national – provoke more detailed investigation. Therefore, a comparative history of schooling will present findings about the early times of the erection and implementation of school systems in three different countries (France, Luxembourg, Switzerland). The theoretical focus of this comparative historical research is an understanding of modern schooling, that it aims – as school of the nation-state – at forming the future citizens (Tröhler, Popkewitz, & Labaree, 2011). This broad understanding of "citizenship education" as major objective of modern schooling includes the analysis of the whole curriculum rather than of selected subjects or activities. France: In comparison

with other European countries of the 19th century, post-revolutionary France can be regarded as a role model and pacemaker for developing a nationwide educational system. Against this background it is reasonable to assume that this biggest and most populous western European country developed its characteristic school system entirely on its own, without drawing on other sources. Based on several sources this paper will question the national idiosyncrasy of the national narrative. Luxembourg: When the independent nation-state Luxembourg was founded in 1839 it was set up on the basis of relatively small territory, one imagined common culture and two national languages namely French and German. One major task was to establish a school system ensuring the formation of the future Luxembourgian citizen; the whole curriculum aimed, as it is stated in a Memorial of the Grand Duchy, to be the “cradle of the citizen.” Explicit citizenship education was introduced only after 1900 and only for Fortbildungsschüler, the students that had missed out on entering the normal secondary school due to poor school achievement. Switzerland: The idea, that students with poor(er) achievements were in need of more explicit citizenship education than more successful students is widespread in the nineteenth century. In Zurich, Switzerland, an explicit school type for low achievement students was discussed throughout the nineteenth century in order to implement “national virtues”. In contrast, the Canton of Vaud introduced citizenship education in the mandatory curriculum for all elementary students and teacher education. This paper will examine the reason and the public discourse to implement this school type and ask if there is any evidence to see these case studies as part of internationalization.

#### THE CANTONS OF ZURICH AND VAUD IN THE XIXTH CENTURY

**Rebekka HORLACHER, University of Zurich, Switzerland**

The idea, that students with poor(er) achievements were in need of more explicit citizenship education than more successful students is widespread in the early nineteenth century. In Zurich, Switzerland, for example, an explicit school type for low achievement students, called civics school (Zivilschule), was discussed throughout the nineteenth century in order to implement “national virtues”. In contrast to Zurich, the French-speaking Swiss Canton of Vaud introduced citizenship education in the mandatory curriculum for all elementary students and teacher education. This paper will examine the reason and the public discourse to implement this school type and ask if there is any evidence to see these case studies as part of internationalization.

#### LUXEMBOURG’S SCHOOL OF THE NATION STATE (1839-1912)

**Catherina SCHREIBER, University of Luxembourg, Luxembourg; Ragnhild BARBU, University of Luxembourg, Luxembourg**

When the independent nation-state Luxembourg was founded in 1839 it was set up on the basis of relatively small territory, one imagined common culture and two national languages namely French and German. One major task was to establish a school system ensuring the formation of the future Luxembourgian citizen; the whole curriculum aimed, as it is stated in a Memorial of the Grand Duchy, to be the “cradle of the citizen.” Explicit citizenship education was introduced only after 1900 and only for Fortbildungsschüler, the students that had missed out on entering the normal secondary school due to poor school achievement. Up to today, explicit civic education takes place mostly in the less prestigious type of secondary education. Our research focus lies on the development of the relation between the broad, in-explicit and the explicit citizenship education in the multilingual nation-state Luxembourg since 1839, with side glances at the surrounding countries. Selected phases will be analyzed to exemplify, which cultural persistencies can be found in the Luxembourgian curriculum, which curricular reforms and discussions can be identified to be either idiosyncratic or influenced by international trends and reforms.

## LE GOUVERNEMENT DES ESPRITS. PRIMARY EDUCATION IN FRANCE (1833-1881)

**Peter HOVLAND, University of Luxembourg, Luxembourg**

In comparison with other European countries of the 19th century, post-revolutionary France can be regarded as a role model and pacemaker for developing a nationwide educational system. Against this background it is reasonable to assume that this biggest and most populous western European country developed its characteristic school system entirely on its own, without drawing on other sources. Based on selected volumes of Manuel général de l'instruction primaire and Journal général de l'instruction publique I intend to determine whether the country's official educational publications have been marked by a purely Franco-French discourse after the adoption of the epochal Primary School Act of 1833, or whether foreign achievements and models were also being discussed and perhaps adapted. The latter would indicate the actual existence of a "world-society-model" (Meyer/Boli/Thomas/Ramirez 1997). The same publications are suitable sources for analysing contemporary concepts of civic education. In France, as in many other European countries, it was assumed until the 1880s (adoption of express civic classes by Jules Ferry, 1883) that primary schools were effectively contributing to the emergence of a civic awareness, in their role as an institution and through their lessons in general.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 5189****4.9. EMERGENCE CONNECTÉE DES SYSTÈMES SCOLAIRES I / CONNECTED EMERGENCE OF SCHOLAR SYSTEMS I****Chair:** *Ines DUSSEL*

RE-IMAGINING ITALIAN EDUCATION: THE FOUNDATION OF THE ITALIAN SCHOOL SYSTEM AS PLOT AND MODELS OF TRANSFERS (1859-1879)

**Angelo GAUDIO, Università di Udine, Italy**

The object of this communication includes topics not unknown to the existing secondary literature but which have never been addressed as a whole as a subject of historiographical debate (Targhetta 2010, Gaudio 2008). The Italian education system is generally considered a centralized system and as such an imitation of the French system. Similarly to what is for Italian political culture as a whole that proximity to the French model is attenuated by the ideological fascination for the English liberalism and especially for the recognition of the "impossibility of command", as defined by the historian Romanelli. The importance of transfers in history of education is also well known according to an important tradition of comparative studies (Phillips 2009). The foreword to the report to the King introducing the Casati Law (1859) claimed to follow a "average system of freedom" between freedom of teaching, which remained listed as an ideal, and the need to prevent the enemies of freedom, namely the Catholic circles hostile to the new liberal state, ended to take advantage. The German philology and historical linguistics became the model of secondary school programs in the face of previous classical rhetorical tradition. Many of the difficulties stemmed from the lack of teachers with adequate knowledge of new science. (Raichich, La Penna). Dreaming the English and American Freedom Purpose of the communication wants to be to enhance descriptions, often in the form of travelogues, of English and American educational systems by Italian authors such as Pasquale Villari, Dino Carina, Carlo Morelli, Ferdinando Petrucci della Gattina that call for increased attention to technical education and an increased role of local self-government bodies.



## SCHOOL GROUP, A NEW MODEL OF PRIMARY SCHOOL INSTITUTED BY STATE POWER IN SANTA CATARINA (BRAZIL) IN THE FIRST DECADES OF THE 20TH CENTURY

**Tania CORDOVA, University Centre Leonardo Da Vinci - UNIASSELVI, Brazil**

Understanding the origin of the school allows to decipher the reasons why it came into existence, as well as socioeconomic issues involving the institution and set of values and culture of those involved, including how this is reflected in school practices. The aim of this study is to discuss the deployment of public elementary school graduate in the city of Lages in the state of Santa Catarina, Brazil in the early decades of the twentieth century, from the debates and interests that led to its adoption in the country and the state of Santa Catarina. These schools were called School Groups and instituted a draft curriculum and administration. Creating this type of school education had a series where students were distributed evenly under the guidance of one teacher, whose method was intuitive. The Graduate School emerged first in Europe and the United States and then transplanted to Brazil aiming to promote changes and innovations in teaching primary audience, helping to produce a new school culture. The organization's primary public schools in the country under the model of graduate school, is connected to the republican project that moved across the country with unrest related to popular education and that spreaded a speech to modernize education. One of the consistent patterns in modernity is the circulation of ideas; in this sense, it is important that the model of graduate school in Brazil sought to model European and North American references to deploy a public elementary school. The international model school set up a cultural model in circulation that have differentiated appropriations and unequal existence, according to the educational and cultural traditions of the countries, their economic and social development. This paper reviews the literature on public elementary school in Brazil, combined with the results of research sources such as school regulations, the posts of government, the specific legislation for education and journalistic excerpts. The text turns to understanding the reorganization of education initiatives from the internationalization of Santa Catarina, circulation and appropriation of ideas and models in circulation in Brazil. Historical research of the school group in Lages - Santa Catarina identified aspects that made it unique, singular, and also understand the characteristics of education practiced in a given society and its interests, enabling understand how schools serve as disseminators values and power. In the first decades of the twentieth century, the organization of public education was linked to copy methods of European countries that valued a bourgeois ideology.

## MID-TWENTIETH CENTURY DISCOURSES ON RURAL SCHOOLING: THE INTERMESHING OF LATIN AMERICAN AND IBERIAN DISCOURSES IN THE POLITICAL CONTEXT OF MEXICO

**Elsie ROCKWELL, Centre for Research and Advanced Studies, IPN, Mexico**

La Escuela Rural Mexicana became emblematic in official and informal narratives of the post-revolutionary project launched by the new Secretariat of Public Education in México in the 1920s and early 1930s, and much has been written on its various protagonists, its innovative nature, and the influence of international educators such as Dewey and Lunacharsky on its policies. Major works have reconstructed the role of rural schooling in the formation of the Mexican post-revolutionary state (Rockwell 2007) and its cultural impact upon the country's majority population (Vaughan 1997). Less is known about these schools after 1940, for the "glorious years" of the rural school were soon superseded by other policies. The administration of urban and rural schools was unified, and resources were channeled towards secondary and technical education. However, undercurrents of educational action and discourse continued to focus on rural schools. The conservative governments of the mid 20th century were aware of the need to sustain the network of federal schools as it was closely linked to the governance of the rural population. During the following two decades, the ministry maintained and attempted to reform the Rural Normal Schools, noted for the radical political position of their students (Civera, 2008). Furthermore, "rural education" had become a priority on the international agenda, partly through the influence of UNESCO beginning in 1946.

Mexico hosted various meetings, encounters and workshops with the participation of educators of the Latin American and Iberian countries. The promotion of these exchanges was partly due to Mexican educator Torres Bodet, twice Secretary of Education (1942-1946 and 1958-1964), as well as director of UNESCO (1948-1952). Torres Bodet was active in founding two institutions that were particularly significant for rural education, the Instituto Federal de Capacitación del Magisterio (1944), aimed at distance education for non-credentialed rural teachers, and CREFAL, the Regional Center for Fundamental Education in Latin America (1951) which became a focal point for inter-American policy and training of educators, initially centered on rural schooling. In this paper, I examine the political context of these movements and review some of the ideas that were set forth in the discussion on rural schooling among key figures who came together in Mexico during the 1950s and 1960s, participating in conferences, workshops and publications which influenced both policy and practice. The results show a tension between proposals for dealing with pedagogical innovations, particularly those that promoted non-graded education, and a strong trend towards training rural teachers in “community development”. My analysis describes the intermeshing and conflicting ideas and their appropriation and transformation as they were taken up in educational policy and teacher training in Mexico. My discussion situates the government’s policies in the political context of rural Mexico during these post-war decades, marked by growing peasant unrest and mobilization in which rural teachers played a significant role. Thus, my perspective addresses the coexisting temporalities in the social and political environment of rural schooling, as actors and practices forged after the Mexican Revolution were intertwined with international policies and refashioned by educators and rural communities in the following decades.

#### THE CAETANO DE CAMPOS PRIMARY SCHOOL AND THE CIRCULARITY OF POLITICAL AND PEDAGOGICAL PROJECTS IN THE PUBLIC SCHOOL IN SÃO PAULO IN THE 1930’S

**Ana Regina PINHEIRO, Universidade Estadual de Campinas - UNICAMP, Brasil**

This communication aims at approaching the disputes concerning the educational models circulating in São Paulo in the decade of 1930 included in the teachers’ practices in the Caetano de Campos Primary School and in the organization of groups concurring for the political, educational and economical hegemony in local, national and international spheres during the National Education restructuring. Two aspects are considered in this dispute: a) The scholar culture in the Caetano de Campos Primary School – attached to the Normal School of São Paulo and the teachers’ pedagogic and political practices in this school; b) the threat it represented to the political and intellectual State’s elite and the local colligations on which the regional power organization were based, the adoption of centralizing politics by President Getulio Vargas government after the revolution of 1930. Concerning the state of São Paulo context, I address more specifically, the contradictions presented in the actions of the catholic intellectuals and educators associated to São Paulo public schools as one of the elements of the analysis developed during the doctorate research. Such school practices showed that there was a relative autonomy of the São Paulo educators who performed disputes around political projects, defended by the agents of the schooling process in São Paulo, present in the multifariousness that organized the educational field and the scholar production taken as instances of families, children and youth socialization. This research used a school journal - the *Jornal Nosso Esforço* (1936-1967) produced by the students of the Caetano de Campos Primary School - as the main source of information. During that opportunity I tried to capture the speeches of the agents manifested in these scholar journals and the main issues emerging from their statements that were composing and reporting the routine at the Primary School. Although they defended the São Paulo traditional educational model, these educators established a profitable dialogue with the educational principles of the new school that, in a certain way, guided the State’s vast scholar production in this period. In this way, São Paulo public schools were able to associate the Christian civism, stimulated by the exhortation of catholic and civic commemorative dates and by the publications by the school journal of biographies that remembered important names of the São

Paulo scholar system such as Antonio Caetano de Campos and Padre Anchieta, thus associating the success of this teaching to the production of souls and intelligences for the progress of São Paulo to the renovation of the furniture and the facilities that held the São Paulo scholar project. The analysis about how the São Paulo catholic educators appropriated and transformed the suggestions of education restoration came from Dewey's conceptions shows the details assumed by the international circulation of the new school in São Paulo during the decade of 1930.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 5193**

#### **4.10. STRUCTURES ET ACTEURS INTERNATIONAUX DANS LES POLITIQUES ÉDUCATIVES / INTERNATIONAL PATTERNS AND AGENCIES IN EDUCATIONAL POLICIES**

*Chair:* Marcelo CARUSO

THE INTERNATIONALIZATION OF EDUCATIONAL SCIENCES IN MODERN CHINA, 1902-1948

**Meiyao WU, Department of Education, National Kaohsiung Normal University, Taiwan, R.O.C.**

This article will investigate the internationalization of educational sciences in modern China in the light of Niklas Luhmann's (a German sociologist's) communication theory. It focuses on the process of selection of the educational sciences worldwide, the dissemination of educational sciences within China, and the growing acceptance of particular educational sciences. The analyzed documents include some significant representatives of the "mass media"—e.g. the Chinese Educational Review (Jaoyu Zhazhi), Education World (Jaoyu Shijie), Eastern Magazine (Dong Fang Zhazhi), New Youth (La Jeunesse) etc.—in the first half of the 20th century, which was a crucial period in the development of the modern educational system in China. First I will note which educational sciences were selected, that is, imported from which foreign countries at which historical points, and analyze the social-historical factors influencing this selection process. Secondly, I will investigate the means by which these selected educational sciences were disseminated in China, e.g. through the mass media (textbooks, educational magazines, curriculum), various academic or educational societies, educational organizations or institutions, etc. Finally, I will look at the process by which the selected educational sciences were increasingly accepted within China and further transformed during particular historical periods.

TRADUCTION ET RÉINTERPRÉTATION DES RECOMMANDATIONS DU BUREAU INTERNATIONAL DE L'ÉDUCATION À PROPOS DE LA CULTURE GÉNÉRALE DANS UNE INSTITUTION PARTICULIÈRE DU SECONDAIRE À GENÈVE

**Anne MONNIER, Université de Genève - IUFE, Suisse**

Cette contribution cherche à mettre en lumière comment et pour quelles raisons, dès 1934, dans les recommandations du Bureau International de l'Éducation (BIE), s'opère le passage de l'idée d'une instruction destinée à former «une élite» à l'idée d'une instruction destinée à former «diverses élites», c'est-à-dire à élever la culture générale de l'ensemble des individus en fonction de leurs possibilités et leurs besoins. Elle tente ensuite de mesurer l'impact des Recommandations du BIE entre 1934 et 2008 à propos de cette question sur les contenus d'enseignement d'une institution locale du secondaire à Genève, dont le concept éponyme est justement celui de culture générale. Par rapport à la voie gymnasiale issue d'une longue tradition, l'Ecole de Culture Générale (ECG) apparaît dans le panorama du système scolaire genevois en 1972, avec l'objectif de permettre à des jeunes gens entre 16 à 19 ans qui ne se destinent pas à l'Université de perfectionner leur culture générale avant d'entamer une formation professionnelle. Elle n'est cependant pas créée ex nihilo, mais résulte de la fusion de l'école professionnelle et ménagère (EPM) créée en 1897, et de la section de culture générale de l'Ecole supérieure de jeunes filles (ESJF) qui date de 1936. Nos questions de recherche

sont donc les suivantes. Quel est l'impact des recommandations d'un organisme international sur l'évolution des contenus d'enseignement d'une institution locale, l'ECG: a-t-on affaire dans les trois cas à une traduction, voire à une réinterprétation des recommandations successives du BIE par l'ECG ou le concept éponyme de cette institution, qui s'incarne dans les contenus d'enseignement de celle-ci, évolue-t-il en parallèle des recommandations du BIE à propos de la culture générale, dans le respect de la tradition locale? En vue de répondre à cette question, nous jouons avec les échelles d'observation et les niveaux d'analyse. A l'aide d'une carte conceptuelle de la notion culture générale qui nous sert d'outil de lecture, nous croisons une analyse des archives internes et externes à l'ECG – plans d'études et programmes successifs de l'école, procès-verbaux de la direction et des groupes de disciplines, mémoriaux du Grand-Conseil genevois – avec une analyse des diverses recommandations du BIE entre 1934 et 2008 – en accès libre sur internet – qui abordent la question de la culture générale.

#### AUX SOURCES DES PREMIÈRES POLITIQUES INTERNATIONALES D'ÉDUCATION EN AFRIQUE COLONIALE: ACTEURS ET DÉBATS DANS LES ANNÉES 1920

**Hélène CHARTON, CNRS Laboratoire Les Afrique dans le monde, France**

La communication proposée vise à revenir sur les processus précoces d'internationalisation des politiques d'éducation dans un contexte colonial. Plusieurs auteurs ont mis en évidence le poids de la Première Guerre mondiale dans la mise en place d'une réflexion internationale sur l'éducation (Fuchs, 2007) et souligné dans le cas de l'Afrique, le rôle des territoires sous mandat dans la mise en œuvre de ces politiques. En revanche peu de travaux ont cherché à montrer comment s'était constituée une expertise éducative internationale spécifique sur l'Afrique dès les années 1920. C'est précisément l'objet de cette étude. La mise en place des politiques d'éducation dans les colonies au lendemain de la Première Guerre mondiale a fait émerger une réflexion inédite sur la nature de l'éducation à donner aux populations africaines en situation coloniale. Celle-ci s'est développée selon des modalités variées, parfois selon une échelle continentale comme avec la création de l'African Committee on Education in the colonies (ACEC) créée par le Colonial Office en 1923 (Whitehead 1983). Avec la création en 1926 de l'Institut international sur les langues et les civilisations d'Afrique à Londres, l'expertise devient résolument internationale. Ces instances réunissent des acteurs très variés (administrateurs, missionnaires, savants) dont le point commun est précisément leur capacité à formuler un discours expert à partir de leurs expériences du terrain africain qui se déclinent de manière très diverses. L'enjeu est ici de revenir sur le processus de création de ces différents espaces afin de montrer comment ils ont contribué à consolider cette expertise nouvelle sur l'Afrique. Les outils qui sont alors mobilisés par ces différents acteurs comme les grandes tournées et enquêtes (dont le modèle du genre sont celles initiées par le comité Phelps Stokes dans les années 1920) (Kuster 2007) mais également les conférences internationales ont nourri la réflexion sur l'éducation. La circulation des idées, et des pratiques d'éducatrices mais également des acteurs de l'éducation en Afrique ont contribué à la formulation de modèles d'éducation pour les populations africaines dans les colonies et qui ont à leur tour influencé les politiques coloniales. L'un des maîtres-mots de ces modèles est l'adaptation des programmes et des pratiques scolaires à l'environnement social, politique et économique colonial qui puise précisément ses références dans la «science indigène» de l'époque (Bude 1983). Cette étude s'efforcera de croiser des travaux menés sur différentes aires culturelles ou sur certains acteurs de manière à mettre en évidence les fortes connexions et la circulation de ces modèles. Elle sera également étayée par un travail d'archives mené à Paris (archives nationales, à Rome (archives de la propagande de la foi) et à Londres afin de mettre en évidence l'identité et l'action des principaux acteurs dans ce processus d'internationalisation des politiques d'éducation en Afrique.

## INTERNATIONAL PATTERNS IN THE CONSTRUCTION OF THE HUNGARIAN TRIPARTITE SECONDARY SCHOOL SYSTEM (1921–1924)

**Zoltán András SZABO, Eötvös Loránd University, Faculty of Education and Psychology, Hungary**

After the Trianon Treaty (1920), which significantly reduced the territory of Hungary, the new government tried to find international support for recovery. This situation accelerated the decision-making processes in the political field. The attitude was the same in the control of public education: from 1921 the discussion about the reform of the Hungarian secondary school system became more and more intensive. Finally, Count Kuno von Klebelsberg, the Minister of Religion and Education, introduced a bill about the installation of tripartite middle school system. His efforts resulted in the Act XI of 1924, which is one of the most important components of Hungarian educational law in the 20th century. The parliamentary debate of the secondary school act (1924) – which established a new school type (the Realgymnasium) in Hungary – has a plenty of references to the secondary education of other countries. Although – since 1849 – the Hungarian secondary school system had followed the Prussian-Austrian model, the newly introduced tripartite middle school system had a lot of distinctiveness (role of Greek and Latin, administration, curriculum, etc.), and was influenced by other international tendencies. My research aims at revealing the spectrum of the referred international patterns. I focus on the following three questions: the function of the references (rhetoric, legitimacy, etc.), the relationship between the mentioned foreign models and political orientation, and finally, the differences and similarities between the German-Austrian concept and the Hungarian adaptation. The research source is an online database: the "Országgyűlési dokumentumok" (Documents of the Parliament) contains the digitalized documents of the Hungarian Parliament between 1861 and 1990. The corpus was created with a special portable document file technology: the upper page shows the original black-on-white image, the lower page (due to optical character recognition) contains the electronic translation of the scanned document. The analyzed period covers the tabling and the discussion of the bill (from 11th March 1924 to 4th of April 1924). In my research, I would like to analyze the parliamentary debate of the secondary school act from the viewpoints of graph theory and text mining. The first one – with the utilization of directed acyclic graphs (DAGs) – makes it possible to examine the qualitative and quantitative features of the interactions among the members of the parliament, the second method enables the comparative analysis of the different parts of the document by representing that in a matrix or in a multidimensional vector space (MVS). Text mining – as a novel method in the field of History of Education – aims at deriving information and exploring hidden nexuses from unstructured text. In the first phase of the research, I developed a database which contains the quantification of the speeches of the deputies: this data file was an indispensable requirement of building combinatorial models (principally DAGs). In the second phase, I created a hierarchical category system for content analysis as a basis of multi-perspective classification and similarity-based clustering.

**VENDREDI / FRIDAY****8:30 - 10:30****Room: 4193****4.11. ENTRE STANDARDISATION ET INNOVATION: ÉCRIRE L'HISTOIRE DE LA GLOBALISATION EN ÉDUCATION / BETWEEN STANDARDISATION AND INNOVATION: WRITING NARRATIVES OF GLOBALIZATION IN EDUCATION***Chair: Damiano MATASCI*

LES DIFFÉRENTS MOMENTS DU PROCESSUS D'INTERNATIONALISATION DE L'ÉDUCATION AU BRÉSIL

**Lindomar WESSLER BONETI, Pontificia Universidade Católica do Paraná, Brésil; Maria Lourdes GISI, Pontificia Universidade Católica do Paraná, Brésil; Ana Maria EYNG, Pontificia Universidade Católica do Paraná, Brésil**

Dans cette communication nous présentons des résultats de recherches sur les différents moments du processus d'internationalisation de l'éducation brésilienne. Différents événements internationaux (politiques, économiques etc culturels) s'étendant sur différents moments historiques ont contribué aux modifications significatives des politiques scolaires, en particulier de leurs buts et leurs significations. Nous constatons que dans le cas brésilien ce phénomène s'exprime par trois principales manières: 1) transfert culturel. Jusqu'aux années 1930, l'éducation était associée à l'idée d'évolution sociale en s'appuyant sur la culture bourgeoise et le modèle rationnel européen comme paramètre civilisateur et fin scolaire. Ce modèle d'éducation a été importé initialement par les oligarchies agricoles. Durant cette période, le modèle scolaire brésilien a adopté un concept scientifique de culture en instituant de mécanismes institutionnels d'accès à l'éducation restreints aux classes dominantes; 2) la préparation pour la vie productive et la construction d'un projet de nation. Durant la décennie 1930, avec la «révolution bourgeoise brésilienne», du passage du modèle agricole pour l'industriel, des événements nationaux et transnationaux apportent de nouvelles significations et buts à l'éducation, ainsi que la transmission de la culture requise pour l'évolution sociale, pour la préparation à la vie productive. Ainsi se destitue le modèle culturel bourgeois comme le seul synonyme de courtoisie. Avec l'avènement de l'urbanisation affluent des différenciations de groupes sociaux distincts en adoptant une nouvelle notion de culture, celle de l'expression de la vie; 3) l'Éducation dans le contexte de la pluralité des savoirs, les traces culturelles et ethniques. Spécialement dans les dernières décennies du XXème, au Brésil en phase avec le monde international, deux dynamiques qui s'entrelacent donnent lieu à des modifications substantielles sur la collectivité, déterminant des nouvelles pratiques sociales ainsi que nouveaux savoirs et apprentissages. D'une part, affleure la question de la singularité et de la différence, en fragilisant ainsi la règle de l'homogénéité en tant que base institutionnelle classique de l'éducation, pour tenter d'ajuster le processus éducatif aux différences culturelles, sociales et ethniques; d'autre part, des idées libérales arrivées du monde européen ont généré un projet d'État recommandé au pays par des institutions multilatérales comme le FMI, en minimisant la responsabilité de l'État par rapport au citoyen, en associant la citoyenneté à la «compétence» de l'individu pour la conquête des droits et des espaces sociaux et productifs. Dans le contexte de cette dynamique s'associe la «bonne éducation» à l'«école productive», à l'excellence de gestion de l'institution scolaire et de l'évaluation de leurs résultats.

EDUCATION RIGHT AFFECTED BY EDUCATIONAL REFORMS: COMPARATIVE AND INTERNACIONAL ANALYSIS

**Guillermo RUIZ, Buenos Aires University, Argentina; Antonio GARCIA ALVAREZ, Autonomous University of Madrid, España**

The historical development of education systems has been intertwined with further discussions and agreements embodied in diverse regulations and documents. Those, which have high impact, have reconfigured the characteristics of education as a social and collective advocacy. Consequently,

centrality acquired the elucidation of the scope of the education right for contemporary educational politics analysis as it allows evaluating the scope of the purposes and objectives of the educational policies implemented by the State. In several countries such as Argentina, Spain and Sweden, after the implementation of profuse educational reforms, which have done major changes among key aspects such as the forms of government and academic structure of educational system, it is relevant to investigate the scope of the education right. In international law of human rights are a network of treaties and declarations that regulate education and allow for minimum standards that should be met to allow the enjoyment of this human right. Analysis proposed here through public policies on education in terms of accessibility, affordability, acceptability, adaptability, equality and respect for diversity. This selection of these countries is relevant because it is national contexts that have made strong commitments to the international perspective on human rights. In this paper, we focus on the partial results of a research that takes the academic structure of educational system as an object of inquiry from an international and comparative perspective. Through this analysis (of recurrent educational reforms) is to raise discussions on the acquisition and maintenance of rights of access, retention and graduation from the different educational tracks in countries with have different levels of socioeconomic development, such as Argentina, Spain and Sweden. This article develops a presentation on the topic of regulation in each country case studies and educational projects advocated into their recurrent cycles of educational reforms, over the past four decades in the national context.

#### THE CRITIQUE OF THE EDUCATIONAL INSTITUTIONS IN THE 1970'S AS AN HISTORICAL EVENT WITHIN THE CONFIGURATION OF THE LIQUID SOCIAL IMAGINARY IN THE 21ST CENTURY

**Xavier LAUDO CASTILLO, Universitat de Barcelona, Spain; Jon IGELMO ZALDIVAR, Spain**

This paper focuses on the 1960's and 1970's of the twentieth century, when the spectrum of critical thinking in relation to modern educational institutions was expanded. Our purpose in this work is both to analyze the way in which the social imaginary began to be shaped –then still transitioning to the discursive conception of education which is predominantly in the twenty first century–, and to outline the possible limits for its critique. We claim this transit has not been studied in depth by historians and theorists of education; therefore its conceptual framework of approach may be reconsidered. Two aspects of the analysis are presented as references to study this issue. First we approach the main political, economic, social, cultural or philosophical events that mark historical discursive mutation to the new liquid social imaginary. That is, a new social imaginary, where new meaning is obtained: a) the validity of the truth, b) the consistency of the values, and c) the social interaction. Secondly, we study the works presented by a generation of authors who were critical of educational institutions. For instance, Ivan Illich, John Holt, Paul Goodman, Everett Reimer and Paulo Freire. These authors worked together at the Centro Intercultural de Documentación which was opened in the Mexican city of Cuernavaca between 1963 and 1976. They internationalized a new approach to education in order to use the discourse as a strategic element within the geopolitical and economic restructuring of the world in the early 1970's. We argue that the emergence of these ideas regarding education and its institutions can be explained historically because of both the social imaginary shift, and the way in which these ideas were dispersed and contributed to the development and consolidation of this new imaginary. To analyze this mutation within the modern social imaginary we use the post-social historiographical methodology. This school of historiography references the recent works published by Miguel A. Cabrera, Gabrielle M. Spiegel, Patrick Joyce, Lee Paterson, Zachary Lockman, Joan W. Scott and Keith Bajer. They reconsider the way in which individuals understand and organize the meaning of social reality. As a result, post-social history points out that discourse is not a simple means that allow people to transmit an objective notion of reality without incorporating new meanings. It is an active component of the process of creating these meanings while participating as an independent factor to frame historical processes.

## STANDARDIZATION THROUGH IMPLEMENTATION OF SCHOOL ADMINISTRATORS (SCHULLEITUNGEN)? INTERNATIONAL REFORM RHETORIC AND NATIONAL FEDERALISM IN LOCAL SCHOOL GOVERNANCE

**Christina ROTHEN, University of Bern, Switzerland**

In connection with subtheme three, this paper will look at the implementation of an international discourse on site-based-management and its consequences in the Swiss context. In Germany, England and the USA the traditional local school governance was recognized to be bureaucratic, slow and ineffective (Kussau/Brüsemeister 2005; Hoyle/Wallace 2005; Finn 1992). International policy on school governance moved the responsibility and decision-making closer to the classroom based on the idea to strengthen the financial and organizational independency of every school. These new forms of school governance go by various names: 'site-based management', or 'self-governing schools' and promise to bring relief to the problems of school-governance. This paper will analyze how general reform strategies are implemented in a very specific local setting. Local schools in Switzerland are administered and controlled on one hand by the state government (Kanton) and on the other hand by local authorities. Due to the federal system and its historical background both the state government and the formation of the local authorities varied concerning their institutional conditions and their competences. In the beginning of the 1980s just some of the cantons had school administrators implemented. Nowadays in most cantons of the German speaking part of Switzerland 'Schulleitungen' school administrators were initiated. This paper will look at the development of the local school governance in three different cantons (Basel, Bern, Zürich). The main question is, whether the international reform rhetoric about new local school governance led to standardization of the local school governance in Switzerland. The history of the different actors involved in local school governance and the development of some of their competences (teacher election, finances and administration) since 1975 will be focused. The study is based on normative sources. Laws and all other kinds of regulations that were important for the local school governance are included (Gesetze des Kantons Basel, Bern, Zürich). It will be shown that there was standardization in broader sense, due to the fact that in all cantons the school administrators were introduced. But considering the different competences of the school administrators no standardization between the cantons can be ascertained.

## EDUCATION HISTORY FOR A WORLD IN MOTION: TEACHING AND LEARNING OUTSIDE THE LINES

**Barbara FINKELSTEIN, University of Maryland College Park, USA**

Lurking in the shadows of education history are networks of human interaction, transcultural encounters, forms of global connection, and dispersed sites of cultural teaching and learning that are just beginning to capture the attention of education and childhood historians. This paper constitutes a kind of meditation on the ways in which historians of education and childhood might begin to make historical sense of the evolving world of unrelenting pluralisms, complex border crossings, de-territorialized networks of association, and culturally congested sites of teaching and learning that have emerged in the last twenty-five years. What approaches might we deploy to take account of the emergence of educational contexts of dazzling and unprecedented diversities where encounters between total strangers have become the stuff of daily life in families, schools and communities all over the world; where the contours of community life and bonds of affiliation have become trans-local, poly-focal, and subject to negotiation; where time-honored habits of heart, mind, and association are multitudinous and deeply challenged; where the languages of instruction, communication, and daily discourse are continually shifting and fusing; where designations of insiders and outsiders are manifold and fluid; where community life has become geographically unbound, and disentangled from life in face-to-face communities; where young people have acquired the power to re-fashion social and cultural networks, produce novel communicative and linguistic forms, mobilize world-wide social movements, inspire political action, unravel regimes of governance, and shape the contours of cultural life world-wide. It is just these sorts of questions –



about the infinite complexity and variability of global flows of knowledge, networks of association, and massive migrations of peoples that have led me to view the history of education and childhood in relation to the interplay of dislocation and attachment to place and the lived experience of migration, border crossing, cultural encounters, interdependence, the forming of diasporic communities, the making of social identities, and the fate of nation states. The paper is not designed to present a research agenda, a conceptual strategy, nor a theoretical map. Rather, it constitutes an attempt to identify and describe potential sites of historical study that flow across boundaries and borders and reveal the relative perdurability and/or temporality of particular educational configurations. One thinks of educational space, both literal and imagined, where people in possession of alternative habits of heart, mind, and association meet up; where myths and memories are made and unmade; where young people are more or less constrained by tradition; where community boundaries are porous and penetrable; where communicative networks are close-up and far distant; where cultural transmission is conveyed by word of mouth, by the book, or by the image. Whether they are spaces located in fields or streets, classrooms or community centers, ports of call or border police stations, they are what Homi Bhabha has called "spaces in-between;" what others have called borderlands; what still others have identified as frontier communities. They are worth our detailed attention or so I hope to illustrate through a discussion of particular examples.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 3393**
**4.12. ROUSSEAU: UN VOYAGEUR DANS LE TEMPS ET DANS L'ESPACE (19<sup>E</sup> - DÉBUT 20<sup>E</sup> SIÈCLES) / ROUSSEAU: A TIME AND SPACE TRAVELLER (19<sup>TH</sup> - BEGINNING OF 20<sup>TH</sup> CENT.)**

**Chair:** *André ROBERT*

THE TRANSFER OF ROUSSEAU IDEAS IN THE FRENCH AND ISRAELI TEACHER-TRAINING SYSTEMS: DURKHEIM AND SEGAL COMPARED VIA THE "DILEMMAS APPROACH"

**Yuval DROR, School of Education, Tel Aviv University, Israel**

In a previous article in *Durkheimian Studies*, 2 (1996: 133-149) entitled: 'What Durkheim and the Fathers of Kibbutz Education took from Rousseau: A Dilemma Analysis Compares the Evolution of Educational Thought in France and Israel' I dealt with the educator M. Segal (1903-1991) and the sociologist E. Durkheim (1858-1917), comparing their interpretations to Emile of Rousseau given in their French and Israeli series of lectures to teacher training students that were collected and published. In this paper I am dealing with the two combined research methods that were conducted in the previous article – comparative research via the "Dilemmas Approach"; these are fruitful tools of the history of internationalization that can be used for understanding the history of national education as well. Segal and Durkheim were compared because their published texts were part of series of lectures in teacher training programs in both countries, and they mentioned the same progressive and humanistic thinkers as their sources of inspiration – including Rousseau – and the same thoughts and practices of "humanistic education". Eight dilemmas were mapped in the Hebrew and French (translated and illuminated into English) texts of Segal and Durkheim on Rousseau: (1) The link between man and nature; (2) "Denature" – how do we change the nature of something?; (3) "Things" – what is the way of emphasizing the reality of the environment in which man is placed?; (4) "Book learning" versus "Natural education"; (5) Between "Man centered" to "God centered" education; (6) Is childhood important in itself, or only as a preparation for adult life?; (7) "Individualism" versus "Socialization"; (8) Freedom versus the restriction of social order. The "conclusions" of the compared dilemmas were that Durkheim tends to see the superiority of nature, both human and social, so that his perception of Rousseau is balanced and ambivalent in a sense. The only point where Rousseau takes a decisive stand, according to Durkheim, is in opposing the

written word which, for him, represents the method of religious (Jesuit) education. On precisely this point Segal opposes both Durkheim and Rousseau. He finds the positive element in Jesuit education and favors the transmission of written culture. Nor does Segal hesitate to criticize Rousseau for neglecting the school and ignoring the family and women's education ('Emile and Sophie'). In contrast with Durkheim, Segal emphasizes the superiority over nature that Rousseau grants to man, the preference for society over the individual, the need for clear social goals, and the teacher as a shaper of character by means of lifelong educational process. These parallel but contrary profiles arise from the professional and personal biographies of Rousseau's two interpreters. In this presentation I will focus on the historiographic usage of the compared "Dilemmas Approach", showing two tools of studying the transfer of European educational ideas in Europe and abroad – and the differences between Durkheim, a theoretician sociologist, and Segal, a kibbutz member, an educational thinker parallelly and a practitioner.

#### SINGULARITIES AND DISCONTINUITIES IN THE ITINERARY AND IN JEAN-JACQUES ROUSSEAU'S WRITING

**Guilherme ALCÂNTARA, Universidade Presbiteriana Mackenzie, Brasil**

The objective of this work is to investigate Jean-Jacques Rousseau first as a subject in his writings; and, second, how such writings can be seen as dispositives of ruptures in the educational, philosophical, political and juridical fields in the XVIIIth century. I propose the analysis of three works of Rousseau: "Social contract", "New Heloisa" and "Emilio or of the Education". As methodology, I uncover the enunciation context of the production of these writings, framed in the institutions and in the debates of his period. The option for using as source the own production of Rousseau is justified for the fact that his books offer elements, both in form and in content, to rethink the subject's singular experience and the tensions of the social relationships. The historical approach on the itinerary of Rousseau doesn't seek to establish a causality relationship, but to evidence singularities and discontinuities of a life that is representative of important ruptures in the educational, philosophical, political and juridical thoughts of the period. The discontinuities can be observed not only when the great events of the life of the subjects are considered, but also in elements considered less important. For example, a discontinuity can be observed in the fact that Rousseau was a Protestant, in a Calvinist circle, but that he states that "the man is born good, but the society corrupts" him. For the Protestant Calvinist, in the interpretation of the biblical text (Psalm 51.5, for instance), every man is already born in sin. The two points of view lead to different conceptions of humanity, education, politics, laws. However, it should be noted that, with the mentioned example, I don't intend, when analyzing the works of Rousseau, to look at the subject's unit, the coherence or homogeneity of his speech; but rather I will analyse the tensions, uncertainties and possibilities amid which the subject is constituted and how it constitutes a way of seeing the world.

#### LECTURES DE ROUSSEAU EN ITALIE DANS LA PREMIÈRE MOITIÉ DU XXÈME SIÈCLE

**Filippo SANI, Università di Sassari, Italie**

Le mythe de Rousseau qui traverse l'Europe au XIX siècle est parmi les moteurs des processus historiques qui conduisent à la globalisation de la culture pédagogique à l'époque de la Nouvelle Éducation. La constitution des grands instituts internationaux à l'époque de Ferrière, Claparède, Montessori se nourrit d'exigences mytho-poétiques qui relancent l'image de Rousseau dans le panorama international. Actuellement, après les études de L. Mall e C. Martin, on constate que la lecture de l'Emile dépasse les bornes de l'éducation et tend à entrer dans le champ littéraire, mais beaucoup de travail reste à faire au sujet de la fécondité scientifique ainsi que de l'herméneutique politique des usages mythologiques de Rousseau. En Italie, dans le cadre de la définition, tout à la fois positiviste et post-unitaire de la pédagogie comme science, se constitue une tradition faite de "Classiques de la pédagogie" avec lesquels vont se mesurer les différentes tendances de la culture italienne de l'époque. Parallèlement à la naissance et au développement de la profession

d'enseignant du primaire, à travers les écoles normales pour la formation des instituteurs, naît l'"Histoire de la pédagogie". En 1886, grâce à l'édition Trevisini (notes et préface de Pier Antonio Vizzotto), l'Émile de Rousseau sera considéré comme un classique au sein de la pédagogie universitaire tout autant que de la culture plus typiquement scolaire de l'Italie post-unitaire. Commence alors la longue période faste de Rousseau "pédagogue" malgré lui. En effet, l'ensemble de l'œuvre rousseauienne subit un processus de morcellement, qui s'opère à travers les savoirs spécialisés positivistes qui mettent au premier plan le Contrat Social et l'Émile. Cette transformation va au détriment de tous ces ouvrages de Rousseau qui se révèlent à partir de ce moment difficilement encadrables dans les limites de la culture positiviste comme de la successive hégémonie néo-idéaliste. Dans le sillage de la Réforme Gentile de 1923, l'Entre-deux-guerres est marqué par une pléiade d'études sur l'Émile qui devient un domaine de combat. L'usage de l'Émile pour justifier ou pour rejeter les réformes scolaires du Fascisme a des conséquences sur l'image de Rousseau et de ses idées éducatives. On renforce ou on repousse la représentation de Rousseau comme "philosophe et pédagogue naturaliste" qui, dans une optique néo-idéaliste, est envisagée dans une acception négative. En même temps, on consolide l'idée de l'"éducation négative" comme précurseur de l'"autoformation", ce qui est, au contraire, un concept bien accueilli dans les milieux activistes, néo-idéalistes et parfois catholiques. À cette époque, il se révèle difficile de sauvegarder la complexité de l'éducation négative même dans le cas de sa règle fondamentale, «ce n'est pas de gagner du temps, c'est d'en perdre». Tout cela passe au second plan. Dans ce cadre interprétatif dans lequel on confirme Rousseau plutôt dans le rôle de "grand précurseur", nous avons examiné, en particulier, deux moments spécifiques: l'édition de l'Émile de 1926 pour La Nuova Italia par Giovanni Modugno et le Rousseau de Calogero Angelo Sacheli de 1941.

#### HUMBOLDT READING ROUSSEAU: GERMANY AND FRANCE AS DYNAMIC EDUCATIONAL MODELS IN 19TH CENTURY

**Fabiano BRITTO, PUC-Rio, Brazil**

In the beginning of the 19th century in Germany, educational reforms took place, but not in the same sense other European states were leading themselves towards a new scientific and technical level through modernization of universities. In fact, under the lash of Napoleon's army in its territory since 1806, Germany could barely consider itself a nation: with no centralization of power or territory, no homogenous language, and with economical seizures imposed by French emperor, Germans could not jump in the race for industrialization that rose amid the late 18th and early 19th century most prosperous states in Europe. Thus, Kultur became the only paradigm Germany could handle in order to build to itself a transcendent criteria of national identity. In this sense, the way Germans dealt with the question of its unity as a people could not rely, as in France or England, in the promise of a future progress for civilization. Prussian state had to propose a reform of educational system in order to create this metaphysical idea of the origins of the culture. Within this ideological horizon, educational reforms in Germany assumed a very specific characteristic: education – reformulated in the hard to translate concept of Bildung – was not the promise of a brilliant technical evolution, but on the contrary, it meant the rescue of a lost identity, a humanism defied by civilization. German university model is, thus, opposed to the French one, but, when closer analyzed, this shows some inconsistencies. Wilhelm von Humboldt, as a major figure in the process of modernization, as both a philosopher and a State servant, discusses in his writings on educational reforms, an appropriation of Jean-Jacques Rousseau's ideas. His main target was, as he himself literally stated in some of his reports to ministers Hardenberg and Stein, to make the Émile and the institutionalization an organic whole. Humboldt, as a reader of Kant and, at the same time, as a friend of important thinkers of the early German romanticism had the same temptation as them to appropriate some of Rousseau's ideas and imagery: solitude, return to nature as a healing from civilization's maladies, expression of individuality and geniality. These dimensions in Rousseau's work were specially suitable in a political atmosphere where France civilization's figure is dramatically opposed to national identity.

Humboldt's reading of Rousseau makes the opposition between French and German models more relative. And when, in late 19th and early 20th century, German model had become an efficient and successful humanist model for universities throughout Europe, France had to make the reverse path and appropriate some of its main dimension in order to think its own identity in the turn of the technological era. This paper intends to investigate and demonstrate how Humboldt's appropriation of Rousseau's thought within German education reforms in the early 19th century could be seen as a complex international and intellectual relationship that defy the static and merely oppositional constitution of two conceptual and institutional models, as usually historians try to see.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 1130**

**4.13. SYMPOSIUM. L'INSTITUT JEAN-JACQUES ROUSSEAU ET L'INTERNATIONALISATION DU RÉSEAU D'ÉDUCATION NOUVELLE EN EUROPE ET AU BRÉSIL DANS LES TRAVAUX DE LA PSYCHOLOGUE RUSSE HELENA ANTIPOFF (1892-1974) / THE JEAN-JACQUES ROUSSEAU INSTITUTE AND THE INTERNATIONALIZATION OF THE NEW SCHOOL NETWORK IN EUROPE AND BRAZIL IN THE WORK OF RUSSIAN PSYCHOLOGIST HELENA ANTIPOFF (1892-1974)**

**Coordinator(s):** Regina Helena FREITAS-CAMPOS

**Discussant:** Martine RUCHAT

In the year of the centenary of the Rousseau Institute, founded in Geneva in 1912 by Édouard Claparède and Pierre Bovet with the purpose of building the science of education and promoting educational innovation, it is relevant to investigate the network of educators and professionals in the social and health sciences that followed their leadership and disseminated their ideas in the first decades of the 20th century. The trajectory of the Russian psychologist and educator Helena Antipoff (1892-1974) is an important example of the ideas and views in education that inspired the Rousseau Institute since its inception. Antipoff's education and work were at the crossroads of new educational and scientific psychology trends of the early 20th century: the Nobel Prize granted to Ivan Pavlov, the Russian scientist living in Saint Petersburg, her city; the Binet-Simon laboratory in Paris, where she learned about intelligence tests; the Rousseau Institute, where she acquired a sound scientific training and became acquainted with the principles of functional education proposed by Claparède; the St. Petersburg Psychoneurological Institute and the centres for popular education where she worked in Russia during the troubled years of the Communist Revolution; the building of the Brazilian systems of public education and of special needs' education in which she participated from 1929 onwards, electing Brazil as her home country. In all those experiences Antipoff was in a permanent dialogue with the European network of psychologists and educators linked to the New School movement. In this symposium, these dialogues and their consequences for the history of education and educational psychology in the 20th century will be addressed. Invited speakers from France, Switzerland, Brazil and Russia will discuss their recent researches and sources focusing trends in the educational innovation movement in Europe, Russia and Brazil, the network of psychologists and educators that contributed to its internationalization, the institutions that promoted their views and practical recommendations in educational psychology, school organization, intelligence evaluation and measures, special education and professionalization of educators. The consequences of those ideas and practices for the history of the organization of public education and of the sciences of education in the 20th century will be evaluated.

## TEST PRIME – CIRCULATION OF KNOWLEDGE IN EDUCATION BETWEEN FRANCE AND BRAZIL IN THE EARLY TWENTIETH CENTURY

**Carolina MELO, École des Hautes Études en Sciences Sociales, Paris, France**

The appropriation of French psychology applied to education in Brazil is analyzed, based on the adaptation of the Binet-Simon Intelligence Test by psychologist and educator Helena Antipoff (1892-1974). In 1911, Antipoff was a trainee at the Laboratory of Psychology founded by Alfred Binet at the Sorbonne, and participated in the first essays for measuring intelligence in children at the time. In 1931, as the chair of the Laboratory of Psychology at the Belo Horizonte Teachers College, in Brazil, she made one of the first adaptations of the Binet-Simon tests for Brazilian children, aiming at the assessment and measurement of children's and youngsters's intellectual capacities. The instrument was named 'Test Prime'. Three groups were evaluated: a group of illiterate children between 6 and 8 years old, a group of fourth graders aged between 11 and 12, and a group of illiterate girls working in domestic service. From the results of her Test Prime, Helena Antipoff obtained a database to develop a concept of intelligence that was different from what she had learned in Binet's Laboratory in Paris, since it included the influence of social environment in the development of cognition. The influence of Binet's work on Antipoff's practices can still be perceived when, following the prescriptions made by the 1927 Regulations of Primary Education issued by the state government in 1927, she proposed the organization of special classes for retarded children in the same model recommended by Binet to French schools in the beginning of the 20th century, with the introduction of "mental orthopedics" exercises and of specific programs of study for the development of basic skills in language and arithmetic. Alfred Binet is one of the ten most cited authors in the five volumes of the *Coletânea das Obras Escritas* (Collected Works) of Helena Antipoff. Contemporary researchers of the history of science have been privileging the study of works in which can be identified the emergence of an hybrid knowledge, originated by the exchanges made between different researchers worldwide. In Antipoff's formation a scientific attitude and the belief that through science it would be possible to solve problems and improve education were emphasized. This was a lesson that she brought from the contact with researchers from other countries, including the work of Alfred Binet and Théodore Simon in Paris.

## HELENA ANTIPOFF (1892-1974) IN THE CROSSING OF NEW EDUCATION TRENDS IN EUROPE, RUSSIA AND BRAZIL – CIRCULATION AND INTERNATIONALIZATION OF KNOWLEDGE

**Regina Helena FREITAS-CAMPOS, Universidade Federal de Minas Gerais, Brazil**

Helena Antipoff (1892-1974), Russian educator who migrated to Brazil from 1929 onwards, played an important role in the elaboration and consolidation of a sociocultural perspective for the understanding of human development and educational processes, with a large influence on Brazilian psychology and education. This thesis examines the building of this perspective, stemming from her training in psychology and education obtained in Europe and from her work in Brazil. A sociocultural perspective is defined as an approach to psycho-social and educational phenomena that emphasizes human development as a process that takes place in communities socially and culturally organized, so that it only can be understood taking into consideration its context of cultural and communitarian traditions, in constant transformation. The sources for the research were identified in Antipoff's writings, as well as in references of the authors she quoted and in unpublished manuscripts kept in the archives of the Center for Research and Documentation Helena Antipoff. The method of analysis considered contextual data and the comparison between her writings and the references she quoted or studied. The results show that the main sources for her proposals can be identified in the works of Alfred Binet (1857-1911) and Théodore Simon (1873-1961), at the Laboratory of Psychology situated at the Grange-aux-Belles street, in Paris, beginning in 1905, for their emphasis on obtaining empirical data and submitting them to experimental treatments; in the works of Édouard Claparède (1871-1940) and Jean Piaget (1896-1980) at the Institut Rousseau, in Geneva, in the first half of the 20th

century, informed by a functional and interactionist approach to psychological and educational phenomena. A third source of strong influence on Antipoff's thought may be identified in Soviet psychology, especially the emphasis on Lazursky's (1874-1917) "natural experimentation", meaning that the study of psychological and psycho-social processes must be done in the natural context where they take place, and the idea that cognitive functions must be considered as built through the action of society and culture on human beings. Antipoff's work in Brazil, in the areas of basic education, special education and rural education reveals the marks of her experience, but faced with the need to propose alternative practices, she was led to create new syntheses. Therefore, her work is characterized both by theoretical density and a pragmatic spirit, testing new procedures and analysing their results to propose renovated forms of action.

«ENERGETIC, EDUCATED INTELLECTUALS - BRAZIL IS FOR YOU»: FROM THE LETTERS OF PSYCHOLOGIST HELENA ANTIPOFF, CIRCULATION OF KNOWLEDGE ACROSS FRONTIERS

**Marina SOROKINA, Alexander Solzenitsyn Center for the Study of the Russian Diaspora, Russia; Natalia MASOLIKOVA, Solzenitsyn Center for the Study of the Russian Diaspora, Russia**

The paper uses new archival sources to give a fuller account of the life and activities of the Russian born Swiss-Brazilian psychologist Helena Antipoff (1892-1974) in 1920 – middle of 1930th, at the time of her search for professional identification and of choice of personal strategy ("family claim," that is, the obligation to care for family). It focuses both on the social and political context of Antipoff's emigration and on her selfstory as it appeared in correspondence with the family. While Helena Antipoff, as many others refugee scholars, was searching for professional employment in the changing European environment, Brazil opened a window of opportunities for her and many others scholars and scientists. Sankt-Petersburg – Geneva – Bello Horizonte, Russia – Switzerland - Brazil – these locuses where the Antipoff's letters had been written marked not only the geographical shift of the émigré scholar positions but reflected the new communications – the ways how the European scholarly approaches and techniques were applied to and adopted by the new auditorium before World War II. The role of the émigré scholars was pioneering in this process. Issues concerning scholars in exile have attracted attention especially in relation to the large emigration wave that hit Europe facing the Nazi regime. This wave has been already well documented by numerous encyclopaedic projects, treated in academic works, and also analyzed from the methodological point of view. In contrast, there has been no scholarly treatment of the Russian academic migration in 1920-1930, that has grappled systematically with the topic on the basis of archival research. For many years refugees, invalids and dissidents were 'hidden groups', ignored by the Soviet authorities, civil society, and public memory. Only today historians shifted to the study of those groups and the Antipoff's life story is very important in this perspective. As such, it contributes to gender and emigration history, to the social history of psychology and human rights. But Antipoff's story also demonstrates the ways of formation of very strong and persistent transnational or international networks of scholars whose professional biographies on the level of concepts and ideas grew up from multicultural intellectual components and traditions.

RECEPTION OF EUROPEAN SPECIAL NEEDS' CLASSES IN BRAZIL IN THE 1930'S AS AN EXAMPLE OF HYBRIDIZATION OF KNOWLEDGE

**Adriana BORGES, Universidade Federal de Minas Gerais, Brazil**

Primary school regulations of the Brazilian state of Minas Gerais, issued in 1927 included the organization of homogeneous classrooms by intellectual levels as mandatory. Their implementation started with the arrival in Belo Horizonte of the Russian psychologist Helena Antipoff, who assumed the direction of the laboratory of psychology of the local Teachers' College and initiated studies aiming at the measurement of children's mental development using psychological tests. At the same time, special needs classes, present in Europe since the end of the nineteenth century, were also established. The purpose of this presentation is to analyze the process of implementation of those

special needs classes as disclosed in the periodical *Infância Excepcional*, published in the bulletins of the Public Education and Health Secretariat of Minas Gerais government during the 1930's and 1940's, and in other articles published about the theme at the time. It also intends to verify how the special needs classes were organized in the Brazilian context, under Helena Antipoff's guidance. Born in Russia, Helena Antipoff lived in France and was a trainee in Binet's laboratory in 1911, and then proceeded to Geneva to attend the Jean Jacques Rousseau Institute (1912-1914), where she later became a researcher and educator as Édouard Claparède's assistant (1926-1929). The hypothesis is that the multicultural formation of Helena Antipoff influenced the way in which the special needs classes were setup in Minas Gerais and, eventually in Brazil, contributing for the creation of an original model aiming at the treatment and education of handicapped children that was latter disseminated in the whole country. At the same time, the context in which she was inserted influenced the way Helena Antipoff systematized her model for the special needs classes and proposed the education of exceptional children in a rural school, the Fazenda do Rosário. Present historiography of science considers that knowledge has to become local to function as knowledge, in a process of hybridization. It is from this standpoint that the implementation of special needs classes in Brazil will be discussed, more specifically in Belo Horizonte. Although deeply marked by her trajectory in Europe, from which she brought significant contributions, it is only from the knowledge of the Minas Gerais cultural context and its specific characteristics that Antipoff could propose an alternative to special needs classes: the rural school.

LE BUREAU INTERNATIONAL D'ÉDUCATION ET LA DIFFUSION DE L'ÉDUCATION NOUVELLE - LA FAZENDA DO ROSARIO COMME EXEMPLE DE CE PROCESSUS

**Silvia PARRAT-DAYAN, Archives Jean Piaget, Suisse**

Le BIE (Bureau International d'Éducation) a été créé à Genève comme une institution intergouvernementale, un centre d'éducation comparée, pour la promotion d'échanges pédagogiques entre les pays et aussi de la paix internationale. Le but était de faire connaître les différents systèmes éducatifs et favoriser la diffusion des méthodes de l'éducation nouvelle, surtout l'auto-gouvernement et le travail en groupe, comme le voulait son directeur pendant 40 ans, Jean Piaget. Pendant son travail comme directeur du BIE, Piaget a accompagné des recherches sur de nouvelles expériences éducationnelles dans de différents pays. Dans cette présentation, les relations du BIE avec les expériences éducatives menées par Helena Antipoff, ancienne assistante de Claparède à l'Institut Rousseau, à Genève, comme Piaget, seront commentées, à partir des sources des Archives Piaget.

29.06.2012

**VENDREDI / FRIDAY**

**8:30 - 10:30**

**ROOM: 1140**

#### **4.14. SYMPOSIUM. TEXTES, IMAGES, MATÉRIELS, SPACES: SITES LOCAUX, NATIONAUX, ET INTERNATIONAUX D'EXPOSITION / TEXTS, IMAGES, MATERIALS AND SPACES: LOCAL, NATIONAL AND INTERNATIONAL SITES OF DISPLAY**

**Coordinator(s):** Kerstin TE HEESSEN, Geert THYSEN et Karin PRIEM

**Discussant:** Marc DEPAEPE

In line with the theme of the ISCHE/SHCY/DHA conference, this research panel in-tends to explore the significance of interaction between ideas, images, objects and/or spaces in education on a local, national and international scale. Arrangements of interacting text, imagery and material in time and space encompass strategies of evidence, presentation and representation. Words, pictures, things and places assume meaning within themselves, by being staged and interconnected in culturally loaded temporal-spatial settings. From a didactic-pedagogical perspective, such multi-layered configurations, devised for educational purposes, produce epistemological effects. They stimulate

activity and inspire learning, thereby becoming pedagogical agents. Whether it be textbooks, children's poems, charity reports, exhibition sites or photo-documentaries of children; as they circulate and cross borders and play a role in educational settings their meaning changes. The different context(s) in which they appear add meanings that exceed their original intent or any 'ontological' nature. Some questions that will be addressed in this panel are: - To what extent do visual orchestrations, spatial arrangements, directions of flow, editing, assembling and archiving procedures and/or cross-border movements provoke experiences that transcend the subjects of these processes? - To what degree do constellations of text, image, material, and space – as wholes, rather than different parts – act as an educative force in (a) particular context(s)? - How can these configurations with an educational dimension be understood? Can they, for instance, be seen as 'actors' in a network of meaning-knowledge-making? - In what ways may such multi-dimensional arrangements have acted as didactical-political tools and as instruments of internationalization? In short, this panel will explore the potential significance of both 'constellation' and 'context' as mediators of educational and social-cultural knowledge in local, national and international settings. It will include the following contributions: Jeroen J.H. Dekker and Sanne Parlevliet (Groningen) On the journey of Enlightenment poems for children from Germany to The Netherlands and back, on the interaction between books as objects, texts and images, and between national and international modes of representation (late 18th century). Ian Grosvenor, Natasha Macnab and Kevin Myers (Birmingham) On the circulation and reception of concepts and images via certain media (photographic material displayed in annual reports of an internationally active charitable institution and an exhibition related to textbook revision campaigns) (late 19th century - 1970s). Kerstin te Heesen, Geert Thyssen, and Karin Priem (Luxembourg) On the educative power of interacting images, material objects, spaces and e-motions in different cultural settings, exemplified by an analysis of the traveling photo exhibition 'The Family of Man' (c. 1950s - 1960s). Brit Marie Hovland (Oslo) On world exhibitions and school museums and textbooks as mutually related pedagogical agents, and as 'world maps of modernization', projecting a better future (c.1850s - 1930s) and re-narrating history for political reasons. Siân Roberts (Birmingham) On British humanitarian and pedagogical activism in response to textual and visual representations of displaced children in Republican educational colonies in Spain, and on the process from the making to the archiving of texts and images (1930s - present).

PUPPETS ON A STRING IN A MOVING THEATER? IMAGE, MATERIAL, SPACE AND E-MOTION IN "THE FAMILY OF MAN" (C. 1950s-1960s)

**Kerstin TE HEESEN, University of Luxembourg, Luxembourg; Geert THYSSEN, University of Luxembourg, Luxembourg**

In the past two decades increasing attention has been devoted within various disciplines to subjects previously considered trivial, among which images (both still and moving), material objects and spaces. While the visual, the material, and the spatial are receiving ever more consideration and the myriad issues surrounding them are starting to be addressed, more complex educative contexts in which time, space, imagery and substance converged have thus far been under-explored. Exhibitions as specific sites of knowledge making, represent such a context. The latter's analysis is expected to yield new insights and methodologies, also for research on similar 'wonders of mise-en-scène' that have only begun to be unearthed, such as educational films. In this paper we will focus one particular, photographic exhibition – "The Family of Man", devised and curated by Edward Steichen (1879-1973) – that is significant in many respects. Centered on presumed universal elements of humanity, the exhibit, premiering in 1955 at the New York Museum of Modern Arts, opened up the closed American way of life of middle-class viewers, albeit smoothly, by offering a customized experience of internationalism. It later traveled around the world as an instrument of American cultural diplomacy, consciously interacting with the local contexts in which it was transposed. The exhibition attracted millions of visitors, and over time received both international acclaim and



criticism. Starting from photographs documenting the exhibition and its chief director, our paper will attempt to reconstruct this 'emotional theater' and investigate hitherto neglected issues. Some questions we shall address are the following: - To what extent did the spatial arrangement of the exhibit, its direction of flow or movement, its editing and assembling of photographs from various temporal-spatial contexts (503 photographs representing 68 countries) provoke an emotional and educational experience that transcended the displayed images in themselves? To what degree did the whole, rather than the parts, of this constellation act as an educative force? - Could the exhibition's 'materialities', in line with Bruno Latour, be understood as 'actors' in a 'network' that comprises both creators, viewers, viewed and spectators? May the exhibit's spatial configuration be connected with John and Michael Collier's notion of a 'cultural inventory' and be interpreted, more so perhaps than the photographs themselves, as a culturally loaded (gender, race and class colored) representation? - What kind of effects did this hybrid of image, space, material, motion and emotion produce in practice? To what extent, e.g., did viewers' envelopment in a tour of montages result in the 'montage of meaning' the exhibit's designers intended to bring about? How did visitors respond to the exhibition, and did Steichen's monitoring of their participation and observation around the world in turn lead to a transfer of cultural experience through *The Family of Man*?

#### ACTIVISM, AGENCY AND ARCHIVE: BRITISH ACTIVISTS AND THE REPRESENTATION OF EDUCATIONAL COLONIES IN SPAIN DURING AND AFTER THE SPANISH CIVIL WAR

**Sian ROBERTS, School of Education, University of Birmingham, United Kingdom**

In the late 1930s the Spanish Civil War captured the international imagination to an extraordinary degree. As in other countries British men and women were moved to intervene directly through military, political, medical and humanitarian activism, and the memory of the war, and of British participation in it, has held an enduring appeal in the UK (Buchanan 2007). The Civil War was also notable for its use of the visual as a weapon of propaganda by both sides in the conflict. As Brothers and others have argued, it was the first war to be photographed for a mass international audience, and coincided with the growth of documentary photojournalism in the 1930s and its employment by newly founded magazines such as *Life* from 1936 and *Picture Post* from 1938 (Brothers 1997, Epps 2005). The Spanish Republican Government deployed visual imagery to great effect as an instrument through which it exhibited its progressive educational and welfare reforms to an international audience (Mendelson 2005). This paper will focus on the visual and textual representations of displaced children in Republican educational colonies in Spain that are preserved in British archive collections. Taking as its starting point a series of 128 photographs of children in colonies gathered together as part of the International Brigade Memorial Archive in London, the paper will consider the construction, use, and circulation of these images and associated texts by British and American political and humanitarian 'networks of collection and exchange' (Edwards 2001). It will consider their reception by the international audience at which they were aimed, and their subsequent collection and preservation in British archival institutions. The paper will assess the effectiveness of the images and texts as pedagogical and political agents and consider how they traveled through a range of performative spaces - including exhibitions, public meetings, political propaganda and humanitarian campaign literature - during their journey from construction to archive. In so doing it will also address questions about how their meaning shifted between these spaces, and how they developed from artefacts designed initially to record and communicate the Spanish Republic's progressive educational project, to political and humanitarian agents in an international 'Aid Spain' campaign, and finally to commemorative objects in the archive, aimed at redressing the historical silence surrounding the British International Brigades and 'Aid Spain' movement from the mid 1970s onwards and providing a lasting 'memorial' to their activism.

## TEXTS, TRAVEL AND TRANSLATION: EXPLORING METHODOLOGICAL ISSUES IN HISTORY OF EDUCATION

**Ian GROSVENOR, The University of Birmingham, United Kingdom; Natasha MACNAB, The University of Birmingham, United Kingdom**

Over the last two decades there has been a growing interest in the exploration of 'transnational history'. This work has focused in general on understanding the 'movement, ebb and circulation' of ideas across borders and in particular on the 'introduction, transmission, reception and appropriation of ideas through the process of cultural transfer [Ossenbach and del Pozo, 2011; Lawn 2008]. This interest in the transnational and cultural transfer at the same time has been paralleled by an increasing use of spatialised approaches to understand the making and maintenance of knowledge and the influence in particular of geographies of texts, talk and testimony [Livingstone, 2005; Gilbert, 2004; Grosvenor 2009]. Historians in recent years, whether operating within a 'transnational' or 'spatial' paradigm, have given increasing attention to the role of exhibitions in the circulation of ideas and practices and to the power of the visual in carrying knowledge across borders [Cote 2000; Edwards 2001]. The present paper attempts to engage with methodological questions associated with adopting a transnational or spatial approach by exploring two case studies involving texts, travel and translation. The first case study, from the late nineteenth century to the period up to the Second World War, considers the transmission role of annual reports of a charitable institution dedicated to projects of social reform which linked England, Canada and Australia. In particular attention will be focused on the construction, function and reception of photographic evidence 'displayed' in the reports. The second case study from the second half of the twentieth century, analyses campaigns for textbook revisions based on the development of multicultural societies and new forms of intercultural pedagogy and in particular focuses on an exhibition of 1974 [Anderson]. In choosing thematically distinct topics from different periods, the paper attempts to engage with issues raised by the conference generally and the panel more specifically. It is concerned with the publication of different kinds of educational texts, some directly didactic, others more informally so; it considers mechanisms for travel in two different periods and explores the significance of this and, most importantly, it explores the ways in which different cultural settings shape the reception and meaning of different educational ideals.

## POETIC JOURNEYS. THE CULTURAL TRANSFER OF NEW SUCCESSFUL STRATEGIES OF MORAL EDUCATION IN LATE 18TH CENTURY EUROPE

**Jeroen J.H. DEKKER, University of Groningen, Netherlands; Sanne PARLEVLIETM, University of Groningen, The Netherlands**

One of the most popular Dutch educational enlightenment authors was Hieronymus van Alphen. His three volumes of Little poems for children published in 1778 and 1782 were extremely successful, both in the Netherlands and abroad. Inspired by the German poets Christian Felix Weisse and Gottlob Wilhelm Burmann, Van Alphen brought about an expansion of educational space based on the integration of moral education in the spirit of the educational ideas of Locke, Rousseau and the philanthropists with poetical ideas and the nature of the child in both the content and the form of his poems. His poems were translated almost immediately into English, French and, surprisingly, as many of his poems were more or less an adaptation of poems of Weisse and Burmann, into German too. Van Alphen's trump card was a reversal of former strategies of education: instead of pressing moral ideas upon the children from an adult point of view, he aimed at identification by 1) writing from the perspective of children, 2) situating the poems in the world of experience of children, 3) using a childlike style with a frolicking metre, rhyme scheme and prosody, and 4) combining text and images, so putting the moral message through visually and textually at the same time. In this presentation we will follow the journey of poems for children as media for the cultural transmission of moral educational ideas from Germany to the Netherlands and further on from the perspective of cultural transmission, moral literacy and educational space. We will explore the interaction between

national and international moral educational ideas transmitted by poetry for children. The emphasis will be on the representation of family education and its responsibility for moulding children into enlightened future citizens, the theme of nature and childhood, the role of religion and the simultaneous education of children and their parents by means of poetry and by the combined power of text and image.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: R150**

**4.15. SYMPOSIUM. ECRITURE DE L'HISTOIRE DE L'ÉDUCATION DANS LE MONDE IBÉRO-AMÉRICAIN. ÉTUDES SUR LA PRODUCTION ET LA CIRCULATION (ARGENTINE, BRÉSIL, CHILI, COLOMBIE, MEXIQUE, PORTUGAL) / THE HISTORY OF EDUCATION'S WRITING IN THE IBERO-AMERICAN WORLD (ARGENTINA, BRAZIL, CHILI, COLOMBIA, MEXICO, PORTUGAL)**

**Coordinator(s):** José GONDRA

**Discussant:** Marta CHAGAS DE CARVALHO

L'historiographie contemporaine présente un intérêt renouvelé dans les phénomènes de production, circulation et d'appropriation des savoirs dans les différents espaces et temps. Nous analysons ici quelques aspects de l'historiographie de l'éducation dans le monde ibéro-américain, à partir de l'étude de certaines expériences de l'écriture de l'histoire en Argentine, Brésil, Chili, Colombie, Mexique et Portugal. Il s'agit d'observer des points de contact entre ce qui se raconte dans "l'intérieur" des frontières nationales, avec ce qui se passe à l'extérieur de celles-ci. À cette fin, nous examinons les affiliations théoriques et institutionnelles des auteurs et destinataires, l'utilisation de traductions, le système de citations, les documents de base mobilisés, la bibliographie, l'édition et les projets éditoriaux pour penser les modèles de narration de l'histoire de l'éducation qui ont été produits et / ou ont circulé dans les pays étudiés dans ce symposium. Nous observons le régime des échanges pratiqués par certains auteurs des Amériques et d'Europe, les modèles légitimés ainsi que les traditions forgées à partir de ces expériences. En Argentine, nous rendons compte de l'influence des manuels qui ont été produits en Europe et aux États-Unis d'Amérique (circulation de ces livres, leur présence dans le curriculum et dans les références bibliographiques des manuels ultérieurs, les représentations du passé pédagogique). Au Brésil, nous analysons la référence à Stephen Duggan, professeur et auteur d'un manuel d'histoire de l'éducation. Dans ce cas, nous concentrons notre analyse sur les représentations de l'Amérique latine. À cette fin, nous explorons deux de ses livres, plus particulièrement: *The student's textbooks in the history of education* (1916) et *The Two Americas – an interpretation* (1934). Dans le cas du Chili, nous analysons l'interaction et les repères comparatifs dans l'historiographie de l'éducation entre les dimensions du national, régional (comprenant l'Amérique latine) et le mondial. Pour cela, nous avons choisi ce que se peut penser comme une première étape dans ce domaine d'étude au Chili, dont les frontières seraient données d'un côté par les premiers textes présentant un aperçu de l'éducation sur l'héritage colonial et les changements au début de l'indépendance, de l'autre, dès les années 1960, avec la transition vers une historiographie de l'éducation à caractère théorique et méthodologique. Dans le cas du Portugal, nous faisons le bilan de la production historiographique portugaise récente dans le domaine de l'histoire de l'éducation, en référence à des œuvres dans lesquelles la question de l'internationalisation de l'éducation apparaît comme centrale, entre 2000 et 2010. Dans le cas du Mexique, nous étudions l'historiographie régionale, et pour Colombie, questionnons la périodisation inscrite dans l'historiographie nationale et les nouvelles façons de penser le projet d'éducation dans ce pays. Dans l'ensemble, nous essayons d'analyser le processus de constitution des matrices de l'histoire de l'éducation, ainsi que les stratégies de légitimation, diffusion et d'appropriation internationale de ces savoirs.

## RÉCITS EN TRANSIT: NOTES SUR L'INTERNATIONALISATION DE L'HISTORIOGRAPHIE DE L'ÉDUCATION DANS LES AMÉRIQUES (1916-1934)

**José GONDRA, Universidade do Estado do Rio de Janeiro, Brasil; Paulo Rogério MARQUES SILY, Universidade do Estado do Rio de Janeiro/Colégio Pedro II, Brasil**

Dans ses récits d'expérience du cours donné à l'Institut de l'Éducation à Rio de Janeiro entre 1932 et 1934, Peixoto fournit un indice important pour analyser les circuits internationaux de l'écriture de l'histoire de l'éducation. Il souligne que son livre a été inspiré par les manuels de Paul Monroe et Stephen Duggan, des auteurs qui, comme lui, ont également offert des cours d'histoire de l'éducation: le premier à Columbia University et le second au City College de New York. En partant de la production de ces trois auteurs, il est possible de mettre en évidence quelques points communs d'approche, comme la perspective de la synthèse, l'adoption d'une périodisation classique, une vue panoramique, l'intersection entre l'histoire des systèmes éducatifs et la réflexion pédagogique, l'adhésion au point de vue linéaire, le récit d'évolution dont le point d'arrivée s'articule aux engagements présents des auteurs. Cependant, tout n'est pas une copie, comme affirme l'auteur brésilien. Dans son cas, une différence est soulignée; elle a trait à la référence à l'univers d'Amérique latine. Dans notre étude, nous discutons le geste d'exclusion de l'Amérique latine dans le "textbook" de Duggan et la présence de ce contenu dans une partie des écrits ultérieurs. Ceci nous permet de penser la tradition de la narration encyclopédique et la place réservée à l'expérience éducative de l'Amérique latine, en particulier brésilienne. Publié en 1916, "The student's textbooks in the history of education" vise à fournir un soutien pour les futurs enseignants afin de mieux comprendre les problèmes de l'éducation de l'époque. Ce manuel met l'accent sur des expériences qui vont de l'Antiquité jusqu'à nos jours, en soulignant la présence des Juifs et des systèmes éducatifs de l'Angleterre, France et l'Allemagne, considérés comme fondamentaux pour la compréhension des États-Unis. Cependant, dix-huit ans après la première édition de ce manuel, Duggan publie, en 1934, "The Two Americas – an interpretation". Écrit après la Première guerre mondiale, l'ouvrage essaie de penser la relation entre les "deux Amériques" dans le nouveau scénario mondial. Il s'agit selon l'auteur d'essayer de dissiper les malentendus mutuels découlant de l'ignorance les uns des autres et ce qu'ils avaient lu ou entendu dans les sources chargées de "préjugés". Son récit repose sur un point de vue diplomatique visant à fournir une compréhension mutuelle à l'égard de milieux géographiques et historiques, une condition nécessaire pour la compréhension des institutions politiques et sociales dans les "deux Amériques"; condition pour reconnaître certains points de similitude, mais surtout les contrastes qui étaient bien plus grands et dont la reconnaissance tient lieu de "sagesse et la faiblesse". La lecture de ce nouveau livre donne une clé importante pour comprendre l'absence de référence à l'Amérique latine dans le livre publié au milieu de la première guerre mondiale. A cette époque, le projet du "Colossus of the North" n'a pas encore les contours acquis au cours du XXe siècle. Plus tard, dans le processus de renforcement des États-Unis, l'unification de l'Amérique latine est transformée en stratégie de ce projet. Unification qui doit être fécondée par la culture, la diplomatie et des livres.

## THE MEXICAN REGIONAL HISTORIOGRAPHY ON THE BASIC EDUCACIÓN IN MEXICO 20TH CENTURY

**Carlos ESCALANTE, El Colegio Mexiquense, Mexico**

Since 1980's in Mexico, the historiography of education has developed strongly. One of the most important approaches has been the regional approaches, specially in the study of the basic education. In several works about state of art of history of education in Mexico, their authors underline the contributions of the history regional of education, but they didn't evaluate themes as basic education. In this work I focus in evaluate the contributions of the researches about basic education in the XX century in some Mexicans regions for two objectives: 1) trying to underline in themes as literacy/illiteracy, rural education and indigenous education; and 2) trying to understand the possibilities for make comparison among other countries in America Latina.

## L'INTERNATIONALISATION DE L'ÉDUCATION DANS L'HISTORIOGRAPHIE PORTUGAISE: ANALYSE DE LA PRODUCTION RÉCENTE

**Joaquim PINTASSILGO, Université de Lisbonne, Portugal**

Cette communication est destinée à faire le bilan de la production historiographique portugaise récente dans le domaine de l'histoire de l'éducation, en référence à des œuvres dans lesquelles la question de l'internationalisation de l'éducation apparaît comme centrale. Nous avons choisi pour cela une période d'environ dix ans située entre 2000 et 2010. Nous prenons l'option de nous concentrer sur des livres et des thèses présentés au cours de cette période, en laissant de côté d'autres types de production. Le corpus, qui comprend des œuvres à la fois individuelles et collectives, représente un échantillon de la production portugaise dans ce domaine. Nous conduisons une analyse thématique d'une part et l'examen critiques de ces travaux d'autre part. Nous n'avons pas l'intention de faire le bilan de la production portugaise dans le domaine de l'éducation comparée, mais avant tout de rechercher dans l'historiographie portugaise de l'éducation la présence d'un regard qui met l'accent sur la circulation internationale des modèles pédagogiques et culturels. La référence de l'histoire culturelle est centrale, même si diffuse: en particulier les théories de Michel de Certeau sur le caractère créatif de la consommation de produits culturels et la contribution de Roger Chartier, en particulier l'attention portée aux conditions de production et de réception de produits culturels, bien commun aux représentations et aux pratiques des acteurs, compris comme constitutifs du monde social. Le concept d'appropriation, basé sur de Certeau, constitue un terrain fertile pour des études de l'histoire éducative et culturelle par l'attention portée à la circulation internationale des modèles pédagogiques et à la diversité des usages qu'on en fait en différents temps et espaces. Centrale est également, pour une partie de cette production, la théorie de Michel Foucault, en particulier par l'utilisation de concepts comme la «gouvernementalité» et «gouvernement de soi-même.» Nous prendrons en compte aussi les contributions à cette historiographie par un ensemble d'approches comparatives, en particulier celles produites par Jurgen Schriewer et Thomas Popkewitz, qui, dans perspective différente, montrent aussi que la circulation des modèles culturels ne signifie pas la simple transposition de ces derniers à une réalité donnée. Dans ce contexte, les théories pédagogiques en vogue ou les expériences dans les écoles de référence sont toujours réinterprétées, avec une certaine créativité, par des éducateurs qui circulent, physiquement et symboliquement, dans le monde pédagogique. Ainsi sont créés des réseaux de relations qui constituent le soutien humain de la circulation d'une pensée de plus en plus globalisée, ce qui est bien exprimé par des concepts tels que «bibliothèque circulante» et «natifs étrangers» (Popkewitz). Seront analysés dans cet état de l'art des travaux d'auteurs portugais, comme António Nóvoa, Rogério Fernandes, Jorge Ramos do Ó, Luís Miguel Carvalho et Ana Isabel Madeira, entre autres.

29.06.2012

## ASPECTS DU NATIONAL, RÉGIONAL ET MONDIAL DANS L'HISTORIOGRAPHIE DE L'ÉDUCATION AU CHILI (C.1850-C.1970)

**Pablo TORO, Universidad Alberto Hurtado, Chile**

Cette communication vise à fournir des repères dans l'historiographie de l'éducation au Chili et à décrire les interactions entre ses dimensions nationale, régionale (l'Amérique latine) et mondiale. Pour cela, nous avons choisi d'analyser ce que nous considérons comme une première étape dans ce domaine d'étude au Chili dont les bornes initiales sont constituées par les premiers textes qui ont essayé de présenter un aperçu de l'éducation, qui comprend les changements dans les premières décennies de l'indépendance et dont la fin est définie par la transition vers une historiographie de l'éducation à caractère théorique et méthodologique dès les années 1960, en conformité avec le renouvellement général de l'historiographie chilienne et l'émergence de nouvelles recherches et approches, y compris l'histoire sociale. A partir de ces bornes thématique et chronologique, le but de notre travail est d'étudier les données dans une double perspective. Du point de vue de la

construction de l'ensemble des textes, il est intéressant d'analyser quelles sont les références théoriques et les modèles narratifs reconnus comme propres ou comme repris des cultures américaines de l'Atlantique et qui apparaissent dans les études historiques de l'éducation Chili. Ainsi, dans le but d'évaluer l'existence de la circulation des idées sur la façon d'écrire l'histoire de l'éducation, il s'agit de reconnaître la présence possible d'écoles et d'auteurs qui servent de guides à la section locale d'historiographie. Deuxièmement, du point de vue du contenu et des jugements évaluatifs présents dans l'historiographie pédagogique révisée, il s'agit de comprendre la perspective comparative utilisée par les auteurs analysés comme un moyen pour expliquer les caractéristiques et les particularités de l'éducation au Chili.

**CIRCULATION ET APPROPRIATION EN ARGENTINE DES CONSTRUCTIONS HISTORIOGRAPHIQUES EUROPÉENNES ET NORD-AMÉRICAINES SUR L'ÉDUCATION ET LA PÉDAGOGIE "MONDIALE" (1900-1950)**

**Adrian ASCOLANI, Universidad Nacional de Rosario / CONICET, Argentina**

Pendant la première moitié du XXe siècle, l'histoire de l'éducation dans la formation des enseignants en Argentine a été un objet d'étude présenté dans un format universaliste, en raison de l'influence en Amérique latine des manuels d'étude qui ont été produits en Europe et aux Etats-Unis d'Amérique. Ces manuels ont été distribués en Argentine, comme dans de nombreux autres pays, grâce à des traductions en espagnol, avec l'objectif de modéliser la formation d'éducateurs et d'enseignants, formés dans les universités et les collèges. Ils ont servi comme un modèle pour établir le contenu des programmes et de la formation pédagogique et ont été imités par des auteurs nationaux de manuels d'histoire générale de l'éducation jusqu'aux années 1940. Dans le présent article, nous analysons la circulation de ces livres, leur présence dans le curriculum et dans les références bibliographiques des manuels ultérieurs mais également dans les représentations du passé pédagogique. Nous observons des variables essentielles comme: les tendances philosophiques ou historiographiques à laquelle ils adhèrent; la notion de civilisation et de progrès social qui s'y applique; les échelles de valeur utilisées; les auteurs mis en évidence et ceux dont on doute; les lignes pédagogiques qui sont favorisées et qui influenceront l'avenir. L'approche de ces œuvres prend en compte toutes les dimensions possibles de ces artefacts culturels pour tenter d'expliquer leur rôle dans la culture scolaire ou académique qui les a incorporés. L'histoire intellectuelle et institutionnelle qui a façonné la pratique de la lecture de ces livres constitue une autre dimension que nous discutons dans notre étude.

**VENDREDI / FRIDAY**

**8:30 - 10:30**

**Room: 1150**

**4.16. SYMPOSIUM [PART 2]. GOUVERNER LES SYSTÈMES ÉDUCATIFS PAR LA MODÉLISATION DE DONNÉES. DU PASSÉ AU PRÉSENT, DANS DES PERSPECTIVES NATIONALES ET INTERNATIONALES / GOVERNING EDUCATION SYSTEMS BY SHAPING DATA. FROM THE PAST TO THE PRESENT, FROM NATIONAL TO INTERNATIONAL PERSPECTIVES**

[Part 1: session 3.14.]

**Coordinator(s):** Valérie LUSSI BORER; Véronique CZAKA

**Discussant:** Bernard SCHNEUWLY

**THE EFFICIENCY EXPERT AND THE INTELLIGENCE TESTER: 20THC DEVELOPMENTS IN GOVERNING EDUCATION SYSTEMS IN THE US AND EUROPE**

**Martin LAWN, University of Oxford, United Kingdom**

The subject of this paper is the gradual rise of expertise in the early to mid 20thC, in the US and Europe, which was used to audit and govern education systems at school, regional and national levels. The first part is concerned with the growth of the school survey movement in the US between

1900 and 1925: this approach was dominant in the new field of doctoral dissertations, and was connected to the growth of educational expenditure, large migrant flows and the rise of educational management. The second part is focused on the growth of intelligence expertise in Europe, and its movement, via experts and tools, from national projects and contexts into European consortia and programmes, initially based on Hamburg and the UNESCO Institute in the 1950s. A competence in statistics was developed in US education from 1904, in particular under the influence of Edward Thorndike, the educational psychologist at Teachers College, Columbia. The point of measuring education was to deny imprecision and vagueness, and to ascertain exactly the achievements of people, methods or systems. Measuring, in Lagemann's analysis of Thorndike, created a new relation in education between the measurers, the managers and the teachers. The American school survey, influenced by Thorndike's scientific approach, was based on fieldwork, tests, interviews etc with the object of making schooling transparent to outsiders. The key element was its treatment of the education office, in the city, as a research office. Written within the context of the American efficiency movement in education, Sears places the 'measurement movement' as a study across mental measurement and school management and by the mid 1920s he argued that 'we measure cost, teaching efficiency, progress through school, success in studies, mentality, buildings, equipment, textbooks and attendance by methods and devices almost unknown only a dozen years ago'. Research departments and regional laboratories grew across the US, all engaged with measuring education. Testing and its devices flowed across borders into other systems of education, and the publication of test results and standards of work 'travelled' across scientific communities, especially if the academic also travelled, for training or inquiry, to American sites of work. European test expertise, used mainly in research projects, began to coalesce post war when national experts, like Wall in the UK and Husen in Sweden, were encouraged to apply these practices to the modernisation of German and western education systems, in a period of Cold War. The second part of the paper will deal with the growth of European inquiries clustered and networked around the new Hamburg UNSECO Institute in the 1950s, and created the IEA [the International Association for the Evaluation of Educational Achievement], and the rise of statistics as the basis for significant governing knowledge about education.

"COMPARAISON N'EST PAS RAISON" – TOWARDS A SOCIOLOGY OF COMPARATIVE KNOWLEDGE PRODUCTION

**Juergen SCHRIEWER, Humboldt University, Berlin, Germany**

The presentation is meant to adopt a sociology-of-knowledge approach informed by concepts from cultural anthropology, historical sociology, and present-day social theory. In light of these concepts different styles of comparing social phenomena will be distinguished. In particular, social science comparative enquiry aiming at contextualisation and explanation will be contrasted with highly selective styles of collecting, ordering, and interpreting international data. Based on the growing opportunities for worldwide cross-referencing to social and educational phenomena provided by modern information and communication technologies, the latter styles of handling international data tend either to transmute them into policy-relevant models for reform or to statistically re-arrange them into structured series of information which, by the mere weight of their ranking order and the purported rationality such rankings imply, fuel international competition and lead to streamlining educational policies at the regional, continental, or world level. The presentation seeks to highlight the specific aspects of knowledge construction inherent in these styles of doing comparisons and, thus, to identify the crypto-normative and predictive surplus value they involve.

## GOVERNING WITHOUT GOVERNING – THE FABRICATION OF EUROPEAN EDUCATIONAL POLICIES

**António NÓVOA, University of Lisbon, Portugal**

The concepts of European construction or integration cannot be taken for granted. The same applies for the European Educational Space. At a formal level, there is no EU policy on education, but only cooperation and inter-governmental policy coordination. But after the Maastricht Treaty (1992), and especially after the Lisbon Strategy (2000), it is hard to understand the resistance to look at these coordination efforts as one of the most effective European policies. This presentation tries to address tensions and ambiguities. My intention is to provide a critical perspective of the formation of a European Education Space that is, at the same time, a process of fabricating a European Educational Policy. It is obvious that this process is interconnected with globalization issues as well as with national policies. But the purpose of this chapter is to illuminate a layer of analysis – the role of the European Union – that is often neglected in the analysis of educational policies. These policies are elaborated through a process of “governing without governing”, that is, of producing data and indicators that through logic of benchmarking and exchanging of “good practices” tend to impose solutions as if they were inevitable and inescapable.

**VENDREDI / FRIDAY****8:30 - 10:30****ROOM: 1193**
**4.17. SYMPOSIUM [PART 1]. INTERNATIONALISATION DANS L'HISTOIRE DES SCIENCES DE L'ÉDUCATION ET DE LA RECHERCHE/ INTERNATIONALISATION IN THE HISTORY OF EDUCATIONAL STUDIES AND RESEARCH**

[Part 2: session 7.11.]

**Coordinator(s):** Gary MC CULLOCH**Discussant:** Gary MC CULLOCH

Research on the history of educational studies and research has developed strongly over the past two decades with respect to a number of national contexts such as the USA (1) and Scotland (2). Historical understanding of the processes by which educational studies and research became institutionalised in different countries has also been much enhanced (3). As Hofstetter and Schneuwly have discussed, these processes characteristically involve the creation of academic chairs, textbooks, institutions and posts for educational research, publications in specialised journals, and public discourses on education (4). Historians have also begun to explore the international dynamics involved in the history of educational studies and research (5), and it is clear that the field has developed in different ways in different contexts (6), but much more detailed research is required in order to develop the theme of internationalisation in this area in depth. This panel will explore the issues involved in internationalisation in the history of educational studies and research. Contributors to the panel from the UK, Canada and New Zealand will highlight how ideas and practices have travelled between countries around the world, followed by discussion by a respondent based in France. Specific institutions such as the Institute of Education in London have been closely involved in these processes, and key individuals have been responsible for specific approaches becoming prominent and accepted. The role of textbooks, international agencies, conferences, teachers, students and fellowships will all be considered in detail by panel members. Evidence examined will include published tracts, reports, journals, and private correspondence. The truly global nature of these phenomena will be a key feature of the panel, as the internationalisation of educational studies and research is traced between different continents and around the world.



## THE 1937 NEF CONFERENCE IN NEW ZEALAND AS CATALYST FOR CHANGES TO TEACHER UNDERSTANDING AND GOVERNMENT EDUCATIONAL POLICY 1935-1955

**Noeline ALCORN, University of Waikato, New Zealand**

The 1937 NEF conference in New Zealand, held over two weeks in the four major cities, was an exciting phenomenon for teachers as the country moved slowly out of the Depression under the growing threat of fascism in Europe. The ideas promoted were not new to informed educational leaders in New Zealand's secular system: indeed, the conference planning committee included a number of key New Zealand educators, most of whom had travelled abroad, some under the auspices of the Carnegie Foundation, who had argued for and implemented changes in schools and universities. Both the fledgling New Zealand Council for Educational Research and the New Zealand Educational Institute were prominent supporters. Nevertheless the ideas were revelatory to many of the over 6000 attendees - an amazing number in a population of only one and a half million. The conference provided the catalyst for a range of study groups and experiments and engendered optimism in the power of ideas to change education and society, a key theme of the NEF in Europe. The influence of the international speakers, who met as a group with the Minister of Education, Peter Fraser, also led indirectly to the appointment of C.E.Beeby to lead the Department of Education and implement major changes at the behest of the Labour government. The fourteen conference speakers, (including only one woman, Susan Isaacs), were in the main progressives who took their Euro-American focus for granted. They were critical of New Zealand society, which they saw as homogenous and English, with an overly formal, narrow and elite education system. They perceived the system as regulated, uniform and bureaucratic, and deplored its crippling examinations, inspection and grading of teachers and the divisions between primary and secondary education. They argued for wider access to secondary schooling and encouraged New Zealand teachers to adapt to their own environment. This paper examines the dominant messages from the edited conference addresses, in newspapers and in a key teachers' journal. The speakers called for an enriched and generous curriculum, including more involvement in the arts, greater child-centredness, less testing, more education and support for teachers and bringing together the administrative divisions between sectors. The paper attempts to assess both messages most likely to influence teachers' classroom practice and those that addressed issues that resonated for policymakers, in particular the Minister, who had a long history of respect for and belief in equity and education. The final section of the paper traces and analyses the ongoing impact of the conference messages on teachers and policy makers over the following two decades during and after World War II.

## TRANSATLANTIC EXCHANGES IN EDUCATION STUDIES: US INFLUENCE UPON BRITISH DISCOURSES WITHIN EDUCATION STUDIES, 1950S -1980S

**Steven COWAN, Institute of Education, University of London, UK**

Transatlantic exchanges in education studies: US influence upon British discourses within education studies, 1950s -1980s. The paper explores the use of the work of American social scientists and theorists by British educationists during the 1950s to 1980s. The paper argues that the impact of US thinkers and theorists was related to the way that they were positioned by representatives of differing strands within the broader field of education studies. During this period the post-war social consensus began to dissolve and as time moved forward, the field of educational studies and research became an increasingly contested one. The dominant paradigm for educational studies and research during the first half of the twentieth century grew out of educational psychology and was experimentally based and positivist in outlook. Psychometrics assumed a major place within the research practices and values of the discipline. Foundational works from within this tradition dealing with research principles and practice in education, were imported from the USA and found a place in most academic libraries where education studies took place. This tradition retained its dominance during the period under examination but came to be challenged from a number of sub-disciplinary

perspectives. As sub-disciplinary critiques multiplied in response to the institutionalised dominance of educational psychology, the broader field of educational studies expanded and disciplinary boundaries began to blur. The paper explores the extent to which the work of US academics was used to bolster traditional paradigmatic values and practices, as well as to mount a challenge from new directions. The paper asks why those desiring paradigmatic change sought to use US educationists rather than elsewhere. The paper argues that these borrowed US perspectives played a key role in the formation and re-formation of the field within the UK. The paper examines a series of attempts to map the field of education studies in Britain and explores underlying ideological impulses relating to ideas of what education studies ought to be. These issues became of major importance as government and other institutional financial support for educational research grew, and as the output of research in the field began to exert a significant impact upon both public debate and state policy. The chronological framing of the paper is conditioned by the arrival of a further 'new wave' of US thinking introduced into Britain during the 1980s emanating from US-based neo-liberal thinking. A variety of sources are used including published series designed for the mass teacher training market, sub-disciplinary journals located within the wider field of educational studies, consolidated volumes of collected studies designed to map the field, statistical presentations of the field of educational research across four decades, university course readers and single-authored monographs on the themes of educational studies and research. Steven Cowan is currently a member of a research team based at the Institute of Education, University of London, working on a funded investigation into the development of educational studies in the UK in the post-war period. The project is funded by the Society for Education Studies.

L'INFLUENCE DE L'EUROPE FRANCOPHONE SUR LES DESTINÉES DE LA FORMATION DES MAÎTRES AU QUÉBEC: LE RÔLE JOUÉ PAR CHARLES JOSEPH MAGNAN APRÈS SON VOYAGE D'ÉTUDES EN FRANCE, BELGIQUE ET SUISSE AU DÉBUT DU SIÈCLE

**Thérèse HAMEL, Centre interuniversitaire d'études québécoises, Université Laval (QC), Canada**

Charles Joseph Magnan (1865-1942) est une figure importante dans le domaine de l'éducation au Québec. Auteur de manuel scolaires, rédacteur de la revue *L'enseignement primaire*, polémiste sur les questions touchant l'instruction obligatoire, auteur de nombreux ouvrages, il s'est surtout fait connaître par son rôle dans le domaine de la formation des maîtres, entre autres à titre d'inspecteur général des écoles normales. Cette communication se centrera sur l'étude de son ouvrage intitulé: *Les écoles primaires et les écoles normales en France, en Suisse et en Belgique: rapport présenté au Surintendant de l'Instruction publique et aux membres du Comité catholique*. Cet ouvrage est le résultat d'une mission éducative en Europe francophone afin d'y puiser des influences permettant d'améliorer le système d'éducation québécois, et plus particulièrement les écoles primaires et les écoles normales. L'intérêt de se centrer sur cet ouvrage est multiple. D'une part il illustre les liens étroits entre l'Europe francophone et le Québec, à une période où les moyens de communications n'étaient pas ceux d'aujourd'hui et où les responsables du système éducatif élargissaient le champ de leur cercle à d'autres pays que la France. D'autre part, il permet de cerner les aspects des systèmes étrangers qui ont frappé cet éducateur émanant d'une société très fortement contrôlée par l'Église catholique. Enfin, il éclaire des facettes méconnues des transformations de la formation des maîtres au Québec à une période où des mouvements de fonds important étaient en cours sans qu'ils aient nécessairement défrayé la manchette des réformes éducatives de l'époque. Ce regard croisé entre des éducateurs européens et québécois éclairera un aspect peu connu de notre histoire scolaire. Quoique centrée sur l'ouvrage de Magnan, la communication mettra en rapport l'état du système de formation de maître avant et après cet ouvrage ainsi qu'une exploration de son impact sur le système scolaire dans son ensemble, particulièrement l'enseignement primaire.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 5193**

### **5.1. GENÈSE D'UNIVERSITÉS ET HAUTES ÉCOLES: DES CONSTRUCTIONS AUX TRADITIONS MULTIPLES / GENERATING UNIVERSITIES AND HIGHER EDUCATION: MULTIPLE TRADITIONS**

**Chair:** Carlos Henrique CARVALHO

L'ÉDUCATION FRANÇAISE EN CHINE: L'EXEMPLE DE L'UNIVERSITÉ L'AUREO

**YI REN, Université Jiaotong de Shanghai, Chine**

L'Université l'Aurore est créée en 1903 à Shanghai par les Jésuites français qui souhaitent, par la voie de l'éducation, toucher les hautes classes de la société chinoise, et par le père Ma Xiangbo (Joseph Ma Siang-peï) (1840-1939). Elle comprend quatre départements: littérature, philosophie, mathématiques, sciences naturelles, qui ont été reconnus par les nouvelles autorités dès les débuts de la République en 1912. L'enseignement, d'un niveau remarquable, s'enrichit en 1914 de trois facultés: Lettres-Droit, Médecine, Génie civil. L'organisation et le contenu des cours sont similaires à ceux proposés en France et, les élèves étant formés par des professeurs étrangers, les diplômes sont reconnus par les gouvernements chinois et français. Les étudiants chinois s'inscrivent à l'Aurore afin de recevoir un enseignement de qualité et d'origine occidentale, non par conviction religieuse. C'est à l'Aurore que l'on forme des élites et dirigeants chinois. Formés en langue française et selon une méthodologie française dans les domaines du droit, de l'économie, de la médecine, de la mécanique, les étudiants diplômés s'assurent un avenir prometteur au sein des entreprises étrangères, des banques ou des institutions chinoises. Bien que le français ne soit pas une langue largement utilisée en Chine et que l'influence française n'ait pas été un facteur important dans les affaires du pays, l'Aurore a trouvé le genre d'enseignement qui convient aux jeunes chinois des hautes classes et a réussi sur une échelle limitée dans la création d'une synthèse entre le modèle français d'enseignement supérieur et l'environnement chinois. Une exploration des archives a servi à éclairer le rôle important joué par les Jésuites dans la connaissance de la civilisation chinoise, la transmission du savoir français et l'action philanthropique auprès de la population chinoise. Les entrevues avec des diplômés de l'Aurore ont permis d'expliquer pourquoi, avec un effectif de diplômés relativement petit, l'Aurore peut être distinguée par ses normes académiques rigoureuses et représenter l'université française la plus importante en Chine, et comment ses programmes d'enseignements des sciences et des technologies ont insisté sur l'application des connaissances pratiques pour aider à la modernisation de la Chine, tandis que ceux des sciences humaines ont formé un «pont» entre la culture française et chinoises, et comment aujourd'hui, le rayonnement de l'Aurore, devenue la faculté de médecine de l'Université Jiaotong de Shanghai, perdure à travers des associations d'anciens élèves.

[RE]EXAMINING POST-COLONIAL UNIVERSITIES: PLACE, TIME AND PEDAGOGICAL HISTORIES IN AUSTRALIA AND AOTEAROA NEW ZEALAND

**Catherine MANATHUNGA, Victoria University Wellington, New Zealand**

Gardner (1979) powerfully reminds us that the first Australian and Aotearoa New Zealand universities were established at a time in the 1850s when these societies were gripped with gold rush fever. From that time onwards, universities in these post-colonial societies were imbued with dual and often conflicting purposes – to 'civilise' what were perceived as raw colonial societies and to serve the needs of their emerging economies. Up until the 1950s, these universities were often accused of operating as 'night schools', where clerks and other functionaries studied part-time to better their career prospects. Professors were recruited from Europe and promising students were sent to the colonial centre to gain their postgraduate qualifications. Local Australian and New Zealand (or Pakeha) elites received university education in order to enable them to become political and

economic leaders. This early elitism and anti-intellectual cultures in both of these countries have resulted in these universities occupying an ambivalent positioning. Intriguing patterns of mimicry and mockery of British university discourses, norms and practices surface in complex and fascinating ways in Australian and Aotearoa New Zealand universities. Drawing upon the post-colonial theories about migration and mimicry (eg. Bhabha, 1994) and Connell's (2007) work on Southern Theories, this paper explores the conditions of emergence of universities in the antipodes and how they have evolved at key turning points in their history. Taking two historical junctures (the 1850s and the 1950s), I will analyse parliamentary debates in Australia and Aotearoa New Zealand using a postmodern form of historical discourse analysis. These periods have been chosen because they represent the periods of emergence of universities in these countries and a major turning point when university teaching became a matter of policy interest for governments. This type of historical discourse analysis requires movement between data and theory in a series of systematic steps which include undertaking ethnographic inquiry to establish context, discourse, and intertextuality to generate questions and linguistic categories for interpretation (Wodak, 2001). This work is situated within an overall Foucauldian theoretical framework called genealogy (Foucault, 1977), which seeks to inform understandings of how the present has come to take the form and shape it has. Genealogy invites an examination of our implicit assumptions about the 'natural' or necessary character of current university discourses and practices. It is, therefore, attentive to contingency rather than causality and seeks to identify dominant and peripheral discourses about the roles universities play within post-colonial societies. Clark (2006) has pioneered this kind of detailed empirical work that is required to investigate the history of the university in other settings. This paper builds upon earlier research I have undertaken with collaborators in Australia (Lee et al., 2008 & 2010; Manathunga, in press) and the work of Nicholas Tarling (2000, 2003); Malcolm and Tarling (2007); Brailsford (2011a & b) and Barrow and others (2010) in Aotearoa New Zealand. In particular, this paper seeks to demonstrate how place and time have shaped antipodean universities.

#### DIFFUSION, EXCHANGE, AND TRANSFER: RECONCEPTUALIZING EDUCATION BORROWING ACROSS THE ATLANTIC, 1824-1888

**A.J. ANGULO, Winthrop University, U.S.A.**

When it comes to foreign influences on American higher education, the historiography has largely focused on two dominant models: British and German. British patterns of collegiate instruction dominated how and what early Americans learned in college. The earliest colonial institutions, such as Harvard, Yale, and William and Mary, reflected the values and traditions that colonists brought with them - centered on discipline, morals, character, and a great deal of Latin and Greek- and set the standard for institutions that followed. The historiography suggests that this British, classics-centered monopoly began to erode in the nineteenth century. Germanic traditions of research and Wissenschaft started to make inroads by way of individual scientists who studied in Berlin, Leipzig, Gottingen, and Heidelberg and who returned to the United States ready to reform educational practices at home. The crowning achievement for this line of reformers appeared with the founding of a graduate-level, research-oriented institution - Johns Hopkins University in 1876. With the opening of Johns Hopkins, the story of European influences on American higher education often comes to a close. Reformers, from that point forward, took up the task of grafting graduate-level studies (German) upon the established undergraduate college (British). This gave rise to the American university. Missing from this story as it's often told is the French influence on American institutions. This is an oversight largely born out of a scholarly blind spot. The size, number, and significance of liberal arts colleges and research universities has cast a long shadow in the literature over the formation of specialized institutes of science and technology. In other words, attention to British and Germans models of education has in effect crowded out interest in the French. Despite the oversight, French models of higher education had a profound impact on nineteenth century American higher education. This paper will explore this understudied influence by first examining the

science-centered reform fervor that gripped antebellum colleges. The reform fervor and the strong backlash that followed allowed for the rise of alternative, French-styled technical institutions. This study will then consider four case studies--West Point, Rensselaer Polytechnic Institute, the Massachusetts Institute of Technology, and Clemson University - that offer a starting point for assessing how elements of the Parisian Ecole system, especially the Polytechnique, were transplanted in America. These four case studies either came into being as a result of a direct French influence or took on French patterns of science instruction that significantly characterized the nature of the institution's work. They did so within a context marked by dramatic change in terms of the classical college as well as public attitudes toward science instruction.

UNIVERSITY ACADEMICS: BETWEEN CULTURAL PROTESTANTISM, STUDIES OF CULTURE AND EDUCATION. IDEAS OF THE SACRED AND THE CULTURAL SPHERE TRAVELING BETWEEN SCIENCE AND EDUCATION ACROSS NORTH EUROPEAN STATES 1890S-1930S

**Mette BUCHARDT, Dept. of Media, Cognition and Communication, Division of Educational Theory, University of Copenhagen, Denmark**

The liberal theologian movement, cultural Protestantism or new Protestantism, originated in German universities in the late part of the 19th century and became an inspiration among university theologians in the Nordic universities. In Denmark, Sweden and Finland this meant new ways for theologians to approach societal question, e.g. the question of education. Here as well as in relation to the question of science and religion, concepts and ideas were exchanged across states through network of transnational acting scholars, who were lecturing and publishing cross North European states. As an academic theologian movement the liberal theology aimed at developing new forms of Lutheranism, based on a scientific turn towards humanities and social studies in the university theology; Christianity should be studied as a historical and cultural phenomenon. The scientification and culturalization of Christianity and the Bible aimed at removing the so-called tradition-made irrational obstacles from the gospel, and instead paving the way for new forms of a scientifically cleaned Christianity suitable for modern society and the modern human being. Christianity should be dispersed within the culture by forming an active part of 'the culture' and as such engage in social and societal questions in the cultural sphere. The liberal theologian interest in e.g. education can be understood in such a light. This paper analyses how liberal theologians in the Nordic states engaged in questions of education for the population in compulsory schooling as well as popular education in a broader sense, in e.g. the question of religion, of women and of labor in education and from the last part of the 1910s in peace keeping through international education. All questions which are related to the development of what can be called the Nordic welfare states in its many historical layers and forms. The paper discusses how religion, science and culture is reshaped and transformed in the scientific and educational ideas developed by two collaborating liberal theologians and historians of Religion, namely the Swedish scholar and Bishop Nathan Söderblom and the Danish scholar Edvard Lehmann. This is done with special regards to their ideas on how schooling should contribute to developing state and culture and how this can be understood in light of their transnational network and activities, e.g. collaboration with Finnish and German pedagogues, theologians and with non-theologian scholars of culture. The paper argues that on the one hand the liberal theologians acted on and contributed to the division of society in a sacred sphere and a worldly cultural sphere and as such to the process of secularization. On the other hand, it is argued that what is developed is a broader thinking of culture, society and nation state as sacred, where particular nations and cultures are celebrated, and where education in its many forms is seen as a central tool. And furthermore: that this body of ideas of a sacred particularity of the state which should be learned in school is to be seen as a transnationally developed body of knowledge.

## TRANSFERT CULTUREL, MOBILITÉ ET EXIL DANS LA GENÈSE DE L'UNIVERSITÉ DE ZÜRICH (1833-1839)

**Moisés PRIETO, Universität Zürich, Suisse**

La fondation de l'Université de Zurich en 1833 se situe dans le contexte de la régénération, mouvement libéral qui s'opposait à la restauration des forces réactionnaires. Impulsée par des politiciens libéraux et radicaux et voulue par le peuple, la nouvelle université deviendrait non seulement un instrument de modernisation et sécularisation de la société zurichoise mais aussi une voie par laquelle tous les citoyens pourraient grimper socialement, abolissant ainsi les privilèges du lignage ou de l'état. En outre, l'Université de Zurich substitua les trois instituts consacrés à la formation des prêtres protestants (Carolinum), des médecins et chirurgiens (allemand. Medizinisch-Chirurgisches Institut) et des juristes (allemand. Politisches Institut) par la création d'une faculté théologique, une de médecine, une de droit et, en outre, une faculté de philosophie, comprenant les sciences humaines et sciences naturelles. La mauvaise qualité et l'obsolescence de ces vieilles institutions avaient auparavant obligé ses étudiants à émigrer à l'étranger pour perfectionner les connaissances dans une vraie université, soit allemande ou française, comme le médecin Johannes Hegetschweiler, le juriste Johann Caspar Bluntschli ou le théologien Alexander Schweizer le firent. Par contre, le climat hostile qui régnait depuis les décisions de Karlsbad (1819) – d'où le regard critique des libéraux sur les universités de la Confédération germanique –, força beaucoup d'intellectuels allemands à émigrer en Suisse, comme les frères Ludwig et Wilhelm Snell, le médecin Johann Lukas Schönlein et le philosophe naturaliste Lorenz Oken, qui deviendra le premier recteur de l'Université de Zurich. Le nombre des immatriculations universitaires dans la première année de sa création nous montre que cette jeune institution attira aussi beaucoup d'étudiants allemands, car sur 209 étudiants inscrits en 1833 161 provenaient de la Suisse et 43 des principautés de la Confédération germanique. Cette affluence de capital intellectuel vers l'Université de Zurich – considérée de plus en plus un bastion du libéralisme et de la démocratie – déplut spécialement aux gouvernements prussien et bavaïrois qui décrétèrent la nullité des titres académiques obtenus à Zurich pour accéder à des charges politiques en Allemagne. En outre, la nomination en 1839 du théologien hégélien allemand David Friedrich Strauss, auteur du traité extrêmement polémique «La Vie de Jésus», comme professeur de la chaire de dogmatique, provoqua la colère de l'église protestante et des élites conservatrices qui mobilisèrent la population rurale contre le gouvernement cantonal. Même si Strauss fut mis à la retraite avant de fouler le sol zurichois, cette mobilisation culmina dans le «Züri-Putsch», une révolte qui provoqua la chute du gouvernement libéral. Toutes ces considérations nous invitent à focaliser notre attention sur les aspects transnationaux de l'histoire de l'université zurichoise, aspects conditionnés par les efforts d'améliorer le système éducatif supérieur, par la répression intellectuelle en Allemagne et par l'échange des étudiants zurichois. Ce pays n'exporta pas seulement des excellents académiciens mais aussi des intellectuels libéraux, démocrates et nationalistes qui eurent une répercussion importante dans la vie politique de la Confédération helvétique et dans la formation d'une république libérale en 1848.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 4193****5.2. RÉSEAUX RELIGIEUX ET CONSTRUCTION DE SYSTÈMES ÉDUCATIFS NATIONAUX /  
RELIGIOUS NETWORKS AND THE BUILDING OF NATIONAL SCHOOL SYSTEMS***Chair: Marcelo CARUSO*

THE INTERNATIONAL SEMINAR ON RELIGIOUS EDUCATION AND VALUES: JOHN HULL AND THE MISSION OF LIBERALISING RELIGIOUS EDUCATION IN SCHOOLS

**Stephen PARKER, University of Worcester, United Kingdom; Rob FREATHY, University of Exeter, United Kingdom**

The International Seminar on Religious Education and Values (ISREV) held its founding meeting in July 1978 in Birmingham, England. It was attended by participants from North America, Europe, Australia, New Zealand and South Africa. It was co-founded by two contrasting personalities, John Hull (described as a charismatic Australian immigrant to the UK) and John Peatling (described as a reserved American). Meeting biennially at various locations around the world, ISREV has grown in membership from some 40 original members to around 200 members, along with an additional number of associates. This paper will trace the origins of ISREV at a time of significant change in Religious Education in England, and discuss the religious and academic backgrounds of the key intellectuals involved, specifically John Hull. Hull provided a theoretical framework for curriculum changes in Religious Education in England that were responses to the impact of insights drawn from cognitive psychology and increased religious plurality in English cities. ISREV's function in transmitting and internationalizing liberal Christian ideas and discourses about Religious Education, specifically the extent to which the utopian norms of multi-faith Religious Education in English schools were distributed and circulated, will also be examined. The aims of the seminar were stated in intellectual and educational terms alone, but to what extent did it become a conduit for valorised notions of inter-religious and inter-cultural understanding elsewhere?

CATHOLIC EDUCATIONAL NETWORKS, MODERN PEDAGOGY AND POLITICS IN WESTERN EUROPE BETWEEN THE WORLD WARS (1918-1939)

**Till KOESSLER, Ruhr-Universität Bochum, Germany**

Historical research has long been interested in the transnational dimensions of the educational reform movements as they developed around 1900. However, for the most part the scholarship has focused on a small avant-garde group of "progressive" pedagogues and educators. Other important transnational educational actors have been overlooked. This holds especially true for Catholicism. In my paper I will explore what educational and political implications the dialogue between Catholic pedagogues across national borders had in the years following World War I. I will particularly look at the Spanish and German Catholics. The Catholic Church and its teaching congregations were a major pedagogical force in modern Europe. It can even be argued that in countries like Belgium, Italy, Ireland, Poland and Spain Catholic education was far more important than any other educational milieu. In other countries like France, Germany, the Netherlands and Switzerland it at least played a significant role. Catholic education was especially sought after by important segments of the middle- and upper-classes. However, despite its influence there exists only a very limited amount of scholarship on the Catholic educational thought and practice. A main reason for this neglect is the general but false assumption that Catholic education did not participate in the overhaul of educational discourse and practices after 1900. Scholars have rarely paused to look at changes in Catholic pedagogy and education in more detail. My paper tackles two interrelated questions. First, I want to learn how integrated Catholic education was conceptually and organizationally across national boundaries in the first half of the twentieth century. Did there exist a closely-knit transnational network of Catholic pedagogues and teachers with a clear-cut pedagogy or is it more

accurately to speak of a plurality of Catholic educational milieu with scarce contacts and different educational and political agendas? And how did transnational contacts develop over time? Were the first decades of the twentieth century marked by a new cohesion of formerly divergent Catholic traditions or did a pluralization of Catholic education took place? Second the paper explores the ways Catholic educational discourse participated in the international debates on educational reform. I will show that Catholic pedagogues closely followed the international reform debates, and in an intense transnational dialogue tried to develop their own version of modern education. Catholics spoke the international language of New Education with a special "Catholic accent". A last section of my presentation will dwell on the political dimensions and implications of these developments. Did the new transnational contacts of Catholic educators lead to a liberalization of Catholic education? Or did they, on the other hand, strengthen intransigent positions of anti-democratic Catholicism?

#### EDUCATION AND FAITH: LUTHER IDEAS, GERMAN IMMIGRATION TO BRAZIL AND THE ESTABLISHMENT OF COMMUNITY-ORGANIZED SCHOOLS (19TH-20TH CENTURIES)

**Ademir Valdir dos SANTOS, Universidade Federal de Santa Catarina - UFSC, Brazil**

The Lutheran Protestantism exists in Brazil, permanently, from the early 1900s. During that period and in the first decades of the 20 th century were settled in Southern Brazil thousands of German immigrants. Part of them brought Luther writings and ideas. Various aspects of Lutheranism were transmitted: faith was present in the Bible (LutherBibel), in hymnals, through preaching, in the religious teaching as well as in the mental representations of Lutheranism. It's essential to highlight that were opened up community-organized schools associated with Lutheran churches. These institutions – the German schools – have their importance in a historical period of absence of public schools maintained by the Brazilian government especially in rural regions. This research is based on schools documents. It is assumed that through elementary schools the immigrants have applied that principle advocated by Luther: "on keeping children in school" as an important means of producing responsible citizens and people of faith. In those schools the teaching was a responsibility of pastors and of the people from the communities and it was held in German language, based on a curriculum that focused on European culture. In despite of this were studied some aspects of the Brazilian culture and Portuguese language. Those pedagogical practices have contributed to the perpetuation of an ethnic identity in contrast to the Brazilian environment. In those early times the solidarity and social cohesion were reinforced based on the maintenance of attitudes and cultural traditions from Germanic origins. For those reasons German immigrants and their descendants were persecuted and viewed as a threat during a nationalization campaign of the dictatorial government of Getúlio Vargas (1937-1945), a period called "Estado Novo". In 1938 the German schools were prohibited by federal decrees. It was banned the use of German language and functioning of all kind of German cultural institutions (churches, clubs, shooting associations, e.g.). However the foundations of "Germanity" and Lutheranism have already taken deep roots. After that period of repression some social institutions continued their activities, including some schools. Currently, there is a system of schools and universities associated to Lutheran churches that are scattered throughout Brazilian territory which is sustained by Luther ideas in an ecumenical context.

#### ACADEMIA JUAREZ – A CASE STUDY IN RELIGION-LED INTERNATIONAL EDUCATION

**Scott ESPLIN, Brigham Young University, U.S.A.; Barbara MORGAN, Brigham Young University, U.S.A.**

For centuries, religious institutions have recognized the power of education to both resist and effect change. Catholics, Protestants, Jews, Muslims, Hindus, Buddhists, and scores of other faiths have used education to transmit values from one generation to the next. However, they have also used its power in international expansion to proselytize civilizations, transform society, and unite people of different backgrounds. In its own brief two centuries of existence, The Church of Jesus Christ of Latter-day Saints (more commonly known as the Latter-day Saints or Mormons) has used global education for many of the same purposes. As a microcosm of educational change, the faith has



undergone periods of educational isolationism, imperialism, and unity. This paper will analyze the international education system of the Mormon Church, using its longest operating international school, the Academia Juarez in Colonia Juarez, Mexico as a case study. The Academia Juarez, located in the northern Mexico state of Chihuahua, was established in 1897 as an outpost for Mormons fleeing the United States in the face of federal anti-polygamy legislation. Though the faith has long abandoned the practice of plural marriage, the settlers and the secondary school they established survive as an educational oasis in northern Mexico. Initially serving the children of English-speaking Mormon settlers, the school today educates more than 400 students annually, roughly three-fourths of who are members of the sponsoring faith. However, unlike the schools first decades of existence, the student population is dominated by Latin American students who are taught and expected to become bilingual. While the school thrives, it exists as an anomaly in Mormon educational practice. Church leadership discontinued more than twenty similar schools across the United States and Canada in the 1920s and 1930s, replacing them with an expansive supplementary religion program that serves more than 700,000 students worldwide today. In doing so, they generally relinquished secular education to the public sphere, focusing instead on religious instruction. However, select elementary and secondary schools remain in established locations like Mexico, Samoa, Fiji, Kiribati, and Tonga, where the faith operates schools for more than 7000 students. Among these schools, Academia Juarez has become the flagship. For more than one hundred years, the Academia Juarez has gone through various educational phases. Originally serving an isolationist purpose, it educated Anglo, English-speaking children sequestered in northern Mexico. As the faith grew globally, it eventually used schools like the one in Colonia Juarez to reach native populations, introducing local children, and eventually their parents, to the English language, American-style schools, and the tenets of the Mormon faith. A history of the school illustrates interesting examples of cultural transfer and exchange. Moreover, economic, political, cultural, and geographic barriers between the U.S. based faith and this Mexican school highlight issues of class and race in international education. The story of Academia Juarez demonstrates successes and failures in administering a religion-led global education system.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 5189**

### **5.3. EMERGENCE CONNECTÉE DES SYSTÈMES SCOLAIRES II / CONNECTED EMERGENCE OF SCHOOL SYSTEMS II**

**Chair:** Nadine FINK

DANS L'ATTENTE D'UN "MIRACLE": L'ORGANISATION DU TEMPS AUTONOME ET MODERNE DES ÉCOLES PRIMAIRES DE SÃO PAULO ET LE RÔLE DES FÊTES DANS LA CÉLÉBRATION DE LEURS «PROGRÈS», SUR LE MODÈLE DES PAYS «CIVILISÉS» (1870-1920)

**Rita de Cassia GALLEGGO, Faculdade de Educação da Universidade de São Paulo, Brasil; Renata Marcilio CANDIDO, Faculdade de Educação da Universidade de São Paulo/UNIBAN, Brasil; Vivan Batista SILVA, Faculdade de Educação da Universidade de São Paulo, Brasil**

Au long du 19<sup>ème</sup> siècle, l'expansion d'une école que l'on voulait accessible à tous (gratuite, obligatoire, publique et laïque) était en cours dans différents pays comme l'Angleterre, l'Allemagne (la Prusse), l'Autriche, la France, l'Espagne, le Portugal et les Etats-Unis. La référence constante à ces pays dans les documents officiels et pédagogiques de cette période nous permet d'affirmer que le Brésil s'inspira de leur modèle pour organiser ses propres systèmes publics d'enseignement dans les diverses Provinces. En effet, au Brésil, entre la moitié du 19<sup>ème</sup> et la première moitié du 20<sup>ème</sup> siècle, le défi consistait à mettre en place un modèle d'école inspiré des pays dits «civilisés». Bien qu'il y ait déjà un certain nombre d'écoles primaires en fonctionnement et la diffusion progressive d'un temps scolaire fondé sur un modèle «moderne» de l'école, c'est en 1893 que la création des

groupes scolaires est décrétée dans l'état de São Paulo. Un temps proprement scolaire est alors généralisé à toutes les écoles primaires, qu'elles soient catégorisées «groupes scolaires» ou non. Ce modèle, comme l'illustre la multiplication des actions officielles (réformes, lois, orientations et matériaux pédagogiques) mais aussi celle des fêtes scolaires, alliées dans la légitimation d'une institution encore en construction, représentait le «miracle» à atteindre. Notre communication vise à montrer comment les groupes scolaires se sont constitués dans l'état de São Paulo, et, plus particulièrement, comment s'est établi un temps proprement scolaire entre 1870 et 1920, inspiré par les changements éducatifs en cours dans d'autres pays considérés comme plus modernes et dont les héritages dépassent le 19<sup>ème</sup> siècle, l'école primaire et l'éducation en elle-même. Les questions qui l'orientent soulignent le souci de lier nos recherches de «mestrado» et de doctorat, à savoir: quel fût le rôle des fêtes scolaires et en quoi contribuèrent-elles à la modernisation de l'enseignement? Que fallait-il célébrer et comment dans l'école graduée (mass schooling) du monde occidental? Nous avons réuni des sources telles que: législation, rapports des inspecteurs et professeurs, revues pédagogiques, manuels pédagogiques. Ces documents montrent l'existence d'une harmonie discursive et d'actions entre le Brésil (São Paulo, en particulier) et les différents pays servant de référence. On peut aussi noter la création d'une culture des écoles primaires (Julia, 2001), ayant des aspects communs mais aussi des aspects particuliers, liés aux dynamiques locales. Cette dimension locale a demandé des adéquations et (ré) inventions, ce qui a rendu possible la production de cultures scolaires (Frago, 1995).

#### L'ÉMERGENCE DE L'ÉCOLE RURALE DANS L'ÉTAT DU MINAS GERAIS, BRÉSIL ET LES RAPPORTS AU MODÈLE FRANÇAIS D'ENSEIGNEMENT PRIMAIRE (1892-1899)

**Gilvanice Barbosa Da Silva MUSIAL, Faculté de l'Éducation de l'Université de l'État de Minas Gerais - FAE/UEMG, Brésil**

Ce travail se fonde sur une recherche dont l'objectif général est d'étudier l'émergence de l'école rurale dans l'état du Minas Gerais, au Brésil pendant la période de 1892 à 1899. Les objectifs spécifiques sont d'identifier et analyser les représentations produites sur les espaces sociaux ruraux, l'école rurale et ses sujets pendant les années 1890 et d'identifier les rapports et contradictions entre le projet éducatif dans l'état du Minas Gerais et les références au modèle français, dans la même période. Nous trouvons la dénomination école rurale utilisée, par la première fois, dans la législation éducationnelle de Minas Gerais dans la Loi n° 41, du 13 août 1892. Pour comprendre l'émergence de l'école rurale dans le Minas Gerais pendant la période étudiée, nous avons travaillé avec la législation scolaire, les données statistiques (démographiques et scolaires) – comme le recensement démographique de 1890 et des répertoires de salle de classe des écoles d'instruction primaire – les rapports des Inspecteurs Scolaires, des Secrétaires des Affaires de l'Intérieur et des Présidents de l'État, des journaux et aussi avec quatre romans publiés par Antonio Avelino Fóscolo, né à Sabará, Minas Gerais. Les fondements théoriques et méthodologiques de l'étude sont les présupposés de l'Histoire Culturelle, notamment le concept de représentation selon la perspective de Roger Chartier (1990, 2009). Le développement de la recherche et l'élaboration du travail ont permis d'identifier, tout au long des années 1890, la construction d'une représentation de l'école rurale comme le lieu du rustique et de la rusticité, de l'inefficacité des professeurs, de l'absentéisme des élèves et du manque d'intérêt des parents par rapport à la scolarité de leurs enfants et qui a justifié certaines pratiques, ainsi comme la «suppression» des écoles sous la responsabilité de l'état de Minas Gerais, en 1899, par la Loi n° 281, du 16 septembre. Au début des années 1890, l'état de Minas Gerais a transformé le système éducatif, marqué certes par une distinction entre les écoles publiques urbaines et rurales. À la fin des années 1890, ce modèle change et le gouvernement adopte une politique plus restrictive pour les population des endroits ruraux.

## NOTES ON THE ADOPTION, ADAPTATION AND REFORMULATION OF THE MONITORIAL SYSTEM OF EDUCATION IN POST-COLONIAL CHILE: REASSESSING THE BIRTH OF PRIMARY SCHOOLING

**Andrés BAEZA RUZ, University of Bristol, United Kingdom**

As part of my doctoral research project, this paper aims to explain some of the initial historical problems that need to be solved regarding the organization of primary schooling in post-colonial Chile, specifically during 1820 decade. Considering that the 1820s was a period of political reconfiguration after the struggles of independence, this paper explores the role of the implementation of Monitorial System of Education under this context in Chile. This paper challenges the idea that the organization of Chilean educational system was only possible after the end of political reconfiguration that followed the struggles of independence. In general, Chilean historiography has overlooked the 1820s due to the apparent 'chaos' and political instability that seems to be characteristic of that decade. If the 1820s is analyzed it is basically to stress the supposed subsequent stability that was begun with the authoritarian regime of the Minister Diego Portales and the continuity of his ideas during the nineteenth century. Following these assumptions, one of the most accepted ideas is that the organization of educational system was only possible in a context of political stability and economic expansion. In Chilean case, that was more evident since 1840 decade, when several elite secondary and higher educational institution, including University of Chile, were founded. Regarding to primary schooling system, it was only since 1860 when it could be definitely organized. That implies to overlook some earlier educational projects such as Monitorial or Lancasterians schools that were founded in the 'chaotic' 1820s. It has been assumed that due to the precarious economic context and the inherent political disorder of the period, any attempt to organize an educational project was inevitably fail. Challenging the prior assumptions, this paper reassesses the implementation of Monitorial System of Education in Chile. In my opinion it was the very same context of political uncertainty – rather than 'instability' – that fostered the necessity to organize a primary schooling system. The 'British' system of education appeared as a suitable model to shape the new type of citizen required for the new republic. In that model, concepts such as order, discipline and merit were considered as some of the referents to shape the new citizen. However, the protestant 'origins' of the system and the identification of James Thomson – who spread the system in Chile – with the principle of religious freedom could be seemed as a threat by the Catholic Church, that was very influential within the elite. Consequently, if the system was officially ended in 1833 – while in other countries it lasted until late nineteenth century– it was due to the discrepancies generated by its main characteristics in the Conservative sectors, and not for the impossibility to organize an educational system in supposed chaotic period. In a nutshell, in order to reassess the birth of primary schooling system in Chile it is necessary to consider the local condition in which a foreign model was adopted.

## L'ÉMERGENCE DE L'ENSEIGNEMENT SECONDAIRE PUBLIC AU BRÉSIL ET AU PORTUGAL: UNE "HISTOIRE CONNECTÉE"

**Ana Waleska POLLO CAMPOS MENDONCA, Pontifice Université Catholique de Rio de Janeiro (PUC-Rio), Brésil**

Ce travail se rapporte à une recherche que je développe actuellement sur la genèse des professeurs secondaires de l'enseignement public au Brésil; elle trouve aussi son origine dans une recherche antérieure, en collaboration avec des chercheurs portugais, liée à un programme tenu par les gouvernements brésilien et portugais (CAPES/FCT), sur le processus de professionnalisation des enseignants dans un approche comparative. Dans ce contexte-là, j'ai étudié la Réforme Pombaline des Études Mineures et mis en évidence la fragmentation que cette réforme a provoquée, dès le XVIIIème siècle, non seulement sur le processus de professionnalisation des enseignants, mais aussi sur l'enseignement secondaire lui-même et la manière dont ce type d'enseignement s'est institutionnalisé au Brésil comme au Portugal, tout au long du XIXème siècle.

La présente intervention a pour objectif de réfléchir sur la contribution de l'approche comparative pour l'étude de l'enseignement secondaire (encore peu étudié par l'historiographie de l'éducation au Brésil), en mettant aussi en évidence les analogies et différences entre le cas brésilien et le cas portugais. Deux modèles d'organisation pédagogique sont repérés: le collège, dont la principale influence procède de la France, et le modèle des classes "avulsas", propre de la tradition portugaise qui s'est constituée dès la Réforme Pombaline qui a organisé l'enseignement publique dans le monde luso-brésilien. Le sous-titre proposé "une histoire connectée" se rapporte à la proposition de Gruzinski (2001) de partir d'un champ d'observation (ici, l'enseignement secondaire), pour repérer les circulations qui s'opèrent entre des différentes sociétés "connectées" (concept qui réfère à Subramanyam), permettant de rompre avec la perspective comparée encore dominante confrontant des phénomènes de part et d'autre d'une frontière nationale.

**VENDREDI / FRIDAY****11:00 - 13:00****ROOM: 4393**
**5.4. IMAGES, EXPRESSIONS ORALES: NOUVELLES APPROCHES DE L'HISTOIRE DES CIRCULATIONS INTERNATIONALES / IMAGES AND ORALITY: NEW APPROACHES FOR THE HISTORY OF INTERNATIONALISATION IN EDUCATION**

**Chair:** Gary MC CULLOCH

CHILDREN OF EMPIRE, TRANSNATIONAL IMAGININGS AND REPRESENTATIONS

**Peter CUNNINGHAM, Homerton College, University of Cambridge, United Kingdom**

'...when Hindus reach age 8, 10 or 12 years they almost leave off playing. ... There is something sad and unchildlike in their appearance, and it seems to Europeans ... very unnatural that they should be so solemn and staid.' 'All their religion helps to make them gloomy, and must fill young hearts with fear.' But Christian children might learn a good lesson from Hindu children: 'Taught to regard God, their mother and their teacher as equal... they therefore treat them with respect and obedience.' (Anonymous, 1868, 16, 31) The Royal Commonwealth Society's archive of literature and photographs provides an extensive though barely used source for transnational histories of childhood. Whilst colonial children became objects of conversion by Christian missionaries, they also served the missionaries' purpose as object lessons for children back home. The children of India, written for The Children of England by One of their Friends [Annie Marston] (1883, 1891) was a call to action, 'a little book for little people, with little chapters and little words' but encouraging its readers to do big things in the end. Literary texts of this genre embody constructions both of colonial children and of European child readers. They invite micro-studies of discourse and identity, of empire in the life of the imagination, of the two-way flow inhering in intellectual transfer. This paper sees the 'nations' involved as 'fragile, constructed, imagined', identifying through these texts the psychological interdependence of subjects, whether metropolitan or colonial. (Seigel, 2005, 63) Visual imagery is a key feature of texts to be discussed. (Holland 2004) Celebrated missionary author Amy Carmichael was egregious in her intense psychological and poetic studies of Southern Indian young children and their behaviour, accompanied by fine photographic portraits aspiring to high art. Her classic publication *Lotus Buds* (1910) can be considered as a material object in its own right, in addition to its place in a literary genre. It was produced in a limited luxury edition, gold-tooled binding and laid vellum paper, with images reproduced as fine photogravure plates. The book may be explored as a site of consumption, and following Myers' loose adoption of Althusserian interpellation we might speculate about its role in shaping subjectivity. (Myers, 2005, 37, 54) Material presented derives mainly from the later nineteenth and early twentieth centuries, focusing principally but not exclusively on India within the British empire. But the 'zone of contact' is seen as not only spatially but chronologically flexible, recognising the 'width and thickness of time'. (Nóvoa 2009). Needing to confront the interconnections of different times that inhabit 'empires' and 'colonies', the paper draws

also on publications about the British Commonwealth in the 1970s, up to and including the International Year of the Child in 1979. In the course of this paper images and texts of children, both disabled and non-disabled, will be used to ask questions about perceptions and definitions of childhood, and their representation. Seminar participants will be invited to propose answers and interpretations from their own experiences and perspectives.

#### LA CONSTRUCTION DE LA MÉMOIRE DES CONGRÉGATIONS FRANÇAISES AU BRÉSIL: CIRCULATION DES IMAGES (XXÈME SIÈCLE)

**Paula LEONARDI, Universidade São Francisco, Brasil**

Cette communication discute de la construction de la mémoire dans le catholicisme au début du XXème, au Brésil, au moyen de l'étude des images de sanctuaires et de religieux répandues par le biais de photographies et de narrations dans quatre congrégations françaises formées par des hommes et des femmes, créées à une époque – le XIXème siècle – qui est celui des apparitions de la Vierge: Les Sœurs de Notre-Dame du Calvaire, les Sœurs de la Sainte Famille de Bordeaux, les Missionnaires de Notre-Dame de la Salette et les Missionnaires de Notre-Dame de Sion. Au début du XXème siècle, les congrégations sont venues au Brésil dans le cadre du projet de l'Église, d'évangélisation et de diffusion de ce que l'on considérait comme étant la religion universelle. Prêtres et sœurs ont ainsi été, comme les commerçants et les conquérants, bien que de forme distincte, participants à la circulation internationale des idées. Ils ont assuré la promotion de l'éducation dans la doctrine catholique, basée sur la culture de leur groupe et de leur pays d'origine. Ils comptaient pour cela avec une organisation interne spécialisée, la Congregatio Propaganda Fide, ou Congrégation pour l'Évangélisation des Peuples, pour coordonner toute l'activité missionnaire de l'Église et propager la foi catholique dans le monde entier. La coopération internationale qui s'est intensifiée après la Deuxième Guerre Mondiale n'était pas une nouveauté pour l'Église, spécialement pour certains ordres tels que les jésuites, qui ont développé des missions dans le monde non-européen durant quatre siècles. Les congrégations catholiques créées au XIXème siècle, du fait qu'elles possédaient une structure différente des ordres anciens et qu'elles s'apparentaient à des entreprises modernes, avec des succursales disséminées dans le monde entier, disposaient d'une grande mobilité. À côté des livres didactiques et périodiques qui faisaient circuler les modèles et les pratiques pédagogiques, les congrégations étudiées ici faisaient circuler les images de prêtres, de sœurs, de la bonne et du bon catholique et de lieux de mémoire. En comprenant la réalité éducative comme un produit de construction culturelle liée à sa dimension sociale, la critique des sources, leurs conditions de production, de diffusion et de circulation, tout comme les idées et les sentiments qu'ils pouvaient mobiliser, on peut affirmer que s'élaboraient des stratégies de construction de la mémoire et d'éducation. Pour répondre aux questions de cette communication – comment les images créées sur l'origine de ces congrégations, sur les religieux et sur leurs lieux de mémoires ont été utilisées pour la construction de la mémoire? Quelle a été l'usage de ces images dans les congrégations d'hommes et dans les congrégations de femmes? – diverses sources seront utilisées: les narrations relatives à la fondation des congrégations (chroniques manuscrites) et les photographies diffusées au Brésil. Ces images, créées par la narration ou la photographie, révélaient des informations, mobilisaient les sensibilités et étaient utilisées de mode différent selon que les congrégations étaient formées par des hommes ou par des femmes.

#### THE QUEST FOR RECOGNITION OR A SIMPLE THANK YOU? (GHENT ORPHAN HOUSES 1945-1984)

**Lieselot DE WILDE, Ghent University, Belgium; Bruno VANOBBERGEN, Ghent University, Belgium**

The city of Ghent has a long history of orphan houses, the first one dating back from the 13th century. In this research we focused on the last period in the history of the orphan houses, running from WWII until 1984. Throughout this period 1234 children were labelled as orphan and admitted in orphan houses organised by the bureau of social welfare of the city of Ghent. The archives reveal more than ¾ of these institutionalised children had at least one parent alive and in most cases had

contact. Besides an extensive research in the archives of the Ghent Bureau of Social Welfare, 50 interviews with both former institutionalised orphan children as well as former employees of the orphan houses were conducted. Our key research goal was not to reconstruct 'live as it was: the Ghent orphan houses', but rather to gain insight in what it means to be orphaned. During these interviews it became clear that daily life within the orphan houses was often characterised by degrading activities. Most of the respondents tell a troubled life story and struggle with mixed feelings concerning their childhood in the orphan house. Numerous of them express some kind of a frustration concerning their residency in the orphan house. Today we notice, in Western societies a heightened sensitivity to all forms of violence against children in institutions. Evaluations of past governmental interventions appear necessary, with a focus on sexual or physical abuse of minors within the context of residential facilities and foster care. For instance in Norway, Denmark, Sweden and New Zealand the government established in recent years truth commissions to investigate the nature and extent of child abuse. Considering this recent trend the following question pops up: do these former orphans consider themselves as victims of a system and do they feel the need for any kind of recognition? An important guiding principle here is 'the politics of apology'. This means that truth commissions should result in a policy of recognizing concerning the violence inflicted on the former institutionalised children. These truth commissions base their judgement on the stories, memories told by the alleged victims. It is a movement in which the dividing lines between politics and research are very thin. This recognition can be on an individual level (as in Norway, where victims receive financial compensation), or on a collective level (as in Sweden). We want to reflect on this recent trend - that originated in the third world- drawn upon the oral history research of the Ghent orphan houses. We debate the possibility to find a way beyond the politics of apology discourse and consider if (and how) oral history can be a means to recognition.

#### TRANSMISSION OF TRADITIONS AND GENERATION CONFLICT: PROCESSES OF ENCULTURATION IN LITHUANIA IN THE 20TH CENTURY

**Irena STONKUVIENE, Vilnius University, Lithuania**

Tradition is perceived as one of the fundamental notions of the culturology. It marks various mechanisms of fixation, reproduction of socio-cultural experience, culture forms, social institutes, norms and symbols and their transmission from generation to generation. Tradition is not only a cultural but also a pedagogical category, which has become an educational rule. Some Lithuanian educational scientists argue that the educational role of traditions is the most essential one. On the other hand, a number of scientists tend to state that such role of tradition as that of a moral category and an unquestionable educational rule is most frequently observed in homogenous cultures. Homogeneity is particularly characteristic of agrarian cultures. Traditional Lithuanian culture is not an exception. However, Lithuania underwent considerable changes in the beginning of 19th century and particularly in the 20th century: role of rural communities as main protectors of traditions decreased, institution of the family was modernised and relations among family members changed as well as attitude to traditions and their transmission. In fact, changes were observed in the process of enculturation itself. Naturally, this change resulted in diverse attitudes of different generations towards a big number issues and even caused conflict situations. Following the theoretical insights of the scientists (Lukšienė, 2000; Noyes, 2009; Meijer, 2009; Trinkūnienė, 2007; Trommsdorff, 2009; et al ) various aspects of change in enculturation and traditions, as one of the main mechanisms of cultural transmission, are discussed. The empirical foundation of the presentation includes data of the longitudinal researches. From 1995 to 2003 the author of the presentation conducted researches on education in the Lithuanian rural community and family. Over 100 of qualitative ethnographic interviews with elderly respondents were conducted in various Lithuanian regions. This research made it possible to comprehensively describe peculiarities of traditional life and education. The research 'Identity, Cultural Transmission and National Education' conducted by a group of VU researchers in 2010 contributed to identification of different attitudes of generations towards

national and alien traditions and their role in everyday life. The formation of the sample of this qualitative survey was based on the choice of ten 11th formers from different schools in Lithuania and their educators who have a direct relationship with the them in their educational process, i.e. ten study nests were formed each consisting of four respondents (a student - his/her father or mother - his/her grandmother or grandfather - his/her class teacher/s). It has been revealed that natural expression of tradition has lost a broader communal component and is mainly linked with the family. The hypotheses that the vertical intergeneration culture transmission give way to horizontal transmission, that senior generations loose authority were not proved. It became clear that students value families and the culture promoted in it. Their relations with grandparents are more productive than with their parents. The generation of parents seems to be more at a loss, have no strong beliefs. The hypotheses that youth is uncritically taking on traditions of other countries, such as those of the end of 20th century like Saint Valentine's Day, Halloween, is not confirmed by data as well.

**VENDREDI / FRIDAY****11:00 - 13:00****ROOM: 5141**
**5.5. HISTOIRE DE L'ÉDUCATION SPÉCIALE: LA FABRICATION INTERNATIONALE DES CONCEPTS  
/ HISTORY OF SPECIAL EDUCATION: INTERNATIONAL BUILDING OF CONCEPTS**

*Chair:* Catherine KUDLICK

WHY NEEDS SPECIAL EDUCATION? A STUDY OF THE EARLY HISTORY OF EDUCATION FOR THE VISUALLY DISABLED IN TAIWAN (1891-1945)

**Tasing CHIU, Kaohsiung Medical University, Taiwan**

What is the purpose of special education, and why was there special education in the beginning? Industrialization and mandatory education have been considered two main reasons leading to the emergence of special education in the West. The disabled were unable to make a living in traditional ways due to the changes following industrialization, and thus needed to be reeducated in a special educational system. Moreover, those who were unfit for the regular education system were sent to special education to keep mass education running smoothly. However, special education in Taiwan did not follow the same path due to colonization by Japan between 1895 and 1945. Colonial educators tended to impose their own cultural disability biases on colonized subjects. This study will adopt postcolonial theory to initiate a deconstruction as well as an alternative narration of the discipline's past in Taiwan. Documentary sources, government legislation, and oral histories will be used in this study.

"ABNORMALITY" AS A CONCEPT OF MODERNITY AND CONTROL IN THE BRAZILIAN REPUBLIC

**Monica KASSAR, Universidade Federal de Mato Grosso do Sul - UFMS, Brazil**

At the beginning of the 20th century, Brazilian health and education professionals incorporated and diffused the concept of "abnormal child" based on European scientific studies. Concerning that period of the Brazilian Educational History, this paper intends to highlight the relationships between the discourse present in European academic works and Brazilian educational laws at the beginning of the Brazilian Republic (at the end of the 19th and the beginning of the 20th century). For this purpose, documents (scientific papers and legislation) from the period were analyzed, taking into consideration historical and economic elements. This paper shows that, despite the fact that Brazil has ensured education "for all citizens" since its first 1824 Constitution (the Empire Constitution), in fact this country has not yet built a tradition in this area. In the course of the Republic, mainly in the first years of the 20th century, Brazilian public education was formed to build the concept of Brazilian People/Nation. In the period, several theoreticians in Europe diffused scientific psychology and pedagogy in coherence with the concept of Modernity. Under the scientific perspective, the concept

of “abnormal” was adopted by Brazilian health and education professionals who worked in public hygiene organizations and were responsible to evaluate children for schools. The concept was then incorporated in laws and practices to identify “abnormal” children in school population with two purposes: to organize homogeneous classrooms, and/or to forbid such children to attend schools. This population encompassed disabled children and others from the poor society layers, identified as “delinquent” and “indecent”. The evaluation was conducted by considering external aspects that identified the “intelligent type” and the “weak type”. During a long time, the practice justified the absence of a lot of children from compulsory schooling and the organization of a few specialized classrooms and institutions. In fact, along almost the entire 20th century, Brazilian public education didn’t enrol these children. In the 1950s, while most European countries had universalized fundamental education, in Brazil less than 25% children between five and 19 years attended schools. The universalization of fundamental compulsory education has only been ensured over the last 15 years, still with great exclusion marks. Even nowadays, in different Brazilian schools, it is possible to find non-formal practices of children identification and categorization, with similar characteristics to those registered at the beginning of the last century.

#### INCLUSION OR EXCLUSION? INTERNATIONAL DEVELOPMENTS OF THE EDUCATION OF NON-CONFORMING PUPILS IN PRIMARY SCHOOLS IN THE SECOND HALF OF THE 19TH CENTURY

**Tamara DELUIGI, University of Bern, Switzerland**

During the 19th century the question how children who deviated from a certain norm should be educated was a central and persistent topic in the field of education. The schools at this time had to face the problem that they had to create solutions for the problematic children and develop special forms of schooling and adapted contents of teaching. In 1898 the headmaster of the “Hilfsschule” (special needs school) in Bremen/ Germany A. Wintermann published a sumptuous collection of data from numerous schools in Germany and Switzerland as well as some single examples of other European countries which were either specialized on children with “special needs” or primary schools that provide different forms of more or less institutionalized practices to deal with non-conforming children. His intention was to present an overview of the institutional situation and educational possibilities to deal with “problematic”, “abnormal” or “soft-headed” pupils. Besides the information about the schools, their organization, school enrolment and the employed teachers he also collected data about the pupils, their behavior, symptoms and family background. This paper presents an analysis and evaluation of this tabulated set of data relevant to the questions presented below and compares those aspects between the listed countries to describe eventual similarities or differences in the focused development. The paper centers two main-sets of questions: Referred to Wintermanns survey, what kind of institutionalized “special-education” can be determined at the end of the 19th century and on what kind of tradition do they build on? And what criteria are relevant to segregate or displace children in those forms of schooling? Furthermore, the paper seeks to point out the closely related aspects of teacher education which gained significance by the institutionalization of the new modes of schooling. The question will be answered if teachers who worked with the so called “soft-headed” and “abnormal” passed a specific training or course to develop corresponding competences. If so the paper analyses how these courses were organized and what the contents of teaching were about. The “raw data” of Wintermanns publication will be incorporated into the surrounding educational discourses and contexts of the different countries.

#### FROM GENEVA TO BELO HORIZONTE: THE MODEL OF EUROPEAN SPECIAL CLASSES IN BRAZIL, IN THE 1930'S

**Adriana ARAUJO PEREIRA BORGES, Universidade Federal de Minas Gerais, Brazil; Regina Helena FREITAS-CAMPOS, Universidade Federal de Minas Gerais, Brazil**

Primary school regulations of the Brazilian state of Minas Gerais, issued in 1927 included the organization of homogeneous classrooms by intellectual levels as mandatory. Their implementation



started with the arrival in Belo Horizonte of the Russian psychologist Helena Antipoff, who assumed the direction of the laboratory of psychology of the local Teachers' College and initiated studies aiming at the measurement of children's mental development using psychological tests. At the same time, special classes, present in Europe since the end of the nineteenth century, were also established. The purpose of this paper is to analyze the process of implementation of those special classes as disclosed in the periodical *Infância Excepcional*, published in the bulletins of the Public Education and Health Secretariat of Minas Gerais government during the 1930's and 1940's, and in other articles published about the theme at the time. It also intends to verify how the special classes were organized in the Brazilian context, under Helena Antipoff's guidance. Born in Russia, Helena Antipoff lived in France and was a trainee in Binet's laboratory in 1911, and then proceeded to Geneva to attend the Jean Jacques Rousseau Institute (1912-1914), where she later became a researcher and educator as Édouard Claparède's assistant (1926-1929). The hypothesis is that the multicultural formation of Helena Antipoff influenced the way in which the special classes were setup in Minas Gerais and, eventually in Brazil, contributing for the creation of an original model aiming at the treatment and education of handicapped children that was latter disseminated in the whole country. At the same time, the context in which she was inserted influenced the way Helena Antipoff systematized her model for the special classes and proposed the education of exceptional children in a rural school, the Fazenda do Rosário. Present historiography of science considers that knowledge has to become local to function as knowledge, in a process of hybridization. It is from this standpoint that the implementation of special classes in Brazil will be discussed, more specifically in Belo Horizonte. Although deeply marked by her trajectory in Europe, from which she brings significant contributions, it is only from the knowledge of the Minas Gerais cultural context and its specific characteristics that Antipoff could propose an alternative to special classes: the rural school.

#### TEST PRIME-CIRCULATION OF KNOWLEDGE IN EDUCATION BETWEEN FRANCE AND BRAZIL IN THE EARLY 20TH CENTURY

**Carolina Silva BANDEIRA DE MELO, École de Hautes Études en Sciences Sociales, Paris, France; Regina Helena de FREITAS-CAMPOS, Universidade Federal de Minas Gerais, Brazil**

The appropriation of French psychology applied to education in Brazil is analyzed, based on the adaptation of the Binet-Simon Intelligence Test by psychologist and educator Helena Antipoff (1892-1974). In 1911, Antipoff was a trainee at the Laboratory of Psychology founded by Alfred Binet at the Sorbonne, and participated in the first essays for measuring intelligence in children at the time. In 1931, as the chair of the Laboratory of Psychology at the Belo Horizonte Teachers College, in Brazil, she made one of the first adaptations of the Binet-Simon tests for Brazilian children, aiming at the assessment and measurement of children's and youngsters's intellectual capacities. The instrument was named 'Test Prime'. Three groups were evaluated: a group of illiterate children between 6 and 8 years old, a group of fourth graders aged between 11 and 12, and a group of illiterate girls working in domestic service. From the results of her Test Prime, Helena Antipoff obtained a database to develop a concept of intelligence that was different from what she had learned in Binet's Laboratory in Paris, since it included the influence of social environment in the development of cognition. The influence of Binet's work on Antipoff's practices can still be perceived when, following the prescriptions made by the 1927 Regulations of Primary Education issued by the state government in 1927, she proposed the organization of special classes for retarded children in the same model recommended by Binet to French schools in the beginning of the 20th century, with the introduction of "mental orthopedics" exercises and of specific programs of study for the development of basic skills in language and arithmetic. Alfred Binet is one of the ten most cited authors in the five volumes of the *Coletânea das Obras Escritas* (Collected Works) of Helena Antipoff. Contemporary researchers of the history of science have been privileging the study of works in which can be identified the emergence of an hybrid knowledge, originated by the exchanges made between different researchers worldwide. In Antipoff's formation a scientific attitude and the belief that through

science it would be possible to solve problems and improve education were emphasized. This was a lesson that she brought from the contact with researchers from other countries, including the work of Alfred Binet and Théodore Simon in Paris.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 5389****5.6. PESTALOZZI COMME PROTOTYPE DU PHÉNOMÈNE DE GLOBALISATION / PESTALOZZI AS A PROTOTYPICAL GLOBAL FIGURE***Chair: Filiz MESECI GIORGETTI*

**WILLIAM MACLURE AND PESTALOZZIAN EDUCATION AT NEW HARMONY, INDIANS: THE TRANS-ATLANTIC TRANSFER OF AN EDUCATIONAL THEORY (1818-1830)**

**Gerald GUTEK, Loyola University Chicago, U.S.A.**

The paper examines Maclure's (1763-1840) selective transfer of elements of Pestalozzi's educational theory and method to Robert Owen's utopian experiment at New Harmony, Indiana. It analyzes: (1) the trans-Atlantic encounters of three educational actors - Pestalozzi, Maclure, and Owen; (2) Maclure's scientific and utilitarian rationale for selecting and implementing some but not other elements of Pestalozzi's theory; (3) the problems raised by selectivity; (4) conflicts between Maclure's focused utilitarianism and Owen's communitarian socialism; (5) issues about the broader diffusion of the method. While engaged in geological explorations in Switzerland, Maclure visited Pestalozzi's institutes at Burgdorf and Yverdon. He was impressed with the possibilities of the method for educating the working classes in useful applied scientific knowledge and skills. The utilitarian education would improve their economic as well as political condition. Maclure subsidized the immigration of Joseph Neef and other Pestalozzian educators from Europe to the United States so they could introduce the method. Maclure joined his Pestalozzian educators with Owen's utopian experiment on the American frontier. Maclure's introduction was selective in its emphasis on Pestalozzi's sensory and empirical epistemology and object lesson but neglected the theory's broader humanistic aspects. Maclure's utilitarian and scientific emphases generated conflicts with Owen's utopianism that relate to general issues about education and social change. Although Maclure established a school press and a center in which educators and scientists could interact, he failed to adequately institutionalize his version of Pestalozzian pedagogy in schools and teacher preparation.

**THE DANCE OF IDEOLOGICAL TRANSMISSION: PESTALOZZI AND THE ENGLISH INFANTS' SCHOOL**

**Pebble BAKER BROOKS, Curry College, U.S.A.**

The Dance of Ideological Transmission: Pestalozzi and the English Infants' School Pebble Baker Brooks Curry College This paper examines transnational influences on the child-centered practice of teachers in infants schools (for 5 to 7 year olds) in state-sponsored institutions between 1930 and 1970 in England. I focus in particular on the impact of the educational thought of Swiss writer and educator, Johann Heinrich Pestalozzi (1746-1826) on teacher-writers Alice Yardley, and Dorothy Glynn, students of his educational theories during their teacher-training in Cambridge and London in the early 1930s. Analysis of Pestalozzi's two best-known German texts in their English translations, Leonard and Gertrude (1885) and How Gertrude Teaches Her Children (1894), almost a century after their original publication in German (in 1781 and 1801 respectively), reveals as much absence as presence of child-centered themes. However, a third text, Pestalozzi's Letters on Early Education to J. P. Greaves, published in English in London in 1827, and reprinted in 1898, seems likely to have been an important source for Pestalozzi's considerable educational influence in England. In this work Pestalozzi expresses his views on early education with a force and clarity absent from his more

effusive and wide-ranging writings. The Englishman J. P. Greaves, who had spend several years with Pestalozzi at his school in Yverdon, between 1817-18, and to whom the letters are addressed, coached Pestalozzi to direct his pedagogical message towards the enlightenment of young mothers, potential recruits for a new approach in Britain to domestic education. This readable volume brought Pestalozzi to the forefront of nineteenth century English popular discourse on the psychology and pedagogy of the young child. Looking at these three texts, and other writing cited by his biographers and students, I locate several themes that lie at the center of Pestalozzi's nineteenth century pedagogy which are later found reflected in the tenets of the mid-twentieth century English Infants' School Movement. The most important of these themes are: valuing spontaneous ideas and exploration, observing and learning from children themselves, and building strong relationships with children. Taken as a whole, Pestalozzi's written texts, together with his work as a teacher and builder of educational institutions, left a significant legacy in the history of child-centered approaches to education. He succeeded in pulling down the curtain between theory and practice long enough to catch a glimpse of the real life of children, bringing to the center of educational thought a nexus of powerful ideas that challenged the authoritarian, elitist, and adult-centered views prevalent during his time. These ideas sparked a dance of ideological transmission across countries and continents that contributed to the reform of elementary education in Germany, the US, and in England. His work helped shape the teaching practice and approach of both Alice Yardley and Dorothy Glynn, leaders of the English Infants' School Movement. In the spirit of "following the child", their work continued what Pestalozzi had begun, a movement towards a radical reevaluation of the aims and methods of education for young children.

THE EDUCATOR WHO APPLIED THE SOCIAL EDUCATION CONCEPTIONS OF JOHANN HEINRICH PESTALOZZI AND GEORG KERSCHENSTEINER IN TURKEY: ISMAIL HAKKI TONGUÇ

**Betül BATIR, Istanbul University, Turkey**

The 18th century Europe was struggling for equality with the impact of the Age of Enlightenment. The mottos liberty, equality, and fraternity, which were realized in France in 1789, had their effects around Europe in a short time. The most significant of these rights was the right to receive education. Being a country with similar political and economic inconsistencies, in Turkey these problems had their most severe effects on the public. The education ideology of the country which struggled for life-or-death at the start of the 20th century developed as public education and social education during its construction. In this sense, one of the educators to support the ideas of Pestalozzi and Kerschensteiner on public education and industrial school and to establish these ideas in Turkey by his translations is Ismail Hakki Tonguç. His difference from other educators who made translations and contributed to the country is that he was the one to put these ideas into practice. To compensate for this deficiency, in 1935 Minister of Culture Saffet Arıkan appointed Ismail Hakki Tonguç as the General Director of Elementary Education (1935-1946). There were many reasons to choose Tonguç for this duty. Tonguç was a graduate of Istanbul Male Teachers School in 1918 and he had attended the seminars on teacher education and work education given at the Ettlingen Teachers School and Leipzig Pedagogy Institute in Germany. Between 1925-1938 he was sent to Europe (Germany, Italy, Swiss, France, England, Bulgaria, Hungary and Austria) several times by the Ministry of Culture in order to study rural education in these countries. He also wrote and translated books about the training of village teachers and instructional method. As a result of these influences, Tonguç prepared the regulations for his planned Village Institutes. He also presented a proposal and the justification for the creation of the Village Institutes in the Grand National Assembly of Turkey in 1935. Based on the data of the national census of 1935, only 23.3 per cent of the males and 8.2 per cent of the females were literate. Though attendance at the elementary level was compulsory by law, and 80 per cent of the children in urban areas were being educated, only 26 per cent of those in villages were able to attend school. He founded the Village Institutes along with Hasan Ali Yücel. In this study, within the scope of Pestalozzi's and Kerschensteiner's ideas of social education and

industrial school, we will seek to evaluate the applications in Turkey based on Tonguç and the main sources.

#### A TIME FOR REFORM - PESTALOZZI'S IMMEDIATE IMPACT ON EDUCATION POLICIES IN SWITZERLAND, PRUSSIA AND ENGLAND

**Niko GÄRTNER, Institute of Education, London / Hansa Gymnasium, Hamburg, United Kingdom / Germany**

The early internationalisation of education needed impulses of pioneers like Swiss reformer Johann Heinrich Pestalozzi (1746-1827), who remains one of the great visionaries in the History of Education. His work had an immediate impact on educational debates in and beyond Europe; hugely influencing what we now know as nursery and primary education. This paper assesses how his local educational knowledge and practices influenced policies in differing societies during the period of revolution and reform that was the early nineteenth century. The comparison of the reception of his ideas in Prussia, England and his native Switzerland focuses on the historical context rather than the content of Pestalozzi's work - his varying impact is used to exemplify the different stages of nation building in Europe. The paper offers explanations why Pestalozzi's revolutionary ideas made it into mainstream policy in conservative Prussia, while having only a minor effect on policies in progressive England and Switzerland. It concludes that the historic moment is more relevant for the success of reform ideas than their intrinsic quality.

#### PESTALOZZIAN THEORY, TEACHER TRAINING, AND SPECIAL EDUCATION IN THE UNITED STATES TO 1930

**Robert OSGOOD, St. Norbert College, De Pere, WI, U.S.A.**

The exchange of ideas regarding educational institutions, structures, and practices constituted a significant feature of intellectual cross-fertilization between Europe and the United States during the 1800s and continued into the 20th century. American figures including Horace Mann, Calvin Stowe, John Griscom, Alexander Bache, Thomas Hopkins Gallaudet, and Samuel Gridley Howe made frequent visits to Europe to study various approaches and operations of primary and secondary education located throughout Europe. In return, European visitors regularly came to the United States to explore and critique the steadily growing public school system there. One particularly popular topic for American visitors to Europe was the work of Johann Heinrich Pestalozzi, the Swiss educator noted for a child centered, nurturing approach to teaching young children in a variety of schools during the early part of the 19th century. His developmental, child-centered, activity-based, positive and supportive view of the pleasurable possibilities for learning among younger children captured the imagination of many American educators who had begun to question the traditionally rigid and draconian approaches to teaching and learning that underpinned American educational theory and practice during the colonial and early national eras. This manuscript will examine the essential aspects of Pestalozzian theory and explore the reasons it became a popular and respected approach to teaching and learning in two specific areas: the formal training of teachers, and the advent of special education for children with disabilities. During the latter half of the Nineteenth century Pestalozzi's concept of "object learning" became a centerpiece of teacher training in the United States. Commonly referred to as the Oswego Movement, such efforts played a central role in the formal education of newly minted teachers throughout the nation: object learning emerged as a key feature of the training of teachers for the vast array of schools then extant. The manuscript will consider the reasons for its adoption and adaptations, the ways in which it was employed in the teacher education curriculum, and public and private reaction to its use. As "special education" for students identified as disabled increased dramatically through the late 1800s and early 1900s in both residential institutions and public schools, object learning and other features of Pestalozzian theory proved most attractive to teachers, administrators, and curriculum developers involved in special education's development. This manuscript will investigate the reasons behind this attraction and

discuss a select variety of curricular plans and models used in schools and institutions that incorporated Pestalozzian features. By the early 1920s special education programs had become a noteworthy arm of public and residential education in the United States, and teacher training had become much more firmly entrenched. Thus the manuscript will also examine any linkages between teacher training and special education that Pestalozzian theory and practice may have nurtured. Ultimately, the manuscript should lay a firm ground work for further comparative studies in the histories of teacher education and special education by establishing patterns of mutual influence in program development between Europe and the United States.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 4189**

### **5.7. THÉORIES DE L'ÉDUCATION NOUVELLE: RÉCEPTION ET APPROPRIATION / NEW EDUCATION THEORIES: RECEPTION AND APPROPRIATION**

**Chair:** Anton COSTA

CIRCULATION, APPROPRIATION AND DISSEMINATION OF PEDAGOGICAL IDEAS OF THE NEW SCHOOL MOVEMENT IN THE TWENTIETH CENTURY: THE (IN)VISIBILITY OF JOSÉ SCARAMELLI

**Merilin BALDAN, Federal University of São Carlos, Brazil; Alessandra ARCE HAI, Federal University of São Carlos, Brazil; Debora S. M ALFARO, Federal University of São Carlos, Brazil**

The theoretical study has as its object the pedagogical ideas in circulation among the twentieth century, especially in the movement of circulation and appropriation of the ideas of the New School in Brazil. The collection "Brazilian New School," by José Scaramelli, was published in 1931 in Brazil, containing five volumes. In each of the volumes, there is a careful appropriation of ideas of the New School, from which, the author proposed to renew the schools and teaching new school ideas in Brazil. It is also during this period, the editorial production in Brazil takes shape and collections, especially school of character, gain popularity in teacher training courses, and appropriation for the movement Brazilian authors and ideas coming from the European and American New School movement. The interest in such a character in our history, whether by their inclusion in collections of publications aimed at renewing the minds of teachers in Brazil in the period, even these volumes have been found in the Old Normal School of San Carlos. Moreover, adds to this interest, the fact that (in) visibility of this author in research and outstanding personalities of history education in Brazil. The theoretical reference used in this study refer to the individual works of José Scaramelli as a primary and secondary sources that allow us to understand this movement of the New Schools in Brazil and abroad, among which we highlight: Scaramelli, Monarca, Valdemarin, Saviani, Depaepe, Le Goff. The methodological procedures are guided work in the history of educational ideas, under which point the following categories of analysis advocated by Saviani (2007): The concrete character of the history of education, the prospect of long during, investigation analytic-synthetic of sources, the articulation between the universal and the singular and, finally, the principle of current historical research. The aim of the research gained to understand the circulation and appropriation of the ideas of international new school ideas by Brazilian authors, as well as down to specific objectives, identify the key concepts and references appropriated by José Scaramelli and how the author appropriates and disclose in its collection. Partial results have shown little research on this author in Brazil, and shows how the New School movement in Brazil was aware of the publication and circulation of fresh ideas in the field of education.

## INTERNATIONALIZATION AND GLOCALIZATION OF PROGRESSIVE EDUCATIONAL PRACTICES: THE CASE STUDY OF THE SPANISH SCHOOLTEACHER JUSTA FREIRE

**Maria del Mar DEL POZO, University of Alcalá (Madrid), Spain**

In 1925 the eleven members of the teaching staff of the school "Cervantes" from Madrid got an official grant for travelling in Europe during two months. They could visit the best known new schools of France, Germany, Switzerland and Austria, they were attending the third Conference of the New Education Fellowship that took place in Heidelberg and they participated in the Summer Course of the Institute Jean Jacques Rousseau in Geneva. All the schoolteachers were writing daily diaries of their experience and their personal observations. In this paper I will analyze, in first term, the hidden agenda of this trip that so well planned, in the light of the global context of the New Education Fellowship networks. In second term, I will study the discussions and thoughts of the group after listening the lectures of the leading psychologists and educationalists, like Carl Gustav Jung, Jean Piaget, Edouard Claparède or Adolphe Ferrière. In third place, I will find out the changes in the educational practices of the "Cervantes" the year after its teachers returned from their study trip. One of these travelling schoolteachers was Justa Freire. Together with her colleague Elisa López Velasco they were the only two women in the group and the only two women that were teachers in an state school for boys in Spain. I will follow the trip through her eyes, using as main sources her diaries and agendas. I will try to analyze the influence that this pedagogical trip had in the future work of Justa Freire as schoolteacher and headmistress of a state school for boys and girls in the thirties and in the construction of her pedagogical discourse about the theory and practice of the education. This experience will be considered as a case study for discussing the processes of circulation and appropriation of educational ideas and practices, the links between the internationalization and the nationalization of the progressive ideals and its transfer to the local areas. The "Cervantes" was an experimental school and was visited by thousands of village schoolteachers, that had learnt in its classrooms a peculiar model of pedagogical progressivism adapted to the Spanish context. The "Alfredo Calderón", the school that was led by Justa Freire, had experienced the tensions between the "old" traditional Spanish schoolteachers and the "new" ones, and it can be considered an interesting scenario for studying the difficulties in the implementation of the progressive educational practices. The Spanish Civil War was the moment in which Justa Freire, together with Ángel Llorca, the headmaster of the school "Cervantes", could developed and educational experience closely connected with the European ones that they knew from their 1925 trip, an experience that was considered in the pages of *Pour l'Ère Nouvelle* as the symbol of the new education in the Republican Spain and as opposed to the "new" education of the Francoist Spain.

## PERSPECTIVES DE MOBILITÉ INTELLECTUELLE: LA CONFLUENCE ENTRE LE BRÉSIL ET L'ARGENTINE DANS LE PROJET D'ÉDUCATION DE LUIS REISSIG (1950-1960)

**Braulio SILVA CHAVES, Centre Fédéral d'Éducation Technologique de Minas Gerais (CEFET-MG), Université Fédérale de Minas Gerais (UFMG), Brésil**

Le travail a pour but l'approche de la trajectoire de l'enseignant et écrivain argentin Luis Reissig, né en 1897, dans une confluence de ses idées avec le mouvement des intellectuels de l'éducation au Brésil, notamment les pionniers de l'Éducation Nouvelle. En plus de participer aux plus importants forums de discussion sur l'éducation en Amérique Latine dans les années 1940 à 1960, l'intellectuel argentin a été éditeur de la revue *La Educación*, liée à l'Organisation des États Américains (OEA), et auteur de plusieurs ouvrages sur le rôle de l'éducation. Un des fondements de sa pensée est la compréhension de l'enseignement comme moteur du développement, dans un ensemble d'idées qui accomplit une appréciation de la triade science/technique/éducation. Nous utiliserons comme support théorique les discussions de l'Histoire et de l'Historiographie à propos des intellectuels. Nous partons de la conception de l'intellectuel comme un sujet qui s'intègre à la scène publique, à partir d'une autorité qui lui est accordée – de parler à la société, de proposer le débat public sur des

thèmes qui intéressent à la nation et de soulever de la polémique –, en plus de sa capacité à faire circuler ses idées dans divers contextes et espaces. C'est dans ces voies que s'inscrivent plusieurs auteurs – comme Christophe Charle, Jean-François Sirinelli, Jean M. Goulemot et Carlos Altamirano, à partir des analyses différenciées sur l'histoire intellectuelle. Il est usuel dans l'Historiographie de l'éducation brésilienne d'évoquer la dualité entre le modèle français et le modèle américain parmi les intellectuels de l'éducation du XX<sup>e</sup> siècle. Ces modèles sont guidés, respectivement, par l'idée de centralité de l'éducation et par la perspective pragmatique de l'enseignement – très influencée par les conceptions de théoriciens de l'éducation comme John Dewey. Cependant, la fin des années 1950 et les années 1960 reflètent un nouveau moment de cette mobilisation des auteurs de l'Education Nouvelle brésilienne, où le choc de forces impose des réarrangements et des changements de perspective. Le national-développement s'ajoute comme un fait nouveau aux soi-disant pionniers de l'éducation brésilienne. Le Segundo Manifesto dos Pioneiros Mais Uma Vez (1959) indique ces transformations. Ce travail avance l'hypothèse que, face aux adversités historiques brésiliennes par rapport aux modèles étrangers – américain et français – ces auteurs sont allés chercher chez leurs voisins argentins des possibilités d'appropriation des idées des deux modèles, en prenant en compte l'expérience réussie de l'Argentine en ce qui concerne l'universalisation de l'enseignement et la concrétisation d'un projet d'éducation populaire à niveau national. En s'inspirant de l'Argentine, que, de manière sui generis, les intellectuels se sont munis de nouveaux arguments et de nouveaux alliés, à la fin des années 1950, et ont posé la question de l'éducation en tant qu'un débat public – ce qui contribuerait aussi à leur légitimité dans le contexte de nouvelles demandes guidées par le développement industriel et de la lutte entre divers projets éducatifs.

UNE EXEMPLE DE TRANSFERT INTERNATIONAL DE COMPÉTENCES: LOUIS RAILLON, PASSEUR D'ÉDUCATION NOUVELLE ENTRE LA FRANCE ET LE QUÉBEC

**Fabienne SERINA-KARSKY, Université Paris 8 - Vincennes - Saint-Denis, France**

En 1966, dans le cadre de l'accord de coopération franco-qubécois sur l'éducation qui marque l'entrée du Québec sur la scène diplomatique internationale, Louis Raillon, qui dirige alors aux côtés de Roger Cousinet la revue "Education et développement", est invité à partager son expérience au sein de la Commission des écoles catholiques de Montréal (CECM), l'organisme scolaire le plus important de la province de Québec, comme il en fait part dans cette lettre à Marie Rist, directrice de l'Ecole nouvelle d'Antony: «Chère amie [...] Il est extrêmement important que des centres de recherche comme le vôtre puissent montrer la voie. En attendant que l'on se décide en France, vous n'ignorez pas que certains pays étrangers s'intéressent vivement à nos recherches. Ainsi le Ministère de l'Education de Montréal vient-il de m'inviter à aller parler de nos travaux, dans quelques semaines, aux directeurs d'école de la province de Québec. Je compte vous en parler lors de notre prochaine rencontre et vous demander si vous accepteriez éventuellement de recevoir des stagiaires canadiens.» Alors que la démocratisation de l'enseignement apparaît nécessaire d'un côté comme de l'autre de l'Atlantique, l'Éducation nouvelle peine à s'implanter dans l'enseignement public en France, tandis qu'au Québec, la «grande charte de l'éducation», impulsée par la «Révolution tranquille» se tourne vers des méthodes modernes essentiellement actives. En offrant à l'Education nouvelle une visibilité qui lui fait défaut sur la scène française, Louis Raillon participe ainsi à son implantation dans les écoles de la «nouvelle France», puis dans le domaine des loisirs et des sports lorsqu'il accepte la fonction de directeur de programmes et de l'action culturelle de l'Office franco-qubécois pour la jeunesse (OFQJ), poste qu'il occupera jusqu'en 1980. Imprégné à son tour des expériences québécoises, Louis Raillon leur offrira une tribune de choix dans sa revue. Afin de rendre compte du rôle joué par Louis Raillon dans l'internationalisation de l'Education nouvelle dans les années 1960-70, cette communication s'appuiera sur les textes fondateurs de la coopération franco-qubécoise mis en place par les délégations, sur des témoignages écrits (archives de l'Ecole nouvelle d'Antony) et oraux (témoignage de Mme Madeleine Raillon), ainsi que sur des numéros de la revue "Education et développement".

**VENDREDI / FRIDAY****11:00 - 13:00****ROOM: 3393****5.8. PÉDAGOGUES, AMBASSADEURS, CHARGÉS DE MISSIONS VOYAGEURS / TRAVELLING PEDAGOGUES, AMBASSADORS AND MISSIONARIES***Chair: Ian GROSVENOR***COSSÍO'S EUROPEAN TOURS BETWEEN 1879 AND 1889****Eugenio OTERO-URTAZA, University of Santiago de Compostela, Spain**

Manuel Bartolomé Cossío (1857-1935), was Educational Museum director in Madrid and the first university professor of pedagogy in the Spanish University. In addition, he was president of Patronato de Misiones Pedagógicas [Board of Trustees of the Educational Missions], rector of the Institución Libre de Enseñanza [Free School], and an art critic, who rediscovered El Greco to the contemporary world. Cossío is the most important reference point to understand the educational reforms in Spain from 1883 to 1931. His role in the introduction of European educational trends is emphasized throughout this paper. This role is well-known because of the various trips he took from 1879 to 1889. The importance of his network of contacts to help him established educational reforms is also analysed as well as teacher training and school uses in his country. These trips helped him become an inspirational source for a lot of colleagues in other countries. In November of 1879 he travelled to Bolonia, remaining in Italy until the month of July of 1880. From there he moved to Brussels (visiting previously Zurich and Paris) to participate in the Congrès International de l'Enseignement. In 1882 he went on a forty-day tour round several European countries (France, Switzerland, Austria, Czech Republic, Germany and Belgium). He returned to Spain with abundant information about pedagogical museums and the applications of the intuitive education that were being carried out in these countries. In 1883 he travelled to Lisbon, where he met Teófilo Ferreira and Feio Terenas. In 1884 he arrived in London for the first time, accompanied by Francisco Giner. He participated in the International Congress of Education, and met Lyulph Stanley among others. In 1886 and 1889 he would return again to Paris, accompanied by Giner and other professors of the Institución Libre de Enseñanza, to participate in the congresses that examined Jules Ferry's school reform as well as the commemoration of the centenary of the French Revolution. In these trips they went back to visit Brussels and London. In 1888, he moved to Zurich to participate in the International Kongress für Ferienkolonien, where he presented the first Spanish experience of ferienkolonien that he had directed the previous year. His dissertation filled Edmond Cotinett with enthusiasm. He considered Cossío's report as the most complete of all the congress. In these trips he met a lot of great educators. He would correspond with some of them in later years: Pietro Siciliani, Julia Salis Schwabe, Thomas Davidson, Heinrich Morf, Alexis Sluys, Henriette Breymann, Friedrich Dittes, Adolfo Coelho, Emili Davies, E. P. Hughes, John Sparkes, Ferdinand Buisson, Pierre de Coubertin, James Guillaume, Michel Bréal, Henri Marion, Felix Pécaut, Bernardino Machado, William Torrey Harris, among many others besides those mentioned above. As a consequence of the exchange of ideas with these educators, the visits to schools and other educational establishments, Cossío collected an important amount of information with which to tackle the reforms. At the same time it served him to evaluate the scope and originality of the pedagogical practice carried out by the Institución Libre de Enseñanza.

**DID EDUCATIONAL TRAVELS INFLUENCE EDUCATIONAL SYSTEMS IN THE FIRST HALF OF THE 19TH CENTURY?**

**Dick VAN GIJLSWIJK, retired (Ministry of Education and Sciences), Netherlands**

Research in the origins and development of educational systems has in the recent years brought more insight in the determinants which are responsible for grow and development. Nancy Beadie showed in a recent article that the educational system of the United States developed in a way that



must be seen as different from that in European countries. The active role of households laid the fundament for the educational system, the state would contribute later in the extension of the educational system and its financement. But which roles played states in other countries, for example in Western Europe? One of them was to get reliable information over the state of education elsewhere. They oriented themselves active in the first half of the 19th century on the pro's and contras of educational systems elsewhere. They instructed respected scholars and-or civil servants to make reports about the condition of the educational systems in different countries of Europe, for example Prussia, the Netherlands, Belgium and France, especially in the years between 1830/1840. The report of Victor Cousin is well known, but also Friedrich Thiersch for the king of Bavaria, Raymond de la Sagra on instructions of the Spanish government and George Nicholls, on behalf of the minister of the English Home Department, John Russell, travelled in the same period through Europe with their own orders and interests. Thiersch was mainly concentrated on secondary and higher education, De la Sagra reported about primary education and prisons in the Netherlands and Belgium. George Nicholls reported twice about the situation of the poor in Ireland but in his third report he visited schools for primary education, gathered information about provisions for the poor and professional education in the Netherlands and Belgium. At last, Petrus de Raadt, owner of the most distinguished boarding school in the Netherlands and William Chambers, editor of the Chambers Journal in Edinburgh made their own trips and published their experiences. O'Malley made a trip through Holland, Belgium and Prussia on his own initiative in order to know how education could be organised without the predominance of one religion. The amount of these reports and also the traductions suggests that in the period around 1840 governments but also people in general had a considerable interest in questions of education and the arrangements of educational systems. The lecture on this subject has four goals: 1. to present an analysis of the most important gains of this type of travels, made between 1830 and 1840, differences and similarities and important stereotypes. 2. to highlight two special issues that in the reports were seen as important to raise the quality of education: the role of the state and the religion. 3. to answer the question if the gathering of information did contribute to a qualitative change of the educational system in the relevant countries. 4. to investigate if these reports have significance for the research in the origins of educational systems.

#### TRAVELING PEDAGOGIES. READINGS AND MISREADINGS OF EUROPEAN EDUCATION IN ARGENTINA IN THE SECOND HALF OF THE 19TH CENTURY

**Ines DUSSEL, FLACSO, Argentina**

The paper discusses the internationalization of education through the analysis of the organization of the Argentinean education system in the second half of the 19th century and its relationships to the European experience. I will look particularly at the work of two very high officers in those years, one Argentinean, Domingo Sarmiento (1811-1888), and one Frenchman, Amadée Jacques (1813-1865), who traveled back and forth the Atlantic Ocean and carried with them ideas, institutions, and even particular technologies that contributed to shaping Argentinean schools. Both had suffered political exiles (were exilés) and knew about displacements and translations. Sarmiento became president of the Argentine Republic but was also head of the Education Department and author of textbooks and of several regulations for primary schools, and was central to the production of a body of institutions of knowledge that would influence strongly the emergence of national statistics, natural science museums, public parks, and public libraries. At his turn, Jacques, more humbly, was the director of the first National Secondary School and the main intellectual influence in the organization of its curriculum. They produced what elsewhere (and with Marcelo Caruso, 1997) I have called traveling pedagogies, which can be considered under the lens of what Schriewer has termed externalization (Schriewer, 1990), Steiner-Khamsi "educational borrowing" (2002), and also in the line of Popkewitz' notion of the indigeneous foreigner (Popkewitz, 2005). All these concepts help us to point out that it is a particular idea of Europe that Sarmiento and Jacques brought into the local construction of

education and that would produce particular effects when put in this context. I would like to debate with some of the tenets of the neo-institutionalist vision of how the process of internationalization took place. For example, in a thoughtful commentary on how global or local schooling is, Ramírez (2003) states that commonalities might be found on broader organizational principles, institutional frameworks and rhetoric of schooling, but that the level of school culture requires more nuanced models that take into consideration the local dimension. Through my analysis of the works of these two officers, I will claim that the school culture was also shaped by international pedagogies, perhaps not in the way neoinstitutionalism claims –isomorphism– but in significant ways that need to be accounted for. In my reading, these two educators exemplify how technologies such as the blackboard, the school desk, the notebook or the grammar methods, were brought not only physically into Argentina but also with a “protocol of use” (Gitelman, 2008) that had considerable influence in the organization of the daily life of schools. Also, they produced what can be called “distorted” or “disrespectful” readings that reorganized hierarchies of knowledge and institutional projects for mass schooling. In my approach, instead of conceptualizing internationalization as the expansion of the same grammar of schooling, I will use a Latourian framework (Latour, 2005), which I find more appropriate to understand the complexities of the international flux of ideas and objects as well as their stabilization within national educational institutions.

«BACK TO WORK!» THE REFORM OF ITALIAN SCHOOL PROGRAMS IN 1894 BETWEEN PEDAGOGICAL MISSIONS AND THE INTERNATIONAL CIRCULATION OF THEORIES AND MODELS OF “PRACTICAL EDUCATION” IN FIN-DE-SIÈCLE ITALY

**Elena TABACCHI, University of Florence, Italy**

This proposal aims to ascertain the relevance of the international background, which influenced the reform of school programs, established in Italy in 1894 by Public Education Minister Guido Baccelli. Promoting the slogan of “Back to work!”, it introduced several courses of «practical education» in primary schools, with the goal of providing basic knowledge about rural and practical activities to children from the age of six. Practical education had got a long-standing tradition in many European countries, such as German, Sweden and Denmark, and for this reason, Italian Public Ministry charged during the 1880's and the 1890's three main pedagogical missions and Commissions of studying and comparing scholastic systems. In 1887, i.e., a group of teachers and civil servants travelled from Italy to Sweden to collect information about practical education in schools of Switzerland, Germany, Denmark, Sweden, Belgium, and, in particular, to study the famous school of Nääs. In the same period other politicians visited school of practical education in France and Germany. Through the analysis of official documents, relations and notes of members of these Commissions and missions concerning practical education, this proposal wants to be a contribution to rethink national public education policies in a larger geographical, political and cultural context; it wants also to provide a better understanding of the new political meaning that “manual work” and “practical education” gained in fin-de-siècle Italy. It may be argued that, on the one hand, according to the idea that first of all the good citizen is a good worker, practical education it had to educate citizens to work from childhood. On the other one, beyond the slogan «Back to work!» of the new school programs, this bill was an attempt to control and limit the spreading of knowledge among the masses, considering that, at the end of 19th century, with the rules against the disregards of school attendance (so called Coppino Bill), the percentage of literate people was slowly increasing in Italy. Dealing with the spread of socialist ideas among the masses, according to Baccelli's political vision, preventing social crises meant maintaining social inequalities and limiting the spread of critical knowledge among the masses: national school system represented a good instrument for this. Even though in 19th century the development of public school systems has been analyzed, in particular, in its national dimension, as well as an agent of national-identity building, this paper focuses on international networks and cultural exchanges in the European scenario.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 2193****5.9. CIRCULATION DE MODÈLES POUR LA FORMATION DES ENSEIGNANTS (1910-1970) / CIRCULATION OF TEACHERS' EDUCATION MODELS (1910-1970)***Chair: António NÓVOA***POLICIES OF TEACHING COURSES IN BRAZIL: SOME INFLUENCES FROM UNITED STATES AGENCY FOR INTERNATIONAL DEVELOPMENT-USAID (1950-1970)****Sarah Jane DURAES, Universidade Estadual de Montes Claros, Brazil**

Based on literature review and official education data, this proposal analyzes, in general, the link established between education and development. But it intends to discuss specifically some principles that guided the teacher training courses in the Faculties of Philosophy, Sciences and Letters, as well as the expansion of those courses in Brazil during the period of 1950-1970. In that period, these close links were guided by the various agreements executed between MEC, then the Ministry of Education and Culture, and United States Agency for International Development - USAID. This policy was accompanied by creation and expansion of transnational industries, which demanded for skilled labor influenced by the Theory of Human Capital. Whether in regular schools or in higher education, teacher training was a major concern in the agreements between Brazil and United States throughout the two decades after the second war. It was confirmed by the U.S. Operation Mission in Brazil - USOM-B, organized through the Program of American-Brazilian Assistance in Elementary Education - PABAE, signed on April 11, 1956. After that, different agreements were developed by the Law 4024 (Directives and Bases of Education – LDB), December 20, 1961. Analyzing enrollments in different levels of education (1960 - 1967), it was found that primary education has risen nearly 62%, whereas the growth of secondary and higher education almost reached 130%. The spreading of high school and other similar courses were the most significant reason for the expansion of higher education in Brazil. In that context, the trained teachers were much more a necessity for the schooling of society. Thus, the creation of undergraduate programs - such as Pedagogy, Literature/French, Geography and History - expanded towards Brazil countryside in order to meet the needs of certain areas in which the number of qualified teachers was quantitatively low compared to those in large urban centers. However, even with the expansion of the undergraduate programs, the demand for professionals was still insufficient in primary and especially secondary education. This fact leads the Brazilian Government, as required by the LDB/1961, to grant licenses to non-certificated teachers. This analysis is related to an ongoing research project, funded by FAPEMIG.

**MONTESSORI AND SCHOOLTEACHERS TRAINING (SPAIN, 1915-1970)****Carmen SANCHIDRIAN, University of Málaga, Spain; Francisco MARTIN, University of Málaga, Spain**

Montessori's presence in Spain is in line with the movement of pedagogical renewal which took place in Catalonia, not only during the first third of the XXth century but also after the Spanish Civil War. Centers like the Escuela del Bosque and the Escuela del Mar and the proficiency courses held by the Escola d'Estiu, together with teachers like Juan Bardina, Juan Palau, Rosa Sensat, Alejandro Galí o Pedro Vergés, disseminated Montessori's methodology. Public organizations like the Ayuntamiento de Barcelona, la Diputación provincial (which promoted the first experience in 1013) and the Mancomunidad gave fresh impetus to the initiative. Because of the important spreading of her method, María Montessori arrived in Barcelona in 1929, working as a consultant in several centres for children (Casa de Maternidad y Expósitos, Colegio Mont d'Or). Therefore we can state that her method was introduced in Spain with authenticity guarantee, for it was her who supervised the first stages. In 1934, she had to leave Italy and went to live in Barcelona with her son, although she left Spain for ever helped by the British government when the Spanish Civil war broke out. It was not until 1956 that she reappears in very specific situations, like the Parvulario Montessoriano (nursery

school) conducted by Antonia Canals and in a course held that year for female teachers to learn her method, which represents again “an ordered and systematized way to organise nursery education in view of the prevailing formalist and empty experiences”. In the same year, the Escuela de Jardineras Educadoras was opened and claimed itself to be heir to the Italian educator, to Froebel and to Decroly. From 1965 onwards, the school for teachers Rosa Sensat developed a second revival of Montessori's method promoted by several groups engaged with that pedagogical renewal, boosting the creation of new schools, female teachers training, etc. During the Franco regime, Montessori is quoted by Aurora Medina or Adolfo Mailló in publications about infant education, and in stories of the pedagogical thinking, usually together with Decroly since both of them were contemporaries, studied medicine and then started to work in special education and then in education in general. Precisely, the objective of this work is studying the relevance paid to the figure of Maria Montessori and her methodology in teaching handbooks (history of education, general pedagogy, didactics...) and to the most frequently used reference books in the Spanish Escuelas Normales, from the first edition in Spanish in 1915 of her *Pedagogía Científica* (translated by Juan Palau Vera) to 1970, when the last Francoist Ley General de Educación was passed. That Law meant some kind of openness to the pedagogical renewal and the modernization of our educational system. It affected teacher training as well (according to this Law, teachers of Educación General Básica). For the first time, teacher training is studied at university and even different specialities are considered, and that is the reason why we think it is appropriate to stop our research at this stage.

#### THE HISTORICAL MODELS OF THE HUNGARIAN TEACHER'S PROFESSION AND PROFESSIONAL KNOWLEDGE

**András NEMETH, Eötvös Loránd University, Budapest, Hungary**

The reform of teacher's training as a part of the Bologna process of the higher education is one of the key questions of the educational reforms in the European Union today. One of the most important elements of the Hungarian reform, that started to become faster and faster from 2003 is that the two main branches (kindergarten - elementary school teachers and secondary school teachers) should become a part of the Bologna process in a way that none of them should be redundant or arrive at a dead-end street. This reform however aims to transform the historically shaped pattern of teachers' training model, that followed the patterns of the European trends that were formed inbetween the beginning of 19th century and the middle of 20th century - with some time-lag of course in the different regions. Our research aims to follow the process of the institutionalization of Hungarian teachers' training which was characterized by the above mentioned 'dual system'. This process passed off under the influence of the national traditions as well as the central European tendencies. In the centre of our research stand those elements of the progression of teachers' profession in which the two different professional knowledge (elementary and secondary school teachers') was formed, and also the contents of the theoretical reflection which appeared in the fields of science. Our lecture focuses on this very complex process and analyses the events of the late 19th and early 20th century.

#### LEGAL ASPECTS OF THE HISTORY OF EDUCATION IN THE NORMAL COURSE IN MINAS GERAIS AND IN BRAZIL (1927-1971): THE INTERNATIONALIZATION OF "SCIENCES OF EDUCATION"

**Geraldo GONCALVES DE LIMA, Universidade Federal de Uberlândia (UFU) / Instituto Federal de Educação, Ciência e Tecnologia do Triângulo Mineiro (IFTM), Brazil**

This article is meant to examine the legal aspects of the introduction and consolidation of the presence of the History of Education in the curriculum of the Normal School in Minas Gerais, in the range of the Francisco Campos Reform (1927/1928) and the Primary and Secondary School Reform (Law 5.692/1971). This process is an expression of a movement called internationalization of "sciences of education", among which we highlight the sociology of education, educational psychology and the history of education. In general, becomes the impact of the development

process of the human sciences in the late nineteenth century in Europe (sociology, psychology, anthropology, economy and history). The consolidation of this knowledge can also be seen to apply their knowledge in the fields of teacher's education, especially by normal courses. Gradually, the National Education Systems and organizational structures of education in different countries incorporate such actions and projects as part of the expansion of public and private schools around the world. Among other disciplines, History of Education becomes part of the normal course through the reforms of Francisco Campos, to meet the needs of systematic training of primary school teachers. The profile program and the goals of the History of Education are denoted in the form of presidential decrees, which assimilate the advances of pedagogical studies and educational science, under the influence of the ideals escolanovistas. The History of Education course meets the training not only content but also to methodological issues of education. In the 1940s, under the influence of the measures adopted by Gustavo Capanema, are published the Organic Laws of Teaching. The Law of Guidelines and Bases of Education 4.024/1961 was only enacted after a long discussion about bill, marked by disputes between opposing groups, especially those linked to movements for public education, as well as representatives from the private sector, especially by the Catholics. The educational reforms during the military period, turn the Secondary School in vocational qualifications required, including teacher training focused on the performance in the early levels of schooling, and then created, among others, the "Specific Qualification for Teaching" (Law 5.692/1971). The arguments are based on the work of authors in the literature review of the general historiography and education and analysis of legal texts (government regulations). Aims to understand the determinants of the formation of school subjects, especially History of Education, part of the curriculum of teacher education in Minas Gerais, from the late 1930s until the Primary and Secondary School Reform (1971). Therefore, the consolidation of training courses for teachers and the appearance of subjects as the history of education are related only in order to provide training in terms of theoretical concepts related to the sciences in general, but also with the teaching methodology, in order to guarantee part of the expansion of primary education, focusing on the formation of skilled labor for the labor market in Brazil and in the world.

**VENDREDI / FRIDAY****11:00 - 13:00****ROOM: R150**

**5.10. SYMPOSIUM. THÉOSOPHIE ET ANTHROPOSOPHIE: RÉSEAUX INTERNATIONAUX ET PROMOTION D'UNE RÉFORME GLOBALE DE L'ÉDUCATION. LEUR IMPACT SUR L'EXPANSION DU MOUVEMENT D'ÉDUCATION NOUVELLE (1880-1939) / THEOSOPHY AND ANTHROPOSOPHY: INTERNATIONAL NETWORKS AND THE PROMOTION OF THE GLOBAL REFORM OF EDUCATION. THEIR PART IN THE EXPANSION OF THE NEW EDUCATION MOVEMENT (1880-1939)**

**Coordinator(s):** Béatrice HAENGELI-JENNI; Kevin J. BREHONY

**Discussant:** Béatrice HAENGELI-JENNI

At the turn of the 20th century, several pedagogical movements such as the New Education (Education nouvelle – Reformpädagogik) promoted global school reform in order to adapt teaching to the child and to modern society. Among the actors of this movement theosophists, and anthroposophists who split from them, were numerous and constituted a large network of teachers and education reformers. The New Education Fellowship, founded in 1921 by Beatrice Ensor, Adolphe Ferrière, Elisabeth Rotten and others "pioneers of education" grew rapidly during the 1920's aided by several international networks. Among them, the Theosophical Society's branches which were present in various countries such as England, India, Australia, Spain, Italy, Germany and France contributed to the diffusion of the New Education. Several leading figures in the movement, such as Montessori, Ensor, Sadler, Solà de Sellarés, Steiner and Baillie-Weaver were theosophists or anthroposophists. This panel aims at studying the part of theosophy and anthroposophy in the

expansion of educational reform movements at an international level. Through the analysis of central figures, the study of the various sources such as journals or correspondence, and a comparison of New schools such as Waldorf Schools in Spain and England, this panel aims at a better understanding of the part of theosophy played in the New Education movement: how did it allow or prevent the expansion of the New Education movement in various countries during the 1920's and 1930's?

**WHAT WAS THE NATURE OF THE INTERNATIONAL CONNECTIONS BETWEEN THE WALDORF SCHOOL AND THE NEW EDUCATION MOVEMENT?**

**Patricia QUIROGA, Universidad Complutense Madrid, Spain**

In 1919, parallel to the expansion of the New Education, called Reformpädagogik in Germany and Éducation Nouvelle in France, the Waldorf school opened its doors in Stuttgart (Germany), aimed at the children of the workers at the Waldorf-Astoria Zigarettenfabrik factory owned by Emil Molt. Rudolf Steiner, the leader of the recently created Anthroposophical Movement, was the ideologist and who helped Molt to accomplish this project. Year by year the school became more and more famous and the number of children who attended it steadily increased. Meanwhile other schools were created in Germany and in Central Europe. The New Education and the Waldorf schools, inspired by Romanticism and German Idealism, share many theoretical aspects. The aim of this paper is to clarify whether there are connections between both educational practices, or if the Anthroposophical Movement followed its own unique Sonderweg. Steiner first school remained open till 1938, and some others were created by that date in Germany and neighboring countries. This increasing process will be also analyzed, and even though the number of schools continued to expand until today when there are more than 1000 Steiner schools in the world, the research will cover till the beginning of the Second World War. The methodology used to prepare this paper is documentary analysis based on several archives in England, Germany and Spain. Rudolf Steiner's conferences during the period 1905-1925 form a very important source. His discourse will be examined in order to find references to the educational initiatives undertaken by the New Education Movement. On the other hand, the journals published during the flowering influence of the new pedagogical tendencies as Education for the New Era and Revista de Pedagogía now located in archives at the Froebel Archive (at University of Roehampton, London) or Museo de Historia de la Educación Manuel Bartolomé Cossío (Universidad Complutense, Madrid), will be analyzed. They will be essential sources for affirming or denying the connections between the international movement of the New Education, and the Steiner Waldorf schools.

**TO LETCHWORTH VIA INDIA: THE TRANSFORMATION OF THE THEOSOPHICAL EDUCATION TRUST**

**Kevin J. BREHONY, University of Roehampton, United Kingdom**

The Theosophical Society (TS) was founded in New York in 1874. From the beginning, its 'Wisdom Philosophy', which held there was truth in all religions, was inherently internationalist and eclectic in outlook and encouraged the exchange and recombination of beliefs especially between West and East. This process was further enhanced in 1878 when the founders of the TS went to settle in Bombay. Subsequently, when Annie Besant became leader of the TS in 1907, its headquarters were established at Adyar. Besant gave to the TS a programme of social action, an example of which was her foundation of the Central Hindu College at Benares in 1898. In 1913 Besant founded the Theosophical Educational Trust in India. This body was to pursue the educational ideals of the Central Hindu College. By 1914 fifteen schools were managed by the Theosophical Educational Trust in India. Ada Hope Russell Rea first proposed the establishment of the Theosophical Education Trust in England. Together with a number of women theosophists, she produced an appeal in 1913 for support for 'a school definitely and openly on Theosophic lines'. In 1914 a committee including Haden Guest, Ransom and Hope Rea had been established to open a Theosophical School at Letchworth. A Principal Designate, Dr Armstrong Smith was appointed and the school opened in

1915 and was called the Garden City Theosophical School. Soon this was soon changed to the Arundale School and subsequently, St Christopher School. Schools in other Anglophone countries followed, such as Vasanta House opened in 1919 in New Zealand and three schools in Sydney Australia. Alongside this educational activity, Beatrice de Normann (later, Ensor) founded the Theosophical Fraternity in Education in 1914. For its first few years, this organisation met within the auspices of the Conference of New Ideals led by the Buddhist ex-Chief Inspector of Elementary schools, Edmond Holmes. This had been set up to organise conferences to bring, 'together not only representatives of the Montessori movement but of all kindred movements...'. De Normann joined this committee and was an enthusiast for Montessori, as were other TS members. But the Theosophical Fraternity in Education, through its organisation of the Calais Conference in 1921 was to achieve an international status that in the guise of the New Education Fellowship soon eclipsed the Conference of New Ideals. This paper considers the educational theories and practices entailed by the beliefs of the TS during the period prior to the take-off and expansion of the New Education Fellowship and whether they were universal or adapted to local conditions. It looks also at the extent to which there was any exchange of practices and principles between the schools and organisations identified here and how an education, intended to produce leaders of a new India, could have emerged from the same milieu as that which produced the pedagogical radicalism of the New Education Fellowship. Theoretical perspectives adopted in the paper include Weberian sociology and Cosmopolitanism.

#### ÉDUCATION, SOCIABILITÉ ET THÉOSOPHIE EN ESPAGNE (1891-1939): LE DIALOGUE ÉDUCATIF ENTRE L'OCCIDENT ET L'ORIENT

**Joan SOLER, Université de Vic - Faculté d'Education, Espagne**

Cette contribution a pour but d'analyser, dans le cadre du contexte européen et international, la diffusion des principes pédagogiques contemporains au sein du mouvement théosophique, la fonction sociale et de socialisation de la théosophie et ses racines dans le premier tiers du XXe siècle en Catalogne et en Espagne. Le développement du mouvement théosophique au niveau international est significatif à partir de la fin du XIXe siècle et pendant le premier tiers du XXe siècle. Son introduction en Catalogne et en Espagne a été étudiée et analysée dans les travaux de Jordi Pomés (2006) et Joseba Louzao (2008) à partir de différentes perspectives. Ces historiens nous ont apporté des clés pour comprendre l'importance du mouvement et la proximité de ces espaces sociaux avec le spiritisme, l'ésotérisme moderne, le végétarisme, le féminisme, le naturisme, l'hygiénisme et la franc-maçonnerie. Leur influence s'est également reflétée dans l'école et plus particulièrement dans les principes de l'Education nouvelle. La création de l'École Damon à Barcelone par la section espagnole de la Fraternité internationale de l'éducation, sous la direction de Mme Maria Solà de Sellarés et M. Ricardo Crespo en est un exemple. Ils y ont appliqué des principes pédagogiques issus de la théosophie et de l'Education nouvelle européenne. Outre les deux éducateurs mentionnés, cette présentation s'intéressera aussi aux contributions d'autres personnalités de la théosophie espagnole (Attilio Bruschetti, Federico Climent Terrer, Manuel Villa Treviño, etc). La biographie de Mme Solà de Sellarés, seule participante espagnole au congrès de Calais (1921), exilé en Amérique centrale après la guerre civile (1936-1939), nous permet d'établir la continuité d'un projet pédagogique et théosophique pendant la seconde moitié du siècle en rapport avec l'anthroposophie de Steiner et la pédagogie Waldorf. En Espagne, où existe une solide tradition catholique, «être théosophe» représente l'intérêt pour le renouveau spirituel, la rupture avec la tradition familiale religieuse, la découverte de la pensée orientale et la croyance aux valeurs dérivées de l'univers surnaturel. La vocation éducative du mouvement théosophique se manifeste à travers l'organisation de cours et de conférences, édition de livres et de brochures, publication de revues, création d'espaces de socialisation et propagation des croyances théosophiques (par exemple, la Chaîne d'Or et l'Ordre de la Table Ronde pour les enfants et adolescents, l'Association des Idéalistes Pratiques pour la jeunesse) et fondation de quelques écoles qui ont essayé de faire le lien avec les

mouvements européens du renouveau pédagogique tout en s'inspirant du spiritualisme oriental. Les relations internationales sont toujours sur la base de l'expansion de ce mouvement dans le contexte espagnol. La recherche part de l'analyse des sources orales (famille des théosophes et personnes liées au mouvement théosophique) et sources écrites (directes et indirectes) des archives diverses: Bibliothèque de Catalogne (Barcelone), Bibliothèque privée de la Rama Arjuna de Barcelone, Centre National de la Mémoire Historique de Salamanca et Archives historiques de la municipalité de Sabadell (Catalogne).

LES THÉOSOPHES FRANÇAIS AU CONGRÈS INTERNATIONAL DE CALAIS (1921), DES FONDATEURS OCCULTÉS DE LA LIGUE INTERNATIONALE POUR L'ÉDUCATION NOUVELLE

**Antoine SAVOYE, Université Paris 8, France**

Le congrès international d'éducation, tenu à Calais en 1921, est considéré comme le moment fondateur de la Ligue internationale pour l'éducation nouvelle. Encore mal connu –bien que constamment cité, tant par les historiens de l'éducation nouvelle que par ses militants d'aujourd'hui– ce congrès a été en partie conçu et animé par des représentants de la théosophie internationale. Ceux-ci y ont vu une occasion d'agrandir leur audience et de donner une assise élargie à leur projet éducatif lequel avait déjà reçu un début d'application, sous formes d'écoles nouvelles, spécialement en Angleterre et en France. Dans cette communication, nous nous proposons de mettre en lumière cette contribution occultée en restituant qui furent les théosophes français présents au congrès, le rôle qu'ils y ont joué et les idées éducatives qu'ils y ont défendues. Nous replacerons également leur participation à ce congrès dans la dynamique d'ensemble du mouvement théosophique confronté à la question de l'éducation. Outre l'analyse des actes du congrès et de différents comptes rendus auxquels il a donné lieu, nous appuierons notre communication sur un dépouillement des périodiques théosophiques en langue française et sur des recherches biographiques concernant les théosophes «calaisiens» qu'on peut y repérer.

**VENDREDI / FRIDAY**

**11:00 - 13:00**

**Room: 1140**

**5.11. SYMPOSIUM. INTERNATIONALISATION DES PÉDAGOGIES FORMELLES ET INFORMELLES: DÉVELOPPEMENT DE L'ÉDUCATION TECHNIQUE ET DES OPPORTUNITÉS D'EMPLOI POUR LES ENFANTS PAUVRES, ORPHELINS ET À BESOINS SPÉCIFIQUES (1700-1950) / INTERNATIONALIZING FORMAL AND INFORMAL PEDAGOGIES: DEVELOPING TECHNICAL EDUCATION AND EMPLOYMENT OPPORTUNITIES FOR DISABLED, POOR AND ORPHAN CHILDREN (1700-1950)**

**Coordinator(s):** Mary Clare MARTIN

**Discussant:** Mary Clare MARTIN

This panel focuses on the conference theme of internationalization with a strong emphasis on different kinds of technical education, broadly defined, both informal and formal, and including educational and recreational opportunities for disabled children. It engages with contemporary theory about the arts and pedagogy relating to children and young people from different social backgrounds. These included speech and hearing impaired children taught by an innovative educator and science populariser in eighteenth-century England, Italian orphans in institutions in the Naples and Venice in the eighteenth century, students of dance, and the many adherents of the international Guide movement in the twentieth century. It considers how in previous centuries, targeted groups of children were prepared for public display and employment. Thus, from 1720-1760, Henry Baker guarded "secret" methods for educating speech and hearing impaired children in eighteenth-century London, while the Italian conservatoires developed musical education to promote the employment prospects of orphans, though some may have been subject to abusive



practices such as castration. The international Girl Guide Association adapted existing practices of competition and badge acquisition to allow for the inclusion of disabled children in leisure activities, and to facilitate employability. Thus, Rossealla Delprete will argue that the explicitly welfare-based spirit that promoted the creation of the conservatories changed progressively during the course of the eighteenth century as they became more systematically organised. Charitable activities, which continued to have orphans and the needy as their target, were quickly joined by productive activities, trade, and opera productions. From the mid-dle of the seventeenth century, music teaching became the institutions' main activity, and their source of support. Erin Whitcroft argues that in the eighteenth century, the philosophy of Sensualism as promulgated by Hume and Condillac changed the way contemporary critics thought about the arts including dance. Sensualism as a philosophy explains some of the issues that underpinned contemporary artistic debates and is a useful framework for considering the reception of dance in this period. The brilliant French dancer and ballet master Jean-Georges Noverre's *Les Lettres sur la Danse* plays an important role in the context of eighteenth century aesthetics and the history of spectacle. His text approaches abstract philosophical questions such as the imitation of nature, the formulation of a genre theory, the expressivity of the dancer and the relation between pantomime and *mis-en-scène*. Noverre assumed it was important for the figures in a dance to 'signify' something. Clare Morgan will show how, from letters, snatches of memoranda and fragments of his pupils' work books, it is evident that scientist Henry Baker used a combination of methods including signing, finger spelling, writing and drawing as well as speech training, as fellow Royal Society member, John Wallis, had done before him with speech and hearing impaired children. These insights into his pedagogical method reflect fascinating issues relating to educational philosophy in general and the teaching of profoundly deaf children in particular. In the scraps of exercise books that remain of his work with a boy named William Gwilym, the materiality of the educative process is also underlined by references to making the books themselves, to ruling lines upon the paper, to mending the pen, the transactional function of language reinforced through the process of writing. Martin will show how the practices and rituals of the international Girl Guide Association, such as badge acquisition and camping, were adapted to meet the needs of children with disabilities, both in residential and then domestic settings, and with the founding of a special "Extension" branch. She will also explore how this commitment was interpreted differently within different national contexts, drawing on a variety of case-studies. The panel draws on the work of new, as well as more established scholars, in this field.

#### INTERNATIONALIZING FRAMEWORKS FOR PROMOTING THE RECREATIONAL AND WORK OPPORTUNITIES OF DISABLED CHILDREN AND YOUNG PEOPLE: THE GIRL GUIDE ASSOCIATION, 1909-1950

**Mary Clare MARTIN, University of Greenwich, United Kingdom**

The Girl Guide Association, founded in 1910 shortly after the publication of *Scouting for Boys*, and the founding of the Scout movement of 1908, was an international organization which spread rapidly. While some girls started their own patrols and companies, the overarching structures of governance which existed at local, national and international levels provided some continuity of underlying principles and methods, while allowing for regional variation. Underpinning the whole was the inclusive mission statement, "A Guide is a sister to all other Guides" expressed in the Guide Law. This paper will explore the ways the Association developed in response to the perceived needs of disabled children and young people, with selected examples of practices around the globe. This will be located in the context of the Association's little-known commitment to the promotion of career opportunities and female employment, as evidenced in its publications for girls.

Despite the spate of publications stimulated by the centenary celebrations of 2010, there has been little research about the Association's practices and policies in relation to the disabled, and even less on pedagogy. Yet the commitment to enabling universal youth participation in Scout and Guide activities, within a structured framework, led to the development of a range of initiatives. By March

1940, The Guider was claiming that "Ours is the only youth movement which caters so well for handicapped girls". The value attached to contact with nature, and of health and exercise made members particularly enthusiastic about promoting outdoor and physical activities with disabled children and young people. Guiding for the disabled expanded rapidly in the UK and overseas. Increasing numbers of residential institutions had companies, from 1909 onwards. From 1921, the "Extension Branch" was set up to enable "invalid, cripple, blind and deaf girls living in their own homes to become Guides". Rules such as those for badge requirements were adapted to enable disabled Guides to achieve, and special camps were organized. The Handicraft depot, which sold handwork goods produced by disabled Guides and enabled them to earn some money, was considered to be extremely popular and continued well into the second half of the twentieth century. The paper also considers how the Association aimed to promote opportunities for friendship, support and peer-group mentoring. Whereas some Brownie packs for the under-elevens might exist in institutions, Rangers (the over-16s) were particularly urged to attend to the after-care of those who left at sixteen and might be lonely, or alternatively, just starting work. The complex boundaries between belonging, "difference" and normalization will be further explored in the paper.

#### THE INTERNATIONALIZATION PROCESS OF MUSICAL EDUCATION: THE ITALIAN CONSERVATORIES OF NAPLES AND VENICE AS A EUROPEAN MODEL OF ECONOMIC DEVELOPMENT (18TH - 20TH CENTURIES)

**Rossella DEL PRETE, Università degli Studi del Sannio (Benevento), Italy**

From the second half of the 18th century Northern and Southern Italy responded to Enlightenment suggestions regarding the role of the human resources in economic development as, with the double objective of the exploitation of a cheap workforce at low cost and of the reduction of poverty and criminality rates, the destitute become the new focus of the policies for job training. Significantly, the only Italian cases of transformation from welfare institutes for poor and neglected children into training places for musicians were four Neapolitan and four Venetian academies. This paper will open a door long closed on an important era in the history of Italian Musical Education. It presents an introductory, contextual study of three centuries of musical activity at the four major eleemosynary foundations of the former Republic of Venice (the *ospedali grandi*) and of the Reign of Naples (the four Musical Conservatories). It provides a comprehensive account of the institutional, social, religious, and civic dimensions of these welfare complexes, with particular reference to their didactic structures and musical subsidiaries (*cori. paranze, instrumental ensembles*). Particular attention is paid to that most gossiped about category of the *virtuosi rabble*: the *castrati*. Their world for a long time has been embarrassingly and wrongly considered a legend of the Neapolitan Conservatories. The choices of the parents of children "offered up" to music through the atrocious practice of *eviration* as an investment for the professional future of their sons, the interferences on the part of music teachers and doctors trained in these routine surgical operations, the mediation of the *impresarios* and the theatre managers, the relationships between Popes who were opera enthusiasts and *castrati* chapel choir members, all these aspects show how chapel choirs, orphanages, schools and theatres were run, as well as throwing light on the negotiations to engage singers, on production problems and interference from censorship and on political and institutional measures. So, through the strengthening of the didactic structures, academies of music and boarding schools soon were capable of producing a skilled workforce. The adoption of the name '*conservatoire*', for the musical educational institutes, by other European authorities, as France and Germany, asserted a link with the *Conservatori* of Naples and Venice. J.J Rousseau, Stendhal, Charles Burney, Ange Goudar and other testimonies visited the Neapolitan Conservatories and told about them in their Nations. The arrival of Napoleon's forces in Naples and in Venice took those institutions to become two royal conservatories. The establishment of a single college sealed the stage of a long series of economically and educationally motivated transformations. A significant new feature was the financing of the colleges entirely from the royal treasury, with a consequent prohibition forbidding

pupils to do paid musical work. On the didactic front, apart from an initial attempt to reconcile the tradition of the Neapolitan school with methods from beyond the Alps, in particular with those of the Paris Conservatoire, a strongly conservative spirit continued to thrive.

**HENRY BAKER, SCIENTIFIC DISCOVERY AND THE “SECRETS” OF TUTORING SPEECH AND HEARING IMPAIRED YOUNG PEOPLE, 1720-C 1760**

**Clare MORGAN, Independent scholar, former MA student at King's College London, United Kingdom**

Spirited eighteenth-century polymath, Henry Baker, exhorted readers of his 1734 poem, *The Universe*, to 'extend thy narrow sight'. He seems to have applied that same desire to 'enlarge our capacities' which he celebrated in his popular work, *The Microscope Made Easy* of 1742 to his tutoring of speech and hearing impaired young people between 1720 and about 1760. Early in his career as a teacher, Baker wrote to his friend, John Copping, for help in persuading the periodical, *The Plain Dealer*, to publish an account of his work with prelingually deaf children. 'The world is negligent of Things far removed from the Common Road of Life', he opined, and these things 'however in themselves greatly useful, may pass by unheeded, unless they are by some Means pointed out to it's particular observation'. Sadly, Baker, who had also apparently 'once flattered' Samuel Johnson 'with hopes of seeing his method published', never realised this ambition. Indeed, he actually began to require a bond from each pupil of £100 not to reveal it so as to guard the exclusivity of his increasingly lucrative practice. Nevertheless, from letters, snatches of memoranda and fragments of his pupils' work books, it is evident that Baker used a combination of methods including signing, finger spelling, writing and drawing as well as speech training, as fellow Royal Society member, John Wallis, had done before him. These insights into his pedagogical method reflect fascinating issues relating to educational philosophy in general and the teaching of profoundly deaf children in particular. In the scraps of exercise books that remain of his work with a boy named William Gwilym, the materiality of the educative process is also underlined by references to making the books themselves, to ruling lines upon the paper, to mending the pen, the transactional function of language reinforced through the process of writing: This book then becomes a place of shared meaning-making, with William opening and closing the book, turning the pages, observing Baker making 'the Picture of a House upon the Paper' and even, on another occasion, throwing 'the Peices of Paper out at the Window. Knowing through doing, so central to the New Sciences, is reflected in the focus on activity'. William's accounts of direct sensory experience, of being taken 'abroad' into the London streets, of lying upon the floor to 'feel the Coaches when they go along the Street', reflect an education utilising the ability to 'smell with my Nose...see with my Eyes...taste with my Tongue (and) ... feel with my Body'. My paper explores Baker's aims and method and considers some of the ideological attitudes towards disability, education, class and masculinity that they reveal.

**TRANSITIONAL TECHNIQUE: LATE EIGHTEENTH CENTURY DANCE**

**Erin WHITCROFT, University of Exeter, United Kingdom**

The final decade of the eighteenth century represents a vital turning point in the history of dance. During this period a transition occurs from the 'Baroque' dance of the 1700s to the introduction of the 'Romantic' style of dance; from the courtesy of grand manners to the codification of dance vocabulary and technique. The development of dance technique in this period was influenced by the prominent aesthetic theories of the eighteenth century. The philosophy of Sensualism as promulgated by Hume and Condillac changed the way contemporary critics thought about the arts including dance. Sensualism as a philosophy explains some of the issues that underpinned contemporary artistic debates and is a useful framework for considering the reception of dance in this period. The brilliant French dancer and ballet master Jean-Georges Noverre's *Les Lettres sur la Danse* plays an important role in the context of eighteenth century aesthetics and the history of spectacle. His text approaches abstract philosophical questions such as the imitation of nature, the

formulation of a genre theory, the expressivity of the dancer and the relation between pantomime and mis-en-scène. Noverre assumed it was important for the figures in a dance to 'signify' something. He also thought that it was important for dance to cause the spectator to 'feel' something beyond amazement at the technical spectacle produced by intricate footwork. Consequently, Noverre's philosophy of dance instruction meant that the dancer must transcend the controlled technique and highly stylised, automatic gestures that had characterised dance in the past. This paper will attempt to explore the nature of this transitional period through analysis of dance technique manuals and the classroom experience of the late eighteenth century dancer. Dance technique manuals, notation and choreographies will be the primary sources used in this paper in addition to close analysis of the dancing master's approach to teaching dance technique. The dance notations included in these manuals include many small drawings and verbal instructions showing how actions and gestures are coordinated with the dance steps, while musical cues including melodic gestures, affective devices, and dynamic contrasts provide information about the timing of the performer's gestures.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 1160**

### **5.12. SYMPOSIUM [PART 1]. ESPACES, IDÉES ET SURVEILLANCE PÉDAGOGIQUES EN LONGUE DURÉE ÉDUCATIVE / SPACES, IDEAS AND PEDAGOGICAL CONTROL IN A LONG EDUCATIONAL PERIOD**

[Part 2: session 6.15.]

**Coordinator(s):** Pierre-Philippe BUGNARD

**Discussant:** Pierre-Philippe BUGNARD

Que révèle des pratiques scolaires liées à l'espace, aux idées et à la surveillance un regard porté en longue durée du temps éducatif, à la croisée de lieux scolaires différenciés, plaçant parallèlement en concomitance leurs archaïsmes et leurs modernités, c'est-à-dire leurs héritages? Une périodisation de l'histoire de l'éducation pensée en fonction des couches d'un patrimoine pédagogique formant finalement praxis, plutôt qu'en rapport à la dernière réaction immédiate, au dernier moment d'une évolution, ne serait-elle pas plus appropriée pour rendre compte de l'état des formes éducatives ou au moins pour en enrichir l'analyse? Dans le temps long qui nous sépare de l'Âge classique et des Lumières, quelle dynamique l'emporte entre parts d'héritage ou parts de nouveauté sur cette série d'enjeux de l'école contemporaine: la surveillance scolaire dans l'ordre de la discipline et de l'évaluation, les idées pédagogiques dans le régime des méthodologies, l'espace de l'enseignement dans le registre des rapports entre topos et logos pédagogiques? Si l'on adopte l'idée d'un traitement en périodisation structurale des évolutions relatives à de tels domaines, la question est bien d'agencer les échelles du temps appropriées. Celle de la longue durée emblématique des héritages inconscients, celle du cycle court des réactions immédiates, postmodernes... Doivent-elles plutôt s'articuler en complémentarité? Quel agencement du temps permettrait de mieux saisir le ressort des mutations qui emportent jusqu'aux traditions les mieux établies? À moins que les unes ne créent, en réaction, les conditions d'un retour subreptice des autres! Six contributions contrastées se risquent à aborder spécifiquement chacun des domaines convoqués pour un traitement de la problématique en conclusion du symposium.

LE LIEU OÙ L'ON ENSEIGNE. ENTRE HÉTÉROTOPIES ET CONCEPTIONS NORMATIVES

**Eirick PRAIRAT, Laboratoire LISEC, Université de Lorraine, France**

*L'école historique et ses hétérotopies*

L'école réelle -que nous appelons dans la suite de notre propos école historique- s'est pensée, comme l'enquête historiographique le montre, en référence à des institutions déjà existantes, à des

institutions Autres, à ce que Michel Foucault a appelé des hétérotopies. Une hétérotopie est un autre lieu, un lieu réel, et qui sert soit de modèle (hétérotopie positive), soit de contre-modèle (hétérotopie négative). On peut légitimement soutenir la thèse que l'école historique s'est construite, et ce de manière successive, en référence à trois grandes hétérotopies. La première hétérotopie a été le monastère car les premiers maîtres ont été le plus souvent des clercs et lorsqu'ils étaient des laïcs ils étaient sous la responsabilité d'autorités religieuses. Jusqu'à la fin du XVIII<sup>ème</sup> siècle, l'espace religieux a été l'espace de référence pour l'école. L'étude était ascèse et renoncement, l'atmosphère était silencieuse et les formes punitives essentiellement expiatives et pénitentielles. Le second modèle, qui deviendra dominant aux premières heures du XIX<sup>ème</sup>, est l'univers militaire. Le couvent cède lentement la place à la caserne. L'ordre prévaut sur le salut comme en atteste, avec force, l'organisation des lycées de l'ère napoléonienne. La discipline scolaire devient plus soucieuse du dehors que du dedans et l'on renonce à convertir des âmes. Au XX<sup>ème</sup> siècle, le courant des pédagogies nouvelles va congédier le modèle du couvent et celui de la caserne au profit d'une ultime hétérotopie jugée pleine de promesses: l'espace politique. On voit alors fleurir les conseils d'élèves, les assemblées coopératives et les tribunaux d'enfants, on parle de droits, de délégués, de participation, de vote... L'école mime les usages de la sphère politique.

#### *L'horizon des conceptions normatives*

Chacune de ces hétérotopies -le couvent, la caserne et l'*agora*-, à bien y réfléchir, enferme une négation de l'idée d'école. L'hétérotopie religieuse en faisant du savoir une parole d'évangile, réfute la possibilité même d'un libre exercice de la pensée, adossé à l'exigence de la preuve, et ferme à terme la possibilité d'une véritable émancipation intellectuelle. L'hétérotopie militaire, en consacrant l'ordre et l'obéissance, compromet elle la seconde grande mission de l'école moderne qui est de former. Enfin, l'hétérotopie politique qui a certes largement contribué à libéraliser l'école n'est pas sans poser quelques difficultés. En se référant à l'idéal de l'idée de la communauté politique, communauté d'égaux par excellence, elle fragilise inévitablement l'idée de dissymétrie qui est une des conditions de possibilité de l'activité d'éducation et d'enseignement. Tel est le paradoxe des hétérotopies scolaires: être des modèles qui enferment une négation même de l'école. L'école historique a fait, plus modestement, des emprunts à quelques grandes conceptions normatives. Nous présenterons trois grandes conceptions philosophiques de l'école (Condorcet, Hegel et Arendt). Nous verrons les parentés et les divergences qu'entretiennent ces grandes pensées et ce qu'il convient aujourd'hui d'en retenir pour réaffirmer avec vigueur le sens de l'école comme lieu d'émancipation.

#### CONCEPTIONS MARGINALES, CONCEPTIONS NOVATRICES?

**Emilie DUBOIS, Laboratoires CIVIIC et LISEC, Université de Rouen, France; Marie VERGNON, Laboratoires CIVIIC et LISEC, Université de Lorraine, France**

Quelle place accorder dans le cadre d'une conception structurale de l'histoire de l'éducation aux alternatives pédagogiques qui jalonnent ces trois derniers siècles? Nombreuses sont pourtant les réflexions et réalisations qui prennent vie en marge des pratiques communes, revendiquant la volonté de «faire autrement». Viennent-elles remettre en question la modélisation ici proposée ou permettent-elles au contraire de placer en exergue des héritages ou des ruptures? Au regard de l'histoire, ces propositions, si riches qu'elles puissent être, pourraient être considérées comme anecdotiques. Cependant, si nous concevons ces réflexions et expériences marginales non pas comme des initiatives isolées mais que nous les mettons en perspective, les considérant comme autant de critiques successives de l'existant, elles permettent de porter un regard diachronique sur l'éducation. Considérées comme un analyseur potentiel de l'évolution de l'éducation, ces expériences originales nous semblent pouvoir contribuer à la compréhension des dynamiques en jeu sur la longue durée du temps éducatif. Le fait que l'histoire considère comme «notables» des expériences singulières, incarnées, des pédagogies étroitement associées à l'œuvre d'un pédagogue ou d'un mouvement pédagogique, constitue, en soi, une mise à distance d'un mouvement historique plus

général. Si l'étude de ces innovations, c'est-à-dire de ce qui est vécu et revendiqué par les éducateurs comme une pratique nouvelle (selon la définition qu'en propose Françoise Cros, 1997, p. 525), permet de souligner des répétitions ou, au contraire, des évolutions, elle permet de manière corolaire de distinguer en creux les continuités ou les ruptures dans les pratiques que dévoile une histoire de l'éducation abordée de manière structurale. En cela, ces expériences ponctuelles se révèlent éclairantes pour penser l'acte éducatif dans la durée. En nous appuyant sur l'étude de pédagogues dont les conceptions sont considérées comme marginales dans leur contexte d'élaboration, nous avons tenté de déterminer ce qui, selon les acteurs eux-mêmes de l'éducation, était à considérer comme novateur dans leurs pédagogies, et d'étudier les récurrences ou variations potentielles qui permettraient, par contraste, d'indiquer la mesure d'un renouvellement dans les pratiques communes. Que la critique se répète ne signifie assurément pas que les pratiques communes n'aient pas évolué, mais permet de souligner des résistances qui peuvent se traduire par l'absence d'évolution, par une difficulté des prescriptions à pénétrer les pratiques, ou par le retour de pratiques antérieurement en usage. C'est ainsi qu'une place importante est ici accordée aux écrits de ces pédagogues. Il ne s'agit en effet pas ici d'évaluer la pertinence et l'efficacité des réponses qu'ils ont apportées, mais d'interroger l'existant à travers la critique qu'ils en font, et sur laquelle leurs pensées pédagogiques se fondent.

L'HÉRITAGE DES PÉDAGOGUES «OUBLIÉS» ET LEURS LIENS AVEC NOTRE CULTURE. ESSAI D'HISTORIOGRAPHIE À PARTIR DE L'HISTOIRE DE LA REVUE *LES CAHIERS PÉDAGOGIQUES*

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

Comment nos idées contemporaines doivent-elles être perçues lorsqu'elles semblent concorder avec celles issues de l'histoire de la militance pédagogique? Doit-on envisager une filiation, laissant penser que ces militants forment l'avant-garde d'un progrès inévitable et consacré, ou envisager au contraire une proximité problématique, qui permettrait de «piéger [notre] propre culture» (Foucault, 2001)? En marge des pédagogues «célèbres» il y a en effet des pédagogues méconnus, ayant joué un rôle important mais secondaire, dans l'attente parfois d'être légitimement célébrés (Hameline, 2008). Le socle théorique de notre réflexion s'appuie sur Durkheim. Ce dernier envisage d'une part l'éducation comme «fait social» et d'autre part la «pédagogie» comme intermittente, consistant en des combinaisons d'idées sur ce qui doit être -distinguant en cela la pédagogie de la science de l'éducation, se concentrant sur ce qui a été ou ce qui est- (Ibid., p. 69-77). La réflexion pédagogique apparaît comme le moment de prise de conscience du jugement possible (Ibid., p. 82-83). Les Cahiers pédagogiques, créés par le professeur de philosophie François Goblot, forment un espace d'échange entre enseignants novateurs du Second degré, dont le premier format date de 1945, en plein contexte des Classes nouvelles dans la région lyonnaise (Riondet, 2010a). A partir des travaux en cours sur l'histoire de la science de l'éducation lyonnaise (Mole, Robert et Gautherin, 2010), nous pouvons affirmer que les «réflexions pédagogiques» des premiers formats montrent parfaitement l'influence des connaissances mobilisées, telles qu'envisagées par Durkheim, pour penser; ce qui permet dès lors de se distinguer de la figure spéculative et utopiste couramment admise du pédagogue. Les contributeurs partent du social et de ses caractéristiques. Dans leurs réflexions sur ce qui doit être, ces mêmes contributeurs s'appuient également explicitement sur la psychologie, les sciences économiques et sociales, ainsi que sur l'histoire des figures pédagogiques. Pour envisager la question de l'espace, des idées et de la surveillance, ainsi que la distinction éventuelle entre la pensée singulière de ces militants et notre actualité, nous avons choisi comme chantier historique la question de l'éducation à la citoyenneté. Si, incontestablement, à travers leurs discours hétérotopiques (Riondet, 2010b), les idées exprimées par ces militants entre 1945 et 1968 semblent être présentes dans le visage actuel de l'éducation à la citoyenneté: traitement des «questions d'actualité»; ouverture de l'espace scolaire aux pratiques extérieures -représentation, participation... - (Blais, Gauchet et Ottavi, 2002). Pour autant, l'absence actuelle de formulations, comme «éducation morale», «vertu» ou «devoirs en soi», illustre l'irrémissible distance des modes de pensées. La vision

linéaire d'une Histoire tendant naturellement vers le Progrès n'aspire-t-elle pas à relier arbitrairement des pensées contradictoires et à nous empêcher d'envisager avec clarté notre actualité, et d'identifier nos «rémanences éducatives» (Bugnard, 2006)?

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 2140**

**5.13. SYMPOSIUM [PART 1]. "NOUS SOMMES "UN" MAIS NOUS NE SOMMES PAS LES MÊMES". L'AVÈNEMENT DES ACTEURS DE L'ÉDUCATION GLOBALE, LA VISION D'UN MONDE UNIQUE ET LA TENTATIVE DE STANDARDISER LES SYSTÈMES ÉDUCATIFS / WE'RE ONE, BUT WE'RE NOT THE SAME" THE RISE OF GLOBAL EDUCATIONAL PLAYERS, THE VISION OF ONE WORLD AND THE ATTEMPT TO STANDARDIZE EDUCATION SYSTEMS**

[Part 2: session 6.14.]

**Coordinator(s):** Anne ROHSTOCK; Thomas LENZ

**Discussant:** Eckhardt FUCHS

The panel focuses on the rise of international education agencies and the impact they had on the standardization and harmonization of national educational systems since the first decade of the 20th century. Starting with the visions of utopian social engineers around the turn of the century, these international educational players and their policies for social salvation operated less in a temporal or contextual framework, but were instead directed toward an idealized and harmonized world yet to be created – a world which above all should be achieved through education. Drawing on neo-institutionalist theory (Thomas Lenz), the papers analyze critically how this cosmopolitan vision of One World was being disseminated even before the boom period of international education agencies (Henrik Åström Elmersjö), and how these new rationales became institutionalized in a national (emergence of Swedish organizations for the internationalization of higher education; Mikael Börjesson/Dag Blanck) and international context (rise of major educational organizations like the OECD; Regula Buergi). The effects this internationally steered struggle for harmonization and standardized reform had both on a national/regional policy level and on the local level of the educational institutions is analyzed by Ingrid Brühwiler for Namibia and Anne Rohstock for Western Europe (France, Luxembourg Germany). The panel covers a time period from the beginning of the 20th century until today, provides a broad geographical approach (Scandinavia, Western Europe, Africa) and proposes a multi-layered analysis (global, national/regional, local) on two sectors of education systems (schools, universities). With its sociological and historical access the panel is strongly committed to interdisciplinary research.

**THE EMERGENCE OF AN EDUCATION BUREAUCRACY WITHIN THE OECD**

**Regula BUERGI, University of Luxembourg, Luxembourg**

Regula Bürgi analyzes the rise of OECD's educational policy apparatus. Starting with a small Office for Scientific and Technical Personal (OSTP) the OECD's commitment to education has increasingly grown in size and scope since its founding days in 1961. Today, this international organization coordinates programs from early childhood education, primary schooling, secondary and higher education to adult learning (OECD 2011) and maintains a constantly expanding research unit "the Center for Educational Research and Innovation" (CERI). Without having any mandate for education the OECD launched a directorate for education in 2002. The paper investigates the roots of this expansion, which can be traced back to the late 1960s and early 1970s (Papadopoulos 1996). The paper analyzes what - on a discursive as well as on an actor level - were the key forces for this enlargement and what rationales were used for legitimization. The analysis of these questions bases on a constructivist approach, considering international organizations not as "empty shells" or as "passive machinery" but rather as actors in their own right (Barnett/Finnemore 1999, 704). This

implies that the organization's increased activities may not correspond to the desirability of its inventors - that means the processes are neither intended nor controlled. In 1964, for example, OECD's council defeated an extension of the OSTP and its work was strongly criticized. Paradoxically the expressed discontent didn't lead to the abandonment of the work on education but to the founding of two new educational bodies: the CERI in 1968 and the Education Committee in 1970 (Henry et al. 2001). What precipitated this change of heart? The paper sheds light on certain mechanisms, which allowed and fostered OECD's ever mounting work in education policy.

## EFFECTS OF GLOBAL CAPITAL PROVIDERS ON THE STANDARDIZATION OF THE PUBLIC SCHOOL SYSTEM IN NAMIBIA

**Ingrid BRUEHWILER, University of Berne, Switzerland**

In Namibia different school projects are financed by global institutions such as for example the World Bank, the European Union (EU/EC), the Swedish International Development Agency (SIDA) and the United States Agency for International Development (USAID, World Bank Report Nr. 84, 2005, p.74-78). The analysis of Namibian school projects like Education for All (EFA), Vision 2030, Education and Training Sector Improvement Programme (ETSIP), National Development Plan (NDP 3), Learner-centered Education and Cluster-schools show a high standardization of western ideas, a strong networking of the different projects themselves and that the standardization got tighter over the years in some domains but not in all (Brühwiler, 2009). Additionally they are all very close to ideas of the mentioned global investors. But as there is a high standardization on the formal level – which means that isomorphic structures can be shown easily – it's interesting to analyze if this standardization of western ideas can be seen as well in daily school live. Meyer (2005) talks of isomorphic structures on the formal level of organizations and loose coupling on the substantial level. Can this gap be seen in the different school projects in Namibia? Where are coherencies and where are fractions? Furthermore: The loans of the global capital providers are given for certain goals to increase the education of the Namibian children. These goals are in several projects described in terms of access, equity, quality und democracy from the capital providers as well as from the responsible person or organization of the different school projects (as example World Bank Report Nr. 84, 2005 and EFA, 2002). But how do teachers integrate these goals in their teaching? Is the standardization as high as on the formal level? Chabbott (2003) points out that EFA framework, even if they are often constructed in top-down manner, are not necessarily products of elite interests, but isomorphism is at least in part coercive: "countries that hope to receive funding from international donors are often required to have a framework for action with international agendas" (Chabbott, 2003, p. 164). Therefore it is very interesting to show different effects of global capital providers to the school system in Namibia from their independence in 1990 to 2008 on formal and substantial levels and to compare the gained results with standardization processes.

## LOOSELY COUPLED SYSTEMS? THE PUBLIC DISCOURSE ON EDUCATION AND ITS EFFECTS

**Thomas LENZ, University of Luxembourg, Luxembourg**

Educational questions in research and policy are discussed on an international level and many different national school systems seem to be adjusting to each other. The concentration on this global affinity has led to neglect of the cultural idiosyncrasies of the different school systems although with a more microscopic view one can clearly see, that the national school systems are not as similar as they seem to be from the macro-level. National school systems seem to adjust to a global discourse on a very formal level, while the inner workings of schooling stay untouched or change at a very slow pace. One of the most promising attempts to study this finding is the research agenda of neo-institutionalism, focusing on organizations in their cultural environment. The theories of neo-institutionalism focus on a conceptual distinction by differentiating the "institution" from the "organization". The inspiration for this distinction was borrowed from a model developed in organizational psychology: the notion of "loose coupling", describing the relation between the



formal structures and the inner activities within an organization (Glassmann, 1973; Weick, 1976). By looking at this model from a sociological point of view, the idea arouse that the formal structures of an organization (such as the school) are a result of adjustment processes. These adjustment processes are interpreted to be triggered by institutionalized social and cultural expectations in order to provide the organization with legitimacy. The loose coupling model in sociology thus describes the fact that the formal structures of the organizations are not tightly linked to the practices of production of the organization. These inner activities are believed to have – regardless of public legitimacy – a logic of their own in terms of effectiveness and efficiency (Meyer & Rowan, 1977, pp. 341ff., p. 361; see also Meyer & Rowan, 1978, pp. 79ff.). This neo-institutionalist approach can be aligned with the newer structuralist view of system-theory: According to Niklas Luhmann the educational system – like any other social sub-system – is an answer to problems provided by the environment. It entails several interactive elements constituting a whole in order to reach the aim – the problem solving. The very idea of a (sub-) system is that – once erected – it aims at self-preservation, but at the same time it is irritated by other sub-systems. This in turn means that sub-systems watch each other, and they react with “resonance” to any irritation (Luhmann, 1997, p. 577; see also Luhmann, 2002) from the environment. Against this background educational reform movements ‘from the outside’ of the educational system (be it politics, the church, or any other interest group) are seen as disorganization, and their aims have to be ‘translated’ into the pertinent form of communication of the sub-system. This, in turn, uses a lot of resources and hinders the sub-system in fulfilling its actual tasks but it guarantees its survival in an ever changing environment. The paper aims at developing this theoretical frame and putting it to a first use for the analysis of the public discourse on schooling and education within Luxembourg.

**VENDREDI / FRIDAY****11:00 - 13:00****ROOM: 2130**

### **5.14. SYMPOSIUM [PART 1]. EDUCATION COLONIALE / COLONIAL EDUCATION**

**Coordinator(s):** Peter KALLAWAY; Kate ROUSMANIERE

**Discussant:** Marc DEPAEPE

[Part 2: session 6.13]

Kate Rousmaniere and Peter Kallaway are attempting to promote an initiative to stimulate research in the field of African colonial education. Our particular emphasis is to engage a new generation of African scholars with the kinds of work that ISCHE promotes. As such this panel is seen as the first stage of a broader plan which seeks to hold a workshop on African Colonial Education in Cape Town in 2013 under the auspices of ISCHE and SACHES, the local comparative education and and history of education society. The aim of the panel and the workshop will be to draw together international scholars and to focus on attracting African scholars to share the state of research in the field. To date we have been in touch with a number of people and have a number of possible contributors but we are rather lacking representation from Africa.

CONSTRUCTING THE IDENTITY OF THE GOVERNMENT TEACHER, CAPE COLONY, 1839-1865

**Elizabeth Helen LUDLOW, University of the Witwatersrand, South Africa**

In 1839 the British colonial government at the Cape of Good Hope launched one of the first systems of fully state regulated and funded education in the British Empire. It was free, nonracial and intended to provide a 'superior' education for the colonial subjects, children of former slaves, Khoisan and of settlers alike. Many of the teachers were Scottish and required to work with texts originating in Edinburgh. This paper investigates the way in which the male teachers charged with implementing this system constructed their identity. It also examines how both the system and colonial society constructed their identity for them. The vision for the system was ambitious but the realities of their

tasks ultimately exhausting and depressing. The paper examines the ways in which the teachers 'performed' their identities central to which were notions of respectability and knowledgability.

#### COLONIAL EDUCATION IN KENYA: THE AUTOBIOGRAPHICAL LENS

**Kenneth KING, University of Edinburgh, Scotland, United Kingdom**

Over the last few years there have appeared autobiographies of several distinguished Kenyans. For our purposes we focus on three, all of whom went through the same secondary school in Kenya, Alliance High School, and all had some experience of tertiary education in East Africa before going to the UK for further education. They all then returned and taught in the University of Nairobi in the 1960s. Their names were James Ngugi (Ngugi wa Thiongo), the novelist; Alan (Bethwell) Ogot, one of Africa's most well-known historians; and Ben Kipkorir, historian, banker, diplomat. We are interested in how they conceptualised their colonial schooling, a schooling which selected them into an educated elite, into being one of "the fortunate few". How did these three students view the socialisation and the selection functions of the school they had succeeded in entering? How critically did they view the curriculum which was claimed to be "adapted" to Africa, following the influential Phelps-Stokes Commission to East Africa in 1924? What was the racial distance between staff and students in a school still largely staffed by Europeans in what was still "a white man's country"? And what angle, if any, did the school take on the Mau Mau insurgency that was taking place in Kenya from the early 1950s? As two of these were historians and one a novelist, we may expect them to have analysed with care and insight the episode of their education in Kenya Colony.

#### SARAH FORBES BONETTA: EXPLORING THE CHANGING ROLE OF AN EDUCATIONAL ICON

**Charlotte HASTINGS, University of Edinburgh, United Kingdom**

This paper explores the ways in which the biography of Sarah Forbes Bonetta, an early African student in England in the 19th Century, recurred in the transatlantic late 19th Century and early 20th Century press. Bonetta's dramatic life story included rescue from slavery and "adoption" by Queen Victoria, proved irresistible copy for numerous publications in Britain and West Africa. Her biography illustrates a gendered example of the vibrant connections across what Gilroy has termed the Black Atlantic (1993). This research draws upon relatively rich resources of a surviving print and photographic archive, including within the Royal Collections, relatively unusually for the period. Using my wider research on reporting of the print media of girls' education debates in the early 20th Century, this paper demonstrates the ways in which Bonetta's biography was used in different ways to reflect changing agendas relating to education in West Africa, and particularly in terms of the education of girls and young women. This reflects the rich and diverse newsprint production taking place in West Africa and Britain in the period, (Omu, 1978, Potter, 2007) offering a range of approaches and opinions to education. In particular, the paper will discuss the debates around girls' education in the context of developing colonial interest in the topic, as Newell has demonstrated (2002) the active role that education played in forming audiences for African newspapers. Through reference to colonial education policy debate, the paper will demonstrate connections between the shifting imperial and community agendas for girls' education, including the way in which Bonetta's life history continued to be mined for relevant parables for (then) contemporary students. This will be contrasted to the development of biographical news of women in the colonial press, to suggest continuities and change in the ways in which women's educational achievements were recorded and valorised over the period.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 1150**

**5.15. SYMPOSIUM [PART 1]. MÉCANISMES, ACTEURS ET PROJETS DE COOPÉRATION INTELLECTUELLE INTERNATIONALE AU TEMPS DE LA SOCIÉTÉ DES NATIONS /  
MECANISMS, ACTORS AND PROJECTS OF INTELLECTUAL COOPERATION IN THE TIME OF THE LEAGUE OF NATIONS**

[Part 2: session 6.12]

**Coordinator(s):** Joëlle DROUX; Rita HOFSTETTER**Discussant:** Corinne PERNET

La question de la coopération intellectuelle, des réseaux l'alimentant (élites culturelles internationales), des espaces à partir desquels elle s'organise (capitales multiculturelles, mobilités inter-académiques), des savoirs construits, des dispositifs institutionnels diffusés (échanges de modèles universitaires) et des mécanismes circulatoires qu'elle génère (congrès, expositions universelles), est bien étudiée pour le XIXe. L'évolution des formes et des contenus de ces interconnexions au XXe est moins bien connue. Elle bénéficie actuellement d'un regain d'attention lié au transnational turn, et à l'intérêt croissant des historiens pour les phénomènes de transferts culturels liés au processus de globalisation, pour les organisations ou agents par lesquels ils s'opèrent. Centré sur cette période charnière de l'entre-deux-guerres, ce symposium vise à explorer ce terrain de la coopération intellectuelle: alors qu'elle ne faisait initialement pas partie du mandat de la SDN, la coopération intellectuelle s'est imposée dès le début des années vingt comme un champ privilégié d'investissement des organisations et des réseaux internationaux. Ce symposium réunit des historiens aux profils, insertions et domaines de recherche divers. Sur la base d'investigations archivistiques originales, croisant des sources multiples (pour partie inédites), tous mettent en lumière les tensions et paradoxes, rivalités et impasses de ces entreprises s'efforçant de construire des internationales de l'éducation, dans un contexte aussi concurrentiel et bardé de frontières de tous genres. On cherchera à éclairer les mécanismes grâce auxquels des collaborations internationales se sont nouées sur ce terrain, par des travaux portant sur: les réseaux et acteurs contribuant au développement des programmes internationaux de coopération intellectuelle après 1919 et nature des projets; les projets avortés, pour contribuer à une histoire du processus d'internationalisation de l'éducation intégrant aussi ses zones d'ombre et écueils; les temporalités fines dans lesquelles ils se sont inscrits, entre des années vingt traditionnellement considérées comme celles de la détente, et les années trente comme celles des cloisonnements; leur rôle séminal dans le développement de projets de coopération que l'UNESCO reprendra après 1945. On soulignera la variété des initiatives déployées sur ce terrain: organisations internationales (intergouvernementales ou non), d'ampleur universelle /régionale; réseaux professionnels, académiques, associatifs militant en faveur d'un rapprochement culturel, d'une compréhension mutuelle garante de paix internationale; interactions entre ces organes actifs sur le terrain des circulations (concurrence, modes de collaboration); relations avec les appareils d'Etats/unités régionales fournissant financements, mandats ponctuels/temporaires, ressources expertales. Les effets et impacts de ce processus de globalisation dans le champ intellectuel seront également abordés: Quels types d'outils internationaux techniques/juridiques sont créés (ex. ceux visant à la défense d'un patrimoine culturel commun), quelle application reçoivent-ils? Les échanges interculturels s'accélérent-ils, participant à la construction d'une société civile mondiale plus cosmopolite et plus intégrative? Durant une période qui a vu l'effort de construction d'une société internationale pacifiée s'incarner en tant de réseaux et d'institutions, ces projets contribuent-ils à l'affirmation du rôle de la culture et l'éducation comme moyens privilégiés de rapprochement des peuples - au contraire comme vecteurs d'affirmation des spécificités nationales/régionales?

## LA SOCIÉTÉ DES NATIONS ET LA PROTECTION DU PATRIMOINE ARCHÉOLOGIQUE

**Marie CAILLOT, EPHE (Ecole Pratique des Hautes Etudes), France**

En 2010, l'UNESCO a célébré le 40e anniversaire de la Convention de 1970 sur le trafic illicite des biens culturels. Avec un chiffre d'affaires annuel estimé actuellement à près de 6 milliards de dollars, le commerce illicite des biens culturels constitue l'un des secteurs les plus rentables de la criminalité, et se déploie notamment lorsque des pays se trouvent en situation de guerre ou de pauvreté. Les biens archéologiques, notamment, suscitent la convoitise. Se pose dès lors cette question: comment protéger le patrimoine archéologique? Cet enjeu n'est pourtant pas récent. On pourrait même affirmer qu'il est aussi ancien que l'archéologie elle-même. Devant les multiples abus commis durant les fouilles archéologiques, les Etats européens tentent dès le XIXe siècle de se doter d'outils juridiques destinés à protéger leur passé national. Mais cette protection se révèle limitée, en raison du caractère transnational du commerce illicite d'œuvres d'art d'une part, et de l'absence d'autre part d'une protection juridique pour les Etats sur lesquels les chantiers archéologiques sont les plus nombreux (Grèce et Egypte principalement, durant la première moitié du XXe siècle). Pendant l'entre-deux-guerres, la Société des Nations tente de susciter une collaboration internationale pour la protection du patrimoine archéologique. L'Office International des Musées (1927-1946), une branche de la Société des Nations spécialisée dans le champ culturel, s'efforce alors de fournir une réflexion et un cadre d'action à la protection des biens culturels. En mettant sur pied d'importantes réunions d'experts, durant les années 1930, l'organisation propose des plans d'actions et des projets de conventions, qui obtiennent l'approbation de la Société des Nations. En tentant de faire entrer dans la sphère internationale des concepts patrimoniaux clés, tels que le «patrimoine commun de l'humanité», la notion d'«antiquité», de «commerce illicite» et de «restitution», en provoquant les initiatives destinées à fonder une solidarité internationale en matière de protection patrimoniale, en souhaitant introduire une déontologie en matière archéologique, l'Office International des Musées produit une œuvre importante dans le domaine législatif et culturel. Ces efforts sont cependant balayés par les enjeux politiques et la marche à la guerre. L'Office International des Musées est dissout en 1946, et cède le pas à d'autres organisations spécialisées dans le domaine patrimonial: UNESCO, ICOM, ICOMOS. C'est cependant sur un terrain fertile que ces nouvelles institutions peuvent s'implanter, et prolonger le travail accompli durant l'entre-deux-guerres. Cette communication se propose de retracer le travail liminaire mené par la Société des Nations sur la protection du patrimoine archéologique à travers le monde, ainsi que l'émergence dès cette époque de la notion de «patrimoine commun de l'humanité». La sensibilisation au patrimoine auprès de la jeunesse constitue l'un des axes d'action de la Société des Nations et fera donc l'objet d'une étude particulière dans cette communication.

CHASSES GARDÉES DANS LE CHAMP DE LA COOPÉRATION INTELLECTUELLE. CONCURRENCES, DÉFIS ET PARADOXES D'UN BUREAU AU SERVICE D'UNE «INTERNATIONALE DE L'ÉDUCATION» (BIE - 1925-1952)

**Rita HOFSTETTER, ERHISE, Université de Genève, Suisse**

L'évolution du Bureau international de l'éducation (BIE) entre 1925 et 1952 constitue une manifestation particulièrement significative des défis et paradoxes des tentatives de construire une «internationale» de l'éducation qui puisse faire fi des conflits de pouvoir et des concurrences entre instances (associations, Etats, personnalités) tout en nécessitant leur coopération (caution, soutien, voire tutelle) pour survivre et accomplir sa mission. Sur la base des volumineuses archives à disposition (archives privées, Fondation Archives Institut Jean-Jacques Rousseau, Archives Jean Piaget, Archives de la Société des Nations et de l'UNESCO, et surtout Archives du BIE) de nature diverse (correspondance privée et institutionnelle, bulletin, littérature grise, bases documentaires, enquêtes internationales), nous nous proposons ici de cerner l'impact concret des engagements du BIE et ses premiers promoteurs en focalisant l'attention sur les questions et tensions suivantes. Quels

sont les acteurs et réseaux à l'origine de la création du BIE en 1925-1926 et comment se positionnent-ils par rapport aux initiatives analogues (à Paris, Bruxelles, La Haye), pour s'imposer et s'arroger la primauté de l'idée et de sa concrétisation? Quelles sont ses liens-soutiens-rivalités – avec les pouvoirs établis, Etats/Nations et institutions parallèles existantes (SdN, BIT) et comment se négocient les attributions respectives entre ces instances? Quels modèles d'internationalité – d'internationalisme ce premier BIE promeut-il? Comment ces liens et ces modèles sont-ils redéfinis à l'heure des différentes reconfigurations du BIE, en particulier lorsque ses leaders décident en 1929 de recourir au soutien des pouvoirs publics et gouvernements étatiques pour que l'institution puisse survivre et se déployer? Quelle marge de manœuvre une institution internationale de l'éducation, qu'elle soit privée ou intergouvernementale, peut-elle avoir en matière d'internationalisation de l'éducation, face à la chasse gardée des nations, qui investissent l'éducation comme leur instrument pour former leur citoyen, de fait se définir une identité propre, cautionnant frontières culturelles et nationales? Concrètement, comment, en période de guerre ou à l'issue de celle-ci, le BIE se positionne-t-il à l'interface de nations en crise et parvient-il ou pas à déjouer les conflits politiques et militaires pour oeuvrer, moyennant l'éducation, à une coopération intellectuelle? Comment les scientifiques négocient-ils leurs attributions: comment se positionnent-ils face aux risques d'instrumentalisation de la science et gèrent-ils les tensions susceptibles de voir le jour entre les causes nationalistes et internationalistes? Est-il possible de cerner quel est l'impact de leur engagement, comme scientifique, sur ces causes internationalistes?

LA PAIX PAR LA JEUNESSE? L'ÉDUCATION AU PACIFISME DANS LES PROGRAMMES DES RÉSEAUX INTERNATIONAUX DE SOUTIEN À LA SOCIÉTÉ DES NATIONS

**Olga HIDALGO-WEBER, Université de Genève, Suisse; Joëlle DROUX, ERHISE, Université de Genève, Suisse**

Cette communication vise à étudier, à travers le «case studies» de deux réseaux internationaux de soutien à l'œuvre de la SDN, la nature des projets éducatifs qui ont pu être mis en œuvre afin de diffuser les idéaux de paix et de coopération internationale durant l'entre-deux-guerres. Il s'agit d'une part de la League of Nations Union (LNU), créée en 1918, qui devint la plus grande et la plus influente organisation pacifiste dans l'entre-deux-guerres en Grande-Bretagne; et d'autre part du Comité d'Entente des Grandes Associations Internationales, créé en 1925 à Paris (rattaché à l'Institut International de Coopération Intellectuelle), qui groupait les plus importantes fédérations ou associations d'éducateurs pour leur donner une plate-forme commune d'expression. 1) Cette communication vise d'abord à identifier les réseaux actifs au sein de ces deux grandes organisations fédératives, leurs relations avec les milieux politiques ou confessionnels, mais aussi avec les fonctionnaires internationaux de la SDN ou du BIT, et les milieux internationalistes qui gravitent autour de ces organisations. 2) D'autre part, on présentera les moyens mis en œuvre par ces associations pour atteindre leurs objectifs, en particulier leur volonté de développer et diffuser des programmes concrets d'éducation au pacifisme. La LNU définit en effet son propre champ d'action prioritairement comme une action de propagande. Celle-ci se fera par le biais de développement de projets pédagogiques en direction de toutes les couches de la population britannique, avec un effort particulier pour toucher la jeunesse. Le Comité d'Entente a quant à lui développé une diversité d'activités éducatives destinées à œuvrer au désarmement moral, mais infléchit son action dès le milieu des années trente pour participer plus étroitement aux productions conventionnelles du BIT en matière de formation de la jeunesse. Cette communication tentera donc de déterminer si l'action de ces deux fédérations de réseaux dans ce domaine fut marginale ou importante, en fonction des périodes considérées, quelles furent les formes que prirent ces projets éducatifs et les lignes qui les animaient. 3) Après avoir mis en évidence les efforts déployés pour rallier la jeunesse à l'œuvre accomplie par les organisations intergouvernementales en matière de coopération internationale, on s'interrogera sur la réception de ces projets, les collaborations qu'ils ont suscités ou les écueils sur lesquels ils ont butés. 4) Plus généralement, on s'interrogera sur les motivations de ces efforts

déployés pour rallier la jeunesse à l'œuvre accomplie par les organisations intergouvernementales en matière de coopération internationale: étaient-elles à visée vraiment internationale ou essentiellement sous-tendues par des motifs nationalistes (rayonnement d'une culture nationale, défense d'un ensemble culturel spécifique)?

L'INDEX TRANSLATIONUM: UN PROJET DE COOPÉRATION CULTURELLE INTERNATIONALE, DE L'ICI À L'UNESCO

**Chloé MAUREL, IHMC, France**

Comme l'a observé Gisèle Sapiro, l'étude des traductions apparaît comme «un instrument de choix pour dénationaliser l'histoire littéraire» et pour construire une histoire culturelle transnationale, permettant de saisir le phénomène de l'internationalisation culturelle en Europe. L'Index translationum, répertoire international de traductions mis en place en 1932 par l'Institut international de coopération intellectuelle (IICI, ancêtre de l'Unesco), est lui-même un instrument très éclairant pour saisir ce phénomène de manière quantitative. Il a été publié de 1932 à 1940. Au début, en 1932, il ne couvrait que 6 pays; en 1940 il en couvre 14; puis sa publication, arrêtée pendant la guerre, a été reprise par l'Unesco à partir de 1949; il englobe alors 26 pays. Malgré ses limites (lacunes, omissions, erreurs), cet outil s'avère utile pour étudier de manière quantitative les traductions d'ouvrages littéraires. Que révèlent les flux de traductions en Europe autour de 1948-1950 sur les rapports de force entre pays d'Europe? D'un point de vue méthodologique, qu'apporte l'outil de l'Index translationum? Dans quelle mesure cet index, ainsi que les mécanismes et actions mis en place par l'Unesco, exercent-ils une influence sur les circulations d'ouvrages et de traductions en Europe? Les outils mis en place par l'Unesco, comme l'Index translationum, index annuel des traductions par pays, sont très utiles pour cerner les flux de traductions en Europe à partir des années 1930, et pour faire apparaître les rapports de force culturels entre les pays, et les évolutions culturelles des sociétés de ces pays. Les dispositifs mis en place par l'Unesco ont permis d'accroître les échanges de livres et de traductions entre les pays. Le cas franco-allemand est éclairant: en 1948-1950, moins de livres sont traduits du français en allemand, et davantage de l'américain vers l'allemand. Le cas particulier de l'Allemagne en train de se diviser à cette époque peut être cerné à travers la politique éditoriale allemande: l'Allemagne de l'Ouest publie de nombreux ouvrages traduits de l'américain, l'Allemagne de l'Est plutôt des ouvrages traduits du russe; c'est aussi sur le plan qualitatif, dans le choix des ouvrages traduits, que s'observe la différenciation entre Allemagne de l'Est et de l'Ouest. L'Index translationum de l'Unesco est une source très éclairante pour cerner l'évolution des politiques éditoriales, et notamment des politiques de traduction, des différents pays, et pour les cartographier.

**VENDREDI / FRIDAY**

**11:00 - 13:00**

**Room: 1130**

### **5.16. SWG [PART 1]. PENSÉE CRITIQUE DES ENSEIGNANTS/TEACHERS AND TEACHERS ASSOCIATIONS CRITICAL THINKING**

[Part 2: session 6.16.]

**Coordinator(s):** André ROBERT

**Discussant:** Bruno POU CET

In our Standing Working Group, the concept of critical thinking must be understood in a sense more hardly than the only protests and demands passing by the channel of the common labor-union and political practices (although labor unions and political parties can sometimes be relays of such a thought). By thought or thinking, we shall hear here a type of discourse which raises from a real intellectual, rational elaboration, proceeding of the stake in coherence, even in logical system, of arguments and ideas, and not simple opinions, – that this thought emanates from singular individuals or from collectives. In joint with this definition, the idea of "criticism" sends back to the

tendency of a spirit which admits no assertion without having tested its rational legitimacy, crossing – in such or such domain of the human activity – the diverse discursive propositions in the sieve of the discriminating Reason (the Greek *crinein* verb, where from result French 'criticize' and also the noun 'crisis', meaning originally the action of sorting through). The construction of a distance and an exteriority, on the condition of submitting itself to the requirements of the rational argumentation, is thus in the foundation of any critical thought, in the sense where understood it for example Theodor Adorno: "When the culture is accepted in general, it lost the ferment of its truth, the negation" (Adorno, 1955, 1986). Although it has no monopoly (because we can envisage a reactionary and antidemocratic critical thought), it is nevertheless – overall – in the sphere of influence of the labor movement that is traditionally situated the critical thought in 20th century, the one that will consider the SWG examining the possibilities of true alternatives in educational subjects, with claimed democratic impact, more or less connected to an aim of emancipation. It will be question of considering original examples of critical thought, either at least revisited under an original angle, justified according to the previous orientations, related to effective experiments or to plausible perspectives of educational change and/or, more widely, organizational transformations in the educational systems. Critical thought in the teaching world will get in several senses: thought emanating from teachers and/or from educationalists as singular individuals – actors endowed with critical skills contributing to 'meta-critic' constructions (Boltanski, 2009), thought resulting from organizations or from groups working as "collective intellectual" (Bourdieu, 2001), thought stemming from outsiders influencing, in a title or of the other, the teachers world, etc...

UN ENSEIGNEMENT CRITIQUE POUR DÉVELOPPER L'ESPRIT CRITIQUE DES ÉLÈVES? LES POSITIONS DES INSTITUTEURS SYNDICALISTES DANS L'ENTRE-DEUX-GUERRES

**Frédéric MOLE, Université J. Monnet de St-Étienne (France), EA Éducation, cultures, politiques n° 4571**

En France, dans l'entre-deux-guerres – comme avant la Première Guerre mondiale –, les instituteurs syndicalistes articulent pédagogie et politique. Louis Bouët déclare par exemple: «Nos idées politiques, sociales et nos idées pédagogiques marchent côte-à-côte, liées, inséparables». Dans le prolongement des analyses présentées antérieurement dans le SWG – sur les controverses relatives au modèle pédagogique de l'URSS –, la communication portera sur la manière dont les convictions politiques des instituteurs déterminent leur conception d'une école émancipatrice. La question se pose de savoir comment les instituteurs rendent compatibles deux objectifs qu'ils assignent à l'école laïque: d'une part, concevoir un enseignement critique s'inscrivant dans un processus de transformation de la société; et, d'autre part, assurer le développement de l'esprit critique des élèves dans le respect de leur liberté de conscience. L'enseignement critique demeure-t-il subordonné au respect de l'intérêt supérieur de l'enfant, de sa liberté à venir, ou bien comporte-t-il un risque d'endoctrinement? Comment se construisent les positions et les désaccords sur cette question? Où passe la ligne de fracture entre les diverses positions syndicalistes (notamment révolutionnaires et réformistes)? Fondée sur une analyse des discours et des débats qui se développent dans la presse et les congrès syndicaux, la communication cherchera à mieux comprendre les paradoxes d'une éducation visant une émancipation à la fois intellectuelle et sociale des générations nouvelles, dans un contexte politique marqué par l'espoir d'une société meilleure mais aussi par l'essor du totalitarisme.

## LES PERSPECTIVES CRITIQUES DE L'ÉDUCATION PHYSIQUE HÉBERTISTE AU COURS DU PREMIER VINGTIÈME SIÈCLE (1907-1939)

**Michaël ATTALI et Jean SAINT-MARTIN, UJF-Université de Grenoble (France), Laboratoire SENS EA n° 3742**

Alors que les gymnastiques traditionnelles, d'obédience médicale et/ou militaire, structurent le développement de l'éducation physique au cours du Premier Vingtième siècle, une alternative pédagogique et didactique apparaît progressivement pour s'opposer aux choix réalisés dans l'institution scolaire française. Qu'il s'agisse de procédés pédagogiques et/ou didactiques, Georges Hébert initie des réflexions non seulement sur la place à accorder à l'élève dans l'enseignement et sur le statut de l'erreur dans les apprentissages mais, aussi sur la nécessité de moderniser la formation des enseignants. En apportant de nouveaux éclairages scientifiques, il est notamment à l'origine de la création d'une société de pédagogie de l'éducation physique qui, dès le mitan des années 1920, va influencer les conceptions officielles et officieuses en matière d'éducation corporelle de la jeunesse française. Plus généralement, cette l'EP hébertiste, qu'il conviendra ici de définir afin de bien distinguer l'offre éducative appelée plus communément méthode naturelle et l'hébertisme qui peut être défini comme l'idéologie sous-jacente de cette théorie construite de la motricité, illustre la guerre de pouvoir qui existe entre les partisans de différents courants pédagogiques. En prônant les principes de l'éducation nouvelle, l'éducation physique hébertiste offre ainsi une alternative opportuniste aux méthodes traditionnelles d'éducation physique. Enfin, elle esquisse des relations inédites entre pratiques scolaires et pratiques sociales dont l'éducation physique française s'inspirera. L'analyse des archives de la Fédération Française d'Éducation Physique, de la revue hébertiste l'Éducation physique et du Bulletin de la société française de pédagogie, complétée par l'étude des instructions officielles et des manuels d'EP et des principales revues professionnelles constituera ici l'essentiel du corpus étudié.

## RÉFORMER L'ENSEIGNEMENT SECONDAIRE DANS LES ANNÉES TRENTE: LE PROJET D'UN GROUPE DE PROFESSEURS DU LYCÉE DU HAVRE

**Jean-Yves SEGUY, Université Lumière Lyon 2 (France), EA Éducation, Cultures, Politiques, n° 4571**

La question de l'évolution de l'enseignement secondaire, de ses conditions de recrutement, de son organisation, se pose de manière forte dans de nombreux pays tout au long des années trente. Cette préoccupation est si présente, que le BIE (Bureau international d'éducation) mène une vaste enquête sur ce thème en 1934 ayant pour but de comparer les modèles mis en œuvre dans le monde, ainsi que les réformes en cours d'adoption. Le thème de la démocratisation de l'enseignement apparaît ainsi comme une préoccupation largement partagée dans le monde. En France, plusieurs projets fondés sur une critique manifeste de l'organisation de l'enseignement se constituent dans une autre logique que celle défendue dans le cadre ministériel. Les propositions des Compagnons de l'université nouvelle intégrées dans le projet de statut organique porté par le comité d'étude et d'action pour l'école unique, le programme de Ludovic Zoretti et de la FGE (Fédération générale l'enseignement) constituent des manifestations remarquables de cette volonté. Moins connu est le projet établi par un groupe de professeurs du lycée du Havre entre 1935 et 1936. Ce plan s'inscrit clairement dans un positionnement critique vis-à-vis de l'organisation de l'enseignement secondaire. Il s'agit toutefois au-delà de cette première visée, d'exposer les bases d'une réforme détaillée de l'organisation de l'enseignement secondaire et de sa pédagogie. Ces propositions ont été publiées dans la revue de l'enseignement secondaire des jeunes filles. Un premier article présente l'ensemble du projet et ses fondements. Les articles suivants sont rédigés par des professeurs du lycée qui présentent la manière dont leur discipline doit évoluer en référence à la logique de la réforme souhaitée. Nous nous proposons de présenter ce projet méconnu en tentant de montrer comment certains de ses éléments constitutifs seront repris en 1936 dans le Congrès du Havre (dont l'organisation est assurée en lien avec Albert Châtelet par des professeurs de ce groupe, en



particulier Marcel Ginat et Alfred Weiler), puis l'année suivante dans le projet Jean Zay de réforme de l'enseignement. Cette analyse nous permettra ainsi d'analyser certains des mécanismes permettant de passer d'une pensée critique insérée dans un contexte dans lequel elle est de fait autorisée, à un projet structuré dans un cadre institutionnel. Il importera, au-delà de cet examen, de repérer la manière dont un projet de réforme articulant préoccupation de réorganisation structurelle et rénovation pédagogique, s'inscrit dans une vision plus générale de contribution à la démocratisation de l'enseignement et de la société.

## REPENSER L'ÉCOLE SELON UN MODÈLE EXTRATERRITORIALISÉ: L'EXEMPLE DU COLLOQUE D'AMIENS (MARS 1968)

**Noëlle MONIN, Université Lyon1 (France), EA Éducation, cultures, politiques n° 4571**

En janvier 1968, à l'initiative de l'AEERS, le colloque d'Amiens réunit un foisonnement de personnalités universitaires, politiques, gouvernementales, administratives, patronales ainsi que des hauts fonctionnaires et des militants de mouvements pédagogiques. Une forme d'aggiornamento idéologique, en quelque sorte, marquée par la pensée technocratique de l'époque, inspirée par l'esprit de la planification qui vise à mettre la connaissance au service de l'économie (Troger, 2011). Le message qu'adresse Pierre Mendès France aux congressistes est un clin d'œil à la théorie du capital humain et au projet d'exploitation des ressources en matière grise de la jeunesse du pays. Mendès France rappelle les orientations retenues dans ce sens par les congrès de Grenoble en 1957 et Caen en 1966 qui, d'une certaine manière, ont préparé l'esprit d'Amiens. Il se faisait alors le chantre de «la fantastique avancée scientifique technologique et économique prises par les États-Unis» (Revue de l'enseignement supérieur, 1966, 49). La haute stature politique de ce représentant de la deuxième gauche, qui vient de s'engager au PSU, souffle le vent de l'efficacité justifié par une conception plus démocratique de l'école. Aquilon annonciateur de la profonde transformation de l'enseignement, il prend sa force dans la logique de la modernité et agit comme un puissant moteur du changement à Amiens. Cette logique fédère l'avis des congressistes, souvent opposés sur le plan politique, mais tous va-t-en guerre contre les finalités traditionnelles de l'école. Ils dénoncent son conservatisme, l'intellectualisme et l'encyclopédisme de ses méthodes, sa fermeture au monde et le cloisonnement des disciplines, l'examinite. Ils détrônent le maître transmetteur de connaissances et l'autoritarisme de sa fonction, sa conception désuète de la culture et de l'éducation. La gestion centralisée des établissements scolaires est pointée comme un frein à la nécessité de s'adapter aux besoins locaux. En se limitant à une critique d'envergure essentiellement pédagogique, les promoteurs d'une nouvelle école réunis à Amiens mettent en sourdine les enjeux qui sont au cœur du projet de la société de l'époque: la rentabilité du capital à laquelle l'école est liée par l'économie de la connaissance. Cette aspiration portée, en particulier, par le patronat gaullien est très inspirée par le modèle économique américain. Elle suggère une autre manière de penser les rapports sociaux dont l'accession de tous au bien-être est censée pacifier les relations sociales et l'abondance des biens avoir raison de la lutte des classes. Idéal partagé par la nouvelle gauche naissante de l'époque largement représentée à Amiens. Les discours programmatiques du congrès revendiquent un idéal de justice teinté de philosophie personnaliste qui privilégie les ressources attachées à la personne de l'élève, à la communauté d'intérêts, aux droits individuels. Idéal fondé également sur une nouvelle relation maître élève, qui remettrait en cause l'autoritarisme et sur la promotion de nouvelles finalités de l'école qui ne se limiteraient plus à enseigner des connaissances. Apprendre à apprendre ou apprendre à devenir devient à Amiens la nouvelle prophétie préconisée par Gilles Ferry dans le compte rendu des travaux de la commission qu'il préside. Prononçant le discours de clôture du colloque le ministre de l'éducation, Alain Peyrefitte, lance «vos discours sont aussi les nôtres» et pourtant les gaullistes n'ont-ils pas été de farouches opposants à l'esprit réformateur de «mai 68» que le colloque d'Amiens annonçait. Comment ce discours moderniste de la rénovation scolaire tenu à Amiens a-t-il pu fédérer des congressistes tous bords? Par quels réseaux ont transité ces politiques de progrès? Comment des modèles extraterritoriaux ont-ils influencés le monde enseignant français?

et dans quelle mesure reviennent-ils à une sorte d'adaptation, d'ajustement ou de renforcement du système destiné à être transformé? L'objet de cette communication visera à analyser la nature de la critique de l'école faite au congrès d'Amiens que La croix qualifie, en mars 1968, de «Feu d'artifice d'idées» et L'express de «capital de la révolte». Au-delà de cette révolution promise, pour plus de démocratie, ces réformateurs, dont certains sont des tenants d'idéologies antagonistes, sont des passeurs avant-gardistes des politiques éducatives conçues dès cette époque par les organisations internationales au service de l'économie globale. Leur attachement à la modernité est déjà la «conditionnalité de la mondialisation» (Laval *et al.*, 2011,25) inscrite dans un processus de rentabilité du capital scolaire. A ce titre et paradoxalement, ces penseurs d'une nouvelle école pourraient bien ouvrir une ère contre-révolutionnaire entendue comme attachement aux valeurs dynastiques et au respect des hiérarchies traditionnelles (Martin, 2011).

#### L'ANTIPÉDAGOGISME EN FRANCE, UNE PENSÉE CRITIQUE ŒCUMÉNIQUE

**Yann FORESTIER, Université de Picardie (France)**

Plus encore que dans d'autres pays où cette option idéologique est présente, l'expression d'une pensée critique en matière d'éducation, en France, s'appuie souvent sur un assemblage de théories, d'opinions et d'attitudes qu'on regroupe sous le nom d'«antipédagogisme». Fondamentalement contestataire et systématiquement associée à une posture de refus, de dénonciation et de déploration, cette nébuleuse idéologique déroute les analystes et les décideurs par sa capacité à chevaucher les clivages politiques et culturels. Aisément intégré aux argumentaires d'une large proportion des représentants des options politiques libérales et conservatrices, l'antipédagogisme est facilement repris par les discours d'une gauche radicale, explicitement «antilibérale» et souvent liée aux courants dits «altermondialistes». L'examen méthodique des débats éducatifs tels qu'ils se sont animés dans le champ médiatique et éditorial depuis les années 1980 doit permettre de montrer comment cet ensemble composite de représentations s'est progressivement naturalisé au point de pouvoir être utilisé en plusieurs points de l'échiquier politique. Son retour au premier plan est le fait de mouvements clairement marqués à droite, mais sa reprise successive par un certain nombre de personnalités clairement identifiées comme antilibérales et progressistes, dans un contexte de recul des identifications partisans et idéologiques, a permis de faire de son expression une modalité de contestation de l'ordre établi lorsque celui-ci est associé à la «mondialisation libérale». La recherche des différents chemins pris par ce répertoire de marqueurs idéologiques pour se structurer et se constituer en culture mettra en lumière les non-dits et les incertitudes des débats éducatifs français, en particulier lorsqu'ils se conjuguent à une critique de cette autre réalité difficilement saisissable qu'est la mondialisation. De là des malentendus et impensés qui facilitent le réinvestissement d'arguments apportant des certitudes à un groupe social déstabilisé tant par les transformations de la relation pédagogique que par celles de l'économie mondialisée et de la société postmoderne.

**VENDREDI / FRIDAY****11:00 - 13:00****Room: 4389****5.17. LES POLITIQUES DE LA PETITE ENFANCE / EARLY CHILDHOOD POLICIES***Chair: Zoe MOODY*

THE RELATIONSHIP OF NATIONAL AND INTERNATIONAL IN PRESCHOOL EDUCATION ISSUES IN HUNGARY IN THE SECOND HALF OF THE 19TH CENTURY

**Éva SZABOLCS, Eötvös Loránd University, Hungary; Judit HEGEDUS, Eötvös Loránd University, Hungary; Gabriella BASKA, Eötvös Loránd University, Hungary**

The emergence and spread of preschool education in Hungary in the 19th century showed the influence of several internationally acknowledged scholars, educators. The first infant school established in 1828 relied on Pestalozzi's "Anschauungsunterricht". Froebel's ideas and activity became well-known in Hungary in the 1860s and his ideas on kindergarten generated fierce debates among preschool educators. At the end of the 19th century the child study movement markedly influenced educational knowledge and approaches deal with children in preschool institutions. Contemporary journals on preschool education reflected these processes. The presentation aims at showing how the impact of international educational theories and practices on preschool education in the second half of the 19th century were presented and received in these journals, how the politically encouraged commitment to create a national preschool education deliberately employed or dismissed the ideas of certain authors and educators, how the reception of educational literature on preschool education issues took place. The volumes of the journal *Kisdédnevelés* were analyzed from the point of view of international influences, debates. The tendency to keep up with the latest international proceedings of preschool educational issues went together with the wish to create a "truly Hungarian" way of dealing with preschool children.

DISTANCES IN SPACE AND TIME: REGULATION FOR THE LITTLE GIRL'S SCHOOLS FROM THE ENLIGHTEN SPAIN TO THE REPUBLICAN MEXICO

**Adelina ARREDONDO, Universidad Autonoma del Estado de Morelos, Mexico; Teresa GONZALEZ PEREZ, Universidad de La Laguna, Spain**

In 1783 it was promulgated by Cédula Real the "Regulation for the establishment of free schools in the neighborhoods of Madrid". 43 years later, and to eight thousand kilometers of distance, in 1826 in the north of the Mexican Republic there was decreed the use of this regulation. How and wherefrom had it been obtained? Why were in use this normative instrument and not a different one? What had been kept and what had been changed into the free schools for girls between the Spain of Carlos III and Aridoamérica's mining city? How did this regulation come from the Bourbon Spain up to the republican Mexico for rural ways that they needed many months of trip? Being to represent a displacement not only in the space but also in the time, in which context arose this regulation and how was it transposed to another different context? Why was it considered to be useful for a girls' "modern" school? What resemblances and similarities existed between the Iberian girls pupils and those who were living in Arid North America to where the same regulation was directed? What results had it? What consequences? Were the boy's schools regulated of the same way in the same epoch and place? The pedagogy and rules for the girls was updating in different pace that for the boys? What conclusions and reflections can stem from this? Based especially on primary sources, and on secondary sources to reconstruct the different geographical and sociopolitical contexts, we propose to recreate the conditions and determinations of the free schools for girls in both epochs and places. In our presentation we will explain how they were and how the free schools for girls were regulated in Madrid of 1783. We will explain also which were the purposes of these schools and how they were operating. Later we will describe the geographical and sociopolitical context of the north of Mexico, as well as the purposes of the public policies of the

independent State about 1826, regarding to the education of the women. We will describe which were at the time the purposes of the free schools for girls in a federal republic of liberal nature and will justify why was adopted the old regulation emitted by Carlos III in Spain. We will comment how it was put into practice, with its implications and limitations, and how the conditions of application of this regulation were marking one more sign of the inequities of gender and social class that the public school was reproducing and re meaning.

#### OF HOMES AND HOMELY BOOKS: REVIEWING CHILDHOOD IN COLONIAL BENGAL

**Gargi GANGOPADHYAY, Rama Krishna Sarada Mission, India**

In many ways, the colonial nineteenth century represents a time that saw the birth of a modern Bengal. Through the length of the Bengal renaissance – as the myriad socio-cultural revolutions are often collectively termed – children passed from the older methods of education at the village pathshala [indigenous school] with its oral lessons and writings on plantain or palm leaves to a completely different pedagogy of sequentially graded primers, readers and moralities in the form of printed textbooks. Along with the momentous reconstructions transforming the public world of schools and formal education, the child in nineteenth century Bengal was also a part of the less-visible reformations happening within the private domains of the home and the family with their new ideologies of child-rearing and the development of reading as a form of leisure. While the impact of such tectonic shifts in the public sphere of education have been studied in critical historiographies (Acharya, Viswanathan, Seth, Bandyopadhyay) the effect of the subtler changes transforming the private environment have hardly been considered in histories of Bengali education and childhood. The paper proposes to study the aspects and nature of the Bengali child's education and growing up in the private domain of the home through the late nineteenth and early twentieth century period. I approach this area of internal education of the child from two perspectives – first through the lessons naturally acquired from familial traditions, customs and practices and second, through the ideas generated by a non-school, recreational literature – from books that were read at home and for pleasure. Both of these areas of the family and the recreational print culture were undeniably affected by the great reformations in the wake of a new colonial modernity. On the other hand, in an era of a growing nationalist consciousness, the private space of the home, along with its familial traditions and recreational elements, was deliberately projected as an indigenous and a sovereign space, as a space that being assuredly one's own, could ideologically circumvent the colonial domination of the public sphere. Thus, in nineteenth century Bengal, the ideas and identities of child, childhood and children's education were recast and remoulded in the socio-cultural flux ensuing from the debates between the 'old' and the 'new' world orders: between popular culture and elitist reformations, oral traditions and technologies of print and indigenous practices and Western ideologies. This reformation and radical change, Ashis Nandy notes, was fraught with complex anxieties that infected both children and their guardians (Nandy, 65). In this context, the paper inspects the 'homely' education of Bengali children and considers its position vis-à-vis the public, 'English' education in schools. In conclusion it assesses the impact of the changing private domain in the formation of modern Bengali childhood. In keeping with the dual perspectives of the study, my primary sources will constitute firstly of documentations of childhood as found in nineteenth century memoirs and autobiographies and secondly, of the contemporary story books and juvenile periodicals that made up the gamut of children's recreational reading at home.

## POLITIQUE INTERNATIONALE ET PETITE ENFANCE: LA LENTE NAISSANCE DU JEUNE ENFANT (1937-2007)

**Astrid THOMANN JEANNERET, Ecole supérieure d'éducatrice et d'éducateur du jeune enfant, Switzerland**

Cette communication vise à décrire l'émergence, la définition progressive et l'évolution de la notion de petite enfance pour parvenir jusqu'à sa désignation actuelle et conventionnelle dans les textes officiels des organisations internationales, à savoir: la désignation d'une tranche d'âge, allant de la naissance jusqu'à l'âge de la scolarité, pouvant faire l'objet d'une politique spécifique tant sur le plan des modèles institutionnels et des types de professionnels qui lui sont destinés que des options pédagogiques visées. Fonction d'un lieu, d'une organisation sociale et d'une époque, les définitions de cette tranche d'âge et ses découpages internes n'ont cessé d'évoluer. «Prime enfance», «seconde enfance» «petite enfance», «jeune enfant», ces signifiants fluctuent en l'occurrence en même temps que les significations. Si aujourd'hui, tant au niveau national qu'international, la recherche scientifique, les discours politiques mais aussi les pratiques institutionnelles et professionnelles ont contribué à baliser et délimiter cette période de l'enfance, celle-ci est demeurée jusqu'à la première moitié du 20<sup>e</sup> siècle dans un flou de définition qui lui confère une existence aléatoire et partielle dans les discours en matière de politique internationale. L'opacité des définitions et des discours s'accompagne également d'une opacité de la caractérisation des pratiques qui se réfère au jeune enfant: «éducation préscolaire», «puériculture», «garde», «éducation», «socialisation», autant de termes qui instaurent des différenciations mais dont les frontières demeurent incertaines. Incertitude du public à qui l'on s'adresse, incertitude des types de pratiques, mais aussi incertitudes des professionnelles: nurses, jardinières d'enfants, institutrices, éducatrices. Si, comme le démontre plusieurs historiens de l'enfance et de l'éducation, l'enfant en âge préscolaire devient, tout au long du 19<sup>e</sup> siècle, l'enjeu de pratiques sociales et culturelles, le jeune enfant demeura encore longtemps de l'ordre de la sphère privée, en marge du champ politique. A travers l'étude de textes et de débats issus des principales organisations internationales productrices de discours en matière d'éducation, telles le Bureau international d'éducation (BIE), l'Organisation des Nations Unies pour l'éducation, la science et la culture (UNESCO) et l'Organisation de coopération et de développement économique (OCDE), cette communication se propose d'analyser et de comprendre l'émergence et le renforcement de cette tranche d'âge en tant qu'objet et enjeu de politique publique internationale, l'éducation et l'accueil de jeune enfant (early childhood care and education) s'inscrivant aujourd'hui comme une priorité sociétale, dans un continuum éducatif de la naissance à la scolarité. Au vu de ces constats, cette communication parcourra les étapes saillantes de cette évolution, partant de la première Conférence de l'instruction publique portant sur l'organisation de l'éducation préscolaire (BIE, 1937) jusqu'au rapport produit, en 2007, par l'OCDE (Petite enfance, grands défis II: éducation et structures d'accueil) qui envisage l'éducation du jeune enfant comme un «bien public».

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 5193****6.1. RÉFORMES RÉCENTES DES UNIVERSITÉS: NORMALISATION ET RÉSISTANCES / RECENT REFORMS OF UNIVERSITIES: BETWEEN NORMALIZATION AND RESISTANCE***Chair: Paula FASS*

ISSUES AND CHALLENGES IN CROSS-BORDER IN HIGHER EDUCATION: THE SUB-SAHARAN AFRICAN (SSA) EXPERIENCE

**Nkechi OKOLI, University of Port-Harcourt, Port-Harcourt, Nigeria**

Quality education has suffered in the Third World countries from the colonial period and further deterioration occurred in universities in Africa, Latin America and Asia since the 1980s as a result of globalization. Obanya (2004) pointed out "whatever indicators we use, be they macroeconomic or social variable the situation in the continent has been one of significant and sometimes precipitous retrogression". Our balance payments deficits have accelerated while inflation and debt and debt servicing obligation have escalated. By way of theoretical framework, the study posits that despite the colonialism theory which some saw as paternalistic practice of government that exported civilization, African education problems date back to the colonial period of the 19th century but suffered further deterioration as a result of forces of globalization. Human capitalist theory in the 1970s led African leaders to plough huge percentage of their resources into education, especially higher education. Globalisation gave it a final blow. The concept of globalization is expressed as the flow of technology, economy, knowledge, people, values ideas... across border (Kritz 2006) while Cross border is used as education services that extend beyond borders. African nations are marginalized from global economy. The flows of globalization do not benefit SSA. Economic restructuring led to debt payment. The issues of participation, mobility, finance and administrative capacity, the growth of private institutions and quality are historically analysed. Findings reveal that participation and mobility are one sided. African talented brains are selected, they leave and never come back. No students come for studies and research in SSA. The growth of private institutions has been on the increase and the implications are far reaching: exorbitant fees are charged and there are inequalities. The paper recommends accommodation of the countries not benefiting from the process.

ACADEMIC DIASPORA – WESTERN KNOWLEDGE AND POST-SOVIET EXPECTATIONS IN THE DEVELOPMENT OF HIGHER EDUCATION IN 1990s

**Aija GRAVITE, University of Latvia, Latvia; Aija ABENS, University of Latvia, Latvia**

The Soviet occupation of the Baltic states in 1940, the Second World War and Stalin's deportations in the 1940s and 1950s destroyed Latvian academic society that had been established during the first period of independence (1918-1940). Hundreds of university professors were fired, died in concentration camps of both fascist and communist regimes, or emigrated to save their lives. As a result of these turbulent events the Latvian academic diaspora began to emerge in the Western Europe, the Americas and Australia. Simultaneously the vacancies in higher education institutions of the Latvian Soviet Socialist Republic were filled with reliable personnel, appointed or approved by the Communist Party officials, who were bringing up next generations of Latvian academics. Thus two academic communities existed with little or no professional contact until the end of the Soviet period. Initial changes occurred as a result of Gorbachev's glasnost and perestroika when the political thaw made contacts between Western and local Latvian scientists and academics possible once again. In 1989 the first agreements on academic cooperation between Latvian and Western universities were signed. After the regaining of independence in 1991 contacts between academics in Latvia and Western countries increased rapidly. Latvia also experienced a major expansion of higher education. New study programmes and higher education institutions were established to fill the

sudden gap in knowledge, professional skills and competencies created by the political, ideological and economic break. This necessitated a connection and communication meeting point for Western and post-Soviet educators. This article examines the academic connections between Western and post-Soviet societies and its impact on the processes of the expansion of higher education in Latvia. The main focus is on the role of the Latvian academic diaspora as a driving force of these connections. The main sources are publications and discussions about the higher education found in the mass-media, as well as interviews with both academic personnel from the West Latvian academic diaspora and local Latvian academics who were actively involved in the development of Latvian higher education in the 1990s. This paper hopes to discover which aspects of higher education were the major concerns to be addressed; in what ways were the Western academics involved in the processes of the development of higher education in Latvia; what were the expectations of both Latvian and diaspora academic communities from this cooperation and whether these expectations were met; what were the elements of change, or new beginnings generated by this cooperation; and how sustainable were these changes and beginnings.

#### GLOBALIZATION OF THE SOCIETY OF LATIN AMERICAN EDUCATION HISTORY (SHELA): A HISTORIOGRAPHICAL APPROACH AND TOOLS TO THE HISTORY OF THE COMPARATIVE EDUCATION

**Pascual MORA GARCIA, Universidad de Los Andes, Venezuela**

The Society of Latin American Education History (SHELA) has had an extensive experience since 1994 when it was founded during the celebration of the Second Iber American Congress of historians of the Latin American Education, it had been carried out in UNICAMP (Campinas City, Brazil,) in September from the 11th until 15th. This society got the Legal Registry number 145-250 June-1995. At the beginning, we determine to show a balance about the Globalization process related to The History Society in Latin American Education (SHELA), during the first years, through the differents Iber American Congress of Latin American Education History celebrated in some venues such as: Bogota, Colombia-1992; later, Campignas, Brasil-1994; Caracas, Venezuela-1996; Santiago de Chile, Chile- 1998. However, this process was divided in two important historiographical tendencies by internal fissures. In our case, this Globalization is followed by the SHEILA Congress in Piura, Perú-2002; Guadalajara-Mexico, 2007; Sao Paulo,2009; y Manizales-Colombia, 2011. Also, the previous study includes analysis about simposiums, congress and other events in different places around the world: Liverpool (England); Moscow (Russia); Barquisimeto (Venezuela); Macau (China); Bratislava (Slovakia); Tamaulipas, Guadalajara (Mexico); Córdoba (Argentina);Varsovia (Poland); Sevilla (Spain); Cartagena (Colombia); San Cristóbal (Venezuela), amongst others. In a second place, we emphasize the development of a historiographical tendencies to study and to understand the Iber American Education History; taking into account, as a referent, the Latin American Education History Magazine (RHELA), ISSN 0122-7238. In the third place, we present the results of editorial line which was made by differents groups of researchers attached to SHELA, for example: HISULA (Colombia), HEDURE (Venezuela) and The Center of Investigation VENDIMIA. In the fourth place, we analyzed the emergent historiographical tendencies through publications in RUDECOLOMBIA and others International Institutions, and the editorial Project about Latin American educators. This editorial effort is promoted by COLCIENCIAS, Pedagogical and Technological University of Colombia, DIN, RUDECOLOMBIA, University of León-España, University Nove de Julho, Fedarl University of Ouro Preto, UFOP - Brasil, National University of Córdoba, Argentina, University of Cuenca-Ecuador, University of Los Andes, Venezuela, Universidad de San Carlos de Guatemala, SHELA- Group of Investigation:" History and Prospective of the Latin American University" (HISULA). Finally, we present the results about the formation of a relay generation through major degree syllabus, doctorates, and prizes for working groups of researchers, specially "The Latin American Young Researcher Award Elvira Soto Arango".

## LE CENTRALISME DES CARRIÈRES ACADÉMIQUES: ANALYSE HISTORIQUE D'UN PROCESSUS DE RÉSISTANCE À L'INTERNATIONALISATION DE LA RECHERCHE EN HISTOIRE DE L'ÉDUCATION FRANÇAISE

**Emmanuelle PICARD, ENS de Lyon, France**

La professionnalisation des carrières académiques s'est effectuée depuis un siècle, en France, dans un contexte d'organisation centralisée, fondée sur un clivage très fort entre les disciplines et induisant la mise en place de communautés scientifiques étanches et verticalisées, peu ouvertes aux circulations internationales. Cette situation est particulièrement sensible dans le domaine de l'histoire, discipline qui occupe traditionnellement en France une place élevée dans la hiérarchie universitaire et qui s'inscrit dans un marché fortement national, mais concerne toutes le secteur des humanités. Depuis les réformes universitaires de la fin du XIXe siècle, les instances nationales en charge de la profession universitaire ont développé des pratiques et des cadres formels rendant difficiles la valorisation des parcours internationalisés. En induisant une forte spécificité du cadre français, elles n'ont que rarement autorisé la circulation des chercheurs, étrangers en France et français à l'étranger, dans le domaine des SHS. La première des limites est incontestablement celle qui, jusqu'au dernier quart du XXe siècle, s'oppose à l'intégration des étrangers dans les cadres de l'enseignement supérieur, en leur refusant l'accès à toute position statutaire. Seules des positions temporaires, en nombre limitée leur étaient offertes, et elles furent dans l'ensemble peu utilisées. L'ouverture du recrutement n'a cependant pu se faire réellement par la suite, dans la mesure où les attentes en matière de formation initiale (en particulier l'agrégation, en tant que préalable indispensable à toute carrière universitaire) a souvent rendu les candidatures peu recevables selon les normes françaises. Par ailleurs, la faible prise en considération des compétences acquises à l'étranger par les doctorants français a constitué un autre frein à la circulation des hommes, à l'exception notable des ceux qui ont suivi un cursus dans les institutions nationales extra-territorialisées (écoles françaises de Rome et d'Athènes par exemple). Enfin, les cadres disciplinaires contraignant, imposant comme préalable à toute carrière universitaire la qualification par une instance centrale (aujourd'hui le conseil national des universités), a joué un rôle de frein dans un contexte où l'histoire de l'éducation, par exemple, se trouvait scindée entre deux champs concurrents et non forcément interpénétrés, l'histoire et les sciences de l'éducation, et soumise fortement à un cadre national de définition des parcours. Cette communication se propose de s'intéresser aux modalités de professionnalisation des universitaires français au XXe siècle, dans le domaine des sciences humaines, et de mettre en évidence les contraintes qu'un tel mode d'organisation impose au développement des échanges internationaux; elle repose sur l'étude des critères mobilisés dans les opérations de jugement, qu'il s'agisse du recrutement ou de la promotion des universitaires français ainsi que sur l'analyse des instances de gestion des carrières et de leur fonctionnement.

29.06.2012

**VENDREDI / FRIDAY**

**14:30 - 16:30**

**ROOM: 4193**

### **6.2. EDUCATION INTERNATIONALE DES ÉLITES: ENTRE COSMOPOLITISME ET CADRE NATIONAL / INTERNATIONAL EDUCATION OF THE ELITE: BETWEEN COSMOPOLITANISM AND NATIONAL CONTEXT**

**Chair:** *Leonora DUGONJIC*

L'ÉDUCATION DE L'ÉLITE ENTRE INTERNATIONALITÉ, SUPRA-NATIONALITÉ ET COSMOPOLITISME - LA MISSION POLITICO-SOCIALE DE LA SCHULE SCHLOSS SALEM ET L'ÉCOLE D'HUMANITÉ

**Carmen LETZ, Université de Limoges et Fau Nürnberg-Erlangen, France et Allemagne**

La Schule Schloss Salem (créée en 1920) en Allemagne et l'École d'Humanité (1934) en Suisse, sont des internats privés, issus de l'éducation nouvelle. La formation politico-sociale internationale, voire supranationale, est un des éléments majeurs de leurs concepts pédagogiques globaux profondément



ancrés dans la pensée de l'humanisme, du néohumanisme et, depuis ce millénaire, de l'humanisme écologique. L'objectif initial de ces écoles est de rapprocher les nations, créer une sorte de *Völkerbund* kantien, voire une communion des Nations, tout en préservant l'identité culturelle de chaque pays. L'éducation politique se traduit dans l'organisation hiérarchique et spatiale des écoles. La Schule Schloss Salem, se définissant comme un Schulstaat (école-État), reproduit des modèles de démocratie parlementaire particuliers au sein de ses structures d'accueil, fortement hiérarchisées et verticalisées. La mission initiale de Salem est de former une élite aristocratique, tandis que l'École d'Humanité, qui se définit comme une Schulgemeinde (école-commune), milite pour la démocratie directe et délivre une éducation d'élite censée diffuser les bienfaits éducatifs au monde entier. La contribution propose une analyse comparative de ces écoles qui ont formé des hommes politiques de premier plan. La discussion sur la vision de l'internationalité, la supranationalité ou même le cosmopolitisme, portera spécialement sur les différences et similitudes de la philosophie sociopolitique des internats, leurs concepts pédagogiques et leurs mises en pratique. Il s'avère que si les écoles ont un but final identique - humaniser la société - les déclinaisons pour y arriver donnent à voir paradoxalement des oppositions à discuter et comprendre. Carmen LETZ Université de Limoges et Friedrich Alexander Universität Erlangen-Nürnberg

#### THE INFLUENCE OF INTERNATIONALIZATION IN THE FIRST ELITE SCHOOLS IN CATALONIA IN THE 19 TH. CENTURY. THE COLEGIO VALDEMIÀ

**Montserrat GURRERA LLUCH, University of Barcelona-Faculty of Pedagogy /and/ Societat Catalana d'Història de l'Educació als Països de llengua catalana, Spain**

The 19th century in Spain was full of changes in all levels, especially on the social, political and economical aspects, but transformation and development were neither lineal nor homogeneous. In Catalonia, with an important commercial activity with foreign markets, those changes started between the end of the 18th century and the first half of the 19th century. They affected first Barcelona (the capital of the region) and, by the middle of the century, some of the cities with efficient transportation, like Mataró, Terrassa, etc. In urban areas with a great industrial and commercial development, the new middle class and the wealthy classes had to look for private education to find the instruction they needed, because they could not find it in the existing educational structures. During the 18th century, in Barcelona, the nobility and elite families had particular instructors or went to Colegio Cordelles. By the middle of the 19th century, the bourgeoisie class had its own private schools: Colegio Carreras in Barcelona (opened in 1835) and Colegio Valldemia in Mataró (established in 1855); and a few years later, Colegio Terrasense in Terrassa (1865) and Colegio Miró in Barcelona (1869). They were secondary schools, and had also primary levels. Among religious schools, the Escolapios sons excel from the 17th century (they organized a school in Mataró as soon as 1737 and in Barcelona in 1815). On the paper, we study the foundation process of Colegio Valldemia. The founders aimed to educate the sons of Spanish noble wealthy and influential families (and residents in countries beyond the sea). They organized a school like the ones existing abroad, because they thought it better that, for personal and national reasons, the children study in their country rather than abroad, and they guaranteed a Christian education, educational renewal and a boarding school. Although it was a secular school, religion and moral were adapted to Spanish customs, and it was considered one of the most prestigious religious schools in Catalonia. Their three founders: Coll de Valldemia, Ferrer and Cuspinera studied in the novitiate of Escolapios sons in Mataró. In 1835, because of the secularization, they went to Cuba and they founded and managed schools in Puerto Príncipe, Santiago and La Habana. These schools had excellent educational results and they reached a high renown. Moreover Coll went to visit some schools in United States. In 1852, after the Concordat between Spain and the Holy See, they returned to Mataró. They wanted to practice their pedagogic and didactic experiences setting up the Colegio de Cataluña (known as Valldemia, because the director's reputation). Coll was in charge of the school organization and he had a very ambitious project with the aim to get the excellence. Because of that,

he visited the most prestigious schools and colleges in England, France, Belgium, Holland and Germany and he included international and new ideas to his project. He reflected them in: educational project, programme, building, gardens, team professors, etc. In the paper, we can see them in detail with the data we have in the prospectus of the school, his review, the reports on the newspapers and the observation of the building (since it still exists), and also the elite education in Catalonia in 19th century.

#### THE INFLUENCE OF ENGLISH ELITE EDUCATION ON SPAIN DURING THE FIRST THIRD OF THE XXTH CENTURY

**Antonio Fco. CANALES SERRANO, Universidad de La Laguna, Spain**

This paper seeks to study the English influence on three main educational groups in Spain during the first third of the XXth Century: the educators close to conservative catalanism, the Catholic educational movement and the Free Teaching Association. The three coincided in their admiration for English education and they coincided, also, in limiting their interest to the education of the elite embodied in Public Schools and the universities of Oxford and Cambridge. These coincidences are paradoxical, because the Catholic movement and the educators of the Free Teaching Association were two radically confronted educative approaches and it is common to identify them with each of the fighting sides in the Spanish Civil War. On the other hand, the coincidence of conservative catalanist educators in this admiration toward England allows including their educative positions, usually not taken into account, in a broader analysis of the Spanish case. The paper analyzes the perception that each one of these groups had of English education and how this perception was linked to their projects for the education of the Spanish elite. Later on, the contradictions that faced these projects in their application in Spain are studied. Catholic educators could not, or wanted not, to understand the background of liberalism and religious tolerance of English schools. It is tried to show how English education simply acted in the Catholic discourse as an international reference to legitimate an educational project placed very far from English values and mainly inspired in pre-liberal Spanish educative tradition. Educators linked to the Free Teaching Association, on the contrary, assumed English educative ideals. Nevertheless, the alliances they settled down led them to a set of permanent contradictions. Firstly, liberal and democratic republicans, their allies in the political level, defended a non elitist education and they considered French education as the model to guarantee their aims. Secondly, these educators derived to a large extend their influence from their control of the Advanced Studies Board, a state body created in the ministry of Education to impel education reform and scientific development. But scientists, their allies in the control of this institution, openly admired the German model, not the English one. Finally, the creation of institutions like the Students Residence and the experimental highschool, where these educators put into practice their ideals, were only possible through the State; a position contradictory with the leading role of civil society in education that they defended. Educators close to conservative catalanism were much more congruent and tried to set independent schools following the pattern of the English elite schools. However, they faced the absence of a social base to sustain this project, since Catalan bourgeoisie preferred traditional religious schools. This common admiration for the education of English elite shared by these three groups underlines the necessity to re-evaluate their characterization by Spanish historiography.

#### CULTURES MEETING IN RIJEKA, A MULTINATIONAL PORT

**Adrienn NAGY, University of Pécs, Hungary**

During my lecture, I would like to introduce the operation of secondary- and higher-level commercial schools in the second half of the 19th century in Rijeka (Fiume), which was one of the fastest-developing, multinational ports of the Austro-Hungarian Monarchy. The relevant research has sought an answer to three main questions: 1) Could commercial schools achieve the goal set by themselves to turn out merchants well-trained in international commerce? 2) What consequences the

“aggressive” Magyarisation attempts of the Hungarian government had for the operation of such schools, where the majority of the students were Italian- (70.59%), Croatian- (17.65%), or German-speaking (5.88%)? 3) What job opportunities students finishing such a school could find in the Monarchy and other countries? Apart from some studies made by Čop, Milivoj, Piroška Pallós and Tamás Pelles, there have been hardly any comprehensive studies on the history of the schools in Rijeka in the provisional era published, while the archives in Rijeka have extremely rich sources in Hungarian, Croatian and Italian, which have scarcely been explored by researchers so far. The current research was aimed at giving an answer to the above questions by exploiting these extraordinarily valuable sources. The research had three phases: 1) First the role of the two commercial school types in the secondary- and higher-level school market between 1868 and 1918 was examined through the comparative analysis of primary (registers, school reports, records, etc.) and secondary sources. 2) Then the social composition of such schools (mother tongue, denomination, parents’ job) was explored through statistical data collection and analysis. 3) Finally, the choice of career of those having finished a commercial school was studied on the basis of nation-wide statistical surveys. Considering the operation of these schools from the above aspects, we shall point out that the secondary commercial school established in Rijeka in the beginning of the 1880s, in which the language of instruction was Italian, provided a high-level education even according to European standards. Nevertheless, due to the increasingly intensive Magyarisation efforts after the reannexation of Rijeka to Hungary in the early 1900s, the standard of the school fell significantly as the language of instruction became Hungarian, which raised serious difficulties to the majority of the students speaking Italian (51%), Croatian or German. The higher-level commercial academy didn’t have to face similar problems for the majority of its students were Hungarian-speaking (87%). The religious composition was also different: in the secondary, 74% were catholic; while in the academy, 34% were Jewish. As a summary, we shall establish that mainly children of tradesmen and craftsmen attended such schools, who later became rather officials (in banks, commerce, etc.). The rate of those becoming purely merchants was fairly low (13%); still, there were insignificantly few (7%) choosing a completely different career. Finishing either school offered almost immediate job opportunities at international companies both in Rijeka (50%) and elsewhere (in the Monarchy, England, America, or Cairo).

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 5189****6.3. RÉFORMES ET ALTERNATIVES PÉDAGOGIQUES / REFORMS AND PEDAGOGICAL ALTERNATIVES***Chair: Bernard SCHNEUWLY*

LORENZO LUZURIAGA (1889 – 1959). RECHERCHE PÉDAGOGIQUE QUI TRAVERSE L’ATLANTIQUE: DE L’ÉCOLE RÉPUBLICAINE JUSQU’À LA PRODUCTION RIOPLATENSE

**Ana DIAMANT, Facultad de Psicología, Universidad de Buenos Aires y Biblioteca Nacional de Maestros, Argentina; María Teresa BEJARANO FRANCO, Facultad de Educación, Ciudad Real / Universidad de Castilla – La Mancha, España; Graciela PERRONE, Biblioteca Nacional de Maestros, Argentina; Javier RODRIGUEZ TORRES, Facultad de Educación, Toledo / Universidad de Castilla – La Mancha, España**

L’œuvre de Lorenzo Luzuriaga est le fidèle reflet de ses convictions et de ses actions. Elle rassemble les productions du maître, du professeur, du pédagogue, de l’homme politique, par son engagement pour la démocratisation de l’enseignement. Les travaux qu’il fit entre l’Espagne et l’Argentine convergent et touchent une vie et une actualité au-delà des frontières territoriales, contextuelles et chronologiques. Réactualiser ces travaux en les complétant par les productions écrites et les témoignages oraux permet de connaître en détail la personne qu’il fut et son œuvre, de mettre en

valeur ces recherches qui font partie du patrimoine pédagogique et de la mémoire collective. De plus, elle permet de partager des cadres de référence, d'expériences et des idées résultant d'une culture et d'une époque spécifiques. Sa condition de militant antifranquiste, et avant tout de républicain, l'oblige à quitter Madrid, mais ses marques vitales ne s'estompent pas et encore moins ses idéaux, qu'il conserve pendant son exil et qu'il actualise en Argentine. Ses marques sur l'école unique résistent, silencieuses, dans la clandestinité en attendant le moment de refaire surface. L'exil forcé de Luzuriaga l'a obligé à parcourir la France, le Pays de Galles et finalement Tucumán et Buenos Aires. Dans chacune de ces destinations, il a repris et reformulé des savoirs et des expériences. Nous nous sommes réunis, Espagnols et Argentins, pour retracer son œuvre et son parcours en profitant de la richesse et surtout des nuances que nous apportent les entrevues, au sens d'un nouveau regard depuis d'autres temps et d'autres espaces sur ces idées et ces productions. La richesse et la grande actualité de son œuvre permettent aujourd'hui encore d'identifier des projets, marques uniques laissées par son enseignement dans l'apprentissage de ceux qui furent ses collaborateurs et de ceux qui furent marqués par la lecture de ses publications. Les travaux de recherche que Lorenzo Luzuriaga laissa dans des livres, des dictionnaires et des articles montrent que ses idées pédagogiques furent novatrices et ne se rapportaient pas seulement à des principes pédagogiques appliqués à l'art d'enseigner, mais dédiés aussi à la formation de pédagogues et de maîtres débutants qui étudiaient en Espagne puis en Argentine. Reprendre ses idées pédagogiques apporte de nouvelles perspectives sur une œuvre complexe et aux multiples facettes qui mérite de nouvelles lectures et interprétations. Il nous revient d'identifier, à partir de ces documents et témoignages, les présupposés et les projets qui orientèrent sa production en relation avec l'enseignement, la production académique et l'application concrète de ses idées dans les institutions éducatives par lesquelles il est passé, qu'il a impulsées ou qu'il fonda, puis dans celles qui reprirent ensuite son héritage, de même que ses publications. Pour détailler ces idées, nous analyserons les témoignages des personnes qui eurent une relation académique et personnelle avec lui et avec sa pensée, puis nous retracerons le parcours pédagogique et éditorial qu'il laissa dans ses écrits. A travers ces deux plans de recherche, nous essayerons d'aborder la constance de son trait didactique formée et léguée, tout comme sa construction d'une identité socio-éducative entre 1914 et 1959, période durant laquelle il développa son activité professionnelle et intellectuelle tant en Espagne qu'en Argentine.

**SANTIAGO IXCUINTLA: AN UTOPIA EXPERIENCE BETWEEN THE MEXICAN RURAL EDUCATION AND THE UNESCO'S EDUCATIVE PROGRAMS (1949-1951)**

**Alicia CIVERA, El Colegio Mexiquense A.C., Mexico**

After the Second World War, UNESCO began to develop educative programs for America Latina. In 1949, UNESCO supported an educative experience in Santiago Ixcuintla, a rural region in the state of Nayarit, in north-center Mexico. The objective was to implement an integral social reform, offering intensive educative actions in different levels, with cultural, sports and hygiene activities, and economic important changes too. After three years the project, managed by the Public Educational Minister (Secretaría de Educación Pública), was abandoned without any good results, apparently because of political problems. In my paper I analyze this experience to found out how UNESCO's program were in touch with the Mexican educative traditions, in a moment when UNESCO was constructing its own first politics for Latin America, and in Mexico the rural school program, that was built after the 1910's Revolution, was almost dying to encourage the "National Unity Educational Program". I want to examine how this two different projects and institutions were connected in every day practices, and how this experience influences in the definition of other educative proposals like the Fundamental Education. An important matter was being in the middle of this connection: Where the schools activities strong enough to change rural people lives, or was it necessary to encourage some other economic, cultural and social reforms? How the UNESCO was going to deal with the political problems in every country it wanted to work in? To answer these questions I examine local news papers, teachers' and authorities' reports and memories, from ethnographic history. My study is

part of the historiography that tries to understand global processes looking for networks and interconexions that makes possible that an educational experience or model spread to other places in different directions, focusing on the way that it is appropriated, and changed when it face a different reality. At the same time, my study is part of a history of education that tries to analyze school's practices as the result of the interconexion of social, cultural, political and economic processes in different levels (local, regional, national and global), without giving a priori any importance to one of this processes or levels. I give special attention to the multiple actors that construct the everyday school.

#### ASPECTS OF THE LIVES REFORM MOVEMENT IN HUNGARY IN THE INTERWAR PERIOD BETWEEN 1938 AND 1944: FROM PEDAGOGICAL REFORMS TO LIFE AND LIFE REFORM

**Beatrix VINCZE, Eötvös Loránd University Faculty of Education and Psychology, Institutes of Education, Department of Education History, Hungary**

The presentation shows the development and the influence of the Hungarian life reform movement between the two World Wars, which follows the European main-stream, evolved with it at the same time. The followers of the Hungarian life reform movement belong to the middle-class that is dissatisfied with the capitalism and criticised the citizen lifestyle and the traditional school. The life reform movement in Hungary was principally a reception of the German movement. It was transmitted primarily by intellectuals from Budapest, the representatives of Hungarian art and science. They popularized the new ideas first of all in the press. The criticism and searching for the solution presented some common problems: aspiration after the harmony and the revitalising of the society after the lost First World War. The Hungarian intellectuals, who adopted the ideology of the life reform movement, were primarily litterateurs, because Hungarian people had "little inclination to the philosophy". In this debate (between the rural group and the urban group) were the high categories: "nation, folk and tribes". The mental root of these issues went back to works from Nietzsche, Spengler and Ortega. My lecture focuses on the figures (Dezső Szabó, László Németh, Sándor Márai) of the literature, which were popular authors at that time and were specialized in pedagogical reform ideas with a view to find a way for the saving of the nation. In the research was used the combination of qualitative and quantitative methode of the text analyse. Both writers turn to the peasantry, because the clear power can be represented only by the ancestral society. Németh found the way out in "Revolution of the quality", in the idea of "Garden-Hungary". Szabó criticized capitalism and wanted to save the village. Márai as cosmopolitan was opposed to Szabó and Németh; he defended the traditional citizen values of Europe. He wanted to take up the talented provincial young people with the help of the school-teachers. The utopias of the Hungarian authors seem as protection against the dictatorship and shows the mental solution in the Education of the people, for the interest of the nation. The Hungarian life reform movement generally had an special character: it has an extra political and pedagogical mission with representing a new way for the nation.

#### THE HISTORY OF SECONDARY SCHOOL EXTRACURRICULAR ACTIVITIES IN THE UNITED STATES AND ENGLAND: CONVERGENCE AND DIVERGENCE

**Christen OPSAL, University of Minnesota, U.S.A.**

Today, secondary schools in both the United States and Great Britain have extracurricular activities—school-sponsored student clubs, sports teams, etc. that take place outside the school day. While in the present, this appears to be an instance of institutional isomorphism (DiMaggio & Powell, 1983), in each country, the extracurriculum came to full flower at different times, for different reasons. Like the curriculum, the extracurriculum has reflected national tendencies, aspirations, and values. But unlike the curriculum, it has rarely been studied in comparative perspective. In the U.S., the extracurriculum came about as a response to a great increase in rates of high school attendance around the turn of the 20th century. A newly heterogeneous student body required a newly

heterogeneous, multi-track curriculum. To counteract the socially-fragmenting effects of a differentiated curriculum, schools took control of extracurricular activities—which had previously been informal student-led activities—because of their presumed potential to unify the student body. By the late 1920s, school administrators noted that the extracurriculum had been not only an effect but a cause of near-universal high school attendance: “The development of these [extracurricular] activities in secondary schools has justified and possibly encouraged the rapid growth of our school population today” (Alexander & Root, in Introduction to Roemer & Allen, 1929, p. v). The person who perhaps did the most to popularize the formal, school-controlled extracurriculum—a professor at Teachers College, Columbia University named Elbert Fretwell—saw the extracurriculum as a site of personal growth and development, especially the virtues of “initiative, cooperation, responsibility, and intelligent obedience” (1919). That schools could and should foster such dispositions seemed quite normal and even expected in America, a nation long inclined to create formal associations and organizations to address its problems (Tocqueville, 1831-1832/1971). In contrast, it was not until the mid-20th century that British public schools had a full suite of extracurricular activities. For example, at Marlborough by 1963 “there were 46 entirely voluntary extra-curricular clubs in addition to 6 musical, 20 athletic and 15 house societies... This was a quite typical expansion. The other schools experienced the same phenomenon” (Mangan, 2000, p. 286). Throughout the 19th century, by contrast, a public school might have had only a debating society, a natural history or archaeological society, and a concert club (Mangan, 2000). In 1930, American comparativist Isaac Kandel wondered if the comparative lack of extracurricular activities was attributable to a British attitude famously articulated by H. G. Wells, that “what you organize, you kill” (1917). Kandel also found English efforts at “character formation” via extracurricular activities to be much more “unobtrusive” than in the U.S. (1930, p. 387). A few decades later, “changes in pupil attitudes, parental expectations, intellectual standards and social values” resulted in the mid-century growth in extracurriculars, according to Mangan (2000, p. 106). This paper also describes the extracurriculum’s shift from a social enterprise to an individual credential in both countries, as well as how the extracurriculum has reflected a reformist impulse in America and a conserving one in Britain (see Lloyd, 1962).

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 4393**
**6.4. BÂTIMENTS ET TABLEAUX NOIRS: OBJETS VOYAGEURS ET CIRCULATION DES CULTURES MATÉRIELLES SCOLAIRES / BUILDINGS AND BLACKBOARDS: TRAVELLING OBJECTS AND THE CIRCULATION OF SCHOOL ROOM MATERIAL CULTURES**

**Chair:** Kevin MYERS

THE IRONY OF AN INTERNATIONALLY CONCEIVED INNOVATION: THE FLEXIBLE, FOLDABLE SCHOODESK OF OSCAR BRODSKY

**Marc DEPAEPE, K.U. Leuven, Belgium; Frank SIMON, University of Ghent, Belgium**

Oscar Brodsky, born in 1859 in the then Russian harbor city of Odessa arrived in Brussels in 1914. As a former member of local school committees, he was confronted with “scoliosis” and other “malingering”. In order to remedy them, he developed adapted school desks for which he filed a patent already in 1915. Several patents that he filed concerned an individual, not even very original, foldable school desk, which also appeared to be suitable for having children study at home or even for all sorts of office work by adults. On the basis of the sporadic data that we have been able to gather on Brodsky’s design, we must conclude however that the “individualized” schooldesk – although internationally oriented – was not immediately a success. Hardly any of Brodsky’s foldable school desks were ever sold as far as we know. The most intriguing question is, of course, why? (1) Was it due to himself? That Oscar Brodsky as a designer did not have the “right stuff” commercially in order to sell his invention seems, in view of his background as a descendent of successful business

families, at least dubious. (2) Did his scientific background fail? That too does not seem very plausible. His “discourse” employed the scientific and pseudo-scientific argumentation of the day. Brodsky played primarily on the medical and hygienic concerns that had caught on in the “pedological” and “pedotechnical” circles. (3) Then one may speculate about whether something went wrong with the marketing or the production? By implicitly referring to the Brussels pedotechnical milieu, Brodsky certainly tapped into the best dissemination channels – even internationally. Brussels was at the time not only an international center of scientific activity, but the Brussels’ pedological and pedotechnical movement also had a worldwide reputation. It had direct access to the reform pedagogical experiments, in which some of the open-air schools were involved. (4) Or did the greatest dissimilarities lie with the designed object itself and its attractiveness for the envisioned markets? Probably, the so-called “flexibility”, in casu “foldability” of Brodsky’s school desk was a bridge too far for the dominant, traditional school praxis. It did not fit in with the mental structures that existed in wide circles as regards the concept of “school”. In this sense, his material might presumably have been too “modern” for the “modern” school”, which had, in fact, remained a “schoolish” school. On the other hand, the flexibility envisioned by Brodsky was presumably not progressive enough for the modernizing household. The office furniture he extolled was probably seen by the public as being too much divorced from real life. Ultimately, the distance between “school” and “life” remained very great.

#### BUILDING A LITTLE RED SCHOOL HOUSE: SWEDISH SCHOOL BUILDING BETWEEN STATE AND LOCAL SOCIETY, c. 1842-1900

**Johannes WESTBERG, Department of Education, Sweden**

The elementary schoolhouse was a phenomenon that gained both national and international importance during the nineteenth century. It was attributed great significance as a beacon of civilization, and was often perceived as a symbol for the entire school system. The iconic North American little red schoolhouse is perhaps the most famous example of this. The establishment of a national mass education system in Sweden during the nineteenth century entailed an increased interest in the design of school buildings. Accordingly, numerous international study tours were made. For example, the physicist and teacher Per Adam Siljeström (1815-92) and author Fredrika Bremer (1801-65) travelled around the western world observing elementary schools’ architecture and organization. The Swedish central government also began to pay attention to elementary school buildings. In 1861, government school inspectors were introduced, and in 1865 the first building plans were issued. The national and local adaptations of transnational visions of the schoolhouse have been examined by the expanding research on the space and material cultures of schooling. These studies have contributed immensely to our understanding of the schoolhouse as architecture, experience, educational discourse and practice. Despite this, there are still a number of fundamental issues of economic and organizational character that requires further studies. This paper addresses some of them through a study of schoolhouse building projects in Sweden, 1842-1900, examining the funding, organization, technology and materials of these ventures. This paper focuses mainly on how the increased government involvement, as well as the socioeconomical transformation of the Swedish society, affected the building process and its results. What impact did, for example, the growing industrial sector and the modernization of the credit market have on the Swedish schoolhouses? Of particular interest is the role played by government inspectors and architectural plans. How did they affect the building projects, and how was the government’s directives altered in the process? Adding this perspective of economic history to the existing research on school buildings, this study addresses themes such as the local translation of national and international phenomenon and the changing role of the State in education. It examines the changes in central government and local community involvement which made an increasing standardization of the schoolhouses possible. It thus shows how the local Swedish adaption of the internationally recognized concept of schoolhouse was a matter of both explicit resistance towards the powers of

central government, and factors such as modernized taxation and the emergence of construction firms. Thereby both the specificity and the generality of this translation process will be highlighted. Methodologically, this paper utilizes source materials that have been under-studied in the research on schoolhouses, including building accounts, cost estimates, insurance policies, title deeds and school board records. These materials have been gathered from an extensive study of 73 building project's in one of Sweden's most rapidly changing areas in the 1800s: The saw mill district of the Sundsvall region.

#### CULTURE MATÉRIELLE ENTRE CULTURES: INTERNATIONALISATION DE LA MATÉRIALITÉ SCOLAIRE À LA FIN DU 19ÈME SIÈCLE

**Wiara Rosa ALCÂNTARA, Faculté d'Éducation de l'Université de São Paulo – USP, Brasil**

Nous avons comme but, dans cette étude, de faire une enquête sur la circulation internationale des modèles de pupitre d'écolier présents dans les Écoles Normales de la ville de São Paulo à la fin du XIXe siècle. Il existe peu d'études au Brésil à propos de la matérialité scolaire, surtout d'un point de vue de l'internationalisation. Or la constitution de l'école n'est pas limitée à sa dimension immatérielle (théories politiques, scientifiques et pédagogiques), la matérialité étant un registre de la culture des institutions éducatives. De ce fait, il apparaît nécessaire de diriger nos regards vers les possibilités matérielles de production quotidienne de ces écoles. Outre les relations commerciales internes, il faut que les échanges commerciaux et pédagogiques qui ait eu lieu entre la ville de São Paulo et d'autres pays (Autriche, France et les États-Unis) soient analysés. Les ressources documentaires utilisées sont: les inventaires patrimoniaux des écoles en question; des circulaires et le courrier où les directeurs d'école sollicitent du matériel scolaire à d'autres pays; des catalogues de fabriques de mobilier scolaire brésiliennes et étrangères; des textes et des documents traitant le mobilier scolaire sur les Expositions Universelles à la fin du XIXe siècle; tout comme des manuels et des magazines pédagogiques venant des pays concernés, où l'on retrouve une discussion sur la relation entre le pupitre d'écolier et la santé des élèves, les fondements hygiéniques, pédagogiques, anthropométriques et ergonomiques du mobilier scolaire, entre autres. Ces ressources nous permettent de faire non seulement la description du mobilier scolaire et l'identification des modèles de pupitre d'écolier comme aussi leur provenance, en participant à la mise en question de l'internationalisation d'un mobilier scolaire considéré comme indispensable à la modernité pédagogique de la fin du XIXe siècle. Loin d'exprimer une homogénéisation de modèles, notre intérêt consiste à établir les connexions et les comparaisons qui vont au-delà de la constatation d'interactions et d'influences réciproques entre les pays étudiés. Ainsi, il est important de repérer les réseaux actifs hétérogènes auxquels les gens, les objets et les routines sont connectés du point de vue du travail scolaire. La matérialité de l'école à São Paulo à la fin du XIXe siècle est traitée sous une optique globale. À travers les processus de globalisation et les appropriations locales, nous trouvons les conditions de circulation où les pratiques et les objets même subissent une hybridation et à la suite de cette étude nous trouvons pour résultat que: a) le mobilier et les objets scolaires n'expriment pas ou n'illustrent pas les relations globales, ils constituent leurs propres relations; b) les pupitres d'écolier sont des véhicules de relations pédagogiques, hygiéniques, culturelles et commerciales à la fin du XIXe siècle. Enfin, analyser la culture matérielle scolaire sous la perspective de l'internationalisation des objets éducatifs fait surgir de nouveaux problèmes, de nouveaux modèles, de nouvelles approches dans les domaines de l'éducation des enfants, d'histoire comparée et d'histoire transnationale.

#### CIRCULATION AND APROPRIATION OF THE EDUCATIONAL TECHNOLOGY IN BRAZIL: INTERNATIONAL AGREEMENTS AND INSTITUTIONS OF AUDIOVISUAL RESOURCES DIFUSION (1960 – 1970)

**Rosa SOUZA, UNESP - Universidade Estadual Paulista, Brazil**

In this communication, we present the results of a research concluded on the history of school material culture in Brazil in the period between 1890 – 1970 which aimed at analysing the role of



objects of teaching in the propositions of renovation of the primary school in the 20th century highlighting the changes in the composition of school materials. The text examines specifically one of the significant moments of the implementation in the innovation in the material used in the elementary school, that is, the renovation represented by Educational Technology in the 60s and 70s of the 20th century. Presented by its proponents as “a movement”, the discursive strategy used aimed at validating and legitimating the approach in the field of education, the Educational Technology spread in Brazil in great part sponsored by the action of the Ministry of Education and Culture in joint agreements with North-american international organization, for example, PABAAE – the Brazilian – American Aid Program to Elementary Education. One of the fundamental characteristics of the Educational Technology was its fondation in scientific knowledge with emphasis in planning. One of its consequences was the construction of specific knowledge on the use of new objects in education giving more emphasis on audiovisual resources. The term audiovisual allied images and sounds to the education service and referred not only to the methods and techniques, but also to the objects which carried them out. It referred to the sophisticated technology such as the program of tele-education and educative radios as well as simplified didactic objects such as seried albums, leaflets, graphs, posters, films, blackboards, puppets, retroprojectors, photographs, among others. In this communication, we highlight how the principles of the Educational Technology and orientations for the use of audiovisual resources produced in the United States was spread in Brazil by the actions of the research institutions which also qualified teachers such as the Regional Center for Educational Research in São Paulo. The audiovisual resources are considered in this study as education innovation which intended to make the education more modern and efficient and are analysed in the light of the history of the material culture taking into account the conception, the production, the consumption and the use implicated in the materialities of schooling (Lawn & Grovesnor, 2005, Warnier, 1999, Escolano, 2006). The way in which the Educational Technology spread in the Brazilian educational thought and turned itself into a fundament of the educational policies is problematized having in view the analysis of the social cultural interactions and the transfer process (Werner; Zimmermann, 2006, Schriewer, 2000, 2002, Nóvoa, 1998, 2003). The documental body used in this research covered the agreements between Brazil and United States under the auspices of the PABAAE and the documentation of the Regional Center of Educational Research, mainly the material produced by the Audiovisual Research Division – periodics, translation of texts, handouts, and orientations for the use of didactic materials – for the further qualification of the pedagogical and technical teams and teachers of the São Paulo state public school networks.

#### NEW CONCEPTUAL AND AESTHETIC PERSPECTIVES OF SCHOOL AND COMMUNITY SPACES IN POST-REVOLUTIONARY MEXICO

**Lopez ORESTA, El Colegio de San Luis, Mexico**

In this paper I discuss rural school experiences in the first half of the twentieth century. I have special interest in exploring important aspects of school buildings projects, how came the new school models of farm-school, rural hygiene, community-school and socialist-school in Mexican towns and transformations in the space, furniture and concepts for building the new choreography and community relations in rural and indigenous towns. It is important to consider that studies on the post-revolutionary Mexican and rural worlds, where the school and schooling were largely absent, also make visible the work of a new teaching where teachers and women rural teachers were creators of the school, with implementing themselves strategies. Rockwell (2009) shows that these teachers and others rural actors were able to “do school” and managed to be the contact between communities and the state (“do state”) as never before with new relationships and strengthen this political agreements. Also these were teachers who designed a school aesthetic as gardens, school buildings, outdoor theaters, farm areas, and houses for rural families, public spaces for sports and civic celebration and the first school health services etc. The material improvement action went beyond the classroom and became a project aiming at the state’s relationship with the communities

intervening in ways visible and immediate previous local structures in the decades of 1924-1940. By then the teachers and even the Cultural Missions and their agents, were carriers of an educational revolution, collectivist and socialist democratization seeking short-term impact on improving the material conditions of peoples and rural schools. However, the situation of poverty in the villages was the first he had to face in order to address disease, famine, drought, violence and customs which imposed farm work for children before schooling. The paper will recover projects, official documents, designs, photographs and the voices of teachers and women teachers on the rules, dreams and forms that used to give material life to schools and to develop educational projects in villages where school supplies, books, sports equipment and furniture were poor and scarce. It is noteworthy that the applicators of government projects (teachers, parents and local, political and educational authorities), of course were interested into to put in practice his initiative and them agency, often using what they had at their disposal or interpreted their own sense of government's plans, so the results were unexpected. The reports about these actions were interesting, for example as imposing building schools in desert regions in the form of fortresses and castles (taken in any postal card), with a high cost for people but without any water service, or removing fields of growing to sports fields, among many other cases.

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 5141****6.5. ELÈVES SPÉCIAUX, MÉTHODES SPÉCIFIQUES, ESPACES RELIÉS / SPECIAL PUPILS, SPECIFIC METHODS, SPATIAL CROSSINGS***Chair: Ruth WATTS*

THE MAVERICK: POLIO, DISABILITY, AND REHABILITATION

**Richard ALTENBAUGH, Independent Scholar, U.S.A.**

The history of education, childhood, and disability converge with the study of the internationalization of Sister Elizabeth Kenny's rehabilitation therapy. An Australian nurse, she personally introduced this innovation to American society, eventually founding the Kenny Institute in Minneapolis, Minnesota. There she trained and certified "Kenny Technicians." Her therapeutic treatment won instant popularity among parents anxious to see their children's physical disabilities eliminated or, at least, mitigated. Many medical facilities likewise adopted the Kenny treatment. The National Foundation for Infantile Paralysis (NFIP)—the March of Dimes—funded her early work through the auspices of the University of Minnesota. Nurses and physical therapists from all over the country traveled to Minnesota, supported by NFIP grants, to learn Kenney's methods. This paper argues that individual agency changed the teaching and implementation of rehabilitative methods for children disabled by polio during the 1940s and 1950s. It further explores the roots of her conflict with the American medical community and a leading philanthropic organization. Ultimately Elizabeth Kenny represented the "other" to orthodox medical professionals. This did not represent a new phenomenon. During the nineteenth century, female homeopaths faced the same opposition. Not only were they demeaned because they practiced nontraditional medicine but had to battle the male-dominated medical establishment. Kenny's struggle therefore was rooted in the rich tradition of alternative medical beliefs and practices. This study, through a blend of archival documents, secondary sources and oral histories, describes how her ideas became defused in American society, summarizes her therapeutic techniques, analyzes her impact on aftercare, treats her disputes with many medical professionals, dissects her NFIP split, and explores the experiences of the children she treated.

## THE GLOBALISATION OF DISABILITY: RISE AND FALL OF FACILITATED COMMUNICATION IN GERMANY

**Sebastian BARSCH, University of Cologne, Germany**

Beginning in the mid/late 1970s the Australian teacher for Special Education Rosemary Crossley developed a method of physical support to enable nonspeaking students with cerebral palsy to communicate. She called this method "facilitated communication". While initially it was used for students with physical disability it soon became popular as a way to empower non-verbal people diagnosed with autism. During the 2nd half of the 1980s the use of FC expanded first in the USA and then swept over to Europe. In Germany Special Education massively promoted this method for the use in (special) schools for autistic pupils. But soon FC was discussed quite controversially. Critical voices concerned themselves with two observations above all. Especially in the USA some court trials have been issued due to the use of FC – mainly in the field of sexual abuse. Analysis of a videotaped testimony in a certain case produced negative results because communications didn't provide any factual information that the facilitator did not know or could have imagined. Furthermore studies incorporating control procedures only found little or no support for the efficacy of this method. Nowadays the number of people who are promoting FC is decreasing and the efficacy of this method remains a controversial issue. So matter of this paper isn't a reflection of pros and cons. In contrast to contemporary discussions that do tend to argue for or against FC in this contribution I would like to use the historical development of FC in German special education in order to show how knowledge not only travels across geographical spaces, but is also affected by the divergent intellectual spaces it encounters. This will be exemplified by theory and practice of facilitated communication with autistic people in special education and its effects on public opinion. Further research priorities will concentrate on how this method affected the way autism was viewed by science and the public. Did it support a new way of being autistic? Are people diagnosed to be autistic than seen as the "more abled" disabled now? And finally, did Special Education promote over-exaggerated notions of performance that cannot be fulfilled by all people labelled "autistic"? Exemplified by the case of the young man Birger Sellin, given intensive treatment by the German media in the 1990s, I'll show how the image of autism changed within German society in general and special education in particular. Based on media related sources (documentaries, newspapers, magazines) and specialised literature I'll try to show the shift from autism as being a symptom for intellectual disability then to a globalized concept of autism now.

## LE PLUS CURIEUX: MANUALISM VERSUS ORALISM IN THE JOURNAL DE TRÉVOUX

**Sandra STRACHAN-VIEIRA, Georgetown University - Center for Medieval Philosophy, U.S.A.**

The Enlightenment was a period of tremendous philosophical, scientific, political and socio-cultural transformation that established the foundation for the modern Western world. Less well known is how the confluence of new concepts and theories regarding reason, human nature, language, its development and transmission fed by l'esprit philosophique produced a new interest in those who were deprived of their senses -- the deaf and blind. Seventeenth-century England was initially at the forefront of changing philosophical and cultural views with Locke and various deaf education reformers. At the end of the century, John Conrad Amman espoused the Aristotelian-influenced view that speech was the only legitimate expression of language and published a speech-based method of language acquisition (oralism). However, it was in eighteenth-century France that the philosophes-encyclopédistes and their public exchanges on human nature, the senses and the role of language in reason nurtured a substantially different approach deaf education – mechanical signs (sign language - manualism). In France during the eighteenth century, there were a number of scholarly journals read by the educated elite where the clash of competing theories were examined and actively debated. One of these publications was the influential Jesuit Journal de Trévoux founded in 1701 and published until 1767. The Journal's stated editorial policy was to take no sides except in matters of religion and accepted articles on a wide variety of topics from rhetoric to science with most articles

consisting of anonymous reviews of books, treatises, pamphlets, etc. Throughout the sixty-seven years of the Journal's existence, many controversies were examined, however, I would like to posit that the Journal is a hereto thoroughly unexamined source concerning the controversy over what would be the dominant language acquisition method and pedagogy for deaf education -- oral or mechanical sign. In the Journal, articles concerning les sourds & muets (deaf and mute), language, its acquisition and pedagogy started in the publication's very first year and continued up until the early 1760s. In 1701, the Journal published its initial somewhat skeptical review of Aristotelian-influenced deaf education pioneer John Conrad Amman, a Swiss medical doctor who advocated the oralist method. The last article on this topic in 1760 was devoted to the role of "signed French". Throughout the sixty years and various articles, the "method wars" between oralism and sign language-manualism methods were played out in spirited fashion terminating in 1760 – the same year Abbé l'Épée's school is founded and "signed French" becomes the dominant language and pedagogy for deaf education in France. In this paper, I will attempt to answer the following question: In eighteenth-century France, how did the public exchanges in the *Journal de Trévoux* over a sixty year period document and influence the shift from the Aristotelian-influenced oralism towards the empiricist-influenced sign-based manualism methodology? The oralism versus manualism debate as presented in the Journal is a direct reflection of the cultural shift from the traditional Aristotelian ways of thought to the new innovative empiricist cultural imperatives.

MAKING NEW "PRODUCTORES": CONTINUITY AND CHANGE IN THE EDUCATION OF CHILDREN WITH DISABILITIES IN FRANCO'S SPAIN (1939-1950)

**Mercedes DEL CURA GONZÁLEZ, University of Castilla-La Mancha, Spain; José MARTÍNEZ-PÉREZ, University of Castilla-La Mancha, Spain**

With the beginning of the twentieth century starts a growing concern in Spain for children with disabilities. Such concern was linked to the growing interest in infancy in Spain and it was further stimulated by the incorporation of new ideas related to the rationalization of the workforce. A relevant expression of this situation would be the appearance of discourses intending to establish new ways of carrying out the education of children and adolescents. These discourses were clearly influenced by the flow of the ideas that were generated in Europe in that moment. Thus, the school began to be seen as the space where future citizens should be educated and the place where future workers should be selected and get trained. An important consequence of this situation for the child with disabilities was that he was subjected to a double process of pedagogical intervention. On the one hand, he became the subject of implementation of educational innovations that were generated abroad; and on the other hand, a special treatment was applied to deal with his physical, sensorial and/or intellectual disabilities, so they would cease to be an obstacle for their future incorporation into the production process of the nation. As a result of this situation, it began to spread and put into practice the idea of establishing institutions that would put into action this double process of pedagogical intervention for this 'special' group of children. Our aim in this paper is to highlight the processes of continuity and change regarding this issue within the political framework of Franco's dictatorial regime, using as a source the legislation developed at the time, as well as archival documentation of the aforesaid institutions and educational and medical publications. Spain under General Franco's regime represented a new scene on the way to consider and implement the ideas regarding children and education imported from abroad, as they had to be subjected to a review process conditioned by the new ideological structure –represented by the so-called National Catholicism– and the social protection policies designed by the new government. We will also put emphasis on the fact that under these new circumstances the child was seen as a future productor (a term used by Francoist argot for the ones hitherto called workers) and this contributed to transform the social identity of people with impairments and to promote the development of a medical model of disability in Spain.

## BODY AND MIND INSTITUTIONALIZED: RAISING CHILDREN WITH POLIO IN COLD WAR HUNGARY

Dora VARGHA, Rutgers University, U.S.A.

Poliomyelitis swept over Hungary in several outbreaks between 1952 and 1959, attacking children and threatening to undermine efforts to recover the war-stricken society. The disease symbolized a destructive threat to the communist and modernist projects: it affected children in a post-war society, leaving crippled bodies behind at a time of heightened industrial production and recuperation from the war. The relatively new communist government, which positioned itself as the answer to a bright and productive future, had to deal with the traumatic effects of polio epidemics that threatened communist ideals at the foundations. Polio's effect on Hungarian society was considered so significant, that revolutionary prime minister Imre Nagy took steps to establish a polio hospital for children amidst the turbulent events of the 1956 revolution. Children with polio often spent years in state hospitals. These institutions were sites of treatment, medical and technological innovation, but also served as sites of everyday life: a school, a home away from home, and its staff as family away from family. These hospitals can serve as a terrain where changing power relations can be observed in the interactions of medical professionals, party members, educators and children. It was considered to be crucial that children with polio would not lose contact with the outside world, would be able to participate and interact in society, and would engage in some kind of productive work in the future. For this reason, some hospitals, broadcasted regular radio programs for the children, operated a small zoo in the garden, and were equipped with a library. Others organized plays with the participation of the children. Most institutions operated fully accredited schools so that the children would not fall behind during their treatment and would be prepared to acquire a profession to support themselves. Based on hospital documents, oral history interviews, medical texts and archival material, this paper argues that polio care was perceived as an organic process of forming body and mind, and was embedded in Cold War ideology and concepts of communist production. Innovative medical technology, psychology, and education were recruited in order to ensure the success of the permanently or temporarily institutionalized polio patients. Success, for these children, was defined as creating a productive, "fully valued member" of society, mostly meaning acquiring a profession and capable of physical work.

VENDREDI / FRIDAY

14:30 - 16:30

ROOM: 4389

## 6.6. CONCEPTS ET ACTEURS VOYAGEURS (18E-19E SIÈCLES) / MOVING CONCEPTS AND ACTORS IN EDUCATION (18TH-19TH CENT.)

*Chair: Mathilde FREYMOND*LEYDE - HELMSTEDT: UN CAS UNIQUE DE TRANSFERT DE RÉFORME DE L'ÉCOLE ENTRE HOLLANDE ET ALLEMAGNE AU XVIII<sup>E</sup> SIÈCLE

Jean-Luc LE CAM, Université de Bretagne Occidentale, Brest, France

L'internationalisation dans le champ éducatif ne commence certes pas avec le XVIII<sup>e</sup> siècle. L'influence des humanistes de premier plan déjà n'avait guère de frontières et des réformateurs de la pédagogie comme Ratke et Comenius ont été accueillis au XVII<sup>e</sup> siècle par plusieurs États, sans grand résultat il est vrai. Un cas étonnant de transfert effectif de politique scolaire au XVII<sup>e</sup> siècle est toutefois passé inaperçu. Il s'agit de la réforme des programmes et des manuels des écoles latines confiée par les États de Hollande à l'université de Leyde en 1625. Elle a fortement inspiré la réforme scolaire du duché de Brunswick-Wolfenbüttel à la fin de la guerre de 30 ans également menée par des professeurs de l'université d'Helmstedt. L'un d'eux, Christoph Schrader, ancien étudiant de l'université de Leyde, rédigea l'ordonnance scolaire et pilota ensuite le système comme inspecteur général des écoles. Les voies de transfert ont été les échanges entre étudiants et professeurs de ces

deux villes universitaires dans le premier tiers du XVII<sup>e</sup> siècle. L'objet de ces réformes était l'unification des programmes et des manuels autour d'une restauration de l'humanisme arc-boutée contre les empiétements d'une conception uniquement religieuse de l'école. Le moyen en était le transfert de la définition des programmes et du contrôle du fonctionnement de l'Eglise à l'Université. Des adaptations ont évidemment eu lieu, mais la philosophie générale de la réforme a bien été respectée et ce sont les manuels conçus pour la Hollande qui ont été ordonnés et même imprimés sur place pour les écoles du Brunswick. Ce cas illustre le rôle dans ces transferts des relations interpersonnelles, de la République des lettres, du mécénat (les étudiants allemands étaient invités à Leyde par un riche marchand hollandais qui avait fondé des bourses à cette fin), mais aussi des structures collectives et institutionnalisées telles que ces universités qui jouent désormais un rôle officiel d'expertise auprès des instances politiques qui déterminent la politique scolaire. Il s'explique sans doute aussi par des effets de conjoncture et les différences de pression entre une aire connaissant son âge d'or économique et intellectuel et une zone en pleine dépression à tous les sens du terme du fait de la guerre.

#### THE CIRCULATION OF IDEAS AND EDUCATIONAL FADS IN BRASILIAN EDUCATIONAL FIELD

**Luiz Artur dos Santos CESTARI, UESB - Universidade Estadual do Sudoeste da Bahia, Brésil**

This work makes part of a thesis in a doctor's degree that has called in question the problem about the circulation of ideas in Brazilian Educational Field in order to understand the frequent announcement that an idea is in vogue. This announcement arises when an idea came to be a focus to analyze the problems in education or schools by intellectuals and became a discursive regime, using the same words to identify and say what the things are. On the one hand, I have affirmed the fad is identified when an idea becomes more important than others at a given time. On the other hand, its understanding is made by means of analyzing its diffusion when the same idea came to occupy the concerns on teachers, professors or researchers. The fads are immediately realized by repetition, in other words by the announcement of the same repetitious grounded in locus of dissemination such as scientific journals, in programs to learning teachers, in educational policies or in thesis that came from the post-graduation programs. So, the repetition of the idea is an expression way of the fads. Nevertheless, the reason to the repetition is not the same as the appropriation because the repetition of the idea in an epistemology context happens at the same time with different process. For instance, my result researches about circulation of ideas supported in my thesis in 2009 put emphasis on the repetition of autobiographical idea as an experience of formation that came from The Research-Formation Movement, arising in Europe 80's; and how it was appropriated in many domains in Brazilian Learning Teacher Studies during 90's and 2000's in specific domains such as Didactics – language, mathematics, natural and society sciences – in studies concerns about identities – Gender and Ethnic issues – or in studies of disabilities, etc. Thus, I have realized researchers worried about themselves in a socialization-formative process, and speaking about the history of their lives each others. Therefore, I have two questions about it: Why does an autobiographical idea became more important than another at a given time? And, what is the reason to the diffusion of the idea in a specific scientific field? In order to answer these questions, this paper will be presented in two points. First, I will discuss the reasons to study the educational fads through the following paradox: intellectuals announce the fads in education but have the epistemology fear to include the phenomenon in their researches. This announcement came to the intellectuals' perception of the fads in Educational Field because they were concerns about the fads but it did not sufficiently become the source to lead researches about educational fads. So, I have only found in these intellectual's perceptions the sentiments that have been set among the lamentation, the scorn and the indignation. Second, in order to overcome the epistemology fear I have presented an outline about the circulation of ideas in three contexts: emergence, reception and dissemination. These contexts mean that an idea arises in local, historical and epistemology context (emergence), migrate to and is received in other context (reception), and, consequently, it spread as a fad in a specific

domain of knowledge (dissemination), discussing how that educational approaches and their concepts, perceptions and notions have been transferred between different historic, local and epistemological contexts.

#### TIME AND LEARNING: A HISTORICAL PERSPECTIVE

**Fabio PRUNERI, Università degli studi di Sassari, Italy**

The relationship between education and time, in its theoretical, methodological and historical aspects is a crucial aspect of the history of Western world. In comparison with social, economic and anthropological studies which have attempted to capture the importance of the passing of days and seasons, time remains a lacuna in the history of education. The lack of a deep reflection on this topic is surprising. I will examine the concept of time in relation to the history of education, to explore the different ideas of time that educationalists and teachers have expressed, across national borders. Attempts to standardize the education, organization of life, schools, and students' timetable have emerged over centuries. These models have crossed national borders and, because of their effectiveness, they have had a wide international reach. I would like to present just some samples. The most interesting case is that of the Jesuits. Actually Ratio Studiorum purpose was to organize school days and working times using a very accurate timetable that kept students busy throughout the year, according to the Church calendar. This pattern effectively has become a model for the creation of colleges around the world. Later, the ideas of J. J. Rousseau conditioned the educational debate in all European countries. He rejected any form of accelerated education and suggested to treat the scholar according to his age. If children must be brought up in accordance with their age, "the most important, the most useful rule of education" becomes "Do not save time but lose it". In the "constellation" of the Education nouvelle movement, between the nineteenth and twentieth century, there was the idea that the change of school meant not only transforming subjects and contents, according to students' needs, but also modifying timetables preparing workshops and places suitable to children's lives. According to The Montessori method *Orari prolungati sono necessari per esercitare una azione diretta sulla crescita*, and in The children's houses (*Casa dei bambini*) there was extended time, since the timetable included lessons, rest and meals. The "colonization" of leisure time, according to better and faster learning outcomes, is a contemporary historical theme. This trend is common to all developed countries as evidence of globalization and internationalization in educational styles. The school, which etymologically in ancient times was called *scholé* and *otium*, that is idleness and freedom from the troubles related to everyday life, it has become obligation, work, duty.

#### A EUROPEAN CONVERSATION: FIVE EDUCATIONAL STUDY TRAVELS TO BELGIUM AND THE NETHERLANDS, 1838-1840

**Jasper JANS, European University Institute, Netherlands**

Throughout the nineteenth century, states in Western Europe set up and reformed national systems of education. In order to improve their education regimes, officials travelled across the continent and beyond to study other countries' schooling systems. These studies constitute an indispensable source in the history of education in Europe. They display national histories' interrelatedness, the circulation of knowledge and ideas, and invite comparative analyses of national educational histories. The present study explores this topic by comparatively investigating five studies produced by officials from five different countries of the education regimes in Belgium and the Netherlands combined in the two years between 1838 and 1840. It is remarkable that so many men (not women) travelled to these two countries in so brief a period of time. Together, they present an excellent opportunity to explore the internationalisation of educational knowledge, the circulation of ideas, interactions, translations, and adaptations that accompanied and affected the creation education regimes across Europe in the nineteenth century. The men whose reports shall be studied are the following: Friedrich Thiersch (1784-1860), an educationist in the service of the Bavarian romantic king Ludwig I; Edouard

Ducpétiaux (1804-1868), a Belgian journalist, government official and reformer; Ramón de la Sagra (1798-1871), a Spanish anarchist and liberal parliamentarian; Thaddeus O'Malley (1796-1877), an Irish priest; and W.E. Hickson (1803-1870), an English educational writer. These men wrote about the same thing in the same period, but from very different backgrounds and to very different audiences. What aspects of the education systems did they describe? Did they only concentrate on the institutional framework, or did they comment on school subjects, teaching, the buildings, the students, etc.? What schools did they visit? Whom did they speak to? What was their judgment of what they encountered? How did these men present the same thing to their different audiences? Put differently, how did they relate what they saw to their own countries? How can we explain differences in focus, visions and evaluations? This type of innovative investigation can reveal the entanglement of education systems in three ways. Products of study travels and comparative studies, these works themselves attest to the international setting of the emergence of school systems across Europe during the nineteenth century. Furthermore, the individual representations must be elucidated with respect to their backgrounds and audiences. Consequently, our analysis invites comparison between the Low Countries and the other states. Finally, in order to explain differences among the authors, we need to investigate the differences between, say, Ireland and Spain. The result is a snapshot of Europe's history of education that combines comparative and transnational approaches. Thus, we can create a point of view that shows the idiosyncrasies of the individual polities while sewing them together in a European landscape by means of the circulation of educational ideas. It draws attention to the establishment of local education systems as an international, Europe-wide, entangled process.

#### HARD TO THEORIZE. EMPLOYABILITY DISCOURSES IN HIGHER EDUCATION IN GERMANY AND THE UNITED STATES IN THE 19TH AND 20TH CENTURIES

**Patrick RESSLER, Humboldt University Berlin, Institute of Education Studies, Germany**

Higher education (HE) is not among the "hot topics" in the history of education. This is a pity, because the rapid expansion of HE is intertwined with paradigmatic shifts in the education sector as a whole, the labor market, and other areas of society in numerous countries across the globe. In order to better understand the nature of these highly political developments, it is essential to know more about their evolution. Thus, the presentation digs into the history of a particularly controversial topic in the current debate: the employability discourse, i.e. the broad discussion about whether, to which extent and how HE should prepare students for the assumed needs of the labor market – and about what these needs are. The presentation attempts a comparative look at the employability discourses in the two countries that have probably made the strongest impact on HE over the last two centuries: Germany, whose concept of the research university provided an almost universal reference point well into the 20th century, and the US, whose elite institutions are now the focus of international attention. The presentation will concentrate on periods of massive HE expansion in both countries, for this is when employability matters usually attract particular attention. In a theoretical perspective, it will draw on – and critically appreciate – the rich literature on the theory of world society and educational transfer, considerable parts of which claim a worldwide homogenization of national education systems. Questions to be addressed are: What is the discursive weight of employability at different points in time? Which employability concepts are discussed and promoted or rejected by whom and why? Are there any long-term patterns (e.g. trends towards convergence)? The presentation reveals a rather complex image. Both in a historical and in a contemporary perspective, it is hardly possible to characterize the employability discourses in Germany and the US in their entirety in terms of any of the concepts cited in the CfP ("nationalism" – "internationalism", "homogeneity" – "hybridization", "universalism" – "particularism"). For example, while some employability concepts can be found in both countries, others exist only in one of the two. However, even the same concepts often circulate under different names, while the same names are frequently applied to different concepts. Moreover, depending on the context, the same concepts can acquire entirely different meanings, while different concepts may perform similar functions. This is not only



true for Germany and the US as a whole but also for different areas within the HE sectors in both countries. The presentation therefore suggests that the nation state alone is no sufficient analytical frame for the employability discourse. Rather, we should consider other units as well, such as different types of HE institutions (universities, colleges etc.) and different stakeholders (politicians, administrators, business representatives, students, professors etc.)? Findings vary depending which of these units – or combinations of them – we look at. All in all, the presentation seeks a) to promote an important topic for historic research and b) to inform the theory debate both within and beyond the history of education.

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 5389**

### **6.7. MISSIONS PÉDAGOGIQUES ET CONGRÈS D'ENSEIGNANTS / PEDAGOGICAL MISSIONS AND TEACHERS' CONGRESSES**

**Chair:** Caroline BERTRON

EDUCATION IN INTERNATIONAL CONGRESSES (LATE XIXTH-EARLY XXTH CENTURIES)

**Moysés KUHLMANN Jr., Universidade São Francisco / Fundação Carlos Chagas, Brazil**

From the mid of the XIXth Century to the first decades of the XXth Century, professional congresses, often within International Exhibitions, had multiplied in several countries, including Brazil. This text will present and analyze these meetings aiming to understand their roles in the historical process, especially related to education and childhood. These sources will be considered: the Congress of Instruction (Brussels, 1880), the 3rd Latin-American Scientific Congress (Rio de Janeiro, 1905), the Brazilian Congress of Childhood Protection (Rio de Janeiro, 1922), among others. In this analysis, one may question the meaning of these meetings in order to situate them historically and denaturalize a characterization of these congresses, as if they have been essentially a scientific activity, or even a practice of scientists that have reverberated in other spheres. The congresses not only had discussed scientific specialties, but also technical or social issues about industrial property, weight and measure agreements, labor and criminal laws, hygiene, education, childhood protection, among others. International relationships, industry and agriculture, labor and market, science and technology, policy and organization of the state and social institutions, groups and social classes, power relations were present in the debates. In this sense, science was a subsidiary, although it was represented as a protagonist: all proposals to acquire legitimacy, qualified themselves as scientific. The experts gathered aimed to deal with proposals and standards for policies, legislation and social institutions, pointing to organizing the modern state and to configuring idealized urban societies and its institutions. Health, welfare and educational cares to childhood were highlighted in many fields. Crèches, kindergartens, primary schools, object lessons, beside vaccines, hygienized milk, family rights, child labor are some of the issues of these meetings. The education – its deficits, profits, meanings and products – had gained prominence as a factor to building the “modern” society. The Congresses can be seen as a way of marketplace of ideas, which occur at the international and national levels, along with other forms such as the creation of associations of a scientific nature, political or religious, or the dissemination of newspapers and the specialized press, involving a wide range of social sectors. The circulation of ideas involves specific social relations among people engaged in intellectual functions into administrative and political institutions in different places. At the same time, its diffusion happens in a widespread sense to the population, to whom the new products, institutions and cultural patterns would be earmarked.

## BETWEEN TRANSFER AND RESIGNIFICATION: THE EDUCATIONAL MISSIONS IN THE "SERENA SCHOOL" (ROSARIO, ARGENTINA, 1935-1950)

**María del Carmen FERNANDEZ, Universidad Nacional de Rosario, Argentina**

This paper analyze the particular adaptation of the Pedagogical Missions of the Second Spanish Republic by the so-called "Serena School", experience framed within the "New School" and developed in a public elementary school in the city of Rosario (Argentina) between 1935-50. The "School Serena" was characterized by generating different educational proposals in which highlights the participation of the students in their community. One of the educational proposals was the annual organization of the "Cultural Outreach Missions" in which participating teachers and students. In the missions it observed the influence of the Spanish missions, influence the school principal, Olga Cossetini recognized in one of his books. Cultural Outreach Missions were a pedagogical device that linked science, art and community, accounting for an original appropriation of cultural-educational experience held in another country, with other goals and other achievements.

## TEACHERS PARTICIPATING IN THE CENTRAL AMERICAN CONGRESS OF 1893

**Amalia NIVON BOLAN, Universidad Pedagógica Nacional, México**

In the case of Central American Congress, the forms of relationship between teachers and promoters of education reforms in primary education around were supported by a liberal and nationalist, whose bases are responsive to the pedagogical vision of school models in this Congress tries to answer how to civilize the indigenous race in the sense of inculcating ideas of progress and habits of civilized nations. For these Latin American intellectuals of the late nineteenth century, it is interesting to analyze the elements that favored the performance at the Pedagogical Congress of 1893, as well as the tissue of prejudices and biases debates, educational diagnosis made in the school education that guided the Indians. Through the educational press of the time and recent studies, it seeks to reconstruct the actions of the protagonists of this Congress, interweaving the stories of professional actors, emphasizing the international dimension in which they interact.

## LES LIGUES DE L'ENSEIGNEMENT COMME MODE D'INTERNATIONALISATION D'UNE ÉDUCATION LAÏQUE

**Nathalie SEVILLA, IUFM de Lorraine - Centre de Recherche Universitaire Lorrain d'Histoire Université Metz, France**

Les ligues de l'enseignement, mouvements d'opinion et associations parfois complexes (réseaux), sont des espaces de politisation. Elles sont destinées à incarner/légitimer un projet collectif dans la sphère publique, ici l'instruction et l'éducation laïques. S'affirmant bien souvent apolitiques, elles agissent comme un groupe de pression tout en jouant un rôle de laboratoire d'idées. Le projet de communication porte sur la circulation du modèle ligueur laïque dans trois pays européens (Belgique 1860, France 1866, Espagne 1932) où la question laïque a pu structurer la vie politique, pays dans lesquels ces ligues sont toujours actives, ce qui témoigne de leur capacité à s'inscrire dans la durée. L'idée est de repérer les exportations ou importations, de mesurer ce que les ligues de l'enseignement se doivent les unes aux autres. Comment les idées d'une instruction laïque circulent-elles? Quelles sont les conditions propices à ces circulations? Quels sont les emprunts: forme d'organisations, objets et objectifs, méthodes, écoles de pensée, rapports au politique? Quels sont les acteurs forts, agissant dans la sphère internationale, la nature des relations établies? Il s'agit aussi d'identifier les obstacles, échecs ou réussites d'une implantation ligueuse laïque à l'étranger, d'observer les transpositions effectuées au regard de la spécificité nationale et du degré de reconnaissance ou d'inclusion de la ligue dans le champ politique national. Les temporalités sont décalées, parfois concomitantes. Située dans une chronologie adaptée, en quoi la structure ligueuse semble-t-elle être la réponse associative la plus appropriée pour faire valoir l'idée laïque? L'analyse des bulletins respectifs des ligues, de leurs actions et débats lors des congrès, et les prosopographies des dirigeants, leurs voyages à l'étranger, leur pluri-appartenance associative, nous renseignent sur

les circulations et leurs vecteurs. La Ligue belge a initié le mouvement, la ligue française l'a poursuivi. La constitution de la Ligue espagnole laisse entrevoir toute la richesse des imprégnations et des échanges notamment avec la France, par le biais des voyages, des études à l'étranger ou des écrits. Les emprunts s'inscrivent aussi dans la durée: la maçonnerie belge aurait exercé une certaine influence sur les membres de l'Institution libre d'enseignement dans les années 1870-1880. Le syndicalisme enseignant, les congrès internationaux de l'enseignement primaire sont autant de lieux d'échange et de circulation. Les congrès de la Ligue française accueillent les représentants de la Belgique – présents dès sa fondation –, de l'Espagne et d'autres nations, et inversement. Mouvement de masse en France, et dans une moindre mesure en Belgique, la ligue en Espagne reste un mouvement plutôt confidentiel. Le soutien de la Ligue française aux républicains espagnols se prolonge avec la renaissance de la Ligue espagnole, alors en exil en France, en 1945. La Ligue espagnole prend des contacts avec les pays hispano-américains pour y susciter des mouvements d'opinion. Si dans l'entre-deux-guerres, les ligues réaffirment l'idée d'une coopération internationale du mouvement laïque, déjà âprement défendue par Jean Macé, la Ligue internationale de l'enseignement, de l'éducation et de la culture populaire est fondée en 1946, à l'initiative de la Ligue française, au sein de l'UNESCO en tant qu'organisme non gouvernemental. Pour une laïcité universelle?

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 3393****6.8. RÉFORMES PÉDAGOGIQUES DANS L'EUROPE DES LUMIÈRES / PEDAGOGICAL REFORMS IN ENLIGHTENMENT EUROPE***Chair: António NÓVOA*

PRECONDITION FOR THE INFLUENCE OF PRUSSIAN PIETISM ON EDUCATIONAL REFORMS IN DENMARK-NORWAY DURING THE 18TH CENTURY

**Tone SKINNINGSRUD, University of Tromsø, Norway**

During the first half of the 18th century educational reforms in the dual monarchy Denmark-Norway were inspired by Pietist educational ideas that were originated in Halle in Prussia. Pietism was a movement among Lutherans, who wanted to revitalize faith to restore the general social morality at a time, which was marred by social problems after the Thirty Years War. The Pietists blamed Lutheran orthodoxy for having prioritized dogmatic disputes over the spiritual needs of the population, and they wanted a new emphasis on subjective faith. Pietists believed that every Christian was obliged not only to seek salvation for himself, but also to help others to do so. In Halle, August Hermann Francke built up a large educational centre, starting with a school for children of the poor, which was later diversified onto several different educational institutions: a separate elementary school for children of more prosperous families, a Latin school, an orphanage, or Waisenhaus, and an elite school for children of nobles and the wealthy bourgeoisie. By Francke's death in 1727, the Halle schools contained more than 2000 pupils and 175 teachers. The pedagogy of the Pietists was closely tied to their religious convictions. The aim was to cultivate an inner spirituality and to produce a personal religious conversion, which they believed could only be acquired by reading of the Scriptures. The emphasis on each individual's reading of the Bible made literacy imperative. The transmission of pietist ideas from Prussia to Denmark was facilitated by the cultural, scholarly and dynastic ties between Denmark and Germany. German was the everyday language of the Danish monarchs, Danish and Norwegian students attended German universities, and there were family ties between the Danish and the various German royal families. The royal family was among the first to adopt the Pietist faith in Denmark. Fredrik IV implemented Pietist ideas in his initiation of missionary activity and mission schools in the Danish colony Trankebar in India and among the Sami population in the north of Norway. Pietist educational ideas were also behind the establishment during the

1720s of religious elementary schools in the villages of the King's cavalry estates in Denmark and the establishment of a Waisenhaus in Copenhagen. Fredrik IV's son, Christian VI, in 1736, implemented universal confirmation and in 1739 ordered universal elementary schooling among Danish and Norwegian peasants. One may ask why, during the first half of the 18th century, the Pietist faith and educational ideas obtained such a strong influence in Denmark-Norway. Many of the educational initiatives were outright copies of arrangements in Halle. This paper highlights two mechanisms that seem to have contributed to the success of Pietist ideas in Denmark-Norway: 1) the adoption of Pietist ideas by the politically most powerful in terms of educational decision making, and 2) the selective adoption of reform ideas that did not undermine popular loyalty to the state and church combined with rejection of more radical and dangerous ideas.

## L'ÉDUCATION À LA NATURE ET L'INTERNATIONALISATION DU SAVOIR À LA FIN DU 18ÈME ET AU DÉBUT DU 19ÈME SIÈCLE

**Nicolas ROBIN, Pädagogische Hochschule St. Gallen, Switzerland**

La présente étude s'intéresse à l'internationalisation des pratiques scientifiques à la fin du siècle des Lumières et à la réception du savoir produit à cette époque dans le discours pédagogique sur la nature. L'éducation à la nature à partir de la fin du dix-huitième siècle est-elle en mesure d'intégrer la dynamique propre à ces disciplines scientifiques naissantes que sont la botanique, la physiologie ou la minéralogie? De nombreuses études montrent l'importance de l'internationalisation des pratiques scientifiques à travers l'analyse des réseaux épistolaires et des réseaux d'échanges de collections et d'ouvrages dans la construction disciplinaire des différentes sciences naturelles. Quel est l'impact de cette internationalisation sur l'enseignement des sciences dans les écoles et collèges? Peut-on parler du développement d'une approche disciplinaire, systématique et expérimentale dans l'éducation à la nature? L'étude proposée analyse les références scientifiques de l'éducation à la nature à la fin du siècle des Lumières et donne ainsi des éclairages sur un enseignement reposant à la fois sur un savoir local et global. Les conclusions de cette réflexion reposent d'une part sur des considérations générales sur l'éducation aux sciences naturelles dans l'Europe des Lumières, dans les centres du savoir comme Londres, Montpellier, Paris, ainsi qu'en périphérie avec l'exemple de Weimar-Iéna autour de 1800; d'autre part sur l'étude de l'enseignement aux sciences de la nature dans le contexte de l'école et du collège de l'abbaye de Saint-Gall.

## THE ENLIGHTENMENT IDEAS OF JOHANN GOTTFRIED VON HERDER (1774 – 1803) AND THE INTERNATIONALIZATION OF EDUCATION IN THE BALTICS IN THE 18TH CENTURY

**Ineta STRAUTINA, University of Latvia, Latvia; Aida KRUIZE, University of Latvia, Latvia**

Taking into consideration the close historical and cultural links of the Baltic countries and Germany, the studies about the influence of the German pedagogues in the field of education in the Baltics have been carried out in the University of Latvia for several years. One of the directions of these studies is the activities and intellectual heritage of the German philosopher, a vivid representative of the Enlightenment Johann Gottfried von Herder (1744-1803) in the focus of internationalization of pedagogy. The sources of the research are the articles written by Herder on the education issues ("Ideal school", "On grace at school", "On practicing", "On the integrity of the school" a.o.), as well as the works about Herder and his "Riga period". The beginnings of education in the Baltics are connected with the Riga Dom School (1211). The changes in the development of the school in the 18th century are closely linked with Herder's activities. Along the direct duties of the teacher Herder also cared for the theoretical development of pedagogy where he expressed his ideas in the following areas: - the curriculum - the methods and organization of the teaching/learning process, - the teacher's activities and his image - the formation of the pupils' personality. Herder stood for the organization of learning according to the pupils' age, the development of each pupil's independent thinking and the development of the individual abilities, the formation of human relations among the teachers and pupils. He considered humanism in education as a means and aim of developing an

intelligent personality. However, Herder not only introduced the Enlightenment ideas of Europe in the Baltics; the feedback should also be mentioned: Herder's activities in Riga as a teacher, clergyman, librarian and the researcher of the Latvian spiritual culture also influenced his personality and opinions: "It was in Riga that Herder became Herder" (Stavenhagen, 1925). Herder took with him challenging ideas when he left Riga. The plan about the education reform in Livland (the Baltic was part of Russia and part of the present-day territory of Latvia was known under the name Livland province) was born already in his mind. Already in the second half of the 18th century Herder emphasized the necessity to establish the science bias school (Real Schule), which was implemented in life in Riga only after 100 years. The experience gained in the Baltics was reflected in his relations with Johann Wolfgang von Goethe. Thanks to Herder Europe learned about the Latvian spiritual culture. He expressed the view that Latvian folk songs have not only a historical but also international aesthetic value. Our research has shown Herder as a key figure of Enlightenment in the Baltics who educated young generation to live in the European space and opened the Baltics for the Europe as a special historical and cultural unity.

#### CIRCULATION ET ADAPTATION DU MODÈLE ÉDUCATIF DE SAINT-CYR DANS L'EUROPE DES LUMIÈRES

**Dominique PICCO, Université de Bordeaux, France**

La notoriété de la maison royale de Saint Louis, fondée par Louis XIV sur les instances de Madame de Maintenon, dépasse le cadre du royaume de France. La réputation du roi soleil et de sa cour retombe sur cette institution éducative féminine installée en 1686 à Saint-Cyr, non loin de Versailles, et qui perdure sous les règnes de Louis XV et de Louis XVI jusqu'à sa fermeture en 1793. À travers les places mises à la disposition de la vieille noblesse française désargentée par le roi de France tout au long du XVIII<sup>e</sup> siècle, ce dernier souhaite récompenser et fidéliser une noblesse "moyenne" aux fortes attaches provinciales tout en constituant un vivier de futures épouses pieuses et bien élevées. Via ces jeunes filles, un ensemble de valeurs religieuses, morales et politiques sont ainsi transmises à l'ensemble de l'ordre nobiliaire. À travers l'Europe du XVIII<sup>e</sup> siècle, cet établissement fonctionne comme modèle de référence pour l'éducation des jeunes filles nobles. Admiré par certains monarques, dont Marie-Thérèse et Catherine II, il a été copié, sans pour autant être décalqué. Cette communication souhaite dessiner les grandes lignes du modèle saint-cyrien, c'est-à-dire de l'éducation délivrée dans l'établissement français grâce à un ensemble de textes normatifs et aux écrits pédagogiques de Mme de Maintenon. D'autres sources, des inventaires des bibliothèques (1686 et 1776/92), les cahiers de géographie (XVIII<sup>e</sup>), ainsi que de rares écrits émanant des pensionnaires, des Dames de Saint Louis ou de l'intendant Manseau (fin XVII<sup>e</sup>) offrent une vision sans doute un peu plus proche des réalités quotidiennes. Différents modes de circulation de l'information expliquent que l'organisation de ce pensionnat, les contenus éducatifs et la pédagogie soient connus des élites européennes. Les écrits pédagogiques de Mme de Maintenon, sa biographie rédigée par La Beaumelle (1<sup>er</sup> édition 1757) circulent à travers toute l'Europe des Lumières; des hommes et des femmes viennent visiter la maison royale, tel Georges Walpole en 1769 ou des délégations russes en 1757, 1762 et 1764; d'anciennes demoiselles sont envoyées réformer des institutions éducatives, en particulier à Vienne. De ces informations résultent des processus d'imitation, de transferts et d'hybridation des pratiques éducatives prenant en compte les réalités politiques et sociales des pays concernés. Les écrits de Voltaire et de Diderot éclairent le cas de l'Institution Smolny, fondée par Catherine II en 1764. Le plan d'éducation rédigé par Betskoi, traduit en français et publié à Amsterdam en 1775 par Diderot, met en lumière ressemblances et différences entre les établissements. Plusieurs autres cas ont été repérés dont l'Institution des dames de nobles de Prague fondée par Marie Thérèse en 1753. Les similitudes entre ces établissements s'expliquent-elles par des coïncidences entre les pratiques du temps d'où relève-t-elle du modèle saint cyrien? Les différences résultent-elles d'une recherche délibérée d'adaptation à un contexte différent, d'un mécanisme d'acculturation ou bien de l'existence de modèles concurrents? Le cas de Saint Cyr

permet donc de réfléchir sur les modes de circulation des pratiques éducatives féminines à travers l'espace européen du XVIII<sup>e</sup> siècle.

# LES PRÉCEPTEURS DE LANGUES ÉTRANGÈRES DANS LA FRANCE DU XVIII<sup>e</sup> SIÈCLE: DES ACTEURS DE L'INTERNATIONALISATION DE L'ENSEIGNEMENT

**Andrea BRUSCHI, Centre N. Elias (EHESS Marseille)/Université de Vérone, France/Italie**

Acteurs de premier plan dans une histoire transnationale de l'éducation au moins depuis les dernières décennies du XVI<sup>e</sup> siècle, souvent en contact avec des élèves originaires d'autres contextes européens, auteurs de grammaires et dictionnaires bi- ou trilingues présents sur le marché libraire international, les précepteurs de langues sont parfois eux-mêmes des étrangers polyglottes prêtant leurs services, au fil des années, en France ainsi qu'en Italie, en Angleterre ou dans l'Empire. Dans la France du XVIII<sup>e</sup> siècle, notamment dans la capitale, la demande et l'offre de cours en langues étrangères modernes, surtout dans le cadre de l'éducation nobiliaire, connaissent une augmentation considérable. En témoignent d'un côté la production et la circulation de plus en plus intenses de grammaires, manuels d'écriture et dictionnaires; de l'autre côté, la multiplication des annonces proposant des leçons en toute sorte d'idiomes, des plus demandés, comme l'italien, aux moins communs, tels que le turc ou l'arabe. Les maîtres de langues sont aussi recherchés pour accompagner les jeunes gentilshommes, en tant que guides, instituteurs et interprètes, dans leurs déplacements en terre étrangère. J'envisagerais donc, tout d'abord, de présenter une étude prosopographique sur quelques précepteurs de langues actifs à Paris, à partir de documents généalogiques et des titres, des dédicaces, des préfaces et des «privileges du roi» des œuvres qu'ils publient. Un exemple pourrait être celui de l'abbé Annibale Antonini (1702-1755), originaire de Salerne, éditeur des œuvres de l'Arioste et du Tasse, traducteur, enseignant de langue italienne dans la capitale française et auteur de nombreuses méthodes d'italien et dictionnaires, dont un "Traité de la grammaire italienne" (1726), une "Grammaire italienne à l'usage des dames" (1728) et un "Dictionnaire italien, latin et français" (1735). Il écrit également un guide intitulé "Mémorial de Paris et de ses environs à l'usage des voyageurs" (1732). Je tâcherais ensuite de montrer comment ces enseignants trouvent-ils des élèves et vice-versa: grâce aux informations que l'on peut repérer dans la presse d'annonces et les livres d'adresses, il est possible de brosser un tableau du fonctionnement du réseau des précepteurs parisiens. En 1718, par exemple, la "Liste universelle du bureau général d'adresse et de rencontre" rappelle aux aspirants maîtres les précisions à fournir dans les avis qu'ils entendent publier: s'ils cherchent des pensionnaires, ils devront indiquer le lieu où ils résident, les prix de leurs cours, le nombre d'élèves qu'ils ont. L'analyse de telles sources révèle aussi le niveau de notoriété que certains précepteurs atteignent, ainsi que leurs stratégies d'autopromotion: dans une annonce de la "Liste des avis qui ont été envoyés au Bureau d'Adresse & de Rencontre depuis le 15. May [1703]", «Le Sieur Didelet», un maître d'«Ecriture» proposant ses services, se recommande de Denis Vairasse d'Allais, professeur d'anglais de la fin du XVII<sup>e</sup> siècle, en déclarant avoir été son «Ecolier».

## 6.9. L'ÉDUCATION NOUVELLE: DES IDÉES SANS FRONTIÈRES? / NEW EDUCATION: IDEAS WITHOUT FRONTIERS?

**Chair:** Anton COSTA

LA CORRESPONDANCE D'OVIDE DECROLY: REFLET DE L'INSTITUTIONNALISATION ET DE L'INTERNATIONALISATION D'UNE DÉMARCHE PÉDAGOGIQUE

**Sylvain WAGNON, Université de Paris 8 Vincennes-Saint-Denis, France**

A travers l'étude inédite de la correspondance d'Ovide Decroly, nous voudrions mettre en avant les relations que le pédagogue belge a construites au niveau international tout au long de sa vie. Nous souhaitons également replacer son action dans le processus historique d'internationalisation et de flux d'échanges qui fait de lui, encore aujourd'hui, le pédagogue belge le plus connu à l'extérieur de son pays. L'analyse de ses archives épistolaires dessine à la fois une institutionnalisation de sa démarche pédagogique mais aussi son internationalisation. Nous voudrions à la fois constituer une typologie de ses interlocuteurs et nous intéresser aux inflexions de sa démarche pédagogique à travers ses correspondants. En effet, l'étude de sa correspondance marque la constitution de plusieurs «réseaux» distincts, parfois complémentaires qu'il tisse avec des pédagogues, mais aussi des médecins, des hommes politiques, etc. Ces réseaux apparaissent comme les creusets d'échanges et d'expériences mais aussi d'élaboration de projets, de définitions de nouvelles problématiques et de nouveaux concepts qui structurent sa propre pensée mais aussi esquissent la volonté de créer un réseau international. En reprenant le terme de Daniel Hameline pour Adolphe Ferrière de «l'évidence de la supranationalité», nous voudrions éclairer la réalité de cette supranationalité en ce qui concerne Ovide Decroly. Mais quelles en sont les modalités et les résistances? En quoi cette internationalisation a-t-elle pu participer à l'institutionnalisation et à la légitimation de son action et de sa pensée? Pour répondre à ces questionnements, plusieurs «moments» de son itinéraire pourront être abordés successivement. Premièrement, la présence d'Ovide Decroly au sein des congrès internationaux des années 1900-1910 de protection et d'assistance de l'enfance constitue un premier «creuset» international qui marque en grande partie son cheminement intellectuel et ses premières prises de position dans le domaine éducatif. Deuxièmement, la constitution de liens personnels plus ou moins forts avec d'autres psychologues, tels qu'Alfred Binet et Edouard Claparède, paraît créer une sorte «d'internationale» des psychologues, aux liens plus ou moins étroits, mais qui permet à Decroly de créer en 1913 les documents pédotechniques avec le patronage de l'Institut Jean-Jacques Rousseau. Ensuite, le rôle et l'action d'Ovide Decroly dans la création de la ligue internationale de l'éducation nouvelle au congrès de Calais de 1921, puis de son essor, offrent la possibilité d'éclairer un troisième réseau international constitutif de l'histoire de la nébuleuse de l'éducation nouvelle. Enfin, les voyages qu'il effectue aux Etats-Unis et en Amérique latine après la grande guerre dessinent-ils une réelle volonté de diffusion et d'institutionnalisation d'une démarche éducative?

CIRCULATION OF ALFRED BINET'S IDEAS IN BRAZIL AND THEIR IMPACT ON EDUCATION AND PSYCHOLOGY DURING THE 20TH CENTURY

**Regina Helena FREITAS-CAMPOS, École des Hautes Études en Sciences Sociales, France**

The French scientist Alfred Binet is best known for the invention of intelligence tests, a production that assigned him a position among the most important authors in 20th century educational psychology, and as one of the most cited names in the history of psychology. Intelligence tests were invented in his laboratory of psychology in Paris, within the context of the scientific study of higher mental processes he was performing and of the wide movement of school reform and renewal that traversed many countries in the early 20th century and set the stage for the development of modern sciences of education. The reception of his work in Brazil followed alternate lines. During the first decades of the 20th century, many educators and health professionals in Brazil were acquainted with

Binet's work and its recommendations concerning the organization of schooling and of special education. The analysis of a sample of published works on intelligence tests show that some of them, like Helena Antipoff, a former assistant of Claparède in Geneva, went more deeply into research using the "method of questions" proposed by Binet, aiming at a more precise interpretation of test results. Others, like Manoel Bomfim, who visited Binet in 1902 and founded the first laboratory of psychology in Brazil, did not get to much involved in laboratory research. Many among them, however, were sure that a more rationalized organization of schools would benefit from the knowledge of children's IQs. In short, the reception of Binet's ideas and techniques in Brazil resulted in two parallel movements. On one side, the establishment of the first laboratories of psychology and the studies on the mental development of school children contributed for the organization and spread of the teaching of psychology to educators. On the other side, the dissemination of psychological concepts and evaluations among educators, since the 1920s and 1930s, encouraged an unreasonable confidence of educational administrators in techniques deriving from psychological theories. Bomfim's statement that "the same intelligence index, the same capacity for learning" became an undisputable truth for educators, in spite of the inconclusive character of intellectual measures then available. The organization of homogeneous classrooms based on intelligence or learning capacities – classes A, B, C, etc., or special classes for retarded children – promoted the building of a highly selective public school system in Brazil, with perverse consequences for students and teachers. School failure became a common experience for most Brazilian children attending a school system with one of the highest levels of grade repetition in the world. Children and their families were systematically blamed for their "lack of intelligence", and teachers and school administrators accepted that for almost 50% of enrollments repetition in the first grades was mandatory. Many psychologists and educators, nowadays, charge the invention and acritical use of intelligence tests and of psychological concepts in education for this situation, and new procedures for classroom organization are being tested. Educators are now more conscious of the need to be modest in using concepts such as "intelligence" and prone to adopt heterogeneous classrooms as a wiser model for public schools.

#### CIRCULATION OF ACTIVE SCHOOL IDEAS IN THE STATE OF ESPÍRITO SANTO (1928-1930)

**Regina Helena Silva SIMÕES, Universidade Federal do Espírito Santo, Brasil; Rosianny Campos BERTO, Universidade Federal do Espírito Santo, Brasil**

From the year 1920, active school ideas have inspired reforms of public instruction in Brazil. In the state of Espírito Santo, such pedagogical ideas circulated mainly from 1928 to 1930, when Atílio Vivacqua headed the Secretary of Public Instruction. Later on, defending some of these same ideals, Vivacqua became one of the signatories of the historical Manifest of the Pioneers in the New Education (1932) in which distinguished Brazilian educators such as Anísio Teixeira and Fernando de Azevedo, along with other highly regarded intellectuals, urged the Brazilian government as well as the population to recognize the central role of a renewed education in order to promote and sustain national development. This study highlights the publication titled *Escola ativa brasileira: sua aplicação no Estado do Espírito Santo* (Brazilian active school: its application in the State of Espírito Santo), in which Vivacqua (1930) exhibits its work program, aiming at the methodological renewal of public schools in Espírito Santo. The research's goal is to understand his attempts to apply new school methods in the change of local schools. The following concepts, taken from Benjamin, Chartier and Ginzburg, provided important tolls to the analysis of that publication: reading of sources against the grain, analysis of document's materiality, reading of hors-texte, cultural circularity, comprehension of the context and force relations that tensioned the production of Vivacqua's writings. The reading of Vivacqua's pedagogical program uses as axes of analysis the creation of an advanced teacher preparation program and the organization of an experimental active school in Espírito Santo, to discuss circulation movements and local appropriation of active school ideas to guide public instruction policies instituted in Espírito Santo, by the end of the thirties. Considering



the tension between conservatism and modernization within the Brazilian society during the decades of 1920 and 1930, culminating in the 1930 Revolution in defense of social political and economic modernization in Brazil, it is yet ironic that Vivacqua's project to modernize public instruction in Espírito Santo has been interrupted precisely by the intervention of the so called revolutionary forces. In other words, although Vivacqua's ideas of school renewal were persuasive enough to find its way though local conservatism, taking the form of educational policies aimed at teacher preparation and school changes, the reform in process was not equally able to resist new forces in power after 1930. It is concluded that such tension between conservatism and modernization ended up molding a teacher formation program and schooling guidelines in which technical-pedagogical issues (read "scientific pedagogy" and "didactic") are mixed with technical and social themes, such as ideals of nationalism, socio educational reform and social cohesion. It is expected that the comprehension of such issues as presented in the work of Attilio Vivacqua, considering its possible interlocution with the debate that took place nationally and internationally around active school themes may contribute to make visible the circulation of pedagogical ideas that oriented educational reforms and teacher preparation programs in different contexts.

#### LA CIRCULATION DES ŒUVRES D'ÉDOUARD CLAPARÈDE: BRÉSIL ET PORTUGAL DANS LES ANNÉES 1901-1940

**Emerson Correia da SILVA, Univ Estadual Paulista (PPGE-FFC/UNESP) - Universidade de Lisboa (IEUL), Brasil; Ana Clara Bortoleto NERY, Univ Estadual Paulista (PPGE-FFC/UNESP), Brasil**

L'objectif principal de ce texte, effectué à partir des recherches de doctorat en cours dans le programme d'études supérieures en éducation à la Faculté de Philosophie et des Sciences de la UNESP - São Paulo State University et Institute of Education de l'Université de Lisbonne, financé par le CNPq et la CAPES, est de comprendre la diffusion des œuvres du médecin et psychologue Édouard Claparède en portugais, en particulier au Brésil et au Portugal, entre les années 1901-1940, période fertile de leur production dans le domaine éducatif. Nous cherchons à comprendre les intérêts qui motivaient les choix éditoriaux par les œuvres de l'auteur. De même, nous cherchons à comprendre comment ses traducteurs se sont approprié le texte. Avec la méthodologie établie dans les études de Roger Chartier, Michel de Certeau et Pierre Bourdieu, nous avons étudié la matérialité de l'œuvre publiée par l'auteur au Brésil et au Portugal, ainsi que des stratégies impliquant la circulation de ces œuvres. Nous nous concentrons sur les stratégies d'appropriation impliquant des groupes d'édition différentes, chacun d'eux s'attache à la définition du champ éducatif dans les deux pays, ainsi que la propagation de l'Éducation Nouvelle. Nous cherchons à délimiter les différents groupes qui ont publié les œuvres de l'auteur dans les deux pays pour ensuite analyser les différents appropriations qui ont été faites sur le travail de l'auteur suisse. Référencé dans diverses revues spécialisées dans le domaine de la psychologie, psychologie de l'éducation et d'Histoire de l'Éducation, du nom de Claparède et ses œuvres se trouve à côté des auteurs classiques dans le secteur de l'éducation comme Rousseau, Pestalozzi, Herbart, Froebel, Decroly, Ferrière, entre autres. Nous avons observé la présence de ses œuvres dans les bibliothèques des écoles de formation des enseignants au Brésil et au Portugal, ainsi que des citations de ses œuvres et de textes dans les articles des enseignants et des étudiants. Claparède est un auteur largement cité dans les livres d'éducation et de l'Éducation Nouvelle, mais il n'existe que de rares études sur la circulation des textes de cet auteur dans les deux pays. Nous avons fait une étude détaillée de références à Claparède au Brésil et au Portugal, ainsi que d'une lecture détaillée de ces textes pour tenter d'établir un aperçu des publications de l'auteur et celles dans lesquelles son nom a été impliqué. Faisant usage de la comparaison entre les œuvres trouvées, nous vérifions les modifications éditoriales entre les éditions brésiliennes et portugaises. Les résultats montrent la large diffusion d'œuvres de l'auteur entre les pays concernés et le débat intense dans le domaine éducatif en se conformant à ce qui s'est passé en conjonction avec les autres pays européens et américains.

**VENDREDI / FRIDAY****14:30 - 16:30****Room: 2193****6.10. CIRCULATION DE MODÈLES POUR LA FORMATION DES ENSEIGNANTS (DÈS 1970) / CIRCULATION OF TEACHERS' EDUCATION MODELS (FROM 1970)****Chair:** Lucia MARTINEZ MOCTEZUMA

THE EUROPEAN INFLUENCE IN THE SECONDARY EDUCATION TEACHER TRAINING MODEL IN SPAIN: WHY COULD NOT IT WORK?

**Cristina YANES, University of Seville, Spain**

The secondary education had its origin in Spain in the nineteenth century. During those years, the history of Spanish education was significantly influenced by the different educational models arising across Europe. The journeys that experienced some aristocrats and notables contributed to bring some aspects of those educational models to Spain. Specifically those aspects related to teacher training that was to be regulated and organized at the legislative level during such years of the birth of the new educational level. In our opinion, this influence gave birth to the secondary education in Spain, as well as a specific teacher training model that, regrettably, was not going to be prolonged in time resulting in a scarce or null repercussion. The aim of this work is to provide a framework detailing the influences in the Spanish educational context: who and which were such influences and what level of involvement had in the Spanish context. The purpose is to show that the initial teacher training model for the secondary education level had a clear and evident process of internationalization both in its design and conceptualization. As a final conclusion, this paper states, amongst other aspects, that the birth of this educational level, as well as the conformation of the teacher training model is more due to political reasons brought by personalities influenced by European trends than to real and needed demands from the Spanish society, at difference from what really happened in other European countries.

INTERNATIONAL NETWORKS OF TEACHERS' CENTRES: SEEKING INTEGRATION AND CHANGE IN THE PROFESSIONAL DEVELOPMENT OF TEACHERS 1970-1995

**Wendy ROBINSON, University of Exeter, United Kingdom**

From the late 1960s to the early 1990s teachers' centres emerged in the UK as a popular focus for teacher professional development, bringing groups of teachers together from across a local area and offering a central forum and physical space in which teachers could access resources, meet together and engage in various professional development opportunities. Energised by new directions in curriculum development, particularly through the work of the Schools Council, and responsive to ambitions of the 1972 James Report, teachers' centres appeared to offer a promising new conceptualisation of professional learning. This valued organic, teacher-led transformation; was responsive to local demand and expertise; and was committed to teacher autonomy. In the 1970s, when teachers' centres were at their peak in the UK, it is estimated that there were between 500 and 600 centres operating in England and Wales. Regarded by some educationists as a distinctive 'movement' for democratic, practical and genuinely teacher-led professional development, but by others as incoherent, divisive and highly differentiated in terms of quality of provision, the teachers' centres phenomenon divided professional opinion. Part of my recent study of the history of teacher professional development in England and Wales 1920-200, funded by the British Academy, has involved a critical re-evaluation of teachers' centres. It has also uncovered evidence that the UK model influenced and was 'adapted' in a number of other countries, including the Netherlands, Spain, Japan, South Africa, the United States and Australia. Teachers' centres leaders from the UK engaged in a series of study visits and exchanges with sister institutions in the US, South Africa and Europe, supported by a 'National Conference of Teachers' Centre Leaders'. The British Council was also influential in funding networking conferences which brought together teacher educators

committed to the particular teacher-centred model of professional development that was embodied in the UK teachers' centre model. Drawing upon new oral history testimony from former leaders of teachers' centres, as well as previously uncovered archival material, this paper revisits the teachers' centre model of professional development and critically evaluates its contribution to an emerging international phenomenon. It examines the nature of international exchange and 'policy-borrowing' in relation to teachers' centres through different international networks. It identifies key players in the orchestration of this international networking through professional organisations and the British council. It also problematizes the implied contradictions in the idea of translating and possibly 'transplanting' a peculiarly UK-based, organic, teacher-led model of teacher professional development into different international contexts. In seeking to understand the nature and efficacy of the exchange of ideas about teacher professional development through the adaptation of the UK teachers' centres model in other countries, theories of policy-transfer and policy-borrowing drawn from such comparative educationists as Phillips and Ochs (2003) will be considered. Though teachers' centres, as they were originally conceived, have now largely disappeared from the UK teacher professional development landscape, they appear to continue to thrive in a wider international arena, particularly in the US, parts of Europe, India, Kenya, Nepal and Zambia. This raises important questions about what factors contributed to their demise in the UK and what factors currently contribute to their success in other international contexts.

THE CIRCULATION OF PEDAGOGICAL MODELS BETWEEN FRANCE AND BRAZIL IN THE LATE 20TH CENTURY: TEACHER EDUCATION AND THE ROLE OF THE INSTITUTS UNIVERSITAIRES DE FORMATION DE MAÎTRES

**Belmira BUENO, University of São Paulo, Brazil; Denise SOUZA, University of São Paulo, Brazil; Isabel BELLO, Federal University of São Paulo, Brazil**

For 20 years the challenges of globalization and of the redefinition of national borders have been included in the debates about education, bringing about a resurgence of the interest in comparative studies between countries now and in the past. The globalization of economic, cultural and educational exchange brings into focus the existence of common educational problems. However, it is necessary to problematize the new forms of dissemination of the educational models and ideas that arise in the present contexts, considering the ruptures and differences as a problem of method. More than just identifying comparable features, the challenge placed before the historian, as stated by Détéienne (2004), is now that of constructing comparable features. For that, it is necessary to construct a new understanding of the notion of "space – time" (Nóvoa, 2000), so as to better understand the displacements of ideas and models within the educational field. In what concerns teacher education, the interest in educational models has rekindled a concern that had faded during the second half of the 20th century. A model that now moves to a new level, for it no longer relates to copying or drawing inspiration from experiences of the old Normal School, but to the adoption of a model that proposes to be of a university level. This is the case of the Instituts Universitaires de Formation de Maîtres (IUFM) created in France in 1991 and of the Brazilian experiences that developed since the late 1990s with the Higher Normal course and with the experience of the "special programs". The present proposal examines the Brazilian conceptions currently present in the education of teachers during the initial years of schooling, and their theoretical and political matrices, considering the influences of external discourses upon the emergence of a new national formative model. In particular, it seeks to examine the influences of the French model of the IUFMs in Brazil in a moment when the integration of these institutes into universities is carried out, and when the mode of initial certification of French teachers is changed. To this end, it analyzes the French conceptions about teacher education, both referring the existing devices and the emergent ones (new university professional master degrees), and the reasons for their success in local discourses, both for initial education and to the in-service training of Brazilian teachers. Lastly, it presents and discusses within both contexts the education of teachers and the editorial products in circulation in Brazil and in

France related to the market of teacher education that became strengthened in the end of the XX Century.

#### A FOREIGN MODEL, TWO ITINERARIES, MULTIPLE LOCAL MEANINGS: TEACHERS' CENTERS IN THE SPANISH CONTEXT

**Tamar GROVES, ECYT Institute, University of Salamanca, Spain**

Recent debates highlight that educational transfer has become more fractured, diffuse, and less coherent than it used to be in the past. It now occurs at the sub-national level, at the initiative of an increasing number of globally connected 'local' actors. This means that policy transfer no longer 'arrives' in a coherent, cohesive package. Taking into account the changing nature of the diffusion of educational ideas this paper attempts to explore two courses of transfer: a top down plan initiated by a national government and a bottom up educational project carried out by pedagogical social movements. These two itineraries were crucial to the constitution and functioning of Teacher Centers in Spain in the 1980s. The history of these Centers provides thus an interesting opportunity to analyze the nature of these opposing itineraries, their dialectic relationship and their interaction with the educational context they were supposed to change. In 1984 the newly elected socialist government issued a decree establishing Teacher Centers all over the country in order to open the education system to the active participation of teachers. According to the main figures behind the initiative it was an explicit attempt to import the English model into the Spanish education system. In many places these Centers were run by militants of pedagogical movements, a prominent feature of the Spanish educational panorama since the mid 1970s. The members of these movements were heavy consumers of foreign pedagogical writings, especially of educators associated with the New School movement and with what later would become known as Critical Pedagogy. By the mid 1980s they had an accumulated experience of more than a decade of applying innovative pedagogical methods in Spanish schools. Adopting a cultural/phenomenological approach in this article I wish to highlight the multiple meanings the creation of the Teachers Centers acquired and how these meanings mediated the adaptation and implementation of the new initiative in the Spanish context. I follow the civil servants who promoted their founding, the groups of teachers who created them and the teaching community which used their services. This allows me to explain how different kinds of local agents, in this case national officials on the one hand and social movements on the other hand, and their interaction with the local context contributed to the acceptance or rejection of different elements of the new educational initiative.

#### THE OTHER AS PARAMETER: TEACHING, MERITOCRACY, QUALITY AND INTERNATIONALIZATION OF TEACHING IN THE PAGES OF VEGA MAGAZINE, BRAZIL (1996-2008)

**Paula Perin VICENTINI, College of Education of the University of São Paulo (USP)/Faculdade de Educação da USP, Brazil; Alaina ALVES, College of Education of the University of São Paulo (USP)/Faculdade de Educação da USP, Brazil**

We aim to analyze how *Veja* magazine – the most important weekly publication in Brazil – presents the education in other countries as a model for our country, targeting the internationalization of our educational system. The magazine has been published by Abril Editors since 1968, and has a printing of approximately one million copies and a great number of subscribers. The magazine has a clear editorial conception that, besides presenting articles about cultural and artistic activities, brings reports about daily life and political facts, as well as keeping a team of regular columnists, some of them dedicated to educational issues. Having as an initial mark the promulgation, in 1996, of the current Law of Guidelines and Bases of the National Education this analysis is extended until 2008, happening, thus, in a period in which countless measures were taken in order to universalize the primary school in Brazil. The 668 copies of *Veja*, edited during this period, were analyzed in a undergraduate research project of Scientific Initiation, by Alaina Alves, supported by State of São Paulo Research Foundation and linked to the project Teaching Profession: a study about the ways of

teachers' social recognition from 20th to 21st century, under the coordination of Paula Perin Vicentini. Having as reference the French sociologist Pierre Bourdieu's theory, it was possible to verify that *Veja*, aiming to justify the proposals that has been supporting to the improvement of Brazilian education, presented a greater number of reports about the excellence of other countries' teaching system – especially: China, England, United States, Canada, Singapore, South Korea and Finland –, highlighting the measures adopted in this area that should be implemented as an example by Brazil in order to solve the problems faced in the public schools. Among those measures, there is not only the massive investment in teachers' formation, but also the development of a meritocratic system to regulate their conquests, in order to reassure the recruiting of the best for the teaching work and give them the career progression according to their performance. The reports of higher repercussion about the excellence of the educational system in these countries – especially Korea and Finland – try to link to international parameters the project defended by the magazine to the national education, in which initiatives of valuing the teaching profession based on meritocratic criteria are understood as fundamental not only to solve the problems of the Brazilian education, but also to promote the economic growth of the country. Therefore, we may say that *Veja* magazine, when proposing the adoption of the educational measures by Brazil implemented by countries seen as examples in this area, has revealed itself as an important means in the support of the internationalization of the Brazilian educational system.

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 1130**

**6.11. SYMPOSIUM. LA DIMENSION TRANSNATIONALE DES RÉFORMES SCOLAIRES FRANÇAISES AU XIX<sup>E</sup> SIÈCLE / THE INTERNATIONAL DIMENSIONS OF FRENCH SCHOOL REFORMS IN THE 19TH CENTURY**

**Coordinator(s):** Damiano MATASCI; Klaus DITTRICH

**Discussant:** Damiano MATASCI

Les contributions réunies dans ce symposium, toutes issues de jeunes chercheurs qui terminent ou ont terminé des recherches en archives, questionnent l'histoire de l'éducation en France à partir d'une perspective transnationale. L'objectif général est de contribuer à une reconsidération des réformes scolaires françaises de la deuxième moitié du XIX<sup>e</sup> siècle. Le «global turn» de la recherche historique de ces dernières années invite en effet à revisiter le passé sous l'angle des connexions, des interactions et des interdépendances entre les régions et les parties du monde. Il permet alors de repenser des problèmes historiques, de mettre en lumière des acteurs inédits, sous-évalués ou inconnus ainsi que de faire émerger des logiques jusque-là relativement négligées par l'historiographie. Le décalage chronologique relatif à l'institutionnalisation du système scolaire moderne dans plusieurs pays occidentaux, qui passe par exemple par l'introduction de la scolarité obligatoire et par la diversification des filières scolaires, enclenche un processus d'observations mutuelles entre les pays et stimule une intense circulation internationale d'idées pédagogiques et de «modèles scolaires». Les réformateurs français cherchent dans les pays étrangers des solutions susceptibles de pallier les déficits hexagonaux. L'argument international est utilisé comme un instrument de légitimation des réformes scolaires afin de combler le supposé retard de la France par rapport à ces concurrents européens. Le premier objectif de ce symposium est d'interroger les directions, les hiérarchies et les formes de la circulation internationale des idées pédagogiques promues par les réformateurs français. Voyages, missions, congrès, expositions, associations et correspondances privées contribuent à tisser un réseau transnational de contacts fort ramifiés qui facilite le transfert d'idées et de politiques éducatives d'un pays à l'autre. Plusieurs exemples et modèles scolaires s'offrent alors aux réformateurs français. Les contributions questionnent particulièrement les interactions entre la France, l'Allemagne, les Etats-Unis et la Suisse. Les acteurs seront au centre de l'attention. Certaines grandes figures de la pédagogie républicaine affichent un

intérêt marqué pour l'étranger qu'il convient d'interroger et la Ligue de l'enseignement française établit également des relations avec d'autres associations étrangères. Le deuxième objectif est de mener une réflexion sur l'impact des connexions internationales et les modalités d'intégration du savoir sur l'étranger lors des réformes scolaires françaises. Si la réappropriation et la retraduction des modèles scolaires sont conditionnées par des conjonctures nationales spécifiques, ici la lutte politique entre conservateurs et républicains, il s'agit de savoir quelle est l'emprise de la sphère internationale sur les réformes françaises et comment elle façonne, structure et canalise les débats de la fin du XIXe siècle en participant simultanément à la construction même d'un modèle national.

#### LES CONTACTS PÉDAGOGIQUES ENTRE LA FRANCE ET LES ETATS-UNIS PENDANT LA SECONDE MOITIÉ DU XIXE SIÈCLE: LA RÉFÉRENCE AMÉRICAINE DE L'ÉCOLE PRIMAIRE RÉPUBLICAINE

**Klaus DITTRICH, Korea University, Seoul, South Korea**

Cette contribution propose de dresser un bilan des contacts entre pédagogues français et américain pendant les dernières décennies du XIXe jusqu'à la Première Guerre Mondiale, c'est-à-dire pendant l'époque où la France discute et achève l'implémentation d'une vaste réforme scolaire avec notamment l'introduction de l'école primaire républicaine. L'article s'interroge pourquoi et comment les acteurs français entrent en contact avec leurs homologues américains. Basée notamment sur des rapports de missions et complétée par une documentation archivistique provenant des deux côtés de l'Atlantique, la contribution s'insère donc dans des tendances historiographiques récentes qui étudient la dimension transnationale des réformes scolaires. Dans un premier temps on abordera la période qui mène à la législation sur l'école obligatoire. Un long débat prépara en effet cette législation dès les dernières années du Second Empire. Ce débat comportait une importante référence transnationale lorsqu'un groupe de réformateurs républicains autour de Ferdinand Buisson nouait des contacts intenses avec leurs homologues américains, la génération des soi-disant "common school crusaders" qui venaient d'achever la construction de systèmes scolaires publiques dans les Etats du nord-est américain. Ces contacts qui passaient notamment par les Expositions universelles offrirent des arguments dans le débat français et contribuèrent à reconforter la position des réformateurs. Dans un deuxième temps on étudiera l'époque après l'institutionnalisation de l'école républicaine. Les acteurs français présentèrent avec orgueil leurs institutions récemment achevées. Une nouvelle génération d'administrateurs et un changement majeur des conceptions américaines de l'enseignement avec un accent sur les connaissances pratiques sont à l'origine d'un intérêt continu français dans les développements outre-Atlantique. Mais cette période se caractérise aussi par un certain désenchantement des relations pédagogiques franco-américaines qui se traduit par une compétition des modèles scolaires.

#### CIRCULATION INTERNATIONALE DES SAVOIRS ET RÉFORMES SCOLAIRES EN FRANCE, 1870-1914

**Damiano MATASCI, EHESS, France et Université de Genève, Suisse**

Après le «tournant transnational» de la recherche historique des ces dernières années, de nombreuses études montrent l'importance des connexions internationales et l'usage intensif des références étrangères lors des réformes scolaires dans de nombreux pays occidentaux dans la deuxième moitié du XIXe siècle. La construction des systèmes scolaires modernes se nourrit de la comparaison et chaque pays trouve dans l'évolution scolaire internationale un réservoir d'exemples et de modèles. Ce papier s'intéresse plus particulièrement au processus d'internationalisation de la réforme scolaire en France entre 1870 et 1914. Il présente tout d'abord les manières à travers lesquelles les réformateurs français produisent un savoir sur l'étranger et mettent en place des connexions qui transcendent leur propre cadre national. Missions pédagogiques, congrès internationaux, expositions universelles et réseaux de correspondance sont utilisés pour constituer des faisceaux d'expertise qui accompagnent les profonds remaniements du système scolaire, notamment au niveau primaire et secondaire. Si les circulations sont multidirectionnelles et non hiérarchisées, ce papier se concentre toutefois sur un cas précis, à savoir les rapports et les contacts

avec l'«Allemagne scolaire». Après la défaite de Sedan de 1870, les réformateurs français attribuent en effet à l'instituteur prussien le mérite de victoire. Il s'ensuit un vaste processus d'enquête et d'expertise de ce système scolaire qui exerce un effet structurant les débats domestiques jusqu'à la Première Guerre mondiale. Si le système scolaire allemand devient un modèle qui exerce une profonde fascination chez les réformateurs français, son application se confronte néanmoins à une série d'écueils qu'il convient de mettre en exergue. La retraduction du modèle d'outre-Rhin trouve dans le contexte politique et culturel français des obstacles dont les réformateurs sont eux-mêmes conscients. D'un point de vue méthodologique, ce papier propose une histoire sociale des acteurs qui construisent l'internationalisation de la réforme scolaire. En suivant le multipositionnement des individus à la fois sur l'échelle nationale et internationale, son objectif est d'évaluer le rôle de l'expertise internationale en tant que variable exerçant un impact sur les réformes françaises de la fin du XIXe siècle.

LA PÉDAGOGIE COMME TRANSFERT CULTUREL DANS L'ESPACE FRANCO-SUISSE. L'ITINÉRAIRE D'ALEXANDRE DAGUET (1816-1894)

**Alexandre FONTAINE, Université de Fribourg et de Genève (ERHISE) & ENS-Paris, Suisse & France**

L'historien et théoricien des idées éducatives Alexandre Daguet (1816-1894) personnalise un point de passage central dans les transferts pédagogiques qui s'opèrent entre la Suisse et la France au XIXe siècle. Dans l'Éducateur, l'organe de la Société des instituteurs de la Suisse romande, Daguet et ses proches collaborateurs diffusent une méthodologie métissée, conséquente des fortes rivalités comparatistes qui structurent les marchés scolaires transnationaux naissants. Si l'École primaire européenne s'érige d'abord collectivement, les spécificités sont de plus en plus exaltées lors des Expositions universelles, et les modèles «exotiques» bientôt dévalorisés au profit d'un certain génie national. Lu, consulté et primé par l'élite scolaire française, un réseau se dessine autour de ce creuset romand qui fait autorité, et dont la revue publiée en Europe fait l'objet d'emprunts et permet une large circulation des concepts hors des frontières nationales. Inversement, l'Éducateur se veut un ample réceptacle au sein duquel Daguet «essaie tout pour ne retenir que ce qui est bon». C'est donc l'essentiel de la théorie éducative du moment qui est traduite, exposée ou refoulée – formant par là même une mémoire interculturelle de la pédagogie européenne – qui sera par la suite partiellement réinterprétée pour s'assimiler au contexte d'accueil français. Dans cette contribution, nous déconstruirons quelques pans de ce réseau transnational, en nous basant sur les revues et sur la large correspondance échangée entre Daguet et la plupart des cadors de l'École de la IIIe République (F. Buisson, J. Steeg, G. Compayré, F. Pécaut, etc.). Nous éclairerons la dynamique de la circulation des idées entre les deux espaces lors de la seconde moitié du XIXe siècle, en insistant sur les mécanismes d'emprunt et de resémantisation des concepts dans une perspective de transferts culturels.

THE FRENCH AND BELGIAN EDUCATION LEAGUES: "TRANSNATIONALLY NATIONAL ORGANISATIONS"

**Christina REIMANN, Humboldt-Universität zu Berlin, Germany**

This paper argues that the national French and Belgian Education Leagues, gaining considerable political influence and being deeply rooted in their respective countries' social-political order, are to be considered as transnational phenomena. The Belgian Education League (Ligue belge de l'Enseignement) founded in 1864 not only served as an example for the creation of the French Education League (Ligue française de l'Enseignement) in 1868, and not only did the two Leagues develop simultaneously, but also were they, to some extent, interdependent. Not only did their activists correspond closely with each other, exchanging and discussing their views and ways of acting, but also got the Leagues personally and structurally intertwined. Hence, considering that one League's evolution and character cannot be entirely grasped without reference to its Belgian or French equivalent, these national civil society organizations can be regarded as transnational hybrids that are transnational products whose components cannot be re-separated. This paper proposes an

analysis of the Education Leagues' transnational relation from an actors' perspective by mainly using the Belgian League's archive material. The material most importantly contains transnational correspondence between different League activists; documents published by the French League that were sent to its Belgian counterpart; the League's monthly publications including reports about the French League's activity. Grounded on these documents, the paper is meant to answer the following questions: Which were, according to the activists, the interest and purpose of their transnational relationship and were these considered equally on both sides? What exactly did their relationship and mutual exchange consist in – and what was it supposed to consist in? How did the activists reconcile, connect or even justify their national social-political interests and intentions with them being eager to entertain transnational activities? How and by whom was the transnational contact established and maintained? Which was the role of the two founding fathers Charles Buls and Jean Macé in establishing and maintaining the Leagues' correspondence and mutual support? How is the leaders' personal relationship to be weighed compared to the institutionalization of the League's transnational relation? To what extent did the social-political context interfere with the intensity and character of their relation? How did, for example, the activists consider the difference between Belgian and France with regard to civil liberties and individual rights? Which was the specificity of the French-Belgian relationship in comparison to the other European connections both Leagues entertained? Taking some distance from the sources and considering the evolution of the national education systems that, one may ask about the conclusions that could be drawn from the transnational character of civil society activists interfering with national educational politics. This means to consider the broader question of how to grasp the interconnection between the national and the transnational not only within civil society activity but within entire social-political systems. The study of the "transnationally national Education Leagues" might provide some possible answers to these questionings.

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 1140**
**6.12. SYMPOSIUM [PART 2]. MÉCANISMES, ACTEURS ET PROJETS DE COOPÉRATION INTELLECTUELLE INTERNATIONALE AU TEMPS DE LA SOCIÉTÉ DES NATIONS / MECHANISMS, ACTORS AND PROJECTS OF INTELLECTUAL COOPERATION IN THE TIME OF THE LEAGUE OF NATIONS**

[Part 1: 5.15.]

**Coordinator(s):** Joëlle DROUX; Rita HOFSTETTER**Discussant:** Chloé MAUREL

EDUCATION FOR INTERNATIONAL UNDERSTANDING: BRITISH SECONDARY SCHOOLS, EDUCATIONAL TRAVEL AND CULTURAL EXCHANGE, 1919-1939

**Sarah WINFIELD, University of Cambridge, Newnham College, United Kingdom**

A key agent for the internationalisation of education has historically centred on the travel and exchange of students and teachers across national frontiers. Travel, as a medium for instruction, has a long and fascinating history that has largely been overlooked by historians of education. In Britain, for many centuries it was the privilege of young men of means. In the inter-war period, however, it grew to become an increasingly common feature of mainstream school experience. This was achieved principally through the efforts of a host of voluntary organisations founded for the promotion of international understanding and world peace. Then, as now, the goal of fostering an international outlook was perceived to be consolidated and enhanced through programmes designed to give participants first-hand knowledge and experience of peoples, cultures and living conditions overseas. In Britain, tens of thousands of students and teachers participated in travel and exchange programmes during the inter-war years that took them to the far-flung corners of Europe,



the Empire and English-speaking world. Using these programmes as a lens through which to approach the internationalisation of education, this paper provides fresh insights into the ways in which pedagogical and cultural transfer were effected during a period of intense social and political flux. Through the triangulation of documentary and archival sources along with the retrospective oral commentaries of former participants, the paper seeks to give a more nuanced description of international education in action as well as appraising the significance of educational travel and exchange for international understanding across the twentieth century.

#### BETWEEN COOPERATION AND RIVALRY: INTERNATIONALIZING EDUCATION AT THE PAN AMERICAN UNION AND THE LEAGUE OF NATIONS

**Corinne PERNET, University of St. Gallen, Switzerland**

Fostering intellectual cooperation through academic exchanges between educational establishments was high among the goals of the two largest international organizations of the interwar period: the Pan American Union (established 1889) and the League of Nations. The paper will examine the stance and the measures taken by these organizations and assess to which point their enterprises ran parallel, and at which junctures and fields they started to compete with one another. Though the literature tends to describe activities in the Americas as outcomes of League initiatives, we have to be careful in taking seriously the Pan American Union's previous efforts and the Latin American protagonist's agenda at the League as well as recognize the limitations of the League's projects. Based on multiple research in several archives, this paper contributes to our understanding of the complex transatlantic interactions in the field of education.

#### INTERNATIONALISING THE ENGLISH SCHOOLCHILD: LEAGUE OF NATIONS TEACHING THROUGH EXTRA-ACTIVITIES (1919-39)

**Susannah WRIGHT, Oxford Brookes University, United Kingdom**

The League of Nations Union was formed in towards the end of 1918, with the objects of influencing government policy and promoting the newly founded League of Nations among the English general public. Given this focus on public opinion, attention was soon focused on the use that could be made of the education system, and an Education Committee was formed in 1919. For twenty years, the Education Committee promoted what contemporaries called League of Nations teaching in English schools. Such teaching aimed to internationalise pupils, by informing them about the aims, machinery and activities of the League of Nations, and also, more broadly, to encourage them to take an interest in other countries and develop the values and behaviours required in citizens in an interconnected and peaceful world. These aims were to be achieved through teaching within the school curriculum, and also a range of extra-curricular activities which, the LNU argued, in keeping with many contemporary educationalists, were particularly appropriate for its aim of creating "a sense of world citizenship" (The New Era, August 1930, p.52). Whilst League of Nations teaching has been discussed by John Elliott and, recently, by Helen McCarthy (Elliott, 1977; McCarthy, 2011), there is scope for a more detailed analysis of the different teaching approaches adopted and the pedagogical debates of the period. This applies in particular to extra-curricular activities, which will be the focus of this presentation. Many extra-curricular activities were organised by League of Nations Union Junior Branches formed in elementary and secondary schools, but some were coordinated from LNU headquarters in London. Drawing on the records and publications of the LNU and educational periodicals of the time, an overview will be given of the work of Junior Branches, the range of extra-curricular activities undertaken, and, within the context of broader educational debates of the time, the reputed benefits of these activities as educational tools. Two activities will be considered in detail. Model Assemblies were a popular activity undertaken by many Junior Branches during the 1920s and 1930s. Participants took on the role of nation state delegates, imitating the procedures and even, where possible, the seating arrangements of the Assembly at Geneva. Nansen Pioneer Camps were organised by headquarters each summer from 1933 to 1939. English pupils

mixed with young foreign leaders (and in some years foreign students) for a fortnight of woodcraft and outdoor activities combined with study of the League and international politics. A final section of the presentation will consider how successful the League of Nations Union was, through these extra-curricular activities, in internationalising pupils in English schools.

#### NATIONAL CULTURE, 'ASIA,' AND THE WORLD: JAPAN AND CHINA IN THE INTERNATIONAL COMMITTEE ON INTELLECTUAL COOPERATION IN THE 1930S

**Takashi SAIKAWA, University of Heidelberg, Germany**

This paper seeks to examine cultural assertions of Japanese and Chinese intellectuals in an international context, by focusing on intellectuals in the International Committee on Intellectual Cooperation (ICIC). Founded in 1922 as an advisory organization for the Council of the League of Nations, the ICIC aimed at facilitating understanding among nations through constructing an international network of intellectuals. It soon became the most representative organization for cultural exchange in the interwar period. Among the members from non-western countries, Japan and China were both the most ardent advocates and the most outspoken critics of the ICIC. On the one hand, they promoted a close relationship with the organization, but on the other hand they emphasized the significance of national culture for rebelling against the Eurocentric universalism upon which the ICIC was predicated. The backlash from Chinese and Japanese intellectuals against the ICIC's underlying assumptions prompted the organization to shift its guiding principle from intellectual cooperation based on the presumed universality of western civilization to international cultural exchange based on the particularity of national cultures. This paper in particular examines the discourse in the ICIC in the 1930s, when the organization came to identify itself as the "league of cultures," while Japan and China called for recognition of their respective national cultures in connection with regional concepts such as "Asia." It argues that while Japan and China shared common motives in making cultural assertions to the ICIC under the rubric of regional concepts, their views of the content of such notions were inherently incompatible.

#### AU-DELÀ DE LA GENÈVE INTERNATIONALE? GENÈSE ET RÉSEAUX DE L'INSTITUT UNIVERSITAIRE DE HAUTES ÉTUDES INTERNATIONALES DANS L'ENTRE-DEUX-GUERRES

**Gregory MEYER, Université de Genève, Suisse**

Fondé en 1927 à Genève, l'Institut Universitaire de Hautes Études Internationales (IUHEI) est un établissement d'enseignement supérieur consacré à «l'étude scientifique des relations internationales». Projet formulé dans le microcosme internationaliste genevois, cet institut, de par son fonctionnement, son financement et ses ambitions, est un produit des réseaux de la «Genève internationale». Cette contribution propose d'étudier l'Institut comme lieu de l'internationalisme de l'entre-deux-guerres, structure académique d'études des relations internationales et acteur de la coopération intellectuelle, en mettant à profit les archives d'État de Genève, de l'Université de Genève ainsi que celles de l'IUHEI. De plus, elle explique le positionnement de l'Institut dans le champ des études internationales dans sa configuration locale et internationale. Il s'agit d'abord de s'intéresser à la genèse de l'IUHEI en analysant l'élaboration et la mise sur pied du projet d'un institut d'études internationales. D'une part, il se définit en partie par rapport aux divers instituts, écoles et summer schools traitant des questions internationales qui fleurissent dès les années vingt à Genève. La ville est alors déjà un centre d'études des questions internationales à travers ces nombreux projets éducatifs qui gravitent autour de la Société des Nations (SdN), du Bureau international du Travail et des nombreuses organisations non-gouvernementales et associations privées. D'autre part, la question cruciale du financement montre qu'outre le Canton de Genève et la Confédération suisse, une fondation philanthropique américaine assure une grande partie du budget de l'Institut. En effet, certaines fondations philanthropiques, très actives dans les réseaux internationalistes, sont présentes à Genève où elles financent en partie les activités dites techniques de la SdN. Elles montrent par ailleurs un intérêt marqué pour la question de l'étude des relations internationales en finançant

plusieurs institutions académiques européennes. Les études à l'IUHEI, ses étudiants et ses professeurs constituent un deuxième axe d'analyse. L'Institut capte en effet un public étudiant d'origines diverses et recrute des professeurs en Europe et aux Etats-Unis. La composition de son corps d'étudiants et d'enseignants lui donne donc une dimension réellement internationale. Enfin, le programme d'étude insiste sur une formation pluridisciplinaire où l'étude des relations internationales ne se cantonne pas qu'au droit international comme c'est encore souvent le cas à l'époque. Il s'agit de comprendre par ce biais, comment on étudie les relations internationales et comment on forme une élite spécialiste de ces questions. Loin de fonctionner en vase clos, l'IUHEI est bien connecté avec d'autres établissements aux buts similaires. Il participe ainsi à la Conférence pour l'étude scientifique des relations internationales, créée en 1928 sous les auspices de l'Institut International de Coopération Intellectuelle de la Société des Nations qui constitue une mise en réseaux des institutions se consacrant à l'étude des questions internationales. Parmi les travaux de la Conférence qui traitent généralement des grandes questions économiques et financières ainsi que des problèmes de la paix et du désarmement, l'accent sera mis sur les discussions autour de l'enseignement universitaire des relations internationales, notamment dans les comparaisons qui sont alors faites et les convergences envisagées dans ce domaine dans l'enseignement supérieur.

**VENDREDI / FRIDAY**

**14:30 - 16:30**

**ROOM: 2130**

### **6.13. SYMPOSIUM [PART 2]. EDUCATION COLONIALE / COLONIAL EDUCATION**

[Part 1: session 5.14.]

**Coordinator(s):** Peter KALLAWAY; Kate ROUSMANIERE

**Discussant:** Marc DEPAEPE

#### **COLONIAL AND POST-COLONIAL EDUCATION POLICY PARALLELS ALONG AFRICAN BORDERS**

**Linda CHISHOLM, Human Sciences Research Council, South Africa**

People living on the border of South Africa and Botswana share a common language and mission education history, and were joined in a political union for a brief period in the nineteenth century (see Comaroff and Comaroff, 1991). Common colonial networks facilitated common goals from the early twentieth century (Kallaway, 2007 & 2009:219). But the advent of apartheid in South Africa in 1948 and independence in Botswana in 1966 resulted in a cooling of relations. Botswana's rapid expansion of mass education 'with ... less conflict than might have been expected' after 1966 has been the subject of analysis by institutionalists, Meyer, Nagel and Snyder (1993: 457). They see this expansion as a consequence of Botswana's benign relationship with the colonial power, Great Britain, its use of expatriates in the immediate post-colonial period to staff the civil service, a strong economy and absence of intermediate groups who could have fostered opposition (Meyer, Nagel and Snyder: 471; see also Tabulawa in press). South Africa by contrast also developed a system of mass education during this period, but under considerably different conditions, including most notably racial inequality, repression of resistance and international isolation. A central feature of apartheid policy was the Bantustan policy which sought to create putative independent states within the borders of South Africa. Nonetheless, despite these increasingly divergent political histories, Botswana, and the South African 'homeland' on the Botswana border, adopted similar educational policies, strategies and approaches during the 1970s and 1980s. This would appear to confirm the institutionalist argument of greater convergence across international and national borders. And yet, there is enough evidence of differences to support the approach taken by Jurgen Schriewer that, rather than convergence, there is evidence of 'an abstract universalism of transnationally disseminated models, which fans out into multiform structural patterns wherever such models interact in the course of their intellectual adoption of institutional implementation....' (Schriewer 2003: 273). This paper will examine how similar ideas were linearly adopted, diffused and indigenized

in these specific local contexts, by whom and with what consequences. It will examine who the principal beneficiaries were, as well as the consequences for emancipation, exclusion and resistance. The paper will draw on both primary and secondary evidence, including life history interviews.

#### A BIOLOGICAL APPROACH TO EDUCATION IN COLONIAL AFRICA: J. H. HUXLEY'S ENGAGEMENT WITH EDUCATION IN EAST AFRICA: 1929-1932

**Peter KALLAWAY, University of Cape Town, South Africa**

During the 1930s there is a significant shift in the debate about the nature of the curriculum in British colonial education in Africa. Above all, somewhat discreetly hidden behind the formal language of the educational documents, is the question of the challenge presented to the traditional literary/religious missionary curriculum, or even to the adaptationist debate about the need for a curriculum related to the needs of the African rural environment, by emergence of strong public debate over the necessity for science education and the need to address issues of evolution, human heredity, the nature of population growth, and the challenges presented by the race doctrines of the fascist powers in Europe. Such issues were often hidden behind the rhetoric of relevance – to family and community health care, ecological best practice and economic prosperity. In that sense, in the words of Arthur Mayhew, secretary of the Colonial Office Advisory Committee on Education in the Colonies (ACEC), the debate about a biological approach to education in Africa takes on considerable significance and needs to be seen as part of the wider set of questions raised by the relationship between “Propaganda, Science and Education” in the Inter-War years. This paper seeks to explore the first major initiative by the Colonial Office relating to the shaping of the African school curriculum along these lines between 1929 and 1933 with attempts to extend science education in general and biology education in particular to a context that had been dominated by Christian missionary education. The paper explores various attempts to launch a research initiative on this issue and to promote new forms of policy related to wider development planning proposals. It explores the processes by which such policy came to be initiated and adopted by the ACEC and its subsequent promotion as official policy.

#### THE CONSTRUCTION OF THE MODERN COLOURED LEARNER IN 1940S CAPE TOWN

**Azeem BADROODIEN, Stellenbosch University, South Africa, South Africa**

This paper explores the ways in which the provision of education for ‘youth at risk’ was conceptualised for young coloured boys in Cape Town in the 1940s and framed by understandings of nationhood and the particular nature of the British colonial subject in South Africa. The paper employs the life history technique to explore the construction of ‘nation’ in South Africa in the 1940s as told through the story of one youth that was institutionalized in a state correctional institution for boys in 1948. The purpose of the one-person life history approach is to provide a micro-lens to the variety of intersecting modernist discourses under colonial rule that framed the ways in which notions of nation was calibrated both within the activities and goals of one correctional facility and onto the bodies of the coloured youth institutionalized there during its more than 50 year existence. Using the British colonial and urban space of Cape Town as an important backdrop, the paper reveals key links between an interweaving welfarist-educational-correctional discourse and the colonial construction of what it meant to be an indigent coloured person in Cape Town at that time. Notably, the material utilized in the paper was collected in a recent funded-research project that captured the life stories of 20 individuals that were institutionalized at one correctional facility in Cape Town in the period 1947 to 1970. The project sought to show multifaceted dimensions of the urban experience of indigent coloured males under apartheid, while problematizing the construction of a particular coloured identity during the twentieth century. Given that part of the project was to explore and interrogate how subjects remember and the kinds of discourses they use to describe their experiences - the real and the imagined, the paper offers three levels of analysis by which to view understandings of nationhood in South Africa. The first lens closely zooms in on the informant's

personal file in the institution's archive about his early life and the reasons and circumstances for his institutionalisation. Using social worker, police, psychologist and educator inputs about the individual, this section shows the kinds of discourses that captured and held in place the way in which the youth was seen and dealt with when institutionalised. The second lens focuses on the ways in which the informant's needs were met and cast within the institution during his stay there and the ways in which a particular understanding of nation and 'colouredness' shaped his experience at the correctional facility. This is captured in institutional files. The third lens is the micro-institutional and personal viewpoint of the informant of his life after he was released from state care (at the age of 18). The focus here (via interviews with the 80 year old informant) was on how his identity and life experience was framed and captured in his neighbourhood, workplace, and home and how this shaped how he approached life in urban Cape Town after 1960.

**VENREDI / FRIDAY**

**14:30 - 16:30**

**ROOM: 1150**

**6.14. SYMPOSIUM [PART 2]. "NOUS SOMMES "UN" MAIS NOUS NE SOMMES PAS LES MÊMES". L'AVÈNEMENT DES ACTEURS DE L'ÉDUCATION GLOBALE, LA VISION D'UN MONDE UNIQUE ET LA TENTATIVE DE STANDARDISER LES SYSTÈMES ÉDUCATIFS / WE'RE ONE, BUT WE'RE NOT THE SAME" THE RISE OF GLOBAL EDUCATIONAL PLAYERS, THE VISION OF ONE WORLD AND THE ATTEMPT TO STANDARDIZE EDUCATION SYSTEMS**

[Part 1: session 5.13.]

**Coordinator(s):** Anne ROHSTOCK; Thomas LENZ

**Discussant:** Eckhardt FUCHS

GLOBAL HARMONIZATION OR LOCAL DIFFERENTIATION? THE REFORM OF EUROPEAN HIGHER EDUCATION SYSTEMS SINCE 1945: FRANCE, WEST GERMANY AND LUXEMBOURG

**Anne ROHSTOCK, University of Luxembourg, Luxembourg**

There is a common assumption that time has led to an ever growing convergence of the higher education systems in the Western world. Higher education research based on the conceptual frame of world systems' analysis and on institutional theory claim that higher education systems evolve towards an isomorphic structure, constantly adjusting to one another and thereby becoming more and more alike. The driving force behind this development is said to be a globally evolving model of progress and justice, a model to which higher education institutions have to adjust to in order to legitimize their continued existence. This in the eyes of institutional theorists over the last decades has led to dramatic but very similar changes in the higher education sector of the different nation states. Using the example of France, West Germany and Luxembourg, Anne Rohstock shows that indeed since 1945 there has been a convergence of educational ideas throughout the Western world – this holds true especially with regard to educational policy. In the context of the emerging Cold War new educational management visions spread from America towards Europe primarily by way of military, economic and political alliances, such as the North Atlantic Treaty Organization (NATO), the Organization for Economic Cooperation and Development (OECD) and the Council of Europe. Think tanks filled with experts, politicians and administrators as well as training seminars, fellowship programs, research grants and exchange programs helped to disseminate new theories, techniques and methods for managing the educational system. These innovations included operational research techniques originating from the military, human capital theory and educational planning but also the use of science and academics for the reform process following the Anglo-American model. With the Bologna process (which therefore is a child of the Cold War) these supranational attempts to harmonize Europe's higher education systems seemingly got to a temporary climax. Yet analyzing these reform processes in the higher education sector on a discursive and implementation level shows that a) allegedly homogenous innovations were systematically modified in order to meet

demands of different national contexts, b) the institutional implementation of innovations led to a further diversification not only on a national but also on a regional and local level, and c) these attempts to harmonize education systems brought forth a coalition of reform opponents which itself more and more became an international alliance – if this time a politically unintended one. The paper proposes a multi-layered approach to the history of higher education that must be understood in terms of local, regional, national, international and global interrelationships. The history of higher education is thus fundamentally a history of transfer and exchange and almost necessarily must be comparative. Only in this way can path dependency at a national level or institutional particularities, on the one hand, and transnational convergences and “global” developments on the other hand, be revealed as such.

#### THE EMERGENCE AND STRUCTURE OF THE SWEDISH FIELD OF ORGANIZATIONS FOR THE INTERNATIONALIZATION OF HIGHER EDUCATION, 1911-2011

**Mikael BORJESSON, Uppsala University, Sweden; Dag BLANCK, Uppsala University, Sweden**

The increased internationalization of higher education has resulted in a larger and more complex landscape of organizations. This has in Sweden given rise to a national field of international actors. Among the most important actors are organizations with internationalization as a primary mission, e.g. the Swedish Institute (SI), the International Programme Office for Education and Training, the Swedish Foundation for International Cooperation in Research and Higher Education (STINT), and the Sweden-America Foundation. Furthermore, the field also includes actors with a more general mission, such as the Swedish Agency for Higher Education (HSV), the Swedish Board for Study Support (CSN), Swedish Research Council (VR), and the Ministry of Education and Research. Our study has focused on the emergence of this organizational field, the history of all relevant organizations, their missions and activities, and cooperation partners nationally and internationally. The funding and control of the organizations, and the interplay between public, non-governmental and private organizations, are seen as particularly important. The ambition of our paper is to relate the Swedish field of internationalization actors to the international level. Finally, another central aim of the paper is to understand the importance of the internationalization actors for the flows of students from and to Sweden.

#### THE NORDEN ASSOCIATIONS AND THE CONVERGENCE OF HISTORY EDUCATION IN SCANDINAVIA

**Henrik Åström ELMERSJÖ, Umeå University, Sweden**

In the interwar period a number of NGOs started to look into education as part of an attempt to understand how nationalism was fueled and to what extent it had forced the outbreak of the Great War. These efforts coincided with a more general internationalization of educational systems as part of the progressive movement. In response to nationalism and a perceived need for reformation of national narratives, the school subjects of history and geography became the primary suspects as advocates of chauvinism and militarism. In 1919 associations for the promotion of understanding and cooperation between the Scandinavian countries, the Norden Associations [föreningarna Norden], began investigating history textbooks. The idea was that nationalism and militarism within history education made it more difficult to promote understanding between the peoples of these countries, in accordance to the more general trend, but in the setting of a new “regional” nationalism called “Nordism”. The idea was that the Scandinavian peoples had especially strong natural and historical bonds, which a false nationalism had eradicated, and in the zeitgeist of the time, it should be resurrected. This revision of textbooks grew larger in the 1930s and extended to explore, assess and develop the entire teaching of history in the Nordic countries. Through different approaches, including international teachers’ seminars, evaluations of curricula and syllabi and by engaging in international conferences, the Norden Associations tried to change history education in a “Pan-Scandinavian” direction. In the process, the Norden Associations became an integral part of the internationalization and standardization of teaching in general and history teaching in particular.

While “Nordism” was at the heart of the Norden Associations agenda, and the educational field was only seen as one, of many arenas for the Nordic effort, the Norden Associations still converged on many levels with the disparate international movement for educational change which led to standardization of not only history education, but the whole educational system. This process, that converged different ideas of internationalization into a more homogenous educational reality, may be typical for many NGOs of the interwar period, when the League of Nations were weak and before the larger international organizations, such as The Council of Europe and UNESCO had formed. Organizations with very different agendas formed an organizational environment where new institutional settings led to educational standards. This paper will present the Norden Associations’ part in the process of standardization of the educational systems in Europe in general and in Scandinavia in particular. The network of educators, researchers, organizations and politicians that was involved in this process was vast. This paper will show how an organization with a specific political agenda, that only had limited international objectives, came to be – not only a part of – but, to some extent, a leader in this process, without ever being close to reaching their original objective: an educational environment where the basis of education was Scandinavian unity and identity. Instead, despite breaking new ground in identity politics, the Nordic identity was passed by on the way to a history education that focused on European and cosmopolitan identities.

**VENDREDI / FRIDAY****14:30 - 16:30****ROOM: 1160**
**6.15. SYMPOSIUM [PART 2]. ESPACES, IDÉES ET SURVEILLANCE PÉDAGOGIQUES EN LONGUE DURÉE ÉDUCATIVE / SPACES, IDEAS AND PEDAGOGICAL CONTROL IN A LONG EDUCATIONAL PERIOD**

[Part 1: session 5.12.]

**Coordinator(s):** Pierre-Philippe BUGNARD**Discussant:** Eirick PRAIRAT

LA THÉORIE DES RÉCOMPENSES SELON GAUTHEY, À L'AUNE DES COURANTS CLASSIQUES

**Anne RUOLT, Université de Rouen, France**

Lancée en France le 5 octobre 2009 par Martin Hirsch, à l'époque Haut commissaire pour la jeunesse, et par Jean-Michel Blanquer, alors recteur de l'académie de Créteil, inspiré par le plan britannique EMA (Education Maintenance allowance), mis en place en 2008 pour favoriser la scolarisation de tous les jeunes de 16 à 18 ans ayant dépassé l'âge de l'obligation scolaire (Jarraud, Café pédagogique n°106, 2009), l'expérience de la "cagnotte" contre absentéisme qui avait suscité beaucoup de commentaires désapprobateurs n'a pas été renouvelée l'année suivante. Interrogé par L'Étudiant, Fabien Fenouillet pronostiquait dès octobre 2009: «... il y a peu de risque que ça marche» (Fenouillet, 2009), l'argent pas plus que les notes n'étant capables d'apporter un remède approprié aux causes profondes de l'absentéisme! Si le nerf de la guerre n'est ni l'argent ni le tableau d'honneur, quel «excitant» (Gauthey, 1860, p.11 sq.) proposer aux élèves pour favoriser leur «appétence» à étudier, ou stimuler la «joie d'apprendre», pour reprendre l'expression du pasteur-pédagogue Louis-Frédéric François Gauthey (1795-1864)? Pour atteindre cet objectif, les récompenses sont-elles légitimes? Et si oui sous quelle(s) forme(s)? A partir d'une approche herméneutique des écrits pédagogiques du pasteur-pédagogue vaudois Gauthey qui enseignait au XIXe siècle les moniteurs d'école du dimanche en France et les élèves instituteurs à Lausanne (1834 à 1845), puis à Courbevoie en région parisienne (1846-1864), cette intervention nous place dans la posture de l'historien-ethnologue des idées pédagogiques qui interroge l'objet et la nature des «récompenses» dans la pensée de Gauthey, appliquée à ces deux dispositifs éducatifs: l'école du di-manche et l'école normale formant des instituteurs pour les écoles primaires du canton de Vaud et de la France protestante au XIXe siècle.

Dans l'espace des théories des récompenses borné d'un côté par les positions des Jansénistes (avec pour chef de file le néerlandais Cornelius Jansen, 1585-1638) surnommés par les Jésuites de «calvinistes rebouillis» de Port-Royal qui les rejettent (Berger, 1993, p. 48). Pierre Coustel (1621-1704) affirmant que «les témoignages de tendresse et d'amitié que les parens ne sauroient s'empêcher de leur [enfant] donner, ne font que les amollir et les efféminer» (Coustel, 1687/1886, p. 104), et d'un autre par celui des Jésuites (avec pour chef de file le basque Ignace de Loyola, 1491-1556) qui en usent abondamment (Ratio studiorum, 1599 d'après F. Grèves-Rueff, 2007, p. 211, Troger, 2008), sur la cartographie de l'histoire des courants pédagogiques, quelles sont les caractéristiques axiologiques et anthropologiques de cette théorie protestante-calviniste des récompenses au sein de ce dispositif d'éducation ouvert, où tant le niveau scolaire que l'origine sociale des élèves étaient très hétérogènes? Quel(s) rapport(s) à la docimologie? La théorie des récompenses selon Gauthey, en articulant nécessairement l'instruction avec l'éducation, ne laisserait-elle pas par ailleurs penser aux pratiques contemporaines d'évaluation formative?

RANGER, NOTER, ÉVALUER: CHANGEMENTS DE PARADIGME OU AJUSTEMENTS?

**Pierre-Philippe BUGNARD, Université de Fribourg, Suisse**

Qu'apporte d'examiner l'examen à l'aune de la notation scolaire, sous l'angle de la double incidence des facteurs conjoncturels et structurels influant aujourd'hui encore sur la délicate question de l'administration de la note chiffrée? La genèse de l'examen panoptique est-elle spécifique à l'aire scolaire française, eu égard aux rapports contrastés qu'entretiennent d'autres systèmes éducatifs européens avec l'évaluation chiffrée? Au tournant du XXe s., la conjoncture de la notation chiffrée est si vive qu'on assiste de la Suède à la Suisse à un revirement de ses conceptions. Dans les années 1980-1990, sous l'effet de résultats communiqués au grand public par la recherche docimologique, partout en Europe, le sentiment que «passer un examen c'est jouer à la loterie», se renforce. On se met soit à supprimer les dispositifs de notation, soit à les rénover. Or l'évolution se fait peut-être d'avantage sur une mutation des étiquettes que sous celle d'une réforme de fond. En réaction à la dissolution ressentie des valeurs éducatives, on assiste à un retour des procédés classiques au prétexte que la note est «précise et fiable». Manifestement, le débat sur le rôle des notes réclame, pour être mieux alimenté, un regard sur les facteurs structurels de sa genèse et de son évolution, pour aller aux socles anthropologiques influant en profondeur sur ce pan tabou des pratiques scolaires. Ne touche-t-il à ce que les élèves ont de plus intime: leur image et leur vocation? Si l'on prend la France des collèges jésuites comme archétype, à son invention au XVIIe siècle, la notation apparaît comme un distributeur de rangs. Une humiliation valant mieux que des coups, on développe un système permettant de motiver les élèves par la quête d'un classement plutôt que par la crainte d'un châtement corporel. Une logique économique de points se substitue alors à la logique initiale, qualitative, de rangs. La moyenne n'est pas loin, ouvrant à une administration beaucoup plus commode des nouveaux régiments scolaires. La logique théophanique du corps de l'élève incorporant le savoir nécessaire à son Salut fait place à celle psychologique de la gratification ou de l'humiliation par le bon ou le mauvais rang obtenu au palmarès annuel, par la promotion (heureuse) ou le redoublement (honteux), en fonction d'un quotient scolaire dédouanant le correcteur de son pouvoir discrétionnaire dans la correction, lorsqu'elle est normative, par le leurre d'une économie chiffrée à deux décimale. L'accent placé sur l'axe normatif facilite la délicate correspondance entre classements et attentes sociales ou culturelles, laissant la conception théophanique subsister au niveau de la sémantique: désormais, c'est bien la «faute» (d'orthographe) qui est «corrigée», non plus l'élève, dans les pratiques où l'erreur n'a pas de statut épistémologique avéré, tandis que la note n'est plus administrée pour la raison qui aurait présidé à son invention. Mais si les socles anthropologiques familiaux, métaphysiques... influent sur l'école, peut-on à partir de tels indicateurs comprendre la carte contrastée des systèmes éducatifs actuels dans le domaine du rapport à la notation scolaire?



## L'ÉVALUATION EST-ELLE SOLUBLE DANS LA PÉDAGOGIE?

**Loïc CHALMEL, Université de Lorraine, France; Marie VERGNON, Université de Lorraine, France**

Pour analyser la nature des rapports historiquement conflictuels entre la forme et la norme scolaires, il nous est indispensable de redéfinir au préalable la posture du pédagogue, ainsi que l'espace référentiel dans lequel les idées pédagogiques se génèrent, tant sur le fond que sur la forme. L'analyse développée dans cette partie du cours ne s'oppose pas aux deux précédentes. Elle les complète dans une perspective critique et, sans vouloir dire «vrai», elle tente de dire «juste», ou pour mieux dire, de rendre justice aux pédagogues dans leur rapport conflictuel à l'évaluation. Les habitus éducatifs, qui peuvent être considérés d'un point de vue anthropologique comme un savoir de nature «poétique» non rationnel, constituent l'un des éléments propre à la culture d'un peuple, avec des variations notables cependant, en fonction des classes sociales. Par rapport à ce consensus culturel, l'idée pédagogique apparaît sous la forme d'un discours décalé, contextualisé et singulier, sous-tendu par une rationalité née de la confrontation entre théories, philosophie, théologie et pratiques éducatives, en rupture avec la routine. L'«idée pédagogique» se génère au cœur d'un débat dialectique et mutuel entre trois dimensions: une dimension praxéologique, une dimension idéologique, une dimension théorique. Le même homme, incarnant l'espace et le temps de ces échanges contradictoires, le pédagogue, tente, en fonction de ses progrès ou de ses échecs, d'articuler ces trois dimensions les unes aux autres, ce qui rend leur poids respectif difficile à déterminer quant aux reformulations successives de l'idée. Si l'on veut bien accepter, avec Jean Houssaye, le point de vue selon lequel en pédagogie le faire est à la source du dire, alors la posture épistémologique propre au pédagogue est de s'ériger en analyste de sa propre pratique. L'éducateur en quête de mieux-être ne peut se satisfaire d'une expérience pragmatique, aussi riche soit-elle; il ne cesse d'interroger son modèle au cœur d'une confrontation féconde entre référentiels théoriques et systèmes de valeurs au regard de l'expérimentation quotidienne, dans un mouvement interactif dont il est tour à tour acteur et spectateur. Dans la mesure où le pédagogue s'érige en théoricien de sa propre pratique, son discours se doit d'être critique tant par rapport à la tradition culturelle de référence que par rapport aux concepts auxquels il se réfère. En particulier, créer des idées pédagogiques revient à réunir, au moins dans le discours, les conditions qui rendent possible leur traduction en actes éducatifs. Le pédagogue représente à cet égard l'interface qui rend l'idée traduisible. Investir l'espace pédagogique, à l'intersection du monde des idées et de celui des réalités pratiques, revient alors à accepter les règles d'une double interrogation: le pédagogue questionne et se questionne. Il questionne l'univers conceptuel, se confronte et confronte des écrits parfois éloignés de sa culture d'origine et cela au regard d'un «mal être» reflété par le miroir de sa praxis au quotidien.

**VENDREDI / FRIDAY****14:30 - 16:30****Room: 1160****6.16. SWG [PART 2]. PENSÉE CRITIQUE DES ENSEIGNANTS/TEACHERS AND TEACHERS ASSOCIATIONS CRITICAL THINKING**

[Part 1: 5.16.]

**Coordinator(s):** André ROBERT**Discussant:** Michaël ATTALI

AUTOUR DU PROJET D'ÉCOLE UNIQUE AVANT LE FRONT POPULAIRE: UNE PENSÉE ENSEIGNANTE INTROUVABLE?

**Bruno GARNIER, Université de Corse, France, UMR CNRS Lisa**

Après la Première guerre mondiale, l'école unique, déjà présente depuis les années dix dans l'esprit plus que dans la lettre des débats, tend à devenir la référence de tout projet réformateur, auquel le mouvement des Compagnons cherche à obtenir l'adhésion de ce qu'ils nomment un peu vite la grande corporation enseignante, faisant fi de la diversité des cultures professionnelles. De fait, l'unanimité ne se fait pas autour de cet objet imposé par les mouvements d'opinion de la gauche réformatrice au cours de la campagne électorale de 1924 qui porta le Cartel des gauches au pouvoir. Les efforts d'entraînement des Compagnons auprès du monde enseignant tournent court, à l'inverse de ce qui se produit en direction des partis politiques et syndicats réformateurs (auxquels finit par se rallier la CGT réunifiée), des mouvements de l'enseignement laïque (Ligue de l'enseignement, la Fédération de la libre-pensée, le Comité de défense laïque, l'Union rationaliste), et du mouvement de l'éducation nouvelle (GFEN). L'objet de cette communication n'est pas de revenir sur ce mouvement de convergence politico-philosophico-syndicale dont nous avons déjà fait l'étude. Il s'agit à présent de mettre au jour les modèles différents ou dissidents de réforme de l'école exprimés au plus près des enseignants de base et au plus loin des appareils, qui se prévalaient eux aussi d'une pensée démocratique. Il est ainsi possible d'identifier une pensée enseignante en manque de relais, et parfois vite reléguée dans le camp réactionnaire lorsqu'elle préconise une compétition plus équitable des mérites individuels dans un système scolaire en partie ségrégué socialement mais réputé plus démocratique que le grand tri des intelligences auquel se résume parfois le modèle de l'école unique. La pensée enseignante revêt ici une dimension centripète, évidemment contraire à la recherche de consensus. C'est peut-être dans la volonté unifiante et totalisante des organisations politiques et philosophiques que s'enracine la polysémie croissante et trompeuse du vocable d'école unique entre les deux guerres. C'est également à cette époque qu'émerge le démo-élitisme comme figure intermédiaire entre élargissement démocratique de l'accès aux études post-primaires et maintien de la mono-culture dominante. Entre 1918 et 1935, le modèle de l'école unique accède au statut sémantique de l'archilèxe pour désigner une école plus démocratique. L'objet de la présente communication est de tenter de mettre en évidence la variété des figures de la démocratisation de la pensée enseignante alors qu'elles ne peuvent plus franchir le seuil de l'énonciation sans distinction par rapport au modèle dominant. Le corpus étudié est constitué principalement mais non exclusivement de la série complète de la revue La Solidarité, le journal des compagnons (la série 1922-1925 a seulement été rendue accessible grâce aux travaux de restauration achevés par la BNF en 2010 et demeure à ce jour inexploitée), qui comporte de nombreuses tribunes libres ouvertes aux enseignants des trois ordres, et du Bulletin de l'Université nouvelle qui lui a fait suite à partir de 1925 en continuant de donner la parole aux enseignants de base même lorsqu'ils exprimaient une pensée non réductible au modèle de l'école unique.

## LE CERCLE SARCEMATE: UNE TENTATIVE D'ENGAGEMENT D'ENSEIGNANTS DE LA RÉUNION AU SEIN DE LA CGT

**Raoul LUCAS, Université de La Réunion, France**

Sarcemate est le nom d'un chef esclave marron qui va être tué au milieu du dix-huitième siècle lors de ce que l'historiographie coloniale a convenu d'appeler «une chasse aux marrons». En puisant dans une histoire enfouie le nom de celui dont ils entendent faire leur porte-drapeau le groupe d'enseignants, membres ou compagnons de route du Parti Communiste Réunionnais, développe une analyse radicale de la situation politique réunionnaise au début de la décennie 1970. Pour ces enseignants regroupant des instituteurs réunionnais, membres de la tendance autonomiste du SNI, et des professeurs métropolitains nouvellement arrivés dans le département comme Volontaires à l'Aide Technique (VAT), et sans adhésion syndicale revendiquée, La Réunion est une colonie française où le sous-développement est organisé. Combattre cette situation suppose pour les membres de ce cercle de s'attaquer prioritairement à l'École qui est au service de l'impérialisme français. C'est dans ce cadre qu'est publié «LANSEYEMAN A LA REUNION ... IN PLAN KOLONIALISE», à La Réunion d'abord, en attendant que la version française paraisse dans les mois qui suivent aux Éditions Maspero un cadre dirigeant d'une organisation satellite du PCR, en charge de l'émigration, et basé à Paris, s'étant proposé d'assurer le suivi de l'impression. Mais par les choix idéologiques développés et la stratégie de lutte proposée préconisant la dissolution des mouvements syndicalistes enseignants pour rejoindre la CGT Réunion, le Cercle SARCEMATE est désavoué par les dirigeants du PCR, la version française de son ouvrage-manifeste se perdra à Paris, ses membres se voient interdits d'adhérer à la CGT-Réunion. C'est l'histoire de ce mouvement que je me propose de retracer dans ses relations d'une part avec les organisations syndicales enseignantes, du premier degré comme du secondaire, sections des centrales nationales, et d'autre part avec les mouvements politiques en pleine période d'affrontements idéologiques EST/OUEST et dans leur traduction à La Réunion. Notre travail sera conduit à partir des archives privées de plusieurs membres de ce Cercle et du dépouillement de la presse locale, notamment syndicale.

## PRIMARY SCHOOL TEACHERS' FEDERATION CRITICAL THINKING: THE FIGHT AGAINST ILLITERACY

**Panayotis PAPADOURIS, Faculty of Humanities and Social Studies, University of Patras, Greece**

In this study we focus our interest on the critical thinking of the Primary School Teachers' Federation (DOE) with regard to the fight against illiteracy in Greece. We consider that the DOE is an institutionally recognized intellectual collective, expressing and representing primary school teachers. Teachers, due to the nature of their daily professional involvement know and can evaluate major educational problems responsibly. The research is based on the DOE from its re-establishment, after the Second World War (1946), until the imposition of the seven-year dictatorship (1967) in Greece. During this historical period the percentage of illiterate Greeks was reaching 40% as a result of the war, German occupation and the devastating civil war that followed in Greece. All the information used for presenting and understanding the critical thinking of DOE comes from primary sources: "Didaskaliko Vima", the formal newspaper of DOE, the transcripts both from the General Assemblies and the Administrative Councils. Our approach was predicated upon the methodological tool of quantitative and qualitative Content Analysis. Our research focuses on answering the following questions: • What were the main lines of critical thought developed by the DOE in the fight against illiteracy and what factors (political, economic, social, etc.) were involved in the shaping of it? • What was the relation between the DOE's discourse and the state education policy on the issue of illiteracy? • Had the DOE's occupational and financial claims and interests prevented it from thinking critically? Did it react with responsibility when the state policy on this issue was applied? Our analysis concluded: The DOE showed strong interest in the fight against illiteracy. Illiteracy appeared, for the first time in 1951, among the major topics within its framework of demands. The Federation supported, with detailed arguments, the necessity of the state's taking measures in order to reduce

or eliminate illiteracy. It also made concrete proposals for establishing an organized system of Popular Education in Greece, contributing to the general debate. The first legislative effort to combat illiteracy in Greece was implemented in 1954 with the law 3094/1954. Our analysis concluded that there is no evidence to certify that the DOE had any involvement in the shaping of this Law which envisaged the establishment of the Central Committee of Anti-Illiteracy and a branch of this Committee in each Prefecture with the responsibility to establish and run nightly primary school. Teachers themselves were asked to support the newly established institution of Popular Education. Their role would be decisive for its successful implementation. Since this law was enforced, the DOE proceeded to its examination, submitted it to the requirements of rational argumentation, tested it, and after considering all viewpoints, finally expressed scepticism for its effectiveness. Our study points out that the DOE, through its criticism, seemed to be aware of the particular characteristics of adult education that distinguishes it from conventional education. It appeared to formulate innovative, coherent, convincing and reliable discourse with sufficient scientific documentation, which exuded a deep knowledge of that issue.

ANTOINE PROST: UNE PENSÉE CRITIQUE

**Bruno POU CET, Université de Picardie Jules Verne, France**

Antoine Prost n'est pas seulement le grand historien de l'éducation que l'on sait, il est aussi un militant qui a exercé des responsabilités syndicales au niveau national au sein du SGEN-CFDT dans les années 1960-1970 en tant que membre et responsable de la commission socio-pédagogique. Il a ainsi été amené à procéder à une analyse critique du système éducatif. Il a formulé nombre de propositions originales. Il m'appartiendra de préciser le contenu de ses propositions et comment elles ont irrigué non seulement le débat syndical, mais également la pensée du chercheur qui publie en 1968 une *Histoire de l'enseignement en France* (A. Colin) alors même qu'il exerce pleinement des responsabilités nationales. Les sources d'archives convoquées seront, si la consultation m'est autorisée le fonds privé A. Prost (AN), ainsi que le fonds du SGEN, voire celui de la FEN.

DE LA QUÊTE DU MODÈLE PÉDAGOGIQUE AU SEIN DU MOUVEMENT ALTERMONDIALISTE: UNE ANALYSE DES APPORTS DE LA PENSÉE DE BERNARD CHARLOT

**Oussama NAOUAR, Université Lumière Lyon 2, France / Universidade Federal de Recife, Brasil**

Dans le prolongement des travaux que nous avons consacrés à la construction des modèles pédagogiques dans le mouvement altermondialiste, nous continuerons d'explorer la question décisive des contenus de pensée déployés dans ce dernier. Nous avons déjà posé l'interrogation suivante: quand interviennent au nom du FME notamment des universitaires, des enseignants, eux-mêmes porteurs d'une pensée originale concrétisée dans une œuvre, quels rapports peuvent s'établir entre cette pensée et cette œuvre d'une part, et les interventions militantes d'autre part? Dans le cadre de ce questionnement, cette étude se centrera sur les liens théoriques et conceptuels qui se tissent entre les travaux de Bernard Charlot sur le rapport au savoir et la pensée critique qui s'élabore au sein du FME. En effet, le FME se révèle être un lieu nouveau d'effervescence de la pensée pédagogique et du voyage des idées éducatives. Il a su devenir, au fil des années, un lieu de rencontre, d'échanges mais aussi de négociations d'idées et de concepts impliquant le monde académique et le monde militant. Historiquement, Bernard Charlot est l'un des membres initiateurs du Forum Mondial de l'Éducation, il a su occuper une place importante dans le mouvement, implication qui est aujourd'hui renforcée par son statut de chercheur visitant au Brésil, au sein du CNDCT (Conselho Nacional de Desenvolvimento Científico e Tecnológico). Nous avons déjà montré comment, malgré une forte tendance à la décentralisation, le FME est encore fortement lié au Brésil, entre autres, du fait de l'implication importante de l'Institut Paulo Freire. Par ailleurs, il semble que nous pouvons retrouver au Brésil une convergence d'initiatives locales inspirées du FME qui semblent travailler à faire émerger une pensée radicalement critique et féconde de par la production d'idées ou de structures d'idées dans un cadre mixte impliquant théoriciens, militants et praticiens.

**SAMEDI / SATURDAY****8:30 - 10:30****ROOM: 5389****7.1. LA FORMATION DES MIGRANTS: UN PARI ÉDUCATIF / THE TRAINING OF MIGRANTS: AN EDUCATIONAL CHALLENGE****Chair:** Damiano MATASCI

FROM THE FSU TO ISRAEL: RUSSIAN EDUCATIONAL PHILOSOPHY, PEDAGOGY, AND STRATEGY IN ISRAELI SCHOOLS

**Tamar HOROWITZ, Ben Gurion University, Israel; Zinaida ILATOV, University of Haifa, Israel; Shmuel SHAMAI, University of Haifa, Israel**

Transnational migration is characterized by the flow of both population and ideas' (Appadurai, 1996; Robinson, 2007). The case of massive immigration to Israel from the former Soviet Union (FSU) in 1990s represents an interesting case when transnational migration has intensified the influence of "travelling ideas" on local educational system. The direct encounter of different ethno-cultural groups caused to the internationalization and implementation of some educational ideas and practices brought by immigrants from the FSU, in the Israeli education system. The immigration to Israel from the FSU was unique. One million people, rich in human capital, arrived in Israel during the 1990s. Among them were 60,000 teachers. Russian-speaking immigrants found different educational values in Israel to those they believed in (Epstein & Kheimets, 2000). The educational arena became the front line of collision between the two educational traditions - the local one and the imported one from the former Soviet Union (2007; Shamai et al., 2009). The local tradition has been more focused on the psychological well-being of the students, while the imported tradition is more focused on educational achievements. This paper is based on quantitative and qualitative studies, and it diverges from the view of ethnic minorities as educationally deficient, and illustrates how an immigrant group, in this case from the FSU, can be a change agent in the educational sphere. The Russian-speaking immigrants' contribution has been in the following areas: a. Establishing 105 voluntary associations whose chief aim has been to nurture culture and education, both Israeli and Russian. b. Creating educational frameworks to implement and practice their ideas. c. Strengthening the study of math and music. d. Establishing an Olympics in math and physics. e. Establishing the first school in Israel modeled after the P.M.S. (physics-mathematics schools) in Russia. The research has identified three kinds of educational frameworks created by new immigrant teachers (Horowitz et al, 2004, 2005, 2007, 2010; Shamai et al, 2010): 1. Supplemental frameworks: learning centers, mainly in science, mathematics, and music, which have been part of the school continuum, not extracurricular activities for leisure time. 2. Frameworks which have tried to change the Israeli system within mainstream schools by creating special classes for highly motivated students in mathematics within the Mofet framework. 3. Creating alternative schools for Russian immigrants to ease the pangs of migration, for example, for dropout students. These have included schools for students whose parents wished them to have a Jewish education but not as demanding as the ultra-orthodox schools. The three frameworks above share common characteristics: - The student body is highly motivated. - All teachers have at least a master's degree. - Teachers teach the discipline they were trained in. - Continuity between elementary and middle school studies and high school. - Emphasis on development of cognitive skills. - External and internal monitoring. Altogether these frameworks have managed to challenge and to a certain degree to change the Israeli educational system. The Russian-oriented classes, teachers and educational methods have become a brand name for a quality educational products and for a more achievement-oriented pedagogy.

## LABOUR MARKET MIGRATION AND EDUCATION. THE EXAMPLE OF A VOCATIONAL SCHOOL FOR ITALIAN MIGRANTS IN ZURICH (1970S-1980S)

**Philipp EIGENMANN, University of Zurich, Switzerland**

The history of education rarely takes international migration into consideration. This fact may surprise, as migration is one of the crucial factors for internationalization in education in the post-war era. From a migration-centred perspective, internationalization in education is rather a diversification (Bukow et al. 2011) than a harmonization of educational subjects and systems, as several studies suggest by analysing either the state or inter- and supranational players. My case study of a vocational school for Italian immigrants illustrates that – if internationalization is framed as a “bottom up” process – migration may indeed diversify education. In spring 1974, an association was founded in Zurich for the purpose of providing immigrants with vocational training and language courses. This association ran between 1974 and 2003 a private, but state-approved school called “Scuola Professionale Emigrati” (SPE). However, some of the courses taught in the school had already existed before. As a consequence of the labour market migration agreement between Italy and Switzerland (Piguet 2006), Italy had provided several centres of vocational training (ENAI) for Italian workers in Switzerland since 1963. In March 1974, the ENAI-centre in Zurich had to shut down its courses within a single week due to failing payment of the Italian government. Nevertheless, the Italian labour market immigrants in Zurich requested an appropriate vocational training in order to avoid unemployment (Meyer-Sabino 2003). Therefore, teachers and students of the ENAI founded the SPE association to uphold the courses as far as possible. The teachers’ deep involvement with the school can be illustrated by the fact that they even temporarily abandoned their salary. My paper focuses on the interdependence of the founders of the SPE, Zurich’s authority who approved the school shortly after its foundation, and the public that discussed the issue of migration controversially in the 1970s. The sources for the reconstruction of the foundation and the first decade of the SPE include protocols, correspondence, educational documentation, and guidelines of the SPE as well as governmental documents. I will focus particularly on these sources referring to the socio-economic and political conditions under which the examined vocational school was considered as a necessary addition to the existing state-run vocational education. Moreover, the example of the SPE illustrates the major referential contexts of a migration-centred history of education. On the one hand, it is important to point out the specific situation of labour market immigrants in post-war era with its indecisiveness between temporary sojourn and permanent establishment (Geisen 2005). The political debate on migration, on the other hand, was influencing the relation of migration and education as well. Particularly the notion of “Überfremdung” was predominant during that time (Buomberger/Kury 2005), and made it impossible for schools and educational policy to handle the issue of vocational education for immigrants and their children more soberly.

### EFFECTS OF THE MIGRATORY PROCESS: ANALYSING GAMES PLAYED BY CHILDREN AND MOTHERS

**Maria Aparecida MAMEMDE-NEVES, Pontifícia Universidade Católica do Rio de Janeiro (PUC-Rio), Brazil; Stella Maria PEDROSA, Pontifícia Universidade Católica do Rio de Janeiro (PUC- Rio), Brazil**

This paper has as main theme the effects of migration which happens in different geographical areas and different generational periods of time. The locus of the research is the action of playing, as it considers playing as a social fact, a privileged space for peer interaction and constitution of the subject-child into human individual, product and producer of history and culture. As theoretical framework, this paper is based on Geertz’s and Chartier’s formulations concerning the concept of culture; on Denys Cuche’s contribution concerning the necessary differentiation between culture and cultural identity; on Candau’s studies about multiculturalism and on the contributions of Huizinga, Benjamin and Brougère concerning the action of playing. As methodology of research, it followed the presuppositions of qualitative research, critically reviewing the report of 50 children from a slum in Rio de Janeiro, Brazil, on how they play, what they play with and who they play. For comparison,

the investigation also heard, at the same time, the person who raised them (usually the mother) about how she played in her own childhood lived in rural areas of northeastern Brazil, admittedly places of extreme poverty. The instrument used for data collection was the in-depth interview conducted with both children and their mothers. For the analysis of the collected speeches, the methodology adopted was the one proposed by Bardin concerning discourse analysis. As a result, the comparison between the games played by the children and by their mothers strongly showed the imprint of the rites and practices that happened in the course of history of mankind, regardless of the social wrapping existing in such practices. However, in contrast, the results also raised the effects of migration which act as a differential of life, leading families to embrace some customs of the new area of residence. This embrace allows a symbolic dialogue between the child and the culture which is historically dated, different from their migrant parents. That is, some cultural practices of the area of origin co-exist with those of the current location, producing a social tension that must be understood and respected. In its results, the research reinforced the thesis that it is possible to insert different cultures and strange to the original culture, without letting the essential elements of the original culture, one that is rooted in the previous customs and beliefs, be run over by the latter experienced culture. The research allowed us to go beyond their own limits, providing conditions for the making of a homologous study on the same social tensions present in larger universes such as nationalism and internationalism, which are common these days and have their own settings. In conclusion, the study significantly illuminates the need for education to take into account this double aspect of migration processes, cultural changes and continuities that occurred in groups. It also reinforces the idea that multiculturalism cannot be overlooked by those who think Education nowadays.

#### L'ÉDUCATION DANS UN ESPACE MIGRATOIRE TRANSNATIONAL: LA QUESTION DE L'INSTRUCTION DES FILLES AU SEIN DE LA DIASPORA CHINOISE AU DÉBUT DU XX<sup>E</sup> SIÈCLE (C. 1899 – C. 1930)

**Eric GUERASSIMOFF, Université Paris Diderot Sorbonne, France**

Partout où les Chinois ont émigré en grand nombre, ils ont fondé des écoles pour instruire leurs enfants. Des données chiffrées incomplètes, établies par le ministère de l'Éducation de la République de Chine font état de plus de 2 500 écoles de langue chinoise en dehors de la Chine en 1935, présentes sur les cinq continents. Cette dispersion a contribué à l'édification d'un espace transnational éducatif, au sein duquel se côtoient une grande diversité d'acteurs, d'initiatives et de légitimités. La complexité de cet écheveau est encore augmentée par l'ouverture internationale des questions éducatives qui est à l'œuvre en Chine (sous la pression des Étrangers) depuis 1842, et qui s'accélère à l'instigation de l'État durant les premières années du XX<sup>e</sup> siècle. La prise en charge publique de l'instruction des filles à partir de 1907 en est emblématique. L'objectif de cette contribution est de rendre compte du croisement de ces processus, qui opèrent à des échelles différentes, au travers de la question nouvelle de l'éducation des filles. Les «Chinois d'Outre-mer» ouvrent en effet très rapidement des établissements pour instruire leurs filles, à l'étranger comme en Chine, parfois inspirés par la politique du gouvernement chinois impérial (puis républicain), ou bien, en soutenant les initiatives des notables des zones pourvoyeuses de la diaspora en Chine méridionale, ou encore, motivés par les besoins spécifiques de cet espace migratoire transnational. Il s'agira non seulement de rendre compte de la multiplicité des acteurs en lice, de la variété de leurs milieux et espace d'action, mais aussi, de souligner la formulation de stratégies parfois opposées. On s'efforcera de montrer que l'internationalisation de l'éducation en Chine est aussi à mettre en rapport avec la volonté nationale de se réappropriier l'instruction des émigrés à l'étranger. Mais, il y a lieu, aussi, de souligner comment la circulation transnationale (des acteurs, des savoirs et des stratégies) et, dans le cas étudié ici, les rapports de genre et de classe dans un territoire de mobilité, ont contribué à questionner les origines (strictement nationales) des politiques éducatives internationales de la Chine à l'encontre de la diaspora.

**SAMEDI / SATURDAY****8:30 - 10:30****Room: 5189****7.2. APPRENDRE À ENSEIGNER: INFLUENCES INTERNATIONALES DANS LA FORMATION DES FUTURS ENSEIGNANTS / LEARNING TO TEACH: INTERNATIONAL INFLUENCES IN TEACHERS' TRAINING****Chair:** *Thérèse HAMEL*

THE PRESENCE OF PESTALOZZI AND FROEBEL'S EDUCATIONAL IDEAS IN TEACHER TRAINING AT "ESCOLA NORMAL SECUNDÁRIA DE SÃO CARLOS"(1911-1947) IN BRAZIL: AN ANALYSIS OF ITS BIBLIOGRAPHICAL MATERIAL AND DOCUMENTS

**Alessandra ARCE HAI, Universidade Federal de São Carlos/UFSCar, Brazil**

The aim of this paper is to investigate, analyse and comprehend how Pestalozzi and Froebel's educational ideas were present in Teacher Training at "Escola Normal Secundária de São Carlos" (1911-1947). Understanding how these authors influenced or not the spread of "New Educational" Ideas is also discussed. In order to do that, Froebel and Pestalozzi's ideas are reviewed in the way they were presented in Brazil, especially at this educational institution. Furthermore, an attempt is made to grasp the connections between Republican Ideals in Brazil at that time, teacher training and the presence of the authors' educational ideas. The following material was used to research the above aims: school curricula, teachers' registers, students' tests, the minutes of teachers' meetings, bibliographies used in teacher training, two journals produced by school teachers and students entitled: "Excelsior" (1911-1916) and "A Revista da Escola Normal de São Carlos" (1916-1923), and other original sources needed to fulfill the aims of the project. This work is based on Saviani's work and Ginsburg's methodology as an effort to understand the circulation of Pestalozzi and Froebel's writings and interpretations in everyday life of a Teacher Training School. As a conclusion, it can be observed that the authors' educational ideas had a massive impact on the teacher training at that time. Nevertheless, these ideas were not studied in-depth. Rather the emphasis was on the methodological proposal made by Froebel and Pestalozzi intertwined with William James, Eduard Claparède, Decroly and John Dewey works.

TO CHOP AND CHANGE? THE AUTHORS OF NEW SCHOOL MOVEMENT IN THE PROFESSIONAL JOURNALS FOR TEACHERS (SPAIN, 1922-1945)

**Fatima ORTEGA CASTILLO, University of Málaga, Spain**

The analysis of the textbooks and the professional journals is always a great source of information for historians of Education because they allow us to know the ideas of both authors and society. Through the study and analysis of textbooks and journals, we can discover the pedagogical relationship, at a given time, between educational policy and the values transmitted in those sources, too often used as ideological instruments. Thus, referring to those used in Normal Schools, these studies allow us to know what kind of training the future teachers received or it was supposed that they should receive. Since the end of the nineteenth century and in the early twentieth century, there was an opening to all that was taking place outside our borders. There was a great interest in bringing to Spain all the advances which were taken place in education, and the Spanish government became specially interested in educational experiences that were being carried out in Europe for training teachers. The success that pedagogical studies achieved in Spain during the first third of the twentieth century, is remarkable most likely under the influence and prestige of authors associated with the movement of New School and with the Institución Libre de Enseñanza (ILE). But once the Civil War ended, began a process of purification that not only tried to eliminate radically everything close to the republican education, specially the ILE, but also raised new pedagogical alternatives inspired by the official doctrine of the Catholic Church and by the dominant pedagogies in some fascist countries like Italy or Germany. Taking as a source journals published between 1922 (date of



the first issue of *Boletín de Escuelas Normales*) and 1945 (date of the Primary Teaching Law), we have evaluated the presence of a teaching model different from the one reflected on some educational journals in the early twentieth century. The importance of this analysis is determined by the fact that it is focused on the most relevant professional journals intended for initial and continuing teacher training in a decades with heavy censures and repression in all areas of society. We have chosen the names of the most relevant pedagogues as key words and we have compared their presence in those journals. After the Silver Age of the Spanish culture, the censure and the control taken into those publications, offer us some of the keys to understanding their training and the expectations about their future role. The nearly forty years of the Franco regime cannot be considered as a uniform period but we will try to see if these changes in the reception and transmission of the principles and methodology of New School were already evident in the first decade of the Franco period. This work is part of Project EDU2010-19255 financed by the MICINN.

#### EN BÂTISSANT LA MODERNITÉ PÉDAGOGIQUE AU PORTUGAL: LIVRES ET MATÉRIELS DE L'ENSEIGNEMENT DANS LES INSTITUTIONS DE FORMATION (XIX-XX SIÈCLES)

**Maria João MOGARRO, Institut de l'Éducation de l'Université de Lisbonne, Portugal**

Avec cette communication on souhaite analyser, réfléchir et appréhender le processus de circulation des modèles culturels et pédagogiques qui ont influencé la construction de la modernité scolaire au Portugal. Nous allons concentrer notre attention sur les livres étrangers des bibliothèques constituées par Adolfo Coelho (1847-1919) dans le cadre de son activité comme professeur et pédagogue, ainsi que sur les matériels didactiques qu'il mentionne dans ces textes. Autodidacte, Adolfo Coelho a été fortement influencé par des auteurs Allemands (langue qu'il maîtrisait) dans ses études en linguistique, ethnographie, anthropologie et pédagogie. La lecture de ces mêmes auteurs a largement contribué à la construction de sa perspective critique sur l'enseignement au Portugal et, simultanément, il a formulé plusieurs propositions de réformes éducatives comprenant les différents niveaux d'enseignement. Adolfo Coelho a été professeur au Cours Supérieur de Lettres et à l'École Normale Supérieure de Lisbonne, ayant occupé plusieurs fonctions de nature éducative. Il a reçu le doctorat honoris causa par l'Université de Göttingen, Allemagne, et a été directeur du Musée Pédagogique Municipal de Lisbonne (qu'il a organisé) et de l'École Primaire Supérieure Rodrigues Sampaio, deux institutions créées en 1883 par la municipalité de Lisbonne. C'est comme directeur du Musée et de l'École qu'Adolfo Coelho a constitué ces bibliothèques, dont les chemins se confondent parfois, et où les pédagogues étrangers (français, allemands, anglais) ont une présence significative. Ainsi, il est donc important d'analyser les auteurs, les thèmes et l'idéaire éducatif sous-jacent à ces livres sélectionnés par Adolfo Coelho, qui révèlent, non seulement les connaissances actualisées qu'il possédait de la production internationale comme sa capacité de mobiliser ces moyens (livres et matériels didactiques) pour les locaux (la bibliothèque et le musée) où ils pourraient être utilisés dans des travaux scolaires et pédagogiques. On est donc devant une organisation des connaissances dans les bibliothèques portugaises qui se situaient dans un contexte de processus culturels de diffusion et appropriation de modèles pédagogiques produits en d'autres espaces géographiques, de ce fait le concept de "traveling library" (T. S. Popkewitz) assume un sens parfait. L'appropriation de cette matrice pédagogique n'est pas faite de façon solitaire, mais dans un contexte d'un réseau international de sociabilités auxquels Adolfo Coelho appartenait, interagissant avec d'autres pédagogues de l'époque que, comme lui, étaient porteurs d'un projet de modernisation pédagogique. C'est dans les années 80 que ce projet regagne un nouvel élan dans le pays, avec la politique éducative développée par la commune de Lisbonne. Les textes publiés par Adolfo Coelho révèlent la corrélation de sa pensée pédagogique avec celle de ses pairs, l'inscrivant dans le mouvement rénovateur international, élisant Froebel comme la grande référence tout en maintenant des contacts réguliers avec des figures internationales, en particulier avec Giner de los Rios e Cossío. Dans ce contexte c'est essentiel un regard sur les livres et les matériels étrangers qui ont composé la

(les) bibliothèque(s) et le musée de Adolfo Coelho et qui sont parvenus jusqu'à nous, comme des collections historiques.

LECTURES RECOMMANDÉES AUX ÉLÈVES-MAÎTRES DANS LES ÉCOLES NORMALES DE SÃO PAULO (BRÉSIL) ET EN FRANCE AU 19<sup>ÈME</sup> SIÈCLE

**Thabatha Aline TREVISAN, Université de l'État de São Paulo (UNESP-Marília/SP-Brésil), Brésil; Bárbara Cortella PEREIRA, Université de l'État de São Paulo (UNESP-Marília/SP-Brésil)/École des Hautes Études en Sciences Sociales, Paris, France / Brésil**

Dans le but de contribuer à la production de l'histoire de la formation d'instituteurs au Brésil et à la compréhension du mouvement de circulation des idées et de modèles pédagogiques et culturels, ce texte présente les résultats de deux recherches de Doctorat en Éducation (Bourse CAPES/PDEE) et (Bourse FAPESP/CAPES-PDEE). Ces recherches sont liées aux lignes "Histoire de l'Alphabétisation" et "Histoire de la Formation de professeurs" du Groupe de Recherche "Histoire d'Enseignement de Langue et Littérature au Brésil" (Gphellb), coordonnés par le professeur Maria do Rosário Longo Mortatti. Par une approche historique, centrée dans la recherche documentaire et bibliographique, développée à l'aide de l'utilisation de procédures de localisation, récupération, réunion, sélection et ordonnancement de références de documents relatifs à la formation des instituteurs et de lecture de la bibliographie brésilienne et française spécialisées sur le thème. On focalise les lectures recommandées à la formation des élèves-maîtres dans les Écoles Normales du Brésil, notamment dans l'État de São Paulo et en France, à partir d'un éclairage sur la discipline Pédagogie où sont indiqués la majorité des contenus pour la formation de futurs maîtres préparés à apprendre la lecture et l'écriture aux enfants. Pour atteindre cet objectif, nous sommes en train de développer l'analyse de la configuration textuelle de sources documentaires considérées comme représentatives de ce sujet: liste des boîtes de matériaux acquises par Paulo Bourroul, directeur de l'École Normale de São Paulo, lors d'un voyage à Paris, en 1883; liste de livres contenus dans les rapports des directeurs de l'École Normale de São Paulo (1894-1896); et les catalogues de les bibliothèques des Écoles Normales en France, publiés par le Ministère de l'Instruction Publique, dans les dernières décennies du XIX<sup>ème</sup> siècle. L'analyse de la configuration textuelle, qui consiste à focaliser les différents aspects constitutifs d'un texte, a permis, à ce jour, de repérer d'importants aspects relatifs à «apprendre à apprendre» la lecture et l'écriture au Brésil et en France, dérivés aussi de la circulation d'idées et de modèles pédagogiques; comme par exemple, la corrélation entre ces deux pays, leurs différences et similitudes dans le processus de construction de savoirs considérés nécessaires pour l'enseignement initial de la lecture et l'écriture dans les Écoles Normales, à partir aussi des idées disséminées dans la discipline Pédagogie, moment où les élèves-maîtres vont recevoir plus de connaissances pratiques sur les méthodes pour cet enseignement, au fil du XIX<sup>ème</sup> siècle.

**SAMEDI / SATURDAY**

**8:30 - 10:30**

**Room: 4389**

### **7.3. IDÉOLOGIES NATIONALISTES ET INTERNATIONALISTES DANS LES MANUELS / NATIONALIST AND INTERNATIONALIST IDEOLOGIES IN TEXTBOOKS**

**Chair:** Ana Isabel MADEIRA

MAKING NEW FRIENDS AND FORGETTING OLD ENEMIES: EVIDENCE OF INTERNATIONALIZATION IN PRIMARY SCHOOL TEXTBOOKS DURING THE LATE FRANCO REGIME (1959-1975)

**Kira MAHAMUD, Spanish National University of Distance Education, Spain; Cecilia MILITO, Spanish National University of Distance Education, Spain**

The Franco regime continues to be a very popular, intriguing, and rich historical period of time to examine and revise. Historians of Education perceive that there is still much to discover, especially through the various new lines of research which are being triggered, such as the study of school

culture, the reconstruction of teachers' personal and professional lives, and the study of school didactic resources. We shall be delimiting our study to the final fifteen year time-period (1960-1975) of the regime, from the double stand point of the gradual internationalization of the dictatorial regime which started in the previous decade and the end of its pedagogical backwardness, focusing on one of the most relevant didactic tools, namely, the school textbook. The first Agreements with the United States of America (USA) and the Concordat with the Vatican took place in 1953; Spain became a member of the United Nations (UN) in 1955, and a member of the International Monetary Fund (IMF) and of the International Bank for Reconstruction and Development (IBRD) in September 1958. Furthermore, in 1959, Franco inaugurated the "Valle de los Caídos" (on the 1st April) and launched the National Plan of Economic Stabilization (on the 21st July), two actions which show the coexistence of a strong feeling of Patriotism and the confirmation of the economic opening of country. However, Spain's application to become a member of the European Communities was rejected in 1962, and not achieved until 1985. Similarly, it was not until 1977 that Spain was accepted in the Council of Europe. Are these international achievements and defeats portrayed in primary school textbooks or influence primary school officially established knowledge in any way? The paper will consist of two objectives: firstly, to examine the impact, influence, and transposition of Spanish international affairs on the 1970 General Law on Education, and on the ministerial curricular documents of 1965, the second "Cuestionarios Nacionales". Secondly, we shall be analyzing up to what point and the way in which the evolution of Spanish international affairs was being incorporated in the social sciences primary school textbooks. Which international facts and events, such as the visit of President Eisenhower in 1959, were introduced in school textbooks as knowledge to be learned? What was the representation and depiction of the contents of the internationalization process? Did it imply a change in the perception of old enemies and the making of new friends? What did it mean for the "madre patria"? How was the turn from isolation to internationalization explained within the still living patriotism and ideology? Which internationalization area is given more priority: International Organisms, the United States of America or Europe? Hence, we shall be paying attention to discourse, justifications, descriptions, and implications of such a new course just as we shall take into account possible signs of caution: ambiguities, shallowness or even silence and omissions regarding the matter.

PRINTED MATERIALS, EDUCATION AND INTERNATIONALIZATION: ILLUSTRATED MAGAZINES IN BRAZIL AND IN FRANCE (1917 – 1939)

**Maria Angela SALVADORI, University of São Paulo, Brasil**

Throughout the 19th century and during the early decades of the 20th, the cultural relations between Brazil and France were intense, process that can be captured in the study of various objects: fashion, language, customs, architecture, and the literature, among many others. It is possible to say that at that time the French model of civilization was disseminated as the reference by different social groups in Brazil, usually linked to the urban elites. Among many possible objects, aspects of these cultural dialogues can be analyzed through the press and printed materials that circulated ideas, values and cultural practices associated to a sense of modernity present both in their contents and in their form: the cunning of a market in itself modern by the techniques employed, the conflation of the written and the visual, consumerism bias and dissemination of attitudes linked to an ideal of progress. Taking the press as instrument of a wide education of the meanings and behaviors, the present work investigates two illustrated magazines, one from France – "Je sais Tout" – and its Brazilian counterpart, the "Eu Sei Tudo" magazine. Both appeared amidst the expansion of a business conceived in an entrepreneurial mode and presented features that were hard to resist: relatively short texts, light reading, abundant pictures – adequate to be "read" by illiterates – world views, graphical beauty, light information, touches of humor, amongst others. Although they were not "educative periodicals" in the strict sense of the phrase, they undoubtedly had an important role in the dissemination of new knowledges and in the construction of notions such as culture, civility,

knowledge, modernity and education. The text represents, therefore, an attempt to understand the devices present in each one of these magazines, which aimed at a vague education of the readers enabling them to be part of a new world characterized by the expansion of the forms of communication, by technique, speed, spectacle, image and urbanization. The research has progressed in the direction of analyzing the role of the illustrated magazines, here and there, in the construction and propagation of a standard of individual and social behavior considered as adequate, especially for the life in cities. A second objective is to perceive the polysemic meanings of this notion of the modern that is being aimed at; in the French magazine modernity appears, particularly in the 1920s, as connected to the ideal of the scientific and technological advancement; in the Brazilian periodical, the emphasis lies on the social behaviors, artistic fruition, and standards of elegance. Lastly, it wants to recognize the editorial strategies employed here and there to attract various readers, since in France the levels of illiteracy were lower than those found in Brazil for the same period. Refuting the perspective of an immediate transposition, the comparison between these periodicals makes it possible to identify the propagation of gestures, tastes and conducts which, although linked to a positivist set of ideas of evolution, are particularized and recreated following both the national and local specificities and the diversity of readers.

ON THE INTERNATIONALIZATION IN EDUCATION IN CASE OF THE TEXTBOOK FOR CHILDREN - MAINLY "THE NEWEST ORBIS SENSUALIUM PICTUS" IN THE 19TH CENTURY

**Junzo INOKUCHI, Otemon Gakuin University, Japan**

The book "Orbis Sensualium Pictus" (the visible world by the senses) by John Amos Comenius (1592–1670) was printed in the year 1658. It is well known as the first textbook with many illustrations in the world. Therefore there are about more than 260 revised editions after the first publication. The purpose of this presentation is to consider about the internationalization in education in the 19th century in case of the book "The newest orbis sensualium pictus". It was published many times in the 19th century. In this presentation I refer to "The newest orbis sensualium pictus" in 1843, in 1845 and in 1851. The character of the edition in 1843 is ordered in alphabetical order, and the illustration of the edition in 1845 is separated from the text. The edition in 1851 is increased to 880 pages. The edition in 1843 was written by Huldreich Becher (1795–1849) and Johann Christian Schneemann, and it was published in Meissen. Huldreich Becher worked as tutor in Leipzig, and later he became teacher in Dresden. After 1842 he wrote to the "Deutsche Jugendzeitung". And Johann Christian Schneemann worked at the tax office in Dresden. He published "Deutsche Jugendzeitung" from 1832 to 1852. I guess that they contacted there. One of the character trends of "The newest orbis sensualium pictus" in 1843 is the arrangement in alphabetical order, and the book was written about the many foreign matters. For example we can see Germany, Netherlands, Belgium, Great-Britain, Denmark, Sweden, Norway, Russia, Italy, Poland, Hungary, Turkey, Greece, Portugal, France, Switzerland, Japan, China etc. in this book. Then the edition in 1845 was written by A.B. Reichenbach, who was the teacher in the secondary school in Leipzig. The contents contain many countries and people. It continued till to 211 pages. I see the internationalization in education in these books in 19th century. It is different from "orbis sensualium pictus" by J.A.Comenius. I consider particularly the description about Japanese people in this presentation from the viewpoint of internationalization in education in 19th century.

FROM PATRIOTISM TO GLOBALISM: A CONTINUOUS SOCIAL CHANGE MIRRORED IN ISRAELI TEXTBOOKS

**Sara ZAMIR, Achva Academic College of education & Ben-Gurion University at Eilat, Israel**

Globalization processes have been accelerating since the early 1990s, and thus, the Israeli society is also experiencing substantial changes. Within these changes, symbols, beliefs, and new values are adopted to replace the old ones. Over the years a significant increase has occurred in the use of international scenery, contrary to the patriotic motifs that guided young Israel. Patriotism is viewed from a psychological-social perspective as an attachment of group members to the group or country

to which they reside. In its primary form patriotism increases cohesiveness and dedication, and serve an important function for mobilizing the society members to actively participate, belong and identify with their society (Bar-Tal, 1991). On the other hand, "World culture theory" (Robertson, 1991) a particular interpretation of globalization, focuses on the way in which participants in the process of globalization become conscious of and give meaning to living in the world as a single place. In this account, globalization "refers both to the compression of the world and the intensification of consciousness of the world as a whole"; in other words, it covers the acceleration in concrete global interdependence and in consciousness of the global whole (Robertson 1992: 8). In this article, I sought to examine whether this extensive use of global motifs in Israeli society is also evident in the education system that during its early days adhered to patriotic motifs. Hence, 8 junior- high school literary textbooks have been analyzed using the content analysis method: two of them were taught during the 50s and the 60s and 6 of them during the 90s - 3 readers of the general education and 3 readers of the religious education. School textbooks can mold the world view of the learners because the books are perceived by students as authoritative and factual. Teachers rely on them to organize their lectures, demand that students memorize them, and use them as a principal basis for testing students' learning. The research questions included the following: How can we characterize the social change that occurred in the Israeli literary textbooks? Have the global motifs reached Israeli literary textbooks during the 90's? What has become of patriotic motifs of the 50's during the 90's? It was found that the literary textbooks of the 50's and the 60's, when the Israeli-Arab conflict was intractable, conveyed 3 ideological narratives, all relate to the value of patriotism: Zionism, collectivism and Jewish victimhood. On the other hand, literary textbooks of the 90's combine universal values in the literary works in both ways: 1- Glocalization: through merging them with national motifs. 2-Emulation: introducing new values as individualism as well as acquaintance with different cultures and diverse narratives. Moreover: Contrary to the readers of the general education that allow value conflicts, the readers of the religious education veil possible value-conflicts.

#### LEARNING EUROPE: NOTIONS AND EDUCATIONAL CONCEPTS OF EUROPE IN THE 20TH CENTURY

**Norbert GRUBE, University of Applied Sciences Zurich: Teacher Education, Switzerland**

In the 20th century different notions and concepts of European community arose. They competed against each other and faded – ideas of a European empire, of Christian unity to defend occidental civilization (Kultur) or Europe as a kind of a third way against Bolshevism and American capitalism and ideas of European diversity as multicultural chance. Various publications presented these concepts that were discussed intensively among intellectuals, politicians and entrepreneurs. I will focus on the question how ideas of European community came into school and which cultural and political conditions influenced the emergence of European topics in German and Swiss German schools. Referring on public, intellectual, and educational debates I will analyse the various aims of "Learning Europe" in a first step. Different national visions and stereotypes of Europe in the 20th century stand in the center of the first part of my paper. A second step will focus on German and Swiss-German textbooks from different decades to analyse various meanings of Europe in the second half of the 20th century that were taught at school. The question is, if there is a change from national concepts of Europe (Europe of fatherlands) emphasising cultural homogeneity and dominance of Europe towards a more global and multicultural approach. I will focus especially on history textbooks to analyse consistencies and changes in the manner and method of learning Europe.

**SAMEDI / SATURDAY****8:30 - 10:30****Room: 4189****7.4. RÉCEPTION ET APPROPRIATION TRANSCONTINENTALE DES THÉORIES DE L'ÉDUCATION NOUVELLE / TRANSCONTINENTAL RECEPTION AND APPROPRIATION OF NEW EDUCATION THEORIES***Chair: Frank SIMON*

SHAPING THE HEBREW YOUTH PARAGON WITH PROGRESSIVE EDUCATION

**Raichel NIRIT, Kinneret College, Education Department, Israel; Talia TADMOR, Ben-Gurion University, Israel**

As part of creating the new national identity during the nineteenth century, a new cultural component developed: which included physical health, hygiene, games, dance, taking trips, physical work and self-defense. This revolutionary creation was in line with the approaches of Rousseau, Locke, Pestalozzi and their students who viewed physical culture as an essential component of child development. Jewish national education made use of these components in shaping the desired ideal of a generation of Hebrew children. From 1882-1968, this brought about the creation of the prototype adult who is an independent graduate of Hebrew education who can cope well in his environment and with the challenges of modern society. The Hebrew student should be connected to the landscape and nature by corporeal teaching; the principle of the working school was education through field trips. Various kinds of field trips were held under school auspices – some spontaneous, based on teachers' preferences, and others dictated by the curriculum as part of nature and homeland studies. Outdoor activities were also an educational means for using the experimental methods according to Dewey's research approach. Progressive education created the concept of physical work which comes to emphasize the importance of the physical and motor efforts of labor, and viewed it as a required pedagogical means of child development, not only in the cognitive field, because it balances out intellectual activity. This approach also accorded with the Zionist narrative which wished to shape a generation of independent, productive Jews who were not dependant on others. The curricular expression of this is evident in the craft lessons which provided the pupils with basic knowledge of home and yard maintenance. An important aspect of education to productivity directed Hebrew education to agricultural work, where there was a blend of physical work, spending time in nature, an educational environment, and connection with the earth of the homeland. The picture of strapping Hebrew-speaking Jewish boys, working the land, with roots in the soil and whose heads were involved with strengthening and the establishment of the new Hebrew-Israeli society, created a wide public consensus expressed in the writings of the founding fathers, and in the curricula of the first Hebrew teachers from the 1880s up until the 1960s.

NEW EDUCATION AND PAN-ASIANISM: REFORMIST EDUCATORS IN JAPAN'S COLONIAL EDUCATION SYSTEM

**Toshiko ITO, Mie University, Japan**

In Japan, the era of New Education largely coincided with the country's colonial period, whose educational policy was characterized by the "assimilation of the colonized" in principle and a "discriminatory and exploitative method" in practice (Pak / Hwang 2011). Japanese educators who supported New Education favoured a 'child-centered education' which respected children as individuals – as did their colleagues all over the world (Oelkers 2005) – but they clearly distinguished between children of the colonizers and children of the colonized, in accordance with colonial policy. Masataro Sawayanagi (1865-1927), a pioneer of New Education in Japan, advocated the expansionist dai-nippon foreign policy years before the government adopted it, and sought "educational cooperation" with other Asian countries (Sawayanagi 1917). Kuniyoshi Obara (1889-1977), a reformist educator who devoted nearly six decades of his life to the advancement of New Education in Japan,

became increasingly vocal in his praise of Sawayanagi's politics (Obara 1942), especially once the expansionist foreign policy had been adopted. He also showed great interest in exporting his educational concepts to other Asian countries. Sawayanagi and Obara were no exceptions among Japanese New Education educators in their support for the aggressive expansionism of the Greater Japanese Empire (*dai nippon teikoku*). The Japanese authorities imposed a colonial education policy with the explicit aim of assimilating the colonized to Japanese culture, justifying the practice as a necessary precondition of modernization and industrialisation, for which they believed Japanese culture to be indispensable. Japanese adherents of New Education fully supported this policy, claiming that the Japanese had a duty towards other Asians that was like the responsibility of elder siblings to their little brothers and sisters. Yet the educators did not necessarily support the educational policy of the Japanese Empire in its entirety (Ito 2011). Some of them were primarily interested in the education of other Asian countries as a means of distancing themselves from the educational policy of the Japanese authorities: the more rigid the political control of education became domestically, the more enthusiastic they became in their attempt to escape its shackles and find openings outside of Japan to educate children in the spirit of New Education (Isoda 1999). These efforts bore only limited fruit, however, as the reformers were trapped in a binary opposition between "self" and "other" that accorded only very limited respect to children of the colonized as individuals.

#### FOR A COOPERATIVE AND SOCIALLY COMMITTED SCHOOL: THE DISSEMINATION AND REWORKING OF CÉLESTIN FREINET'S PEDAGOGY IN ITALY

**Gianfranco BANDINI, University of Florence; Faculty of Education, Italy**

After the Second World War and during the difficult years of material and social reconstruction in Italy, the school system remained fundamentally the same as that created by fascism. Not only the organisation and general management of the schools, but the culture among the teachers and headmasters was strongly linked to the past and an idealist concept of education. The birth of the Cooperative Education Association - MCE (in 1951), which was directly inspired by Célestin Freinet's work, represented the cultural renewal of schools, both in terms of the didactical method and, above all, the theory of education and its relationship with society. Freinet's opinion, together with that of Dewey and American progressive education, made people think of the school as an institution with democratic education as its main objective. Above all, Freinet's communitarian and popular ideal allowed Italian teachers to leave the vestiges of state employees, who obey ministerial orders, to do those of intellectuals, who aspire to make a contribution to improve the living conditions of marginalised classes. The hardship of the situation in schools was felt by the teachers who found themselves immersed in a repetitive, bureaucratic scholastic routine, apparently neutral in its severe meritocratic selection but in reality strongly ideologised and unequal. The Freinetian philosophy brought about a willingness to change. There was a need for simple didactic methods but also "forms of real education", strong theoretical and operational appeal, to act and reconnect all the things that the school had severed in time: community life, the sense of work, the thoughts and the world of children, communication and educational exchange between teachers. Therefore, the communitarian and popular ideal left room for many activities that were decidedly different to rote-learning, teacher-centred lessons and studying from a textbook. "Class-walks", printing, free text and discussion and interscholastic correspondence all met the fundamental needs of the child: creativity, the possibility to express one's opinions, physical activity and contact with the real world. The contrast with the middle class culture and the lay concept of the educational and political inspiration of Freinet's pedagogy were the reasons for its success among Italian teachers. These teachers developed a version that was well-tuned to the founder's intentions, where were gradually updated depending on the new social, economic and cultural frameworks that the school encountered. Nevertheless, the diffusion and efficacy of these characteristics were limited. The laboratory cooperative approach was a significant yet minor part that was isolated from Italian teaching and it

was not able to past the confines of primary school. Towards the end of the twentieth century, this became an experience that could not regain the momentum and international dimension of its origins. This line of evolution will be retraced on the basis of three different types of sources: pedagogical literature, the Cooperative Education Association-MCE's publications and the biographies of Freinetian educators.

#### THE CASE OF SCHOLAR GROUP DOM BENEVIDES: DIALOGUING WITH NORTH AMERICAN AND EUROPEAN MODELS

**Taciana SANTANA, Universidade Federal de Ouro Preto - UFOP, Brasil; Fernanda MOTTA, Universidade Federal de Ouro Preto, Brasil; Juliana HAMDAN, Universidade Federal de Ouro Preto, Brasil**

The present research Project aims to investigate how the School Group Dom Benevides, created in 1909, in Mariana – historic city in the State of Minas Gerais – appropriated the pedagogical ideas in circulation in the period in relation to the guidelines of the intuitive method, moving from the 1930 to the guidelines of the educational reform movement, led by the "Pioneers of the New School", as they were later know. It's noteworthy that this movement obtained a great highlight in this State and was attended by intellectuals such as Firmino Costa (1887-1939) and Francisco Campos (1891-1968). During this period, in Minas Gerais, there was an increase on the access of translated works of international authors. This broadening facilitated the circulation of ideas and the formation of a repertoire that explicit discussions between educators of Minas Gerais and North America, such as Norman Calkins and John Dewey (1859-1952), and European ones, such as Pestalozzi (1746-1827), Claparède (1873-1940), among others. In this regard, we identified several aspects of this debate in the educational laws of the state during the creation of the School Group Dom Benevides – on the current João Pinheiro's legislation in 1906 and Francisco Campos' legislation on the years 1927 and 1932. In this sense, an analysis is being done in the period between 1909 and 1932, through documents of that institution, which is already partially scanned, making a connection between the ideas of this period. At the present time of this project we're dedicating to review the literature as a subsidy analysis. So, we intended to investigate, during this research, school practices of that institution well as the treatment that the reform gave the teaching-learning process; the way this school group applied the legal orientations about the teaching methods and the means of evaluate student learning; the situation of the teachers who were already in action during the transition of the education policies to that group of school; the way the teaching methods fit in a didactic perspective, as well as the means by which such teaching methods were appropriated by that institution, in view of the impacts produced by these practices in the school.

#### THE FOREIGN INFLUENCE AND THE FRANCISCO CAMPOS REFORM IN MINAS GERAIS/BASIL DURING THE 1926-1930 PERIOD

**Maria do Carmo DE MATOS, Universidade do Estado de Minas Gerais, Brazil; Ana Amélia BORGES DE MAGALHÃES LOPES, Universidade do Estado de Minas Gerais, Brazil**

During the 1926/1930 period an educational reform based on the ideas of the movement New Education was started in Minas Gerais/Brasil, highly influenced by American and European methods, especially in the preparation and training of teachers. In the context of a liberal government which wanted to innovate and promoted several reforms the role of education would be to prepare the citizens for an urban life and productive work; only through education would it be possible to modernize society and achieve progress. However, until it took its place as a strategy for social renovation within the Francisco Campos Reforms, education and teacher training were directed by other conceptions based on different arguments and purposes, influencing how the new propositions were interpreted and assimilated at different levels and by teachers. Since the Imperial period public education was regarded as an important strategy for the education of the people and the construction of a National State. Based on the New Education ideas as a pedagogical argument,



the guidelines of the Reform blended new conceptions to strategies for the “moralization” of the population, orienting education and teacher training since the creation of the first college for teachers in the State of Minas Gerais, in 1835. Great importance was attributed to the training of teachers and for this purpose it was planned the Escola de Aperfeiçoamento, founded in 1929, which had the participation of Brazilian professors previously trained in the United States and European professors, invited by Francisco Campos. The Escola de Aperfeiçoamento had a mix of different theoretical perspectives; its staff included professors of the European line, others of the American line, besides a heavy influence of the Catholic Church. The analysis of the situation was sufficient to the perception that political conceptions and educational practices are complex processes, resulting from a mix of influences and interdependencies also at the school level. Policies and propositions at the different levels of the educational system go through processes of recontextualization, associating with existing conceptions and are resignified by hybridization processes. In this process it was important the way how the new propositions were interpreted and assimilated, especially the conceptions derived from external pedagogical movements, American as well as European. Besides the concern with the educational reality in Minas Gerais, different theoretical approaches became evident within the group of professors trained abroad, denoting some autonomy and even resistance to the official rules.

**SAMEDI / SATURDAY****8:30 - 10:30****ROOM: 3393**
**7.5. L'INSTITUT ROUSSEAU: IMPACTS ET RÉSEAUX GLOBAUX / THE ROUSSEAU INSTITUTE: GLOBAL IMPACTS AND NETWORKS**

**Chair:** Rita HOFSTETTER

ALBERT MALCHE ET LA CIRCULATION DES IDÉES PÉDAGOGIQUES DANS LES ANNÉES 30: AUX ORIGINES DE LA RÉFORME ACADÉMIQUE DE L'UNIVERSITÉ D'ISTANBUL

**Gunce BERKKURT, Université Paris Ouest-Nanterre, France**

Cette communication porte sur l'histoire croisée des échanges intellectuels internationaux et du projet de modernisation turque, autour du thème de la circulation des idées pédagogiques dans la période de l'entre-deux-guerres. Il s'agira d'analyser les conditions historiques d'institutionnalisation des réseaux pédagogiques transnationaux et nationaux, en particulier universitaires, en mettant l'accent sur l'action du pédagogue suisse, Albert Malche, qui devient l'expert de la réforme universitaire turque de 1933. Nous allons d'abord traiter la trajectoire d'Albert Malche au carrefour des milieux cosmopolites à la fois politique et universitaire avant et après sa mission en Turquie, pour mieux restituer son action dans la République kémaliste. L'étude de la correspondance privée et officielle de Malche avec les personnages politiques et universitaires genevois, réalisée à partir de plusieurs fonds d'archives et de bibliothèques de Genève, révèle sa double carrière: parallèlement à ses fonctions dans l'enseignement à l'Université de Genève, il fait une carrière politique au sein de l'appareil du Parti radical. Il a également des charges administratives dans le Département de l'instruction publique de l'Etat de Genève, avant d'être élu à la tête de celui-là en 1927. Sa position administrative lui permet d'être à l'origine de plusieurs entreprises de réformation de l'enseignement dans le canton de Genève, à tous les niveaux. En outre, sa prise de position en faveur de la Géorgie contre l'emprise de l'URSS, dans le cadre de la Société des Nations lui permet de côtoyer les réseaux philanthropes transnationaux. Ensuite, l'importation de la référence à Albert Malche dans les confrontations pour l'orientation des politiques publiques en Turquie sera mise en perspective. Les usages des nouvelles idées en matière des politiques éducatives prennent également leur sens à travers l'histoire du groupe qui tend à les imposer. Partant d'une démarche prosopographique, il s'agit notamment de souligner l'action d'un groupe de pédagogues turcs, diplômés de l'Institut Jean-Jacques Rousseau, qui jouent le rôle principal dans la mise en place des politiques éducatives du

gouvernement kémaliste autour des années 1930. Ainsi, se pose la question de savoir comment des transactions entre différents types d'acteurs (académiques, philanthropes, etc.) engagés dans un espace transnational peuvent contribuer à façonner des politiques nationales comme la réforme scolaire, avant que celle-ci ne prenne la forme particulière d'une action gouvernementale.

FROM JEAN-JACQUES ROUSSEAU INSTITUTE TO BRAZIL: TWENTY-SEVEN LESSONS TO BE LEARNED FROM MME ARTUS PERRELET

**Yolanda LOBO, Universidade Federal do Rio de Janeiro, Brasil**

This paper investigates the influx into Brazil of the ideas originated from Jean-Jacques Rousseau Institute, more specifically the theory of "schematic universe" designed by Mme Artus Perrelet, an educator with Jean-Jacques Rousseau Institute. Perrelet came to Brazil in 1929 on an appointment with the government of Minas Gerais State to deliver teacher development courses within the "New School" framework. In 1931, within the aims of her assignment, Perrelet went to Rio de Janeiro where she taught twenty seven lessons on Design, Modeling and Educational Games between March and June of the same year. One of her students, a design teacher with the Teacher Preparatory School of the Federal District, Cecilia Meireles, published an article at the "Education Column" of the newspaper "Diario de Noticias" outlying the general features of such course, aiming to provide the teachers with food for thought about the educational reform that was unfolding then. Driven by her commitment towards educational reform, Cecilia Meireles inaugurated the "Education Page" as a tool to promote the debate on various teaching issues and on the development of mass education. That was the time of an educational rebirth in Brazil whose objectives were to recap on the baseline characteristics of free wheel thinking, open-mindedness, encouragement to observation and critique, fearless experimentation, and undaunted action that would lead people to turn down preconceived ideas and bias. The ideals that moved the "New School", however, translated into hard undertakings. The ruling powers acting upon the logics of the educational field fiercely opposed to change and they were the ones that set forth what each education agent was or was not allowed to doing at each point in time. The major features of such dynamics were that the same forces that ruled the educational dynamics were fighting each other for the supreme power and could, therefore, change any time. The lessons taught by Perrelet played the fundamental role of creating a news aesthetics that would shape the new education. For her, in what refers the development of an individual, poetry – that goes beyond the art of building verses to stand for the very essence of art – is the utmost intelligence to be nurtured. A piece of art always follows a given conceptual line which leads inspiration through the rational final piece of work. Such line of thought can be challenged when one listens to a piece of literature or music or stares at a sculpture or a picture with a clean-slate soul. Such conception and its method and evaluation framework that allowed individuals to develop their full potential clashed against the teaching model in force then for the teaching of design in Brazil and for the reproduction of sketching lines, although they converged into the renovation and revamping movement that geared education and architecture in Brazil. Evidence of the influence of Perrelet's ideas can be seen in the teaching of primary school, and especially in the School of Fine Arts at the University of Brazil.

EDOUARD CLAPARÈDE ET LA RÉSONANCE SCIENTIFIQUE DE SES IDÉES DANS LA PSYCHOLOGIE ET LA PÉDAGOGIE ITALIENNES

**Carlo TROMBETTA, Università «La Sapienza» Roma, Italy**

La lecture attentive des manuscrits conservés à la Bibliothèque de Genève (BGE) et dans les archives de la famille de Morsier et de la Fondation Institut Rousseau, ainsi que le dépouillement de la revue "Archives de Psychologie" nous apprennent que Claparède a eu beaucoup de contacts personnels et épistolaires avec des psychologues, des pédagogues et des hommes de culture italiens. En dépit de cela, l'influence de sa pensée a été relativement faible. Devant cette constatation, on se demandera pourquoi il en a été ainsi. Faute d'études spécifiques, qui demandent d'ultérieurs

approfondissements, on ne peut formuler que des hypothèses. Sur le versant psychologique, la pensée de Claparède se situe sur des positions diverses de celles de nos spécialistes en la matière; d'une part, parce que ceux-ci étaient influencés par le positivisme, par le courant de Wundt et par le gestaltisme, alors que l'école de Genève suivait d'autres voies, et d'autre part, parce que ses études paraissaient éclectiques et, peut-être, trop peu le fruit de véritables recherches de laboratoire, bien que ses travaux sur l'orientation professionnelle et sur la pensée aient été jugés, plus tard, fondamentaux, la traduction de ce dernier ayant été faite longtemps après. A cela il faut ajouter la présence de composantes de type idéologique, contraires aux demandes de deux grands psychologues italiens: Ponzo et Gemelli. Une autre hypothèse a trait à la traduction italienne de ses œuvres: traductions seulement des ouvrages de caractère éducatif ou tout au plus psychopédagogique. Et c'est peut-être aussi pour cette raison que la pensée de Claparède n'a pas eu l'approbation et l'écho qu'elle méritait. Sur le versant pédagogique, divers éléments de type politique (fascisme) et idéologique (idéalisme et surévaluation des expériences scolaires italiennes) ont peut-être empêché de faire connaître sa pensée. Ce n'est qu'avec l'avènement de la République que l'on a «découvert» Claparède, encore que cette découverte se soit limitée au rôle qu'il a joué dans le mouvement de l'école active.

#### WOMEN AT THE JEAN-JACQUES ROUSSEAU INSTITUTE AND HIS IMPACT ON THE SPANISH PEDAGOGICAL REFORM

**María POVEDA, Complutense University, Spain; Teresa RABAZAS, Complutense University, Spain**

The Jean-Jacques Rousseau Institute, center for research in education, has been an international center for all education professionals. From the field of history of education there have been several studies on its influence and the role it has played in twentieth-century pedagogy, although lacking further study of its dissemination in Spain. Specifically, our country has been one of the most frequently been visited by teachers who were awarded scholarships by a Spanish institution, called the Board for expansion of scientific studies (Junta para la Ampliación de Estudios e investigaciones científicas-JAE, 1907). However, the presence of some female teachers and the transfer of training in Spanish pedagogy of the first third of the twentieth century hasn't been studied in depth. This question is the main objective of this paper. The JAE pensioned 700 professionals specializing in educational pedagogy to various European research centers, of which 86 women representing various professions in the field of education: teachers, inspectors, regular teachers, university assistant professors. The number of women who visited the Institute is greatly reduced. In this paper we analyze the important presence of women at the Jean-Jacques Rousseau Institute in the first third of the twentieth century. Distinguished women as Concepción Otero, Rosa Sensat, Maria Luisa Navarro, Regina Lago, Dolores or Mercedes Rodrigo Gonzalez Blanco, were pioneers in a long way to go towards equality of opportunity for Spanish society.

**SAMEDI / SATURDAY****8:30 - 10:30****Room: 5193****7.6. SANTÉ ET ÉDUCATION PHYSIQUE: INFLUENCES EXTÉRIEURES ET PRODUCTIONS NATIONALES / HEALTH AND PHYSICAL EDUCATION: FOREIGN INFLUENCES AND NATIONAL PRODUCTIONS****Chair:** *Véronique CZAKA*

HEALTH EDUCATION CONCEPTS IN EUROPE AND THE IMPACT OF INTERNATIONAL TRENDS ON HUNGARIAN EDUCATION IN THE 19TH CENTURY

**Henriette PUSZTALVI, University of Pécs Faculty of Health Sciences, Hungary**

Health education has provided a systematic knowledge of the middle ages found in written records. Like other European countries, in Hungary the knowledge of theologians, priests, and doctors was the source of knowledge. The 19th century brought significant changes because the emerging network of schools (compulsory schooling) has raised the need that education has to concentrate on preserving the health of children. Modernizing societies emerged after each other formulated new demands against kids, school, and health. My research aim is to find and identify those trends, ideas, and correlations within the institutional framework of health education operating in the 19th century, which determined the European and Hungarian health education system. Materials and methods: The primary and secondary sources, with Hungarian and foreign materials, documents, books, bulletins, brochures, magazines - was carried out by exploration, evaluation, correlation analysis, document analysis of my educational and medical history research. Results and conclusion: The institution of school was suitable for preventive function (Antal-Kapronczay). The first status examinations by school doctors were carried out in France and as a result of this, other countries also developed the examination of school children (Darányi). Due to a sharp increase in international press, almost every professional has to ascertain the emerging trends in Europe (Gracza and Kapronczay). The regularity of international conferences such as the International Conference of School Doctors also helped diffusion of knowledge between national and foreign practice. The national press reviewed foreign innovations continuously. German (S. Mannheim) and French trends as a basis of Hungarian health education fully penetrated the efforts in the 20th century. Translations of the latest concepts and new methods by Hungarian professionals were available to everyone and were adapted to the fullest. As conclusion we can say that supporting policy of a given country had significant effect on the acclimatisation of new methods and protocols. All European countries supported the dissemination of successful practices, but established a specific system in the field of health education adapted to the national characteristics. Many similarities can be seen between English (D. Clement), Hungarian and German educational practice, but in everyday practice we can explore uniqueness and elements reflecting the knowledge of the given nation. Institutional and organizational systems related to health education are fully tailored to the bureaucratic system of a given country, so that we can not see full parallels. In summary, it can be said that the Hungarian health education concept is mostly the combination of French, German and English experience. The ongoing debate between experts was continuous; however, systems were adapted to specific national characteristics.

LES ORIGINES DE LA GYMNASTIQUE VOLONTAIRE EN FRANCE, OU L'APPROPRIATION FRANÇAISE DE LA GYMNASTIQUE SUÉDOISE

**Jean SAINT-MARTIN, Université Grenoble 1, France; Pierre-Alban LEBECQ, ILEPS, CRIS, Lyon 1**

En matière de pratique physique, de santé et d'éducation, la gymnastique suédoise inventée par Per Henrik Ling au début du XIXe siècle en Suède va devenir au fil des décennies une référence en France. Par l'intermédiaire de plusieurs voyages d'étude, financés par le ministère de l'instruction publique entre 1892 et 1898, l'exemplarité suédiste va progressivement se renforcer pour devenir de

plus en plus influente sous la houlette notamment du docteur Philippe Tissé et de la Ligue française d'éducation physique. Toutefois, il faut attendre les années 1940 et 1950, et une deuxième série de voyages d'étude, pour que les conceptions de la gymnastique suédoise soient réactualisées en France. Entre tradition et innovation, la Ligue française d'éducation physique, devenue Fédération française de gymnastique éducative en 1953, franchit en effet une nouvelle étape dans l'appropriation de la gymnastique suédoise en inventant la gymnastique volontaire. S'inspirant dès 1946-1949 de la frivilliga gymnastik et de la diversité de propositions en matière de gymnastique féminine au cours la seconde moitié des années 1950, la FFGE, sous l'action de Pierre Seurin et de Raymond Dinéty, va défendre le principe d'une éducation physique pour adultes. Ainsi, au milieu des trente Glorieuses, la gymnastique volontaire française s'affranchit résolument de l'éducation physique scolaire, qui devient par ailleurs de plus en plus sportive, pour intéresser un public féminin soucieux de participer à la démocratisation des loisirs corporels en France. L'objet de cette communication consistera à expliquer pourquoi jusqu'en 1972 et l'enracinement de la gymnastique volontaire en France, l'influence suédoise demeure une sorte de caution scientifique et technique pour ses partisans. Nous verrons notamment que les concepteurs suédois de gymnastique féminine animent régulièrement des stages internationaux sur le territoire français et participent ainsi au renouvellement des pratiques physiques, d'entretien et/ou de santé qui connaissent à cette époque un véritable essor pour finalement mettre en œuvre d'une manière concrète et originale une gymnastique pour toutes.

THE HYGIENIC - PEDAGOGIC CONGRESSES IN EUROPE: LINK AND EXCHANGE OF IDEAS WITH THE COMMUNITY OF MEXICAN PROFESSIONALS. A SPACE OF INTERNATIONALIZATION IN THE XIXTH CENTURY

**Rosalía MENINDEZ, Universidad Pedagógica Nacional, Mexico**

The decades of the eighties of the nineteenth century show an important interest by the government of Porfirio Díaz to promote the new hygiene conceptions entering the country from Europe; as part of its modernization project the government provided the necessary facilities for the implementation of innovative projects that would improve school hygiene. The year 1882 was key to the hygiene in Mexico, as the first hygienic-pedagogic congress was organized. From this moment on, an intense participation of teachers, doctors, architects, engineers, and other professionals was generated at meetings, conferences, and international events, with the idea to exchange and discuss ideas and knowledge on major theoretical developments and materials on the topic of school hygiene. The government allocated resources in order for Mexican researchers to participate in exchange programs, to attend international forums, to familiarize with the advances related to health and hygiene, to acquire medical or educational material, to build relationships and contacts, but most importantly it seemed like an excellent opportunity to promote Mexico's image of being a modern country. The aim of this paper is to study the internationalization of these Mexican professionals interested in school health of Mexican children in the late nineteenth century.

JEAN LE BOULCH ET LA PSYCHOCINÉTIQUE: INTERNATIONALISATION ET DIFFUSION D'UNE ÉDUCATION PAR LE MOUVEMENT (1984-2001)

**Blaise DESPLECHIN-LEJEUNE, Université Joseph Fourier de Grenoble, France; Pierre-Alban LEBECQ, Institut Libre d'Éducation Physique Supérieure, Cergy-Pontoise, France; Jean SAINT-MARTIN, Université Joseph Fourier de Grenoble, France**

Jean Le Boulch (1924-2001), professeur d'éducation physique et sportive (EPS) et médecin français, développe une méthode éducative: la psychocinétique. Son rayonnement est international, comme en témoignent les différentes associations suisses et italiennes de psychocinétique ou le collège qui porte son nom au Pérou. Il définit cette méthode comme une science du mouvement humain appliquée au développement de la personne conçue dans sa globalité, de la naissance à l'âge adulte. Pour lui, le mouvement est le moyen fondamental d'éducation autour duquel se forge l'unité de la

personne corporelle et mentale. Si, à l'origine, sa méthode s'adresse aux instituteurs et aux professeurs d'EPS, elle s'adresse aussi à ceux qui s'occupent de l'éducation ou de la rééducation des enfants handicapés. Comment expliquer la diffusion transnationale de cette méthode? Quels en sont les supports, les vecteurs et les acteurs associés? Quelles sont les stratégies opérées par Jean Le Boulch? Existe-t-il une ou plusieurs diffusions, un ou plusieurs aspects de la psychocinétique selon le pays concerné? Le modèle d'Hagerstand (1953), identifie quatre phases dans la diffusion: la première est une amorce à partir des centres produisant l'innovation. La seconde est celle de l'expansion. La troisième est celle de la condensation, traduisant une recherche d'efficacité et d'adaptation au nouvel environnement. La dernière est une phase de saturation, synonyme de disparition ou de nécessaires transformations. Travailler sur les processus de diffusion revient à envisager simultanément et dialectiquement trois approches: historique, sociologique et géographique (J. Bale et J. Maguire, 1994), afin d'identifier les contextes limitant ou accélérant la diffusion, la singularité des lieux et milieux de diffusion, les acteurs associés ou opposés à celle-ci. Notre étude repose sur une analyse des supports de diffusion qu'utilise Jean Le Boulch (articles, ouvrages, communications, formations), mais aussi sur les champs et les secteurs de diffusion (scolaire, universitaire, associatif, médico-éducatif, professionnel), ainsi que sur diverses archives écrites et orales (entreprises, associations, organismes, privées). Résultats et interprétations: C'est entre 1984 et 2001 que Jean Le Boulch va s'orienter vers une autonomisation et une structuration de la diffusion de sa méthode au plan international. La publication de ses articles s'effectue certaines années exclusivement à l'étranger et on observe la même dynamique pour ses communications. Cette phase de condensation se construit aussi grâce à des expérimentations, comme avec l'Union nationale italienne des professeurs d'EPS, soutenue par le ministère de l'Instruction publique, sur l'enseignement de l'EPS à l'école primaire. Jean Le Boulch multiplie ses champs d'actions et contribue à la création d'associations ou d'écoles formant à sa méthode comme l'«Institut de Sport éducatif Dr Jean Le Boulch» à Neuchâtel (Suisse) en 1986 ou l'«Ecole Jean Le Boulch de psychomotricité fonctionnelle» de Florence (Italie) en 2001. C'est aussi le passage d'une diffusion européenne à une diffusion internationale, Jean Le Boulch multipliant la promotion de sa méthode en Argentine, au Brésil, au Mexique et au Pérou.

## SPORTS AT BRAZILIAN RELIGIOUS SCHOOLS (1920-1930): THE CASE OF ST GERTRUDES ACADEMY

**Maria Helena LIRA, Universidade Federal de Pernambuco, Brasil**

This study is a reflection on the school situation, based on questions of historical, regarding the relationship between sport, physical education and school in Brazil, and aiming to understand the influence of sports phenomenon in the early twentieth century. To this end, we launched an investigation into this matter highlighting some specifics of the school routine through documents collected as research for Masters programs held between 2007 and 2009. The basis of the investigation were the archive files of the Catholic school St. Gertrude Academy, founded in 1912 in the city of Olinda-PE/BR by the Benedictine Sisters Mission, a German Religious group. In the archives of this institution we found records on the school building and on the daily lives and routines of pupils and teachers at the school. Documents investigated allowed for the visualization of actions that permeated from the early years of the intervention of the Benedictines. However, we draw attention to the 1920s and 1930s, as the period where it was possible to find the largest number of records of physical practices that have brought evidence of customs involving routine and doctrinal education of the students of the Academy. Among the records found in this file are the chronicles, written by the Sisters themselves, in the form of diaries and photo albums showing notes of activities which go beyond the teachings of the domestic or "fitness" with sewing needles, which was conventional for girls' schools of that period. Some photos show a preoccupation with recording practices such as dance, gymnastics and even sports that were not very common among the female population of that period, such as basketball. We know that the Brazilian schools received significant influences from European institutions, who brought their models of school education, curricula, and

physical practices - especially in the transition from the nineteenth to the twentieth - with respect to denominational schools. These influences revealed structures that show a mutual acceptance between Brazilians and immigrants in which physical exercise, through the years, was occupying rooms, courtyards and squares of the schools. An important point in this relationship of acceptance refers to the way in which physical education was being justified: the hygienic nature of the activities would enable the formation of healthy men in habits, customs and thoughts. It is possible that this is an indication of the inclusion of physical education in school curricula, considering that this argument was accepted and received by the Brazilian population. According to Lucena (2001), the early twentieth century shows evidence of sport as a common practice among the Brazilian population, and may even be perceived as an element that allows the explanation of the civilizing process in Brazil. It is possible that this practice had become established among the population as a social practice - for Brazil's playful nature - taking the streets, squares and the schools themselves, and later becoming a legal practice.

**SAMEDI / SATURDAY****8:30 - 10:30****ROOM: 4393**
**7.7. MÉTHODES EN MOUVEMENT: LA CIRCULATION DE MODÈLES ÉDUCATIFS (19E-20E S.) /  
MOVING METHODS: THE CIRCULATION OF EDUCATIONAL MODELS (19TH-20TH CENT.)**

*Chair:* Anton COSTA

LE TOUR DE LA NATION: L'ADAPTATION D'UN MODÈLE FRANÇAIS DE LECTURE AU MEXIQUE À LA FIN DU XIXÈME SIÈCLE

**Lucía MARTINEZ MOCTEZUMA, Instituto de Ciencias de la Educación de la Universidad Autónoma del Estado de Morelos, Mexico**

Les résolutions du Congrès d'Hygiène (1882) et d'Instruction publique (1889, 1890) ont soulevé la question de la modernisation de l'école mexicaine. Une des priorités était le développement et la sélection des manuels scolaires. En général, il a été convenu que son contenu soit rédigé par des spécialistes, dans un style simple et selon un programme d'études officiel. De cette façon, les livres subirent une transformation car ils furent adaptés pour le rythme scolaire et se modernisent dans leur présentation; furent inclus des narrations et des images qui renforçaient l'apprentissage de la lecture en vertu des exigences de la méthode intuitive en œuvre dans le monde entier. La rénovation des livres n'était pas seulement un produit de la disposition des autorités, mais aussi des maisons d'édition qui établirent une série de stratégies d'affaires afin de consolider leur marché. Les éditeurs ont constitué une équipe d'auteurs familiers avec leurs lecteurs qui pour la plupart étaient des diplômés de l'Ecole Normale, occupaient des chaires dans la même institution et des positions-clés dans l'administration. Le Mexique n'avait pas d'expertise dans le domaine: «...la Pédagogie chez nous en est juste à ses premiers pas ... la plupart des gens qui se sont consacrés à ces études, eurent besoin d'être éduqués dans des textes étrangers et c'est seulement grâce à eux que nous avons appris à connaître l'état d'avancement des préceptes sur l'éducation. Comme ces livres, généralement écrits dans des langues étrangères, ne sont pas disponibles pour les enseignants des derniers endroits, il ne serait pas facile pour eux d'avoir l'argent pour les acheter, ni pour d'autres d'en faire la traduction, ne connaissant pas la langue» (Rapport du 2ème Congrès de l'Instruction publique, 1890:251) Ainsi, le programme a été inspiré par le droit français (1880, 1881 et 1882) qui a mis l'accent sur l'éducation gratuite, laïque, moral, civique, nationale, physique et intellectuel. Furent prises en considération les idées présentées à l'Exposition universelle de Paris (1889) et comme exemple, les publications d'Ernest Lavisse, Récits et Entretien familiers sur l'Histoire de France jusqu'en 1328 et L'année préparatoire d'histoire de France, pour inspirer l'enseignement de l'histoire chez Justo Sierra (Martinez L, 2005: 407-410). En ce qui concerne la lecture les livres de G. Bruno (1887), ils offriront aux petits lecteurs un grand tableau de l'histoire, la science, la technologie et

l'industrie car il s'agit d'une période de progrès durant laquelle les travaux de divulgation auront leur meilleur succès (Choppin, 2008:26). Ses textes seront traduits et adaptés en Europe et en Amérique, en vertu des normes internationales qui protègeront les droits de Mme Fouillé et de la Maison d'Édition Belin en France. Cette communication tente de décrire la facette de l'auteur dans son processus d'apprentissage comme un écrivain (Rapport 1890: 136), où l'acte de traduction offre un champ d'analyse pour étudier l'appropriation, lorsque le passage d'une langue à l'autre montre l'horizon de réception d'un texte (Chartier, 1999:90-91); je veux décrire aussi le processus de traduction du point de vue légal, d'un pays à l'autre.

#### THE MOVEMENT OF INTERNATIONAL MODELS IN THE SCHOOL PRODUCTION AND BRAZILIAN BOOKS FOR TEACHING OF READING - XIX AND XX CENTURY

**Isabel Cristina Alves da Silva FRADE, Faculdade de Educação - Universidade Federal de Minas Gerais, Brasil**

Several studies related to literature and publishing indicate that the influence in the ideas produced in France in the Brazilian culture and education reveals itself from the establishment of libraries, by the action of publishers /French booksellers in the Brazilian market in the nineteenth century, the circulation of books, objects and intellectuals. In education, in particular, also we see the search for pedagogical models that will produce the school itself and its methods. Based on studies about the issue on the history of education and literacy, this study sought to identify in reports, instructions in the manuals for teachers, the models of own books and other studies, the brands international influences, especially French in the history of literacy in Brazil since the mid-nineteenth century until the mid-twentieth century. In the province of Minas Gerais and in Brazil in the nineteenth and twentieth centuries, there is some influence from countries like Portugal, France, England and the United States in the production of the organization of the school. In the mid-nineteenth century, in the province of Minas Gerais, there is a circulation of reports and rules that intended to promote or implement ways of teaching organizing, and we noted the coexistence of at least two models: the method lancasteriano (English model) and the simultaneous method (French model). The production of books for teaching early reading, in Brazil, it's also influenced by economic, cultural and educational that can explain the movement of people and educational models that reflect the production of books for beginners. The nationalization of books production, since its beginning is marked by a French or European: a) why a particular author has produced and printed his work in Paris, as exemplified by the case of author Wilbur Cesar Borges b) by printing titles made in Europe in the case of beginning reading books printed in Paris by Brazilian publisher Francisco Alves c) by quoting the names of French authors in the works and prefaces addressed to teachers in the late nineteenth century, d) by evidence of movement of Brazilian materials in universal exhibitions. However, in Brazilian books produced between the late nineteenth and early twentieth-century authors such as Wilbur and Felisberto Cesar Borges de Carvalho mention European trends (methods, books and authors) cannot be said that his works embody these influences. Looking for other influences in Brazilian production of books for beginners that occurs at the turn of the twentieth century with the introduction of the analytical methods (São Paulo), or global *palavração* for teaching reading (Minas Gerais) there is a greater circulation of people and American reference works that are designed to meet different reforms related to a republican project, which also reflect the teaching of reading and writing. In the mid-twentieth century, in Minas Gerais, there are projects that institutionalize the process of internationalization through training actions and agreements for the production of teaching materials, with a strong American influence.



## FRENCH TEXTBOOKS IN BRAZIL AND THEIR INFLUENCE ON SECONDARY SCHOOL SCIENCE TEACHING DURING THE EMPIRE, 1837-1889

**Karl LORENZ, Sacred Heart University, U.S.A.**

This paper examines the role of French textbooks in the development of secondary school science teaching in Brazil from 1837, when the Imperial College Dom Pedro II was founded in Rio de Janeiro, to 1889, when Brazil was declared a Republic. The College was the premier secondary institution in Brazil during the Empire. It was created by the Imperial Government to tend to the children of the functionaries and the ruling elites of the Municipality of the Court, and more importantly, to serve as a model for other secondary institutions in the provinces. The College was intended to be a conduit by which contemporary knowledge was introduced into the secondary schools of Brazil. To this end, and plagued from the beginning by a dearth of textbooks in Portuguese, the authorities adopted foreign textbooks, especially from France. Beginning with the founding of the College, these texts had a special significance in the life of the institution. They transmitted knowledge, exercised influence on teaching methodology, and represented and inculcated the cultural values and ideologies of the time-period of its publication. They also profiled the stage of development of a particular field of investigation. In the case of the sciences, its content included concepts, principles, theories and laws of nature, as well as techniques of investigation adopted by the scientific community. The textbooks were consulted by professors of the College when crafting individual syllabi or when teaching science concepts, thereby indirectly defining the nature of science instruction in the institution. This paper begins by describing the influence of French educational thought on the debates surrounding curriculum reforms in the College Dom Pedro II. It notes that at different moments during the empire, the perceived role and nature of science teaching in Brazil often reiterated ideas circulating in France. The paper then explores its central theme, that French pedagogical influence was most clearly evidenced in the content of the natural science courses taught in the College. Courses in natural history and the physical sciences almost exclusively adopted French textbooks due to a lack of published science texts in the Portuguese language. The textbooks that were adopted in the institution from 1838 to 1889 were widely-disseminated in France and other European countries. In Brazil, these texts were the primary vehicle for introducing the wonders of the natural world and the nature of the scientific enterprise to students of the Imperial College. They were authored by eminent pedagogues and men of science, and were designed in accordance with the official secondary school programs approved by the Ministère d'Instruction Publique. The paper advances the thesis that the transmigration of French textbooks to nineteenth century Brazil was a decisive factor in the central government's attempt to guarantee the contemporaneity and modernity of its programs and to standardize secondary science education throughout the realm. By adopting modern French texts, the College ensured that the teaching of the sciences was equivalent to that administered in the French lyceums, and that this would induce the colleges in the province to modernize their science courses by emulating those offered in the College.

## MILITARY DRILLS, UNIFORMS AND BOURGEOIS VALUES: EDUCATION AS DEPICTED IN THE BILINGUAL KOREAN NEWSPAPER THE INDEPENDENT, 1896-1898

**Klaus DITTRICH, Korea University, Seoul, South Korea**

Compared to Japan and China, international research has hitherto rather neglected the Korean history of education. This does not mean, however, that Korea saw a period of stagnation. Between the opening of the country to foreign intercourse in 1876 and its annexation to the Japanese empire in 1910, Korean as well as foreign actors enacted important educational reforms and established new institutions. These changes accelerated with the reform movement of the 1890s. The government proclaimed a comprehensive education system although only some of its provisions were actually implemented. Most prominent was a set of foreign language schools established in the capital Seoul. American Protestant missionaries were extremely influential in establishing schools which developed

into modern centres of learning. Moreover, private Korean 'educational entrepreneurs' set up their own institutions. In this situation, the newspaper *The Independent* edited by the Korean reformer Seo Jae-pil who had spent several years in the United States appeared from 1896 to 1898 and was one of the first newspaper in Korea. It was the organ of the so-called Enlightenment Party that fostered reforms modelled on the United States and Japan. The newspaper is a central source for modern Korean historiography. However, its contents with regard to education has never been systematically analysed. As enlightenment reformers saw education as a central means to transform society, it has a key role in their writings. This paper is based on an in-depth analysis of the English edition of *The Independent*. Firstly – and probably most importantly –, numerous editorials dealt with education and provide insight on educational discourses. Quite surprisingly, military drills, physical exercises and other kinds of sports – as for example the first soccer match in Korea in which the students of the English Language School were involved – played a central role in the newspaper's reporting on education. This was linked to European-style school uniforms which distinguished them decisively from older Korean dress code. In this sense, education was one of the central issues when evoking the opposition between 'Eastern' and 'Western' civilizations. Education should help in detaching Korea from Chinese traditions and model it upon American and European examples, as enlightenment reformers suggested. Secondly, the newspaper provides inside in the everyday life of teachers and students and administrative practices. These included strikes of teachers and struggles over the public funding of students' luncheons. The analysis also permits conclusions on issues such as the instability of teaching staff in government schools. Finally, *The Independent* also transmitted educational news from abroad which one would hardly expect in a Korean newspaper of the late nineteenth century. This does not only concern the in educational situation in the neighbouring countries Japan and China. Thus, the Korean reader of one of the July 1897 editions could find the information that the Austro-Hungarian Board of Education forbade hand kissing in public schools. One year later the paper announced the opening of a first secondary school for girls in Germany, based on a report from the *Boston Globe*. In conclusion, this paper expects to contribute to a better understanding of the Korean case in the global institutionalisation of education during the nineteenth century. Or, to reverse the perspective, it hopes to grasp the characteristics of what East Asian actors often referred to as 'Western learning'.

PEDAGOGICAL PRESS, CIRCULATION OF EDUCATIONAL MODELS IN BRAZIL AND FRANCE (1925-1930):  
REVISTA DO ENSINO AND L'ECOLE ET LA VIE

**Maurilane de Souza BICCAS, Faculdade de Educação da Universidade de São Paulo, Brasil**

This paper examines the "Revista do Ensino", the most important printed pedagogical material of Minas Gerais (1925-1971), considering the point of view of its materiality, as a support for reading practices and uses at school, addressing aspects of production, circulation, and distribution in what concerns the perspective of teacher education. The emphasis given to its uses shifted the focus from the aspects related to pedagogical models to a number of material devices in which the Journal was inscribed, therefore, as a specific cultural product. Thus the "Revista do Ensino" was analyzed as a product of certain editorial and teaching strategies. On its first phase (1925-1930) the editors of the "Revista do Ensino" suggested for teachers texts from books and international journals, as well as articles published by French, Belgian, Swiss, and American scientists. In what regards the French references, it published articles from journals such as "L'Ecole et La Vie" and "L'Educateur". Concerning the books, the editors published large lists of titles so that teachers could organize both their private and the school libraries, including the works of Ferrière, under the rubric of the Active School; of the Bibliothèque Scientifique d'Éducation, under the direction of the Abbott Th. Moreaux; and other reference books on the "Decroly Method". The editorial changes that occurred within the *Revista do Ensino* were part of a set of actions undertaken by Francisco Campos, Director of Public Instruction of Minas Gerais, in the process of implementing his reform; therefore, this moment cannot be analyzed without considering foreign missions, both the one that was undertaken to

Columbia University (USA) and the one that was brought from Europe to Minas Gerais, organized by Alberto Alvarez, in 1928. The latter was formed by Theodore Simon, MD, professor at the University of Paris, Binet's collaborator, Jeanne Louise Milde from the Academy of Fine Arts in Brussels; Mm. Artus Perrelet and Leon Walter, from the Institute Jean Jacques Rousseau, from Genève and Hélène Antipoff. Thus, in the context of this reform, the "Revista do Ensino" was formed in a cauldron of circulation of ideas, proposals and pedagogical models. Thus, it is interesting to analyze here the circulation of ideas, pedagogical and experimental models, specifically those undertaken by Theodore Simon, who came in the European mission to Minas Gerais, in 1929. For that, an analysis was conducted of several articles by this author, both published in the magazines "L'Ecole et La Vie" (1925) and in the "Revista do Ensino" (1930-1936). In addition to that, the study included an analysis of the lectures given to teachers and of the records of their visits to public schools in Belo Horizonte in 1929 to conduct pedagogical experiments (Intelligence tests). These actions are the origin of the establishment of the Laboratory of Experimental Psychology of the Escola de Aperfeiçoamento in Belo Horizonte.

**SAMEDI / SATURDAY****8:30 - 10:30****ROOM: 4193**
**7.8. THÉORIES ET CONCEPTS ÉTRANGERS DANS LA CONSTRUCTION DE SYSTÈMES ÉDUCATIFS /  
FOREIGN THEORIES AND CONCEPTS IN THE CONSTRUCTION OF EDUCATIONAL SYSTEMS**

*Chair: Anne-Emanuelle BIRN*

EXAMINING THE OTHER'S SUCCESS: THE UK'S MOSELY COMMISSION AND THE USA IN 1903

**Martin LAWN, University of Oxford, United Kingdom**

The Mosely Commission of 1903 was a significant event in the development of education policy in the UK. It involved leading academics and educators and significant investment. It was an Inquiry into the practice of education in the United States, taken at a time when the challenge of American industry to the strong position of Britain was starting to be felt by manufacturers, and when there was still strong cultural and migrant links with the US with the UK. The focus of the paper is on the unusual, even hybrid, status of the Commission. In its time, it did not fit the dominant model of international contacts, operating through World Exhibitions or Congresses, nor was it a precursor of later cross border scientific projects. It had similarities to the travelling inquiries of earlier educators, like Horace Mann, for example, but it operated at a semi-official level, with a powerful public representation. Most of all, it was privately funded by a well known British economist and Imperial producer and trader. This hybrid status is interesting. It acts in some ways as an official delegation to a friendly rival [something it could not do with Germany] at a time when Governmental Inquiry missions to other countries would be politically impossible except with client states. The Commission operated at the highest political and academic level – in London and Washington/ New York. It was assisted greatly by Sadler [still employed as a civil servant in his Dept of Special Inquiries] and by Hartog, both first wave comparativists; and by Butler at Columbia University. Members of the Commission had a couple of guideline areas to study but they tended to be free to write their own individual reports, make their own internal US trips, and on return to the UK, their own public statements and presentations. The Commission acted as if it was an internal UK governmental inquiry, similar to later government committees on secondary school reform etc It was a committee of the 'good and great'. Its members were eminent; their experience was to be trusted; and their views should be considered seriously. In many ways, their standing was reflected in the Americans whose views they sought out. The Commission does not fit the internationalization area of inter-governmental relations and the transnational area of interpersonal links and relations. It is a mixture of both. Nor does it fit entirely with the thesis that competition and comparison took place within

certain forms at the time – expos, travel and data. The paper will explore this form of early internationalism in education inquiry.

#### TRANSNATIONAL EDUCATIONAL IDEAS AND SECONDARY EDUCATION IN NINETEENTH CENTURY BRAZIL: THE IMPERIAL COLLEGE AND THE CLASSICAL-SCIENTIFIC STUDIES DEBATE

**Aricle VECIA, University Tuiuti of Paraná, Brazil; Karl Michael LORENZ, Sacred Heart University, United States of America**

The evolution of the Brazilian secondary school curriculum during the first half of the nineteenth century can be understood within the context of the debates, in various European countries, about the importance of a classical-humanistic vs. a scientific/modern education. After achieving political independence from Portugal in 1822 the imperial government of Brazil embarked on an effort to create an intellectual elite similar to that found in more advanced nations. As its inspiration the Court looked to educational ideas circulating in Western Europe. In 1837 the Minister of the Empire, Bernardo de Vasconcellos, founded the Imperial College of Pedro II to serve as the model secondary institution for the nation. According to the Minister, after examining various European secondary education systems, the French lyceum model was adopted. This paper examines the evolution of the curriculum of the College of Pedro II and of French lyceums from 1838 to 1889, the final year of the Empire. It argues that from its inception, the College was a conduit through which educational thoughts and models prevalent in France were introduced into the Empire. This thesis is supported by information presented in laws and decrees governing secondary education, both in Brazil and in France, and in curricula and syllabi adopted in the Imperial College and in French lyceums. The analysis will show that the first curriculum adopted in 1838 was grounded in the French lyceum model and that it expressed the interest of the central government to advance classical studies in Brazil. A reform of the curriculum in 1841, however, established a more reasonable balance between classical and modern studies. Subsequent Brazilian reforms at mid-century sought to maintain the equilibrium between these two curricular orientations. In the reform of 1855 the program of studies was organized in two cycles, in a 4+3 year scheme; and in the reform of 1857 the program consisted of two parallel courses, one that prepared students for either later technical or higher education studies. These reforms were based on the 1847 reform of Salvandy and the 1852 reform of Fourtoul, both which responded to a growing interest in incorporating technical instruction within the program of studies of the secondary school. The curricular innovations initiated in Brazil were nullified by the reform of 1862, which re-emphasized the humanistic orientation of the curriculum. The reform reflected educational ideas prevalent in France and later expressed in the 1864 reform of Emile Duruy. This paper will show that Brazilian politicians and intellectuals were aware of changing educational theories and practices in France and that this resulted in similar values being attributed to classical/humanistic and to modern/scientific studies in the College of Pedro II and in French lyceums. It will further argue that until the end of the Empire the issue of the supremacy of either humanistic or of scientific studies remained at the heart of curricular reforms of the College.

#### THE FRENCH EDUCATIONAL IDEAS AND SECONDARY SCHOOL IN PORTUGAL AND BRAZIL: 1836-1860

**Antonio Gomez FERREIRA, University of Coimbra, Portugal; Aricle VECIA, University Tuiuti of Parná, Brazil**

In the trail of iluminism and liberalism in the 19th Century, governments from different European countries intended to regenerate society and that would be obtained through a kind of education based on humanities, which had helped settle bourgeois power or scientific knowledge, promising to develop the countries' economies. The creation of secondary school institutions was linked to the controversy over the relation of importance between the teaching of Sciences and Humanities. Institutions were created in both Germany and England aiming at scientific teaching which coexisted with classic-humanistic institutions. In France, in 1802, the Lycées were created with a study plan

founded on the principle of simultaneous studies of classic humanities and sciences. Portugal and Brazil had the same political ideals of such countries and created in 1836 and 1837, respectively, secondary school institutions based on the French model. The study aims at analyzing the way each country set out the adopted model according to its social, political and economical peculiarities. The documentary sources have been: Parliamentary Debates, projects, Laws, Rules that established the study plans in France, Portugal and Brazil. In Portugal, the General Law from 1836, through an idealistic speech, outlined the preparation for joining University, priesthood formation as well as "technical and scientific" knowledge offer for the "common citizen" as some of Coimbra Lyceum goals. As a consequence the established study plan kept some characteristics of the classic-humanistic tradition from the old College of Arts but brought traits of a liberal and radical conception as besides the scientific disciplines applied to the development of industry it also included disciplines that aimed at forming citizens capable of exercising politics. The creation of Imperial College of Pedro II in Brazil, aimed at catering to a more select class which was the future intellectual, political and religious elite as well as elevating the Humanistic studies in the country. The first study plan adopted in 1838, although including scientific studies, extraordinarily emphasized the classic humanistic studies. The reforms of 1840's, however, established a more reasonable balance between Humanistic and Scientifics studies. Scientific studies were given a boost sometime during the 1850's in both countries. In Portugal, in 1854, disciplines for each area of the Sciences were created at the very Coimbra Lyceum as up to that moment the students attended analogue disciplines offered at the University. In Brazil, the reforms in 1855 and 1857 deeply changed the studies at College of Pedro II by dividing it into two cycles with the sole objective of making Secondary School and technical studies compatible. The 1862 reform, however, reestablished a study plan which emphasized humanistic studies aiming at leading students to University courses. In Portugal, in the same period, due to the creation of technical courses, studies in Coimbra Lyceum started to emphasize humanistic studies contrary to scientific ones. Safeguarding the specificities, the changes in guidance given to studies in both countries reflected the "spirit" of Salvandy, Fourtoul and Duruy reforms made in France in 1847, 1852 and 1864, respectively.

#### LECTURES DE L'ÉDUCATION NORD-AMÉRICAIN AU BRÉSIL À LA FIN DU XIXE SIÈCLE

**Carla Simone CHAMON, Centro Federal de Educação Tecnológica de Minas Gerais, Brasil**

Pendant le XIXe siècle, le Brésil a été fortement influencé par la culture européenne, notamment française. Cette influence pourrait être vue au travers de l'architecture, l'urbanisme, la littérature, les établissements d'enseignement, les habitudes de l'élite. De l'Europe venaient aussi les idées et les innovations pédagogiques qui ont inspiré et donné une légitimité aux mesures mises en œuvre dans l'éducation brésilienne. Néanmoins, dans le dernier quart du XIXe siècle, aux côtés des références à des modèles européens d'éducation, les connaissances pédagogiques des Américains commencèrent à circuler au Brésil et à être nommées par les secteurs de l'élite politique et intellectuelle en tant que modèles pour les écoles dans le pays. Dans les rapports officiels des agents du gouvernement brésilien (Rapports du Ministère de l'Empire, Rapports de Présidents de Province et Rapports de Directeurs de l'Instruction Publique), il est possible de remarquer que les sujets, liés à l'administration d'Etat et à l'éducation, ont commencé, progressivement, à s'approprier des éléments de l'expérience américaine pour l'éducation, déplaçant ainsi la France de sa position centrale de prestige parmi l'élite intellectuelle brésilienne. Conformément à l'historiographie brésilienne, la présence américaine au Brésil révèle des éléments, bien que discrets, d'une hégémonie en construction, en conflit avec d'autres modèles culturelles/éducatifs. À cet égard, notre communication vise à contribuer à élargir la compréhension de cette visibilité des idées d'éducation américaine au Brésil depuis 1870, en analysant trois œuvres qui y ont circulé à cette époque. Le premier de ces ouvrages a été "A Provincia" (1870), de Tavares Bastos, brésilien qui voyage aux États Unis et écrit ce livre pour défendre le système fédéral comme fondement des institutions démocratiques, en faisant des considérations sur le système éducatif de ce pays. Le second est le livre du français Célestin Hippeau,

"L'instruction Publique aux États-Unis" (1871), commandé par le ministre de l'instruction publique de la France et qui décrit de façon détaillée l'enseignement pratiqué aux États-Unis. Le troisième était le rapport de Ferdinand Buisson "Rapport sur l'Instruction Primaire à l'Exposition Universelle de Philadelphie en 1876" (1878), qui fait une description du système éducatif américain présenté dans l'Exposition de Philadelphie. Dans cette communication nous avons l'intention de montrer que ces oeuvres ont circulé au Brésil et ont permis une plus grande visibilité aux processus éducatif américain, mais surtout ont insisté sur la nécessité de prendre ces processus comme modèles, servant de source d'idées et de projets contenus dans les rapports des dirigeants des différentes provinces du pays. Par leurs efforts de diffusion des idées et des pratiques de l'éducation américaine, Bastos, Hippeau et Buisson peuvent être considérés comme traducteurs culturels, jouant le rôle de médiateurs, facilitant l'intelligibilité interculturelle. Important pour la compréhension de la "traversée spatiale et temporelle des idées", l'utilisation du concept de traduction culturelle permet de mettre de côté des termes comme l'imitation, la transplantation, les idées mal placées, en insistant sur la question de la circulation, de l'appropriation des idées et des difficultés de la compréhension interculturelle.

**SAMEDI / SATURDAY****8:30 - 10:30****Room: 2140****7.9. SWG. GENDER AND EDUCATION WORKING GROUP***Chairs: Adelina ARREDONDO, Christine MAYER*

This session will consist of two parts: Ruth Watts' presentation on "History & Productivity of the ISCHE Gender and Education Group," and a group discussion of the proposed SWG session, "Gender, Power Relations and Education in a Transnational World" for the 2015 CISH conference, in Jinan China. Ruth Watts, a funding member of the SWG, will present a paper that examines the history of the SWG and how far it has realized its changing aims at the ISCHE conferences and in publications, especially articles appearing in *Paedagogica Historica* over the last 18 years. Gender historians in ISCHE have constantly been investigating the concept of gender realizing that it is not a stable definition but needs to be understood in context and location. The focus has mostly been on women because the latter were so often ignored in history but their concern is with the meanings attributed to 'woman' and 'man', to 'feminine' and 'masculine' in any time and place and the way this impacts on the way different individuals and groups are treated in life and education. How gender is affected and dissected by class, religion, ethnicity and other societal groupings has been investigated, as have the ways women have accepted, subverted, appropriated or rejected the dominant male culture, used educational advances to challenge the latter or even establish their own educative communities. The second part of the session will be group discussion about the SWG's proposal for a panel at the 2015 meeting of SICH (the International Committee of Historical Sciences) in China.

**SAMEDI / SATURDAY****8:30 - 10:30****Room: 1160**
**7.10. SYMPOSIUM. CONSTITUTION ET STRATÉGIES DE DIFFUSION DES SAVOIRS DE LA  
«MACHINE FREINET» / CONSTITUTION AND STRATEGIES OF THE "FREINET MACHINE"  
KNOWLEDGE DIFFUSION**
*Coordinator(s): Xavier RIONDET**Discussant: André ROBERT*

Par «savoir assujéti», Foucault désignait des contenus historiques «ensevelis» ou «disqualifiés». L'étude de ces savoirs, disait-il, permet de «retrouver le clivage des affrontements et des luttes que les aménagements fonctionnels ou les organisations systématiques ont pour but, justement, de

masquer» (Foucault, 1997, p. 8). Parler de «savoirs assujettis» au sujet des savoirs historiques concernant l'œuvre de Célestin Freinet, consiste à envisager l'idée que des discours englobants et des organisations systématiques ont recouvert et disqualifier ces savoirs particuliers. Retrouver le clivage des luttes consiste dans un premier temps à rendre compte de ces savoirs (envisager l'importance intellectuelle d'Élise Freinet, ainsi que la proximité avec d'autres œuvres, les réalisations concrètes), de leur constitution et de leur diffusion (par divers moyens, comme les revues, et le prix de la résistance), de leur internationalisation, et de rendre possible, de ce fait, une pensée critique de nos habitudes et de notre routine. Freinet a fait de son Ecole de Vence, un modèle éducatif, qui lui a permis de fédérer un mouvement international de l'Ecole Moderne. A ce jour, cette Ecole reste une référence que viennent observer des pédagogues du monde entier. L'Ecole travaille notamment avec un groupe de l'Université Humboldt de Berlin. Certains intervenants du symposium rédigent actuellement un ouvrage en rapport avec ce sujet (Go, Kolly et Riondet, 2012).

#### CÉLESTIN FREINET: SA RÉSISTANCE, ET SA STRATÉGIE D'INTERNATIONALISATION

**Henri Louis GO, LISEC, Université de Lorraine, France**

Si l'on regarde l'histoire de la forme scolaire depuis un siècle, on peut y distinguer au plan international un certain nombre de grandes crises politiques et institutionnelles, destructurantes mais chargées aussi d'une énergie instituante. La première crise de la forme scolaire, qui renforça les luttes du mouvement international de l'éducation nouvelle, fut celle de l'après première guerre mondiale (où s'est fissuré le rêve républicain). Dans son sillage, vint celle de la tentation fasciste et de la contre-offensive des Fronts Populaires. La troisième fut celle de l'après deuxième guerre mondiale, et des tentatives avortées de réforme (et dans le prolongement de ce relatif échec, celle de la fin des années 1950, et des inquiétudes quant à l'érosion du modèle traditionnel de socialisation). Mais à la fin des années 1960, commença l'érosion du système autoritaire de la forme scolaire: à partir de la décennie suivante, on peut considérer que commence le délitement progressif du modèle républicain. De sa prise de fonction comme jeune instituteur en 1920, à sa mort en 1966, Célestin Freinet a vécu chacune de ces périodes troublées. Il y fut à chaque fois profondément impliqué: - par son engagement pacifiste, après sa blessure (au lieu-dit le moulin de Laffaux, dans le bois des Gobineaux, au Chemin des Dames ) comme jeune officier, et «l'escroquerie macabre» (Freinet, 1994, vol. 2) de la Grande Guerre; - après son éviction de l'éducation nationale en 1934 sous les attaques d'une coalition de l'extrême droite contre ses pratiques, et son choix de créer alors une école privée (puis son internement en 1940-1941, suivi de sa participation au maquis de Vallouise); - à la suite de son rapport sur l'éducation, à la Commission sur l'éducation du Plan Langevin-Wallon, par ses interventions sur une "crise de la jeunesse" à la fin de la décennie 1950, et ses efforts pour créer un nouvel Institut dans sa propre école (Institut Freinet de Vence) pour la formation des éducateurs, dans le contexte tendu qui précéda mai 1968; - jusqu'à l'installation paradoxale dans une sorte d'état de crise de notre forme scolaire d'éducation, sur fond de crise de notre culture, au sens anthropologique, et bien sûr politique, période pendant laquelle l'école Freinet a résisté au risque de dissolution. L'école Freinet de Vence fut un dispositif d'innovation et d'expérimentation, à côté de l'Institut Coopératif de l'École Moderne, dans le contexte des crises du capitalisme mondial, et comme une réponse à la crise des réponses aux crises en éducation. Freinet, depuis 1936 (première année du fonctionnement officiel de son école à Vence) et jusqu'à sa mort, a conçu son école comme un modèle pour ce qu'il appelait un «renouveau» de l'école (que j'appelle une possible reconstruction de la forme scolaire), au cœur d'une stratégie d'internationalisation de la résistance, et d'une politisation radicale de la question éducative.

## LA «MÉTHODE DE PENSÉE» D'ÉLISE FREINET, UN FRAGMENT OUBLIÉ DE L'HISTOIRE DE LA REVUE TECHNIQUES DE VIE

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

Élise Freinet est souvent évoquée en tant qu'épouse de Freinet et historiographe de l'œuvre de son mari (Librecourt, 1996, p. 61). Cette lecture historique interdit toute légitimité à penser Élise Freinet comme intellectuelle et auteure. Notre communication se propose d'envisager à nouveaux frais les savoirs à l'œuvre dans les textes d'Élise Freinet, en particulier le texte «Y a-t-il une méthode de pensée?» publiée dans la revue *Techniques de Vie*. Cette revue, créée par Freinet, est publiée d'octobre 1959 à juin 1964. Il s'agit alors d'opérer «un pas de côté» par rapport au corpus des précédents écrits, comme l'indique le sous-titre de la revue: «les fondements philosophiques des techniques Freinet». A la question virtuelle «pourquoi créer une nouvelle revue?», c'est en 1960 que Freinet répond le plus clairement: l'établissement expérimental d'un diagnostic sur soi-même «serait à lui seul tout un programme pour notre revue» (Freinet, 1960, p.9). Célestin Freinet (1896-1966), dans la dernière partie de sa vie, ne cessait en effet de dénoncer les dérives des procédés et techniques de sa pédagogie, et la perte de l'«esprit» qui devait les animer. Dans la contribution d'ouverture du premier numéro de la revue, le pédagogue Adolphe Ferrière explique qu'il y a des «petits philosophes», (...) «c'est vous, c'est moi» dit-il (Ferrière, 1959, p.1), s'intéressant au sens de la vie, «noyau vivant et réel de la philosophie de l'éducation» (Id.). C'est bien là, dit-il, «ce qu'on peut appeler la philosophie de l'École Moderne. Ne pas tuer le vouloir savoir» (Id.). La contribution d'Élise Freinet en 1964 est dense; trois idées vont nous intéresser en particulier. Tout d'abord, l'acte de penser doit être perçu comme inhérent à la vie humaine, et en cela, l'activité philosophique ne doit pas être réservée à une élite. Ensuite, l'acte de «penser» doit permettre de visualiser d'autres voies possibles que l'unique voie délimitée par la Logique. Ce qui apparaît comme évident, ne conduit pas à l'intelligence. La co-existence de ces deux idées rend une attitude spécifique de l'éducateur. Celui-ci doit être «un véritable penseur», sachant prendre une attitude d'attente et se dégager des contraintes d'une culture logique, pour retrouver des richesses ensevelies, puis saisir que l'enseignement de la pensée abstraite empêche les initiatives intellectuelles de se développer. A partir de cette «méthode de pensée», nous souhaitons mieux identifier la pensée Freinet comme une philosophie de vie, tout en concevant la singularité de l'apport d'Élise Freinet, notamment à travers les références à la santé et à l'alimentation. A ce titre, nous pourrions souligner combien l'articulation «techniques de vie» et «philosophie», s'adresse au quotidien de l'adulte, mais concerne également la finalité de l'éducation. Apparaissent ici tout un faisceau de références peu étudiées, les penseurs orientaux et en particulier indiens, qui représente autant de «savoirs ensevelis». Nous souhaitons ensuite envisager la proximité avec d'autres œuvres, notamment celle de Dewey, au sujet de l'importance de penser en lien avec l'idée d'«expérience». Enfin, à la lumière de cette contribution, nous envisagerons de saisir à la fois pourquoi Élise Freinet considère par la suite comme un échec le prolongement de l'œuvre des Freinet à travers le Mouvement Freinet (Freinet, 1977, p.185), mais également pourquoi l'École Freinet de Vence, à travers une histoire tumultueuse, a réussi à conserver ce qui faisait l'essence de l'œuvre des Freinet depuis sa création en 1935 jusqu'à nos jours (Go, 2007).

## LA «RUSE» D'ÉLISE ET LE SEXE DU PÉDAGOGUE: LE CAS D'ÉLISE FREINET

**Béregère KOLLY, LISEC, Université de Lorraine, France**

Poser la question de l'appartenance du pédagogue au sexe féminin n'est pas sans fondement ni pertinence, si l'on admet que de la situation historique particulière des femmes peuvent découler des philosophies particulières. Prendre en compte le sexe du pédagogue ne revient donc pas à déduire du sexe biologique une nature raisonnable différenciée et spécifique, produisant des conceptions pédagogiques propres; il revient plutôt, à la manière de Simone de Beauvoir, à saisir la «situation» particulière des femmes, pour comprendre leur posture spécifique dans le champ de la réflexion éducative, et partant, leur apport possiblement contestataire et révolutionnaire à ce dernier. La



démarche historique est donc centrale dans le cas des pédagogues femmes, puisqu'elle rend à des problématiques paraissant spécifiques et particulières – telles le rapport entre famille et société au sein de l'école chez Pauline Kergomard – toute leur pertinence et leur force, notamment au regard de l'histoire des femmes. La démarche historique permet en outre de reconsidérer la pensée éducative dans son ensemble: considérer la pensée de femmes pédagogues méconnues ou oubliées ne doit ainsi pas être compris comme une simple entreprise de réhabilitation hagiographique, mais bien comme la recherche d'un matériau historique et philosophique visant à renouveler l'apport réflexif et pratique en matière de pensée éducative. C'est dans cette optique qu'il faut comprendre l'apport particulier d'une figure comme celle d'Elise Freinet. Il est nécessaire d'envisager la situation particulière d'Elise, comme femme, au sein de l'organisation de l'école de Vence, pour comprendre la source de quelques uns de ses plus grands apports réflexifs. La lecture de *Réserve d'enfants* découvre ainsi une pédagogue faisant de la «ruse», selon ses propres termes, le centre de sa pratique: cette «ruse», fruit de sa posture particulière, comme femme, est présentée dans le texte d'Elise comme la source de deux apports pédagogiques originaux: le premier instaure la «communauté» et l'organisation familiale au sein de la vie collective; le second affirme l'importance de l'art dans le développement de l'enfant et propose une théorie particulière autour de «l'enfant artiste». La «ruse» d'Elise consiste ainsi moins en l'affirmation d'une posture universelle du pédagogue vis-à-vis de l'enfant, dans une perspective rousseauiste, qu'en l'affirmation d'une posture particulière: une posture située historiquement, permettant de comprendre en quoi le sexe du pédagogue peut être source d'originalité réflexive et d'intelligibilité.

#### DIFFUSIONS ET RÉINSCRIPTIONS PROBLÉMATIQUES DE LA PENSÉE DE JOHN DEWEY EN FRANCE: COMPARAISON ENTRE FREINET ET CARROI

**Samuel RENIER, Université Lyon 2, France**

L'intérêt manifesté par Célestin Freinet pour pédagogie de John Dewey se déclare très tôt, tant dans son itinéraire personnel qu'au regard de la réception française de Dewey. La lecture de *L'école et l'enfant* de Dewey se retrouve ainsi dans plusieurs articles rédigés par Freinet dans les revues *Clarté* et *L'école émancipée* au début des années 1920. Au-delà de ces premières manifestations, la référence au pédagogue nord-américain demeure néanmoins peu visible parmi les nombreuses publications qui suivront tout au long de la carrière Freinet. Dewey s'avère, de même, quasiment absent des articles nourrissant les revues créées ou animées par Freinet. De ce relatif désintérêt quantitatif, pourrait émaner la conclusion selon laquelle les points de contact entre les deux pédagogues, et leurs œuvres, se réduisent à peu de choses. Parmi les raisons qui justifient un tel écart, il convient de rappeler que la pensée de Dewey n'est pas la seule, ni la principale, à laquelle Freinet se reporte au fur et à mesure de la constitution de sa propre pédagogie. D'autre part, la constitution d'une telle pédagogie s'inscrit dans une volonté d'autonomisation et d'innovation, propre à la figure de Freinet, dont le versant théorique est volontairement subordonné à l'expérimentation éducative liée à sa carrière et à celle de ceux qui s'y rattachent ou s'en inspirent. Nous émettons cependant l'hypothèse selon laquelle il existe bel et bien une proximité intellectuelle entre les deux hommes; proximité qui ne s'atteste pas tant dans des références et des occurrences visibles et revendiquées, mais plutôt dans la réinscription de problématiques et d'orientations soulevées par Dewey et intégrées par Freinet au corps de ses propres développements. Au premier rang, figure notamment la référence «vitaliste» et son identification particulière au sein de la conception de l'histoire et de son enseignement. Comment, dès lors, envisager le statut à accorder à la pensée de Dewey au sein de la réception qu'en offre la pédagogie de Freinet? L'enseignement de l'histoire en référence à, et par l'étude du, milieu ne représente-t-elle qu'une reprise et une diffusion des idées de Dewey ou s'inscrit-elle, au contraire, dans une démarche visant à bâtir une pédagogie réellement en interaction avec son environnement? L'histoire que nous enseignons cette réception signifie-t-elle alors une véritable mise en œuvre des principes énoncés par Dewey, au-delà de tout dogmatisme? Comment dès lors penser la place de l'une et l'autre pensées dans le cadre d'une

diffusion et d'une transmission des pratiques et des réflexions pédagogiques? Nous tenterons, à cette fin, d'esquisser une comparaison entre la réception qu'opère Célestin Freinet et celle mise en œuvre par Marie-Anne Carroi à la même époque, afin de dégager les enjeux propres à l'internationalisation de la pensée éducative de John Dewey à l'intérieur du cadre français. Que ce soit par l'intégration ou la traduction, il s'agira finalement de penser la pertinence des modes de transfert à l'œuvre dans la diffusion d'une pensée rendue familière, malgré son origine étrangère.

**SAMEDI / SATURDAY****8:30 - 10:30****ROOM: R150**
**7.11. SYMPOSIUM [PART 2]. INTERNATIONALISATION DANS L'HISTOIRE DES SCIENCES DE L'ÉDUCATION ET DE LA RECHERCHE / INTERNATIONALISATION IN THE HISTORY OF EDUCATIONAL STUDIES AND RESEARCH**

[Part 1: session 4.17.]

**Coordinator(s):** Gary MC CULLOCH**Discussant:** Gary MC CULLOCH

FRED CLARKE AND THE INTERNATIONALISATION OF STUDIES AND RESEARCH IN EDUCATION

**Gary MC CULLOCH, Institute of Education, United Kingdom**

Fred Clarke (1880-1952) is probably best known for his work as the director of the Institute of Education, University of London, from 1936 to 1945, for his subsequent position as the chairman of the Central Advisory Council for Education in England and Wales, and for his elaboration of the 'English tradition' of education in his book *Education and Social Change: An English Interpretation* (1940) (1). Yet Clarke was a key figure in internationalisation in education, no less than in his assiduous pursuit of national ideals and reforms. He had a wide range of international experience, especially during his time as Professor of Education at the University of Cape Town from 1911 to 1929, and at McGill University, Montreal from 1929 to 1934. He was also actively involved both formally and informally in international associations for forty years, from before the First World War through to the period after the Second World War (2). Clarke's approach to educational studies and research was an important aspect of his contribution as a whole, but has not as yet received full recognition from historians. Already known for his forthright views in this area by the early 1920s (3), Clarke took part in the efforts of the British Association for the Advancement of Science to help to promote this field, and helped lead to the establishment of the National Foundation for Educational Research and the Standing Conference on Studies in Education before his death. His short book *The Study of Education in England* (1943) is a key document in the history of educational studies and research (4). Clarke was particularly concerned to internationalise educational studies and research. He perceived the Institute of Education as a key international centre for the study of education, and also drew on the experiences of other countries in assessing prospects for the future. His 'world tour' of 1935, which he undertook just before his appointment at the Institute of Education, had a significant bearing on his ideas about educational studies and research. The archive of Fred Clarke, held at the Institute of Education London, provides detailed insights into the development of his ideas about educational studies and research, and the nature of his engagement with groups and individuals based in different countries around the world. This paper will appraise these ideas and contacts in detail to discern the ways in which Clarke contributed to internationalisation in educational studies and research during these years.

## "WHAT SORT OF A TOURIST?" - NEW ZEALAND'S CARNEGIE AND IMPERIAL RELATIONS TRUST FELLOWS AT THE INSTITUTE OF EDUCATION, 1936-1976

**Logan MOSS, University of Waikato, New Zealand**

In June 1934 the Carnegie Corporation of New York granted \$67,500, to the Oversea Division of the Institute of Education at London University. The money, to be paid in three equal annual installments was intended to meet the salaries and expenses of staff and to provide annual fellowships for students "with special regard to the Dominions and Colonies." Later that year, Fred Clarke was appointed as the initial Adviser to Oversea Students and the process of selecting the first group of fellows began, Australia, Canada, New Zealand and South Africa each having two fellowships at its disposal. In selecting fellows preference was "to be given to "mid-career" men and women, i.e. those who have already done notable service, and show promise of being in a position to shape educational policy." It was intended that during their year at the Institute the fellows would not only undertake formal studies at the Institute but visit educational institutions in Britain and even beyond and the Carnegie grant made provision for funding this. The first group took up their fellowships for the 1935-36 academic year. The Carnegie fellowship scheme remained in place until the early 1950s, with a hiatus during the war, when no fellowships were awarded. However, with changes in personnel and policies at the Corporation the fellowship scheme had ceased operation by the mid-1950s. But by then, the role of awarding fellowships to Commonwealth educators had gradually been taken over by the Imperial Relations Trust (IRT). Founded in 1937 by an anonymous donation, this Trust's purpose was to promote "a common understanding between the United Kingdom and the other members of the British Commonwealth of Nations". While the IRT Fellowship scheme was a little more oriented towards appointing current teachers and differed in minor details from its Carnegie counterpart, the two schemes overlapped considerably. Enrolment for study at the Institute was a requirement of both as was practical observation in English and, where possible, European schools and educational institutions. A casual observer could be excused for thinking them a single scheme whose sponsor had changed. Between 1936 and 1976, over 60 New Zealanders received fellowships. A number would go on to senior roles in the NZ Education system, including at least ten who were subsequently appointed to professorships in Education. Drawing on the reports each fellow was required to submit and on other material from the archives of the Institute of Education, the Carnegie Corporation and New Zealand's National Archives, this paper will examine the two schemes and the experiences of the New Zealanders who participated in them. The final section of the paper will attempt to assess the impact of the two schemes on the development of education in New Zealand.

## CLARE SOPER'S HAT: NEW EDUCATION FELLOWSHIP CORRESPONDENCE BETWEEN BLOOMSBURY AND NEW ZEALAND, 1938-1946

**Susan Christina MIDDLETON, University of Waikato, New Zealand**

Historians of education have critiqued 'narrow national perspectives'[1] that dominated their field until the late twentieth century. Broadening horizons beyond the nation to make the world their reference point,[2] transnational histories bridge spatial scales as they 'make connections between peoples and places while still prioritising the local and the particular.' [3] Recent studies of "New"/ Progressive Education have adopted a transnational focus,[4] highlighting the importance of The New Education Fellowship [NEF] in sustaining New Education's global connections. Founded in 1921 by Beatrice Ensor, a British Theosophist and teacher, the New Education Fellowship [NEF] attracted an international membership. Before the outbreak of the Second World War it held nine international conferences, including one in Australia and New Zealand in 1937. [5] Transnational studies have traced NEF's significance in the institutionalisation of Education Studies (or pedagogical sciences) into the academy as a disciplinary field: 'a "communicative network" designed to produce knowledge.' [6] Stressing its grassroots and political aspect, others have viewed it as more akin 'to a

social movement than to a disciplinary field.[5] Hofstetter and Schneuwly suggest tracing how such networks circulate ‘people, texts and objects.’ [6] Correspondence between NEF’s International Secretary in Bloomsbury, London and two of its branch secretaries in New Zealand provides data for this case study. New Zealand studies have emphasised how NEF’s activities before the Second World War impacted on Government policies after it. [7] But how did NEF operate as a network during the war? Previous readers of letters between NEF’s London Headquarters and New Zealand have focussed on its New Zealand side. What might be learned from study this correspondence from the other side, its Bloomsbury-based NEF International Secretary, Clare Soper? Historians have studied New Education’s theorists, activists and teachers who practised progressive methods, but office staff who effected NEF’s circulation of texts, objects and people have not yet been studied. In letters the binary between ‘circulation of texts’ and ‘circulation of people’ collapses. What circulates is ‘not the “actual person” but an epistolary version or emanation of them.’ [8] Soper’s epistolary selves include the businesslike secretary, the theorist of New Education, and the resistance fighter. Her letters illustrate mundane practices through which successful networks are sustained.

**SAMEDI / SATURDAY****8:30 - 10:30****ROOM: 2130**

**7.12. SYMPOSIUM. LA FABRICATION INTERNATIONALE DE LA JEUNESSE INADAPTÉE: CIRCULATIONS, TRADUCTEURS ET FORMES DE RÉCEPTION DANS LE CHAMP DE L'ÉDUCATION SURVEILLÉE AU XX<sup>E</sup> SIÈCLE / THE INTERNATIONAL MAKING OF MALADJUSTED YOUTH: CIRCULATION, TRANSLATORS AND FORMS OF RECEPTION IN 20TH CENTURY CORRECTIONAL EDUCATION**

**Coordinator(s):** Joëlle DROUX

**Discussant:** Martine RUCHAT

L'histoire des dispositifs d'encadrement et de rééducation de la jeunesse délinquante est un domaine qui a déjà inspiré maintes études historiques. Si l'on connaît relativement bien la genèse des dispositifs nationaux de traitement de la délinquance au cours du XIX<sup>e</sup> siècle, le rôle joué par la circulation et l'appropriation de modèles institutionnels spécifiques a été peu étudié; et quand il l'a été, le cadre comparatif a été généralement privilégié. Face à ces lacunes historiographiques, le symposium poursuit plusieurs objectifs: il vise à la fois à étudier les mécanismes circulatoires qui ont rendu possible les transferts transnationaux de dispositifs sur ce terrain des politiques sociales et sanitaires de l'enfance, et à en saisir le caractère multilatéral en se centrant sur la période contemporaine. Le long XX<sup>e</sup> siècle mérite en effet tout spécialement d'être abordé sous cet angle, dans la mesure où c'est alors que le processus de globalisation s'est accéléré, entraînant une intensification des mécanismes circulatoires qui l'accompagnent. Cette accélération des phénomènes d'internationalisation se double en outre de leur institutionnalisation croissante: celle-ci se manifeste tout d'abord, à la charnière des deux siècles, par la création de diverses instances ou organes internationaux spécialisés non étatiques. Après la guerre, avec la fondation des premières organisations internationales intergouvernementales, ces acteurs collectifs voient leurs modes de gouvernance et la nature de leurs activités profondément reconfigurés: en s'agrégeant comme experts auprès des organisations internationales, ils voient s'accroître leur marge de manœuvre en tant qu'entrepreneurs de transferts. L'évolution qui touche ces réseaux et organisations après la deuxième guerre mondiale est moins bien connue que pour la période précédente, alors même qu'elle est affectée de profonds bouleversements (guerre froide, décolonisation, problématique du développement) qui affectent nécessairement les mécanismes de transferts et les acteurs qui y prennent part. C'est afin d'étudier ces processus de structuration au niveau international de divers réseaux et organisations actifs dans les domaines connexes de protection et d'encadrement de l'enfance et de la jeunesse que le présent symposium a été pensé. On s'efforcera d'analyser dans quelle mesure cette structuration a pu participer à l'intégration croissante des politiques de la

jeunesse (éducatives, sanitaires, juridiques) au XXe siècle en favorisant les échanges transfrontaliers, mais aussi par le biais de la fabrication internationale des catégories d'analyse qui en forment le soubassement (ainsi des catégories d'enfants «difficiles», «anormaux», «inadaptés»). Le symposium proposé vise à étudier les acteurs collectifs qui se sont inscrits au cœur de ce processus de globalisation des discours normatifs et des dispositifs qui les incarnent (communautés épistémiques, advocacy networks, associations professionnelles, communautés religieuses); mais aussi les espaces institutionnels dans le cadre desquels ils interagissent, les temporalités qui favorisent ou au contraire retardent la mobilisation de leurs réseaux. On sera particulièrement attentif à approfondir leur rôle dans le processus de mise sur agenda international de nouveaux modes de traitement de la jeunesse délinquante/difficile/inadaptée, ainsi que leur fonction d'importateurs ou de passeurs dans la traduction qui en est faite sur les scènes nationales et/ou locales.

#### LA CONGRÉGATION DES TERTIAIRES CAPUCINS ET LA RÉCEPTION DES MODÈLES INTERNATIONAUX DE PRISE EN CHARGE DE L'ENFANCE INADAPTÉE (ESPAGNE, 1900-1975)

**Amélie NUQ, Université de Provence, France**

La congrégation espagnole des Tertiaires capucins de Notre-Dame des douleurs (Terciarios capuchinos de Nuestra Señora de los Dolores) a été fondée en 1889 par le père Luis Amigó y Ferrer, près de Valence. Cet ordre religieux, spécifiquement destiné à l'éducation correctionnelle et à la moralisation des jeunes délinquants, prend la tête de la quasi-totalité des maisons de redressement espagnoles à mesure que ces dernières sont créées. Mais rapidement, le manque de spécialisation et la formation insuffisante de ses membres sont pointés du doigt. C'est la raison pour laquelle est organisée, au début du XXe siècle, une série de voyages d'études à l'étranger. En 1904, en 1909, en 1928 puis régulièrement au cours des années 1930, plusieurs Tertiaires capucins vont ainsi analyser le fonctionnement d'institutions rééducatives en France, en Angleterre, en Hollande, en Allemagne et surtout en Belgique. Ces sessions d'étude et d'observation doivent permettre de former des «éducateurs spécialisés», capables de «servir Dieu grâce à la technique». Elles contribuent effectivement à augmenter le niveau général de formation et de spécialisation de la congrégation religieuse dont le dynamisme, dans le champ de la psychologie notamment, est réel. La guerre civile (1936-1939) met un coup d'arrêt à ces voyages d'études à l'étranger. Nombre de religieux sont assassinés ou quittent le pays, la congrégation est désorganisée. Sous le franquisme, l'Espagne se replie sur elle-même dans une posture autarcique qui vaut également pour les maisons de redressement et les tribunaux pour mineurs. Le niveau scientifique de la prise en charge de l'enfance inadaptée par les Tertiaires capucins baisse notablement, tandis que les méthodes et les préceptes éducatifs utilisés n'évoluent guère jusqu'aux années 1970. La question de l'ouverture à l'étranger et aux modèles en vigueur ailleurs fait à nouveau débat à partir du milieu des années 1960, lorsque l'on tente de moderniser un système figé et archaïque; mais la congrégation religieuse ne joue alors plus un rôle moteur. Cette contribution se fonde sur l'analyse de sources secondaires émanant de l'ordre religieux (dont les archives, conservées à Rome, ne sont pas accessibles). Elle a pour but d'étudier précisément les voyages que les Tertiaires capucins effectuent à l'étranger: quelles institutions les religieux espagnols choisissent-ils de visiter, selon quels critères? Que retiennent-ils du travail d'observation mené par exemple à Mettray, à Moll, à Ruiselede? Quels éléments transposent-ils dans leur propre système de prise en charge de la jeunesse inadaptée? Il s'agit ici de préciser la place de l'Espagne dans les processus de transferts transnationaux des politiques sociales et sanitaires de l'enfance, le cas de la péninsule ibérique n'étant en général pas abordé dans les études comparatives. Ce travail contribuera à souligner quelques-unes des caractéristiques de ce système: omniprésence du secteur privé, chronologie décalée vis-à-vis des autres pays occidentaux (retard puis décrochage et disjonction après la guerre civile), dans un contexte politique spécifique (monarchie, république puis dictature).

## UN RÉSEAU AU SERVICE D'UN MODÈLE: L'ASSOCIATION INTERNATIONALE DE PROTECTION DE L'ENFANCE ET LA DIFFUSION DES TRIBUNAUX POUR MINEURS, 1920-1940

**Joëlle DROUX, Université de Genève, Suisse**

Le modèle du tribunal des mineurs, né aux Etats-Unis en 1899, s'est progressivement imposé dans l'ensemble du monde occidental comme un mode privilégié de traitement de la délinquance juvénile. Cette communication vise à élucider le rôle joué par les réseaux d'acteurs favorables à cette réforme pour en favoriser la diffusion, et tout particulièrement la stratégie de lobbying déployée en ce sens auprès des organisations internationales à l'époque où celles-ci s'implantent dans leur rôle de facilitateurs d'échanges et de circulations transnationales. Associant un droit pénal spécifique à une juridiction spécialisée chargée de l'appliquer dans le but d'éduquer le délinquant et non de le punir, le tribunal des mineurs a suscité dès sa création de nombreuses interrogations dans les milieux de la réforme sociale et de la magistrature, avant de s'imposer à l'ensemble des pays occidentaux. Or, si on connaît relativement bien certaines des formes nationales de mise en oeuvre du modèle, la question des canaux par lesquels ce modèle a été promu et véhiculé reste méconnue. Cette communication a pour ambition d'étudier les mécanismes transnationaux sous-jacents à ce processus de diffusion en analysant le rôle joué par un réseau associatif, l'Association Internationale de Protection de l'Enfance (1921-1945) pour promouvoir ce modèle du tribunal pour mineur sur la scène internationale. Dans un premier temps, on décrira la constitution de ce réseau, la nature des acteurs ou des groupes d'intérêt qu'il fédère, et les objectifs prioritaires qu'il se donne (faciliter la circulation d'un dispositif d'intervention sociale présenté comme innovant et performant). Puis on montrera comment il a utilisé les ressources institutionnelles créées dans le sillage de la Société des Nations pour accélérer la diffusion de ce modèle. Le processus d'investissement des organisations intergouvernementales par ce réseau va lui permettre de fournir à ce modèle juridictionnel une légitimité et une visibilité qui agiront comme autant d'incitations à son importation sur des scènes nationales avides de reconnaissance internationale. On s'attachera à montrer dans quelle mesure la dimension transnationale a pu être perçue comme une ressource de légitimité scientifique pour certaines catégories d'acteurs, les espaces institutionnels transnationaux étant alors appréhendés comme des lieux de construction d'une «compétence», voire comme des espaces de revendication d'une scientificité potentiellement exploitables ensuite au niveau national. L'analyse sera centrée sur les interactions entre organisations internationales (ici la Société des Nations et son Comité de Protection de l'Enfance) et réseaux d'acteurs «experts» (ONG comme l'AIPE mais aussi autres réseaux rattachés aux modèles comme l'Union Internationale de Secours aux Enfants, ou les organisations féminines internationales), telles qu'elles se donnent à voir dans les archives de ces institutions. A travers le case-study du tribunal des mineurs, on vise ici à analyser finement les mécanismes de transferts transnationaux qui ont contribué à l'évolution des politiques publiques de la jeunesse sur la scène européenne durant la première moitié du XXe siècle, en s'efforçant de fabriquer ou de diffuser des normes et des modes de gouvernance potentiellement exportables.

## L'ASSOCIATION INTERNATIONALE DES ÉDUCATEURS DE JEUNES INADAPTÉS (AIEJI) OU LA QUÊTE D'UNE MÉTHODOLOGIE TRANSMISSIBLE PAR-DELÀ LES FRONTIÈRES (1951-1963)

**Samuel BOUSSION, CIRCEFT université Paris 8, France**

Voyages d'étude, rencontres et congrès internationaux participent depuis le XIXe siècle des circulations dans le champ de la justice des mineurs. Pour autant, ce phénomène d'internationalisation s'accélère encore après la Seconde guerre mondiale. Des segments professionnels ont ainsi créé leurs organisations. C'est dans cette constellation que prend place l'Association internationale des éducateurs de jeunes inadaptés (AIEJI) à partir de sa naissance à l'occasion d'une rencontre d'éducateurs en Allemagne en 1951, dans le but «d'unir et d'aider les éducateurs de jeunes inadaptés dans les différents pays, en dehors et dans le respect de leurs positions confessionnelles ou politiques; de faciliter leurs rencontres, dans un esprit de

compréhension internationale; d'élever le niveau moral, matériel et technique de leur profession». Les conditions de sa création rappellent ses héritages. Elle bénéficie d'abord d'une impulsion donnée par l'ANEJ, association française née en 1947, qui lui donne son nom, quelques uns de ses animateurs et une partie de ses buts. L'AIEJI doit aussi beaucoup au contexte de réconciliation franco-allemande. Autour de Pâques 1949, profitant du rapprochement opéré dans le cadre du Haut-commissariat de la République française en Allemagne et des moyens dont dispose l'action culturelle, une première rencontre internationale se tient à Spire, sur le thème des problèmes de l'éducation des jeunes socialement inadaptés. Des liens ténus sont enfin tissés entre la France et les Pays-Bas à l'occasion de voyages d'étude réciproques en 1949-1950. La première présidence de l'AIEJI échoit à D. Q. R. Mulock-Houwer (1903-1985), dont les maisons d'éducation de «Zandbergen», à Amersfoort, avaient beaucoup impressionné les éducateurs français, à la recherche de références et de modèles. L'AIEJI prend vite une place importante dans la circulation des idées et la confrontation des expériences, surtout à l'occasion de ses congrès, organisés tous les deux ans, et de ses journées d'études annuelles. Des associations nationales affiliées existaient alors en Belgique, en France, aux Pays-Bas et en République Fédérale d'Allemagne, avant que d'autres s'agregent au fil des années 1950: Suisse, Italie, Maroc... Les archives de l'AIEJI permettent de saisir ce processus qui réunit des cultures et des pratiques éducatives diverses. Le travail de définition de la fonction représente une part importante de son activité dans les premiers temps, dans une tentative d'harmoniser les conceptions, par exemple entre les tenants du social worker et ceux qui défendent «l'éducateur spécialisé», entre un modèle plus psychopédagogique et un autre qui serait principalement pédagogique, etc. L'AIEJI se révèle un bon analyseur des circulations en germe dans le champ de l'éducation spécialisée, en témoignant notamment les discussions sur les apports de la psychothérapie, de la dynamique des groupes, de la supervision. En retour, à partir des mêmes archives, nous pourrions mesurer la capillarité ou les résistances offertes par le sens d'une nouvelle forme d'internationalisation dans les années 1960, à travers son rôle dans la coopération et la formation des éducateurs des pays du Tiers-monde, d'autant plus qu'elle a alors obtenu le statut consultatif auprès de l'UNESCO.

#### LE RÔLE DE L'ASSOCIATION INTERNATIONALE DES JUGES POUR ENFANTS DANS L'INTERNATIONALISATION DES MODÈLES DE PROTECTION DE L'ENFANCE, 1920-1960

**David NIGET, Université Catholique de Louvain, Belgique**

La diffusion du système des tribunaux pour enfants, au début du XXe siècle, dans la plupart des pays industrialisés, tient notamment à l'activité d'un mouvement réformateur investissant la sphère internationale des congrès pénaux et d'assistance. Le rôle des premiers juges pour enfants y est primordial, alors que certaines figures tutélaires contribuent à forger l'image d'une justice «paternelle et bienveillante». La Belgique s'inscrit parfaitement dans ce courant, instituant le tribunal pour enfants en 1912, et se portant alors au devant du mouvement international de protection de l'enfance. De fait, Bruxelles devient le siège de l'Association internationale de protection de l'enfance, créée en 1921. Celle-ci va jouer un rôle déterminant au sein et à la marge du Comité de protection de l'enfance de la Société des Nations, formé en 1924 suite à la première Déclaration des droits de l'enfant, et donne naissance, en 1930, à la première Association internationale des juges des enfants. Quelle a été l'influence des magistrats dans l'évolution des modèles et préconisations diffusés à l'échelle internationale en matière de protection de l'enfance? Premiers partisans d'une réforme visant à amender une justice pénale jugée néfaste à l'égard des mineurs comme de la société, les juges doivent rapidement composer avec d'autres corps professionnels investissant le secteur: médecins, psychiatres et psychologues, travailleurs sociaux. Incarnent-ils toujours la voie de l'innovation institutionnelle alors que la justice des mineurs tend à glisser du champ judiciaire vers le champ médico-social? Deviennent-ils les partisans d'une «défense sociale» qui conjugue les impératifs judiciaires à la gestion des risques sociaux, ou forment-ils un pôle légaliste qui résiste à la socialisation-médicalisation des pratiques judiciaires, au nom, notamment, des «droits de l'enfant»?

Cette communication rendra compte d'un travail mené à partir des actes des congrès de l'Association internationale des juges pour enfants, se tenant à huit reprises entre 1930 et 1970, collecte complétée par les actes de différents autres congrès touchant la réforme de la protection de la jeunesse (congrès internationaux de protection de l'enfance, congrès pénaux et pénitentiaires internationaux, etc.). Nous nous interrogerons cette vaste question selon trois entrées: - quelles sont les voies de l'internationalisation du mouvement de protection de l'enfance et la place de l'association des magistrats en son sein? - quelle est la spécificité du modèle institutionnel et juridique défendu par les magistrats? Et comment fonctionne la tension entre le rôle charismatique et pénal du magistrat et le rôle grandissant de l'expertise médicale et sociale? - quel est le statut et la fonction de l'enfance "irrégulière" dans le projet gouvernemental transnational au XXe siècle?



## INDEX

### A

|                                     |                    |
|-------------------------------------|--------------------|
| ABENS, Aija.....                    | 260                |
| ACOSTA, Felicitas.....              | 120                |
| AHLERT, Alvorí.....                 | 41                 |
| AISENSTEIN, Angela.....             | 85                 |
| AJAYI, Adegboyega.....              | 39, 89             |
| AKANBI, Grace.....                  | 35, 91             |
| AKARAONYE, James.....               | 38                 |
| AKITE, Zane.....                    | 175                |
| AKKARI, Abdeljalil.....             | 169                |
| ALARCON, Cristina.....              | 161                |
| ALCÂNTARA, Guilherme.....           | 192                |
| ALCÂNTARA, Wiara.....               | 270                |
| ALCORN, Noeline.....                | 207                |
| ALFARO, Debora.....                 | 227                |
| ALMEIDA TOLEDO, Maria.....          | 79                 |
| ALTENBAUGH, Richard.....            | 272                |
| ALVES, Alaina.....                  | 290                |
| AMARAL VIEIRA, Cesar.....           | 88                 |
| AMSING, Hilda.....                  | 65                 |
| ANDREOU, Andreas.....               | 72                 |
| ANGULO, A.J.....                    | 136, 210           |
| ARANTES, Gabriela.....              | 86                 |
| ARAUJO PEREIRA BORGES, Adriana..... | 222                |
| ARCE HAI, Alessandra.....           | 144, 172, 227, 310 |
| ARNAUT DE TOLEDO, Cezar.....        | 34                 |
| ARREDONDO, Adelina.....             | 257, 332           |
| ARTEAGA CASTILLO, Belinda.....      | 162                |
| ASCOLANI, Adrian.....               | 204                |
| ATTALI, Michaël.....                | 86, 254, 304       |

### B

|                                 |          |
|---------------------------------|----------|
| BADROODIEN, Azeem.....          | 298      |
| BAEZA RUZ, Andrés.....          | 217      |
| BAGCHI, Barnita.....            | 17, 139  |
| BAKER BROOKS, Pebble.....       | 224      |
| BAKKER, Nelleke.....            | 124      |
| BALDAN, Merilin.....            | 172, 227 |
| BALLTONDRE, Monica.....         | 79       |
| BANDEIRA DE MELO, Carolina..... | 223      |

|                                     |                    |
|-------------------------------------|--------------------|
| BANDINI, Gianfranco.....            | 317                |
| BARBU, Ragnhild.....                | 181                |
| BARRAS, Vincent.....                | 145, 148           |
| BARSCH, Sebastian.....              | 273                |
| BASKA, Gabriella.....               | 257                |
| BATIR, Betül.....                   | 225                |
| BAZOGÉ, Natalia.....                | 86                 |
| BBECH, Jason.....                   | 85                 |
| BEJARANO FRANCO, Maria.....         | 265                |
| BELLO, Isabel.....                  | 289                |
| BERGER, Susan.....                  | 74                 |
| BERKKURT, Gunce.....                | 319                |
| BERNHARD, Armin.....                | 150                |
| BERTO, Rosianny.....                | 286                |
| BERTRON, Caroline.....              | 64, 279            |
| BETSAS, Ioannis.....                | 72                 |
| BIANCHINI, Paolo.....               | 84                 |
| BICCAS, Maurilane.....              | 328                |
| BIRN, Anne-Emanuelle.....           | 56, 59, 329        |
| BITTAR, Marisa.....                 | 164                |
| BITTENCOURT, Agueda.....            | 34                 |
| BLANCK, Dag.....                    | 300                |
| BONTEMPI JR, Bruno.....             | 95                 |
| BORGES de AGUIAR, Thiago.....       | 164                |
| BORGES DE MAGALHÃES LOPES, Ana..... | 318                |
| BORGES, Adriana.....                | 196                |
| BORJESSON, Mikael.....              | 300                |
| BOTO, Carlota.....                  | 95                 |
| BOUNOVAS, Yannis.....               | 118                |
| BOUSSION, Samuel.....               | 46, 340            |
| BRASTER, Sjaak.....                 | 61                 |
| BREHONY, Kevin.....                 | 235, 236           |
| BRITTO, Fabiano.....                | 193                |
| BRUEHWILER, Ingrid.....             | 246                |
| BRUSCHI, Andrea.....                | 284                |
| BUCHARDT, Mette.....                | 211                |
| BUENO, Belmira.....                 | 289                |
| BUERGI, Regula.....                 | 245                |
| BUGNARD, Pierre-Philippe.....       | 163, 242, 301, 302 |
| BUSKO, Paula.....                   | 122                |

---

**C**

|                                  |                       |
|----------------------------------|-----------------------|
| CAILLOT, Marie.....              | 250                   |
| CAMARGO ARTEAGA, Siddharta ..... | 162                   |
| CANALES SERRANO, Antonio.....    | 264                   |
| CANDIDO, Renata .....            | 215                   |
| CARDENAS, Maria .....            | 42                    |
| CARUSO, Marcelo.....             | 16, 156, 185, 213     |
| CARVALHO, Carlos.....            | 33, 209               |
| CASANOVAS, Josep .....           | 74                    |
| CESARIO HAMDAN, Juliana .....    | 165                   |
| CESTARI, Luiz.....               | 276                   |
| CHAGAS DE CARVALHO, Marta.....   | 79, 201               |
| CHALMEL, Loïc.....               | 303                   |
| CHAMON, Carla .....              | 331                   |
| CHARTON, Hélène.....             | 186                   |
| CHATZIBEI, Pasxalina.....        | 128                   |
| CHATZISTEFANIDOU, Sofia .....    | 142                   |
| CHISHOLM, Linda.....             | 297                   |
| CHIU, Tasing.....                | 221                   |
| CHRISTEN, Richard .....          | 133                   |
| CIRSTOCEA, Ioana .....           | 63                    |
| CIVERA, Alicia.....              | 266                   |
| COLLELLEDMONT, Eulalia .....     | 74                    |
| CONDETTE, Jean-François .....    | 152                   |
| CORDOVA, Tania .....             | 183                   |
| CORREIA GROSSO, Luis.....        | 48                    |
| COSTA, Anton.....                | 227, 285, 325         |
| COWAN, Steven.....               | 207                   |
| CRIBLEZ, Lucien.....             | 100, 155              |
| CRUZ, Marcia .....               | 132                   |
| CUNHA FERNANDES, Ana .....       | 48                    |
| CUNNINGHAM, Peter .....          | 72, 218               |
| CZAKA, Véronique.....            | 47, 98, 154, 204, 322 |

---

**D**

|                                   |              |
|-----------------------------------|--------------|
| DAGA-KRUMINA, Evi.....            | 137          |
| DALAKOURA, Katerina.....          | 75           |
| DARBELLAY, Frédéric .....         | 108          |
| DAVID, Maya.....                  | 131          |
| DE MATOS, Maria.....              | 318          |
| DE WILDE, Lieselot .....          | 219          |
| DEHLIN, Ann.....                  | 25           |
| DEKKER, Jeroen .....              | 65, 133, 200 |
| DEL CURA GONZÁLEZ, Mercedes ..... | 274          |

|                                  |                                       |
|----------------------------------|---------------------------------------|
| DEL POZO, Maria .....            | 20, 62, 228                           |
| DEL PRETE, Rossella .....        | 240                                   |
| DELPAL, Bernard.....             | 101                                   |
| DELUIGI, Tamara .....            | 222                                   |
| DEMUYNCK, Bart .....             | 106                                   |
| DEPAEPE, Marc .....              | 172, 197, 247, 268, 297               |
| DESPLECHIN-LEJEUNE, Blaise ..... | 323                                   |
| DIAMANT, Ana .....               | 97, 265                               |
| DITTRICH, Klaus.....             | 158, 291, 292, 327                    |
| DROR, Yuval.....                 | 191                                   |
| DROUX, Joëlle.....               | 44, 107, 145, 249, 251, 294, 338, 340 |
| DUBOIS, Emilie.....              | 243                                   |
| DUGONJIC, Leonora .....          | 63, 113, 262                          |
| DUMANIG, Francisco .....         | 131                                   |
| DURAES, Sarah.....               | 233                                   |
| DUSSEL, Ines.....                | 88, 182, 231                          |
| DUTRENIT, Silvia.....            | 97                                    |

---

**E**

|                                  |         |
|----------------------------------|---------|
| EIGENMANN, Philipp.....          | 308     |
| ELMERSJÖ, Henrik .....           | 300     |
| ESCALANTE, Carlos.....           | 202     |
| ESCRIVA MOSCARDIO, Cristina..... | 100     |
| ESPLIN, Scott .....              | 214     |
| EXTERMANN, Blaise.....           | 98, 128 |
| EYNG, Ana.....                   | 188     |

---

**F**

|                                 |              |
|---------------------------------|--------------|
| FAKAE, Dorathy .....            | 147          |
| FALB, Hilary.....               | 28           |
| FARIA, Adriano.....             | 141          |
| FASS, Paula .....               | 19, 260      |
| FERNANDEZ VAZ, Alexandre .....  | 71           |
| FERNANDEZ, Maria .....          | 280          |
| FERREIRA GRANCHAMP, Léa.....    | 34, 169      |
| FERREIRA, Antonio .....         | 330          |
| FIGUEIRA DE SOUZA, Isabel ..... | 138          |
| FINK, Nadine .....              | 65, 166, 215 |
| FINKELSTEIN, Barbara.....       | 190          |
| FONTAINE, Alexandre .....       | 65, 293      |
| FORESTIER, Yann.....            | 256          |
| FOUKAS, Vassilis.....           | 77, 176      |

|                             |                            |
|-----------------------------|----------------------------|
| FRADE, Isabel .....         | 326                        |
| FREATHY, Rob.....           | 213                        |
| FREITAS, Anamaria .....     | 132                        |
| FREITAS-CAMPOS, Regina..... | 194, 195, 222,<br>223, 285 |
| FREYMOND, Mathilde .....    | 85, 275                    |
| FUCHS, Eckhardt .....       | 14, 103, 156, 245, 299     |
| FUJIMOTO, Shigeo .....      | 70                         |

---

## G

|                                  |               |
|----------------------------------|---------------|
| GABRIEL, Amakievi .....          | 147           |
| GABRIELLI, Gianluca.....         | 29            |
| GALLAGHER, Claire.....           | 167           |
| GALLEGO GARCIA, Maria .....      | 39            |
| GALLEGO, Rita .....              | 215           |
| GALVAN, Luz .....                | 51, 91        |
| GANGOPADHYAY, Gargi.....         | 258           |
| GARCIA ALVAREZ, Antonio .....    | 188           |
| GARDET, Mathias.....             | 44, 46, 100   |
| GARNIER, Bruno.....              | 304           |
| GÄRTNER, Niko .....              | 226           |
| AUDIO, Angelo .....              | 182           |
| GEISLER, Nadine.....             | 104           |
| GIORGI, Patrizia.....            | 178           |
| GISI, Maria.....                 | 188           |
| GLEADLE, Kathryn.....            | 168           |
| GLEYSE, Jacques.....             | 85            |
| GO, Henri.....                   | 333           |
| GOMEZ NARANJO, Juan .....        | 73            |
| GONCALVES DE LIMA, Geraldo ..... | 234           |
| GONÇALVES NETO, Wenceslau .....  | 32            |
| GONDRA, José .....               | 201, 202      |
| GONZALES, Teresa .....           | 176           |
| GONZÁLEZ NOVOA, Andrés.....      | 96            |
| GONZALEZ PEREZ, Teresa.....      | 257           |
| GOODMAN, Joyce.....              | 127           |
| GOUEVA, Maria .....              | 76            |
| GRAUS, Andrea.....               | 79            |
| GRAVITE, Aija .....              | 260           |
| GREVELING, Linda.....            | 65            |
| GROSSBERG, Michael.....          | 109           |
| GROSVENOR, Ian.....              | 156, 200, 230 |
| GROVES, Tamar .....              | 290           |
| GRUBE, Norbert.....              | 315           |
| GRUNDER, Hans-Ulrich.....        | 60, 149       |

|                                |     |
|--------------------------------|-----|
| GUERASSIMOFF, Eric .....       | 309 |
| GUIL, Ana.....                 | 111 |
| GURRERA LLUCH, Montserrat..... | 263 |
| GUTEK, Gerald.....             | 224 |

---

## H

|                               |                    |
|-------------------------------|--------------------|
| HAENGGELI-JENNI, Béatrice.... | 98, 170, 235       |
| HAMDAN, Juliana .....         | 318                |
| HAMEL, Thérèse.....           | 41, 111, 208, 310  |
| HAMPE-MARTINEZ, Teodoro.....  | 43                 |
| HASLER, Véronique.....        | 146                |
| HASTINGS, Charlotte .....     | 248                |
| HEDJERASSI, Nassira.....      | 151                |
| HEGEDUS, Judit .....          | 257                |
| HEIMBERG, Charles .....       | 44, 100, 102       |
| HEROLD JUNIOR, Carlos.....    | 71                 |
| HIDALGO-WEBER, Olga .....     | 251                |
| HOFSTETTER, Rita.....         | 249, 250, 294, 319 |
| HONORATO, Tony.....           | 163                |
| HORLACHER, Rebekka .....      | 181                |
| HOROWITZ, Tamar.....          | 307                |
| HOVLAND, Peter .....          | 182                |

---

## I

|                            |     |
|----------------------------|-----|
| IGELMO ZALDIVAR, Jon.....  | 189 |
| ILATOV, Zinaida.....       | 307 |
| ILIADOU-TACHOU, Sofia..... | 72  |
| INOKUCHI, Junzo.....       | 314 |
| ITO, Toshiko.....          | 316 |

---

## J

|                             |            |
|-----------------------------|------------|
| JANS, Jasper .....          | 277        |
| JANSEN, Jonathan .....      | 168        |
| JARDILINO, José.....        | 112        |
| JAYEOLA-OMOYENI, Moses..... | 29, 39, 89 |
| JEKAYINFA, Alice .....      | 35, 38, 91 |
| JUSTICE, Benjamin .....     | 66         |

---

**K**

|                            |               |
|----------------------------|---------------|
| KAISER, Beate.....         | 83            |
| KALLAWAY, Peter.....       | 247, 297, 298 |
| KARAKATSANH, Despina ..... | 54            |
| KASSAR, Monica .....       | 221           |
| KATZ-DAR, Yonah.....       | 126           |
| KATZ-GERSHON, Shiri.....   | 126           |
| KEINER, Edwin.....         | 50, 136, 173  |
| KELLERHALS, Katharina..... | 159           |
| KEMPF, Katalin.....        | 122           |
| KERESZTY, Orsolya .....    | 76            |
| KÉRI, Katalin.....         | 125           |
| KESTERE, Iveta.....        | 28, 81, 137   |
| KING, Kenneth .....        | 248           |
| KLEIN, Anne.....           | 179           |
| KLEMM, Ulrich .....        | 149           |
| KOESSLER, Till.....        | 213           |
| KOLARIC, Ana.....          | 78            |
| KOLLY, Bérengère.....      | 334           |
| KOSLOWSKI, Steffi.....     | 173           |
| KOTT, Sandrine.....        | 14            |
| KRUZE, Aida.....           | 282           |
| KUDLICK, Catherine.....    | 105, 177, 221 |
| KUHLMANN Jr., Moysés ..... | 279           |
| KULESZA, Wojciech.....     | 115           |

---

**L**

|                             |               |
|-----------------------------|---------------|
| LAOT, Françoise.....        | 67            |
| LÄSSIG, Sylvia.....         | 116           |
| LAUDO CASTILLO, Xavier..... | 189           |
| LAUWERIER, Thibaut.....     | 94            |
| LAWN, Martin .....          | 20, 204, 329  |
| LE CAM, Jean-Luc .....      | 275           |
| LEBECQ, Pierre-Alban.....   | 322, 323      |
| LENZ, Thomas.....           | 245, 246, 299 |
| LEONARDI, Paula .....       | 219           |
| LEOPOLDOFF, Irina.....      | 80            |
| LETZ, Carmen .....          | 262           |
| LIMA JARDILINO, José.....   | 41, 111       |
| LIMA, Cassia .....          | 86            |
| LINDGREN, Anne-Li.....      | 156           |
| LINDMARK, Daniel.....       | 103           |
| LINHALES, Meily.....        | 177           |
| LIRA, Maria.....            | 324           |

|                           |             |
|---------------------------|-------------|
| LOBO, Yolanda.....        | 320         |
| LORENZ, Karl.....         | 327, 330    |
| LUCAS, Raoul.....         | 305         |
| LUDLOW, Elizabeth .....   | 247         |
| LUSSI BORER, Valérie..... | 47, 98, 154 |

---

**M**

|                                      |                         |
|--------------------------------------|-------------------------|
| MABIKA, Hines.....                   | 147                     |
| MACNAB, Natasha .....                | 200                     |
| MADEIRA, Ana .....                   | 173, 312                |
| MAGNIN, Charles.....                 | 150                     |
| MAHAMUD, Kira .....                  | 312                     |
| MAHOOD, Linda .....                  | 27                      |
| MAMEMDE-NEVES, Maria Aparecida ..... | 308                     |
| MANATHUNGA, Catherine.....           | 209                     |
| MANIAM, Vegneskumar.....             | 87                      |
| MANIQUE DA SILVA, Carlos.....        | 99                      |
| MARLETE, Schaffrath.....             | 117                     |
| MARQUES SILY, Paulo .....            | 202                     |
| MARTIN, Francisco .....              | 233                     |
| MARTIN, Mary.....                    | 238, 239                |
| MARTINEZ MOCTEZUMA, Lucia .....      | 288, 325                |
| MARTINEZ RUIZ FUNES, José .....      | 145                     |
| MARTINEZ VALLE, Carlos .....         | 170                     |
| MARTÍNEZ-PÉREZ, José .....           | 274                     |
| MASOLIKOVA, Natalia.....             | 196                     |
| MATASCI, Damiano.....                | 113, 188, 291, 292, 307 |
| MAUREL, Chloé.....                   | 252, 294                |
| MAY, Josephine .....                 | 67                      |
| MAYER, Christine .....               | 60, 61, 79, 332         |
| MC CULLOCH, Gary.....                | 206, 218, 336           |
| MC LEOD, Julie .....                 | 26                      |
| MELO, Carolina .....                 | 195                     |
| MENEZES PACHECO, Raquel.....         | 49                      |
| MENINDEZ, Rosalia .....              | 323                     |
| MESECI GIORGETTI, Filiz .....        | 171, 224                |
| MESQUIDA, Peri.....                  | 88, 131                 |
| MEYER, Gregory .....                 | 296                     |
| MIDDLETON, Susan.....                | 337                     |
| MIETHE, Ingrid.....                  | 121                     |
| MILANICH, Nara.....                  | 58                      |
| MILITO, Cecilia .....                | 312                     |
| MOGARRO, Maria.....                  | 311                     |
| MOLE, Frédéric .....                 | 98, 253                 |
| MONARCHA, Carlos.....                | 163                     |

|                           |               |
|---------------------------|---------------|
| MONIN, Noëlle.....        | 255           |
| MONNIER, Anne .....       | 185           |
| MOODY, Zoe .....          | 107, 109, 122 |
| MOORE, Keith.....         | 138           |
| MORA GARCIA, Pascual..... | 261           |
| MORANT i ARIÑO, Toni..... | 83            |
| MORGAN, Barbara .....     | 214           |
| MORGAN, Clare .....       | 241           |
| MOSS, Logan.....          | 337           |
| MOTTA, Fernanda.....      | 318           |
| MÜLBERGER, Annette.....   | 79            |
| MULLER, Christian .....   | 114           |
| MUSIAL, Gilvanice.....    | 216           |
| MUSIL, Libor.....         | 123           |
| MYERS, Kevin .....        | 268           |

## N

|                          |                       |
|--------------------------|-----------------------|
| NAAS, Marcel.....        | 104                   |
| NAGY, Adrienn.....       | 264                   |
| NAOUAR, Oussama.....     | 306                   |
| NAYA, Luis.....          | 134                   |
| NEGRAO, Mario.....       | 141                   |
| NEMETH, Andras.....      | 234                   |
| NERY, Ana .....          | 287                   |
| NGUYEN, Thuy.....        | 36                    |
| NIGET, David .....       | 341                   |
| NIRIT, Raichel .....     | 316                   |
| NIVON BOLAN, Amalia..... | 280                   |
| NOURRISSON, Didier ..... | 52                    |
| NÓVOA, António .....     | 20, 37, 206, 233, 281 |
| NUQ, Amélie .....        | 339                   |
| NWOSU, Don .....         | 38                    |

## O

|                                      |          |
|--------------------------------------|----------|
| OGUNNIYI, Joseph .....               | 37       |
| OKOLI, Nkechi.....                   | 126, 260 |
| OLIVEIRA DA SILVA, Marineide.....    | 133      |
| OLIVEIRA de RODRIGUES, Fernando..... | 57       |
| OLIVEIRA FILHO, Francisco.....       | 128      |
| ONABAMIRO, Adegbenga.....            | 92       |
| OPARA, Felicia .....                 | 36       |
| OPSAL, Christen .....                | 267      |
| ORESTA, Lopez .....                  | 271      |

|                              |        |
|------------------------------|--------|
| ORTEGA CASTILLO, Fatima..... | 310    |
| OSGOOD, Robert.....          | 226    |
| OSOKOYA, Israel .....        | 131    |
| OTERO-URTAZA, Eugenio.....   | 230    |
| OTTAVI, Dominique .....      | 153    |
| OYETADE, Eunice .....        | 29, 37 |
| OZOLA, Iveta .....           | 175    |

## P

|                                 |               |
|---------------------------------|---------------|
| PALLUAU, Nicolas.....           | 69            |
| PANMEI, Bauna.....              | 139           |
| PAPADOURIS, Panayotis.....      | 305           |
| PARAYRE, Séverine .....         | 52, 55        |
| PARKER, Stephen .....           | 213           |
| PARLEVLIETM, Sanne.....         | 200           |
| PARRAT-DAYAN, Silvia.....       | 197           |
| PASQUIM, Franciele .....        | 165           |
| PAULI, Davila .....             | 134           |
| PAULY, Matthew.....             | 82            |
| PAWLOWSKA, Aleksandra .....     | 53            |
| PEDROSA, Stella.....            | 308           |
| PEHNKE, Andreas.....            | 166           |
| PENIM, Ligia .....              | 130           |
| PEREIRA, Barbara .....          | 312           |
| PEREIRA, Heloisa .....          | 141           |
| PERLSTEIN, Daniel.....          | 168           |
| PERNET, Corinne .....           | 58, 249, 295  |
| PERRONE, Graciela .....         | 265           |
| PICARD, Emmanuelle.....         | 262           |
| PICCO, Dominique.....           | 283           |
| PINHEIRO, Ana.....              | 184           |
| PINTASSILGO, Joaquim.....       | 203           |
| PIRKA, Veronika.....            | 122           |
| PLOSCEANU, Emilia.....          | 148           |
| POLLO CAMPOS MENDONCA, Ana..... | 217           |
| PONS, Xavier .....              | 155           |
| POUCET, Bruno.....              | 160, 252, 306 |
| POVEDA, Maria.....              | 321           |
| PRAIRAT, Eirick.....            | 242, 301      |
| PAZ, Anne-Françoise.....        | 15, 69        |
| PRIEM, Karin .....              | 197           |
| PRIETO, Moisés.....             | 212           |
| PROCHNER, Larry.....            | 143           |
| PRUNERI, Fabio .....            | 277           |
| PUSZTAFALVI, Henriette.....     | 322           |

---

**Q**

|                             |     |
|-----------------------------|-----|
| QUINTERO LEON, Victor ..... | 96  |
| QUIROGA, Patricia .....     | 236 |

---

**R**

|   |                       |
|---|-----------------------|
| RABAZAS, Teresa .....                   | 321                   |
| RAFTERY, Deirdre .....                  | 89                    |
| RAMSEY, Paul .....                      | 160                   |
| REILY, Lucia .....                      | 179                   |
| REIMANN, Christina .....                | 293                   |
| REN, Yi .....                           | 209                   |
| RENIER, Samuel .....                    | 335                   |
| RESSLER, Patrick .....                  | 278                   |
| RIMBAULT, Aurélie .....                 | 52, 53                |
| RIONDET, Xavier .....                   | 244, 332, 334         |
| RIVERA, Isaías .....                    | 40                    |
| ROBERT, André .....                     | 191, 252, 304, 332    |
| ROBERTS, Sian .....                     | 199                   |
| ROBIN, Nicolas .....                    | 282                   |
| ROBINSON, Wendy .....                   | 288                   |
| ROCHA, Alessandro .....                 | 34                    |
| ROCKWELL, Elsie .....                   | 183                   |
| RODRIGUES SILVA DUARTE, Aparecida ..... | 128                   |
| RODRIGUEZ TORRES, Javier .....          | 265                   |
| RODWELL, Grant .....                    | 87                    |
| ROGERS, Rebecca .....                   | 75, 150, 152          |
| ROHSTOCK, Anne .....                    | 245, 299              |
| ROITH, Christian .....                  | 62                    |
| ROJAS, Reinaldo .....                   | 112                   |
| ROLDAN VERA, Eugenia .....              | 158                   |
| ROMEIRAS, Maria .....                   | 105                   |
| ROSENMUND, Moritz .....                 | 180                   |
| ROSOFF, Nancy .....                     | 27                    |
| ROSS, Stefanie .....                    | 149                   |
| ROTHEN, Christina .....                 | 190                   |
| ROUK, Vadim .....                       | 119                   |
| ROUSMANIERE, Kate .....                 | 50, 51, 115, 247, 297 |
| RUBENE, Zanda .....                     | 137                   |
| RUCHAT, Martine .....                   | 44, 45, 100, 194, 338 |
| RUECKER, Kristin .....                  | 31                    |
| RUIZ, Guillermo .....                   | 188                   |
| RUOLT, Anne .....                       | 135, 163, 301         |
| RUOSS, Thomas .....                     | 155                   |

---

**S**

|                               |                   |
|-------------------------------|-------------------|
| SAIKAWA, Takashi .....        | 296               |
| SAINT-MARTIN, Jean .....      | 86, 254, 322, 323 |
| SALVADORI, Maria .....        | 313               |
| SAMUDIO AIZPURUA, Edda .....  | 44                |
| SANCHIDRIAN, Carmen .....     | 233               |
| SANDIN, Bengt .....           | 25, 110, 119      |
| SANI, Filippo .....           | 192               |
| SANTANA, Taciana .....        | 318               |
| SANTOS, Ademir .....          | 214               |
| SAVOYE, Antoine .....         | 152, 238          |
| SCARZANELLA, Eugenia .....    | 57                |
| SCHEMBS, Katharina .....      | 81                |
| SCHERTZ, Matthew .....        | 116               |
| SCHMIDT, Victoria .....       | 123               |
| SCHNEUWLY, Bernard .....      | 154, 204          |
| SCHREIBER, Catherina .....    | 181               |
| SCHRIEWER, Juergen .....      | 32, 205           |
| SCHUCH, Jane .....            | 129               |
| SCHUHMANN, Maurice .....      | 150               |
| SEGUY, Jean-Yves .....        | 254               |
| SELTENREICH, Yair .....       | 135               |
| SERINA-KARSKY, Fabienne ..... | 229               |
| SERRA, Aurea .....            | 162               |
| SEVILLA, Nathalie .....       | 280               |
| SHAMAI, Shmuel .....          | 307               |
| SILVA CHAVES, Braulio .....   | 228               |
| SILVA, Andre .....            | 177               |
| SILVA, Emerson .....          | 287               |
| SILVA, Vivan .....            | 215               |
| SIMÕES, Regina .....          | 286               |
| SIMÕES, Renata .....          | 69                |
| SIMON, Frank .....            | 103, 268, 316     |
| SKAGEN, Kaare .....           | 120               |
| SKINNINGSRUD, Tone .....      | 281               |
| SOBE, Noah .....              | 159               |
| SOLER, Joan .....             | 237               |
| SOROKINA, Marina .....        | 196               |
| SOTO ARANGO, Diana .....      | 41, 43, 111       |
| SOTO LESCALE, Maria .....     | 33                |
| SOUZA, Denise .....           | 289               |
| SOUZA, Rosa .....             | 270               |
| SPENCER, Stephanie .....      | 27                |
| SSI BORER, Valérie .....      | 204               |
| STONKUVIENE, Irena .....      | 220               |
| STRACHAN-VIEIRA, Sandra ..... | 273               |

|                         |         |
|-------------------------|---------|
| STRAUTINA, Ineta.....   | 282     |
| SULAIMON, Folasade..... | 92, 140 |
| SUSTAR, Branko.....     | 94      |
| SZABO, Zoltan.....      | 187     |
| SZABOLCS, Eva.....      | 257     |
| SZTERLING, Silvia.....  | 95      |

---

## **T**

|                                |              |
|--------------------------------|--------------|
| TABACCHI, Elena.....           | 232          |
| TADMOR, Talia.....             | 316          |
| TAKACS, Zsuzsanna.....         | 90           |
| TE HEESSEN, Kerstin.....       | 197, 198     |
| THEODOROU, Vassiliki.....      | 54, 73       |
| THOMANN JEANNERET, Astrid..... | 259          |
| THYSSEN, Geert.....            | 55, 197, 198 |
| TITLEY, Brian.....             | 140          |
| TORO, Pablo.....               | 25, 203      |
| TORT, Antoni.....              | 74           |
| TRÅGARDH, Lars.....            | 110          |
| TREVISAN, Thabatha.....        | 312          |
| TROEHLER, Daniel.....          | 157, 180     |
| TROMBETTA, Carlo.....          | 320          |
| TZIKAS, Christos.....          | 77           |

---

## **U**

|                       |     |
|-----------------------|-----|
| UNGUREANU, Ioana..... | 174 |
|-----------------------|-----|

---

## **V**

|                                 |     |
|---------------------------------|-----|
| VACHAROGLOU, Efstratios.....    | 118 |
| VALDES, Annmarie.....           | 30  |
| VAN DEN DRIESCHKE, Maarten..... | 158 |
| VAN GIJLSWIJK, Dick.....        | 230 |
| VAN TRIGT, Paul.....            | 107 |

|                            |          |
|----------------------------|----------|
| VANOBBBERGEN, Bruno.....   | 219      |
| VARGHA, Dora.....          | 275      |
| VASSILOUDI, Vassiliki..... | 73       |
| VECHIA, Aricle.....        | 330      |
| VERGNON, Marie.....        | 243      |
| VERSTRAETE, Pieter.....    | 105, 106 |
| VICENTINI, Paula.....      | 290      |
| VIMIEIRO-GOMES, Ana.....   | 177      |
| VINCZE, Beatrix.....       | 267      |
| VÖRÖS, Katalin.....        | 93       |

---

## **W**

|                               |          |
|-------------------------------|----------|
| WAGNON, Sylvain.....          | 285      |
| WATTS, Ruth.....              | 125, 272 |
| WESSLER BONETI, Lindomar..... | 188      |
| WESTBERG, Johannes.....       | 269      |
| WHITCROFT, Erin.....          | 241      |
| WHITEHEAD, Kay.....           | 51       |
| WILLUMSEN, Liv.....           | 90       |
| WINFIELD, Sarah.....          | 294      |
| WOLLONS, Roberta.....         | 141, 144 |
| WRAGA, William.....           | 171      |
| WRIGHT, Susannah.....         | 295      |
| WU, Meiyao.....               | 185      |

---

## **Y**

|                      |     |
|----------------------|-----|
| YANES, Cristina..... | 288 |
|----------------------|-----|

---

## **Z**

|                        |     |
|------------------------|-----|
| ZAMIR, Sara.....       | 314 |
| ZIGMUNDE, Alida.....   | 93  |
| ZIOGOU, Sidiroula..... | 77  |