LOOKING BACK GOING FORWARD

School_Time in Flux and Flow in Europe and beyond

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School_Time in Flux and Flow in Europe and beyond

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DEDICATION

This e-/publication, born from Network 17 – Histories of Education,
is dedicated to EERA, all its associates, and to children, young people, teachers, educators, parents and carers across the world keen to know more about school in/through time in Europe and beyond.

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INTRODUCTION

ABC, 123, Look at Me!
School Past_Present_Future in Europe and Beyond in Words, Numbers and Images

This publication brings together in physical form teaching and learning materials that are thought of as conversation pieces about school and time. A digital online platform is intended to keep these materials accessible for the foreseeable future as well, and to keep the conversation going. The materials in question have been commissioned from academics across Europe: from early career researchers to more experienced scholars. In the first instance doctoral students who attended the History of Education Doctoral Summer School (HEDSS-9) in Riga were invited to submit contributions representing countries in Europe and beyond. Gradually, we extended our invitation to friends and (link) convenors (organisers) of Network 17 – Histories of Education of the European Educational Research (EERA), as the time frame was very limited and more materials were needed still to obtain an acceptable sample. The teaching and learning materials included have had to be produced and copy-edited at record speed, so we ask readers, viewers and commentators to consider these with a forgiving eye and mind.

The inspiration for developing teaching and learning materials about school and time, or more broadly speaking, education and time, has come from various directions. On the one hand, one of the co-editors of this publication, Fabio Pruneri, has acquired an interest in "time devices" like school bells and "time management" in schools in Italy at a local and national level from the sixteenth to the twentieth centuries.

His interest in school and time has developed further through teaching history and philosophy of education courses touching on such subjects. In June 2017, he hosted a conference at the University of Sassari, Italy aimed at a broad audience including aspiring teachers. *School in Three Words: Comparative Readings of the School of Yesterday, Today and Tomorrow* was the title of this conference which invited Italian and European scholars to identify three words able to help understand school as it was, as it is nowadays, and as it will be in the future across national borders. From this, the idea of using words to "capture" time – or better: times – was born. On the other hand, his fellow co-editor Geert Thyssen, who, through Erasmus+, gave a guest lecture on open-air schools and time at the University of Sassari and also contributed to the *School in Three Words* conference, has become interested in how time is used, or somehow *works*, to make sense of lived experiences and of past(s), present(s) and future(s) in education in the West and in other places, societies and cultures. This interest has grown from work on a previous EERA Network 17 project/publication, *Education across Europe: A Visual Conversation*; from research on modes and processes of meaning-and sense-making; and from a fascination with feminist theory about time, shared with Joyce Goodman – a dear colleague and EERA Network 17 friend. Like her, many other such colleagues and friends have become intrigued by the powerful roles visual and other materials have played over time, or perhaps rather *with* time, in school and education in general. This has fed into the idea of asking contributors to the teaching and learning materials included here to think about school and time through or with images as well.

The teaching and learning materials presented here also figure against the backdrop of broader interests and concerns. Europe thus seems to be at a pivotal point, and schools internationally are confronting challenges to do with migration and racism; impacts of standardised testing and growing preoccupation with tests, data and metrics; staff and student health and wellbeing; and numerous other things. At the

same time, supposed national, regional, local and European identities, values etc. are being reaffirmed. This convinced us there is a need for windows to the past, present and future allowing one, young or old, to better appreciate conditions of schooling across boundaries. Ever in flux and flow, time bound up with places, materials and people has indeed shaped and is still shaping imagined communities. The teaching and learning materials presented here, then, intend to help a broad audience get a sense of schooling and education in Europe and beyond in relation to time. They aim to offer windows of opportunity for comparative thinking about schooling *with* and *through* time, as alternatives to current quantitative assessments of education systems internationally. In doing so, they hope to inspire re-imaginings of school and education in Europe and beyond.

Concretely, authors were invited to write a contribution for any country they felt they were able to represent, which would appeal to a broad audience including teachers, educators, parents, carers, and even students of upper primary/lower secondary school age and above. For each country represented the teaching and learning materials were intended to consist of a short, roughly 1,000 word-long text based on 1 image, 1 word and 1 number considered to be meaningful in this context, accompanied by engaging questions capable of stimulating further thinking. Contributions were thought of as conversation pieces on *school_time*, meaning accounts on both school (or education) in, across or through time, and time itself as something making past(s), present(s) and future(s) of school (or education) conceivable in one way or the other. Authors were furthermore asked to use vernacular language as much as possible and non-academic referencing. In practice, the contributors to this publication have gone about meeting these challenges in various ways, each no doubt having in mind a certain conception of scientific quality and public engagement, a particular audience, perhaps a specific child, young person, parent or carer, and a different interpretation of the task laid out. This makes for

a rich and diverse sample of materials, notwithstanding the inevitably homogenising layout and copy-editing choices made by a broader team of co-editors. Rather than attempting to summarise the essence of these materials, we invite readers, viewers and commentators to engage in (re-)imaginings of their own regarding school and education as something of the past, present and future in which time plays a role. Only time can tell what further words, numbers and images this will help conjure up to make sense of schooling in Europe and beyond.

Geert Thyssen
Fabio Pruneri

CHAPTER 1

ANGOLA

The (Little) School of Peace

Helena Ribeiro de Castro

Word: **Peace.** The name of the school and the time to come after four decades of war which destroyed Angola, its infrastructures and human potential.

Number: **1557**. The number of students who study in the School of Peace, in 2018.

Image: 2011 photograph of a classroom in the School of Peace.

Angola was formerly a Portuguese colony and gained its independence in 1975, following thirteen years of war. Unfortunately, independence did not guarantee the end of war and fighting, as the new state immediately entered a period of civil war, lasting twenty-seven years, as different political parties attempted to gain control in government. Consequently, over a million Angolans were forced to move from their homelands, with approximately 500,000 killed and an unknown number injured or mutilated. Eventually, when a peace treaty was signed in 2002, the infrastructures and the public services of Angola were devastated and ruined; there was no drinking water for most citizens; cultivable fields were destroyed and there were millions of children and young adults who had never had access to an education meaning they could not read or write.

During the later years of the civil war, a young Angolan Dominican Sister, Domingas Loureiro, who lived in Viana, close to the country's capital of Luanda, started to gather a group of children who wished to learn and be taught. In the year of 1994, more than two thousand children were identified to be illiterate, in the neighbourhood. This initial teaching group consisted of approximately 30 children. Through word of mouth, children began to bring one or two neighbours each and soon the class sizes were closer to 250 children. Each child took one or

two neighbours and within a few months they were 250, with classes taking place in churches and predominantly outside in open spaces. Soon enough, with the exponential increase of students, resources and locations could not be found to accommodate such an influx; additionally, makeshift chalkboards and other inadequate funds were no longer satisfactory for such large numbers of children. Sister Domingas decided she would have to close the school and notified the parents that she would no longer be able to teach their children. However, the parents viewed that her teachings for their children were invaluable and instead presented a compromise: the parents would secure land to legalise the school and give it a permanent residence and the Dominican Sisters should look for the building materials.

Sister Domingas began her search for building assets by knocking on doors of the townspeople in desperation, looking for people who would be willing to aid her cause. She stated that her "concern was also to influence those who have money, to be able to help those who did not" (Loureiro, 2000). Whilst Sister Domingas considered the shame of begging for money, the reasoning for it outweighed her own personal reservations with the claims for the poor children giving her extra courage. The generosity of the town raged from donations of 100 dollars a month to 1500 dollars a month, which allowed for extra luxuries of providing milk for the children, and in the meantime student numbers continued to increase to over 350 pupils. Such numbers and positive reactions from both students and the community attracted interest from the district authorities who then insisted children should partake in official exams.

Due to the poor economic state of Angola, many parents had poorly paid jobs such as sellers in the square, meaning they did not have time to look after or pursue an education for their children. Many children, especially girls, were expected to stay at home with responsibilities such as housework and the taking care of younger siblings; but these

children, too, were desperate to go to Sister Domingas' school with them approaching her in the street, begging her to take them to school. When the student numbers approached 600, it became an urgent issue to enlarge the space for learning which had initially comprised of four tents made of straw, grass and wood which were built by the schoolchildren and their parents. Resources and building materials were still scarce as children had milk cans as chairs.

However, In the meantime, Sister Domingas received 350,000 dollars from an oil company to build her dream school: the surprising offer included land and money to start building immediately. Furthermore, the land was big enough to house buildings for pre-school and primary school teaching. Following widely publicised reports, other oil companies contributed money to expand the initial dream with the planning of a large whole school campus with additional buildings which would allow the children to continue their education process in the so called "*Little School of Peace*". The first building included six classrooms with other administrative rooms such as a Director's office, staff room, reception and a beautiful garden. A canteen was also built, which was then able to provide one cooked meal for each child, and for many this would be the only full hot meal they would eat a day, so the school became of the utmost importance to the children in another aspect. On inauguration day, children were presented with new uniforms which included shoes, all of which were provided by the sponsored oil companies. When the day came for the school to receive brand new wooden desks, children danced and celebrated by offering their old seats as recycled flower pots with plants inside to representatives of the oil companies - a symbol of a new beginning.

However, in the community, schooling was not the only pressing issue to be solved: children's health and citizen registry were problems which also needed solving. In 1998, five students passed away due to of the lack of sanitary living conditions and minimal medical aid;

consequently, when children became ill at school, it became responsibility of the teaching staff to take children to get medical attention. It was decided, that it would be beneficial to both teachers and students, to build a hospital within the school grounds and a medical post was also established, which allowed they decided to set up a hospital in the school and a medical post was built to follow up on the children's health post-treatment. To solve the registration problem, Sister Domingas had to write to the Minister of Justice and for many children, she had to sign the papers herself on behalf of their parents who could not as they also had no registration certificates. It was also deemed necessary for teaching staff regularly to visit students' homes to develop a sense of each individual family's situation, especially when children were attending school unaccompanied, poorly washed or not completing homework. By considering this, the school was able to tailor their communication to each family's specific individual needs.

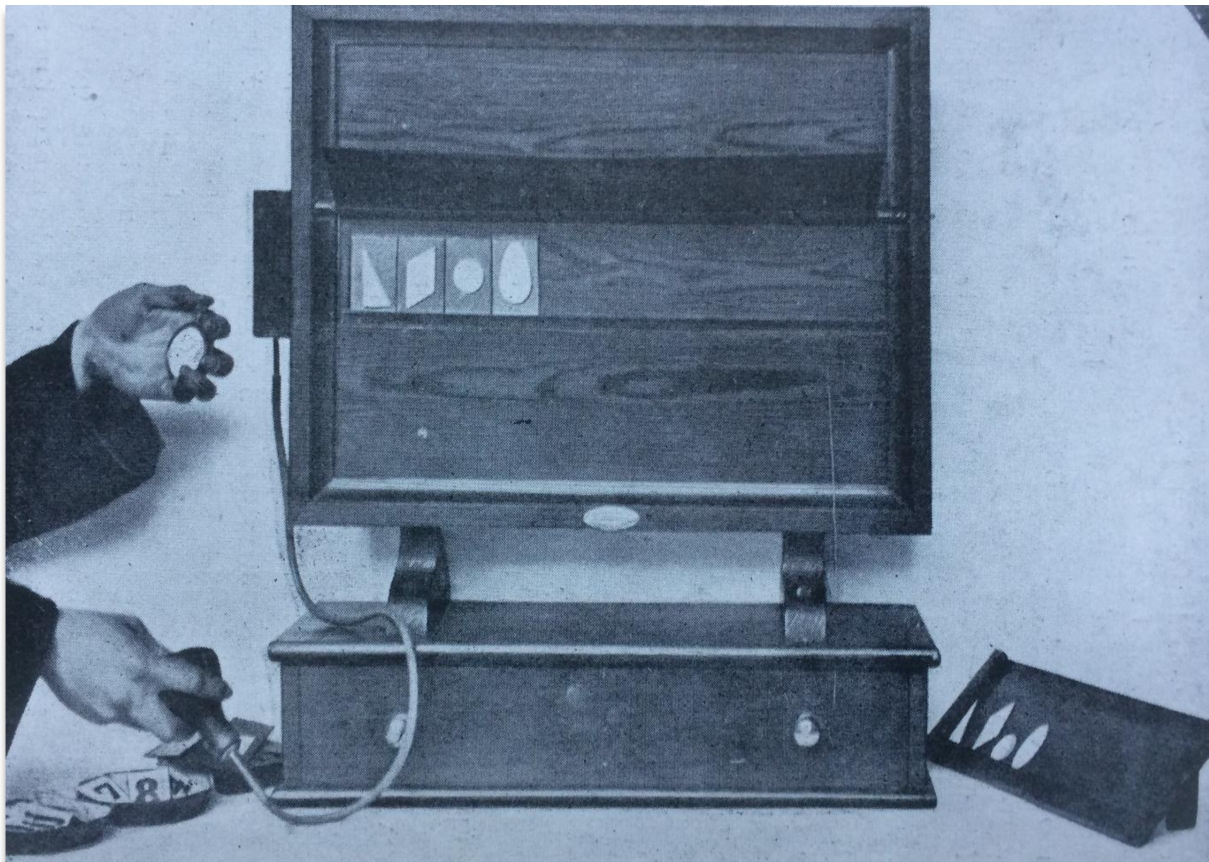
In 2018, 1557 students study at the school which, despite its enlargement of the school campus from a small pre-school and adjoining primary school to including a secondary school too, has never lost its original ethos and name: The *Little School of Peace*.

CHAPTER 2

BELGIUM

Sensing Time, Timing Senses

Pieter Verstraete



Word: **Mnemometer.** A device used by the Belgian Brothers of charity in order to transform “abnormal children” into attentive pupils.

Number: **784**. The numbers that can be seen on the small cards that the teacher can place in the rectangular opening of the mnemometer.

Image: This staged image depicts the hands of a teacher who is operating the mnemometer. By pushing a rubber pear with one hand, the teacher can lift a hatch for some seconds. The passing of the time is checked on a chronometer which the teacher holds in his other hand.

Time is multisensorial. It can be touched, smelled, seen, heard and tasted. Time, for instance, can be heard when the church bells ring or when in the morning, we are woken up by our digital alarm clock. But time also can be felt as the gentle pressure of a watch around our wrist or the speed of our heart beat as blood passes through our aorta. It can, of course, be smelled or tasted when something is spoiled or overcooked and has begun to grow mould or to burn, respectively. Often in our experiences of time, multiple senses are involved at the same time, such as when we are enjoying musical rhythms and we start tapping along with our hands or feet, but one also can think of instances where someone holding a diary checks when and where their next meeting is.

These multisensorial experiences of time can be found everywhere and at any time. School children, for instance, as well as their teachers, parents, and furthermore, the cleaning staff of a school experience time. The most obvious example is of the school bell: the sound of which symbolises the start and end of the school day. Although the appearance of the school bell has changed dramatically over time, its sound is still used in most schools to split up durations of time within the school into specific periods.

The shaping of school time, however, can not only be found in the representation of the general school schedule - a schedule which is made audible through the sound of a bell. It is also made visible by the displaying of posters around the school, in the contracts signed by the parents, or felt, when a person is physically punished for being late at school. It also can be found in even more meticulous, subtle and intrusive formats like in the infamous beep test, where pupils are expected to run from one white stripe to another before a beep can be heard. The mnemometer is another example of how time has always been implicated in the construction of pupil's school experiences as well as in the construction of the subjectivities of those pupils.

The mnemometer was one of the many instruments that were used around the early 20th century by the Brothers of Charity in their schools for so-called "feeble-minded children" ("achterlijke kinderen" in Dutch and "enfants arriérés" in French). The Brothers were convinced that some of the intellectual abilities of these "abnormal children" were asleep and needed to be awakened. An important guideline for the Brothers was the Aristotelian belief that there is nothing in the mind that has not at first been processed by the senses. The educational model used by the Brothers thus was called *éducation sensorielle* – sensorial education – and made use of an enormous number of didactical instruments. The objects and instruments, first of all, had to be used in order to trigger the interest of the child. The collection, secondly, had to create some kind of attentiveness. According to the brothers, that was one of the key issues one had to tackle in special classes: the inattentiveness of the child, especially considering the child's senses.

The sense of sight, for instance, is an active sense; a sense that actively needs to be directed towards something, just like a hand needs to actively touch something in order to feel. This is precisely what was at stake when one had to deal with "abnormal children" for "*un grand nombre d'enfants anormaux ont le regard vague, incertain, morne, plongé dans le vide, ou bien les yeux fixés sur la terre*" (p. 14). Transforming the child into an attentive individual was proclaimed by the Brothers as the quintessential task of a special educator. Instruments

like the mnemometer were to be used if such an individual wanted to realise this end goal.

The mnemometer was made from a wooden box. The wooden box had a rectangular opening which could be covered by a hatch. The opening was to be used to position small cards with numbers, colours or letters in a particular order. After having placed the cards in the opening and having covered up them up by lowering the hatch, the mnemometer had to be faced towards the pupils at eye-level. By pushing a rubber pear, which was connected to the hatch through a small tube, the hatch could be lifted for some seconds. When the hatch again had been lowered the pupils had to copy what they had seen by making use of a similar series of cards.

The staged picture of the mnemometer, which was included in the Brothers' book on sensorial education, clearly represents how the use of pieces of card was deemed crucial when considering a new educational ideal, namely the transformation of "abnormal children" into attentive pupils. The aspired subjectivity not only can be sensed from the mnemometer's functioning, but it also becomes clear as the instrument itself and the visual relation to the operator, remind the spectator of the stately photo devices that were used for making portraits and other official photographs. Although the mnemometer, of course, makes no use of magnesium, the staged picture of the device tellingly leaves the teacher out of the picture and instead focuses on his hands and announces the creation of an ideal image.

CHAPTER 3

BRAZIL

Physics Teaching and the s' Gravesande Ring

Luna Abrano Bocchi

Word: **Physics.** The teaching of physics and other scientific disciplines underwent transformations, among which was defended practical and experimental activities.

Number: **1858.** The *Colégio Marista Arquidiocesano* was created in 1858; at that time, with the name of *Colégio Diocesano*.

Image: The s´ Gravesande ring used to be widely used in teaching for demonstration purposes.

Have you ever seen the object above? What do you think it was used for?

This instrument is known as a s´ Gravesande ring and it is used to demonstrate the dilatation of metals by heat. Parallel to the wooden base, there is a metal ring connected to the main stem. The ring´s diameter allows the sphere, also made of metal, to pass through it at room temperature; however, if the sphere is hot, it expands and will be no longer able to go through the ring.

The object featured in the photo is part of a collection of objects previously used during lessons at a Brazilian school, the *Colégio Marista Arquidiocesano*, in the city of São Paulo. This is a Catholic institution that was established in 1858 and was originally a boarding school for boys. Since then, the school has gone through many changes and now, for instance, teaching objects which were once considered modern and up-to-date are no longer seen as such and are now on display at the school museum.

This is precisely the case of the s´ Gravesande ring. Nowadays the device will just be seen on display in school corridors, along with several other historic scientific objects of different shapes, sizes, and

purposes. The exact year when the s´ Gravesande ring was purchased for the school remains a mystery, but it is known that by 1900 a model was made available to the school's physics department. At this time, teachers and educators believed science classes should become more practical and experimental.

Similarly, to other Brazilian institutions in the late 19th and early 20th century, the *Colégio Marista* endeavoured to acquire such new and innovative scientific instruments to be used for the teaching of students. In secondary schools, the s´ Gravesande ring and other tools were utilised to exemplify phenomena. Physics, as well as chemistry and natural history benefitted from a range of objects and instruments being purchased by schools to allow for a more advanced and interesting teaching practices to be explored by teachers and students. Previously, lesson content was commonly taught orally, with the aid of images and textbooks. In contrast, the use of these kind of instruments was considered pioneering as it allowed students to see the phenomenon with their very own eyes, giving scope to a higher level of understanding.

Such activities were conducted in normal teaching classrooms but there were also designated spaces for such experiments within the school building. Initially, there was a specific room used to shelter the physics cabinet which ensured the safety of the objects and equipment. Eventually, following further developments in science, new spaces were created specifically designed for scientific classes, including appropriate shelving and cabinets for the instruments, special furniture for science classrooms and sufficient room to accommodate both teachers and students.

During this time, materials were very expensive with many of them produced and sold by companies in Europe. Objects of various sizes, quite often requiring extra care and handling, had to cross the Atlantic

Ocean in order to reach schools in Brazil. Lenses, microscopes, wall charts, human body anatomy models and taxidermy animals are examples of delicate products which were often chosen from catalogues and then shipped to São Paulo.

By 1933, the educational collections of *Colégio Marista* contained hundreds of objects including the s´ Gravesande ring. The model, as shown in the photograph, was made by Mayson Deyrolle, a French company. It may seem curious that an instrument produced in France was purchased by a Brazilian school in a period when distances between countries seemed much further apart and more inaccessible than nowadays, given the time it would take to communicate internationally. Even more curious is that, many years earlier, the device was originally created by Willem Jacob s´ Gravesande, a Dutch mathematician and philosopher. The well-known professor at the University of Leiden used different instruments in his classes for demonstration purposes, many of which he himself had designed, produced, and improved with the aid of an instrument-maker he used to work with. The ring and ball, one of his inventions, carries his name. Over time, it began to be used by other academics and teachers, eventually becoming a classic in the science classroom; since, being reproduced and sold by many companies with its picture and diagrams appearing in a great number of school textbooks.

Nowadays, three s´ Gravesande rings are found at the museum of the *Colégio Marista Arquidiocesano*. By merely looking at them, one cannot imagine the history behind them – the combination of different times, places and purposes. Although they are no longer used in physics classes, they now convey a different meaning as they stand on display today, alongside other learning tools.

CHAPTER 4

DENMARK

Internationalisation of Education

Christian Ydesen and Karen Andreasen

Word: **Internationalisation.** Educational development has always been influenced by international cooperation and inspiration in general, but the processes by which this has taken place have changed across time.

Number: **72.** This is the number of countries participating in the 2015 PISA round.

Image: Attendants of the 5th Annual International Conference by the New Education Fellowship, 1929, hosted by Denmark at Kronborg Castle.

Photographed *standing* from left to right (as per "The Growth of the Self and the Role of the School in Developing Key Intelligences: Some Reflections on Education" by Yoko Yamasaki and Gary Foskett, 2010): Dr. H. Rugg (USA), Mr. B. P. Fowler (USA), Mr. G. Mattson (Sweden), Dr. A. Ferriere (Switzerland), Prof. R. J. Fynne (Ireland), Mr. P. Högström (Denmark), Dr. R. Raap (USA); *sitting* (idem): Dr. W. Boyd (Scotland), Mme Ferriere, Herr G. J. Arvin (Denmark), Mrs. B. Ensor (England), Prof. T. P. Nunn (England), Mrs. Chattipadhyaya (India), Colonet Quist (Denmark), Mrs. C. Soper (England).

International relations and influence spreading across national borders have always played a role in the development of education systems. Some of the key vehicles for the internationalisation of education have been the dissemination of books, articles, and via different forms of media, education programmes, exhibitions, and study trips. But the internationalisation of education has also taken place through activities and interactions in different kinds of international organisations and networks concerned with educational questions. Some good examples are the New Education Fellowship (NEF) and, later, the United Nations

Educational, Scientific and Cultural Organisation (UNESCO) as well as the Organisation for Economic Co-Operation and Development (OECD). This includes the Centre for Educational Research and Innovation (CERI), and the European Union (EU).

However, the ways in which these processes have become dominant and have influenced education systems have changed over the years. It can be argued that the current mode of operation has taken on a new character that can be seen as a challenge to democracy.

Jean-Jacques Rousseau’s 1762 book *Emile, or On Education*, containing a philosophy concerned with raising children as well as pedagogy and schools, is one of the most well-known examples of a book having had a worldwide influence. Over the centuries, throughout the Western world, it has left its mark on education

Another example of international influence constitutes the Masters in Educational Psychology established in 1944 at the University of Copenhagen. Here, American literature, representing American psychology, was widely used. The understanding of children, education and child development evident here became influential in the Danish school system via newly educated psychologists, many of whom were employed in the field of school psychology, with some also publishing literature on pedagogy and schooling.

International influence has also taken shape in specific cooperative relationships between countries, via both formal and informal organisations, and in the form of cooperation around different kinds of activities with pedagogical content.

Throughout the 19th century, several schools inspired by progressive education sprouted up in Europe and the USA. These schools became a destination for study trips and thus became focal points for

interactions between actors within the field of education. The pedagogical ideas put in practice in such schools spread out across the Western world.

Likewise, World Fairs came to act as focal points for various forms of exchange. They hosted exhibitors from a wide range of countries and were visited by thousands of people from all over the world.

The cooperation between international organisations is an interesting development in this context. One of the international organisations that really asserted itself in the 20th century in the education sector was the New Education Fellowship (NEF). The NEF organised annual conferences, which member countries took turns hosting. Thus, in 1929, the Danish section was responsible for the 5th Annual International Conference of the NEF, held at Kronborg Castle in Elsinore. The event was distinctive in that many of the then-internationally renowned theorists and actors in education were present and gave talks. Speakers and guests included, amongst others, Jean Piaget, Maria Montessori, Kurt Lewin, Helen Parkhurst, Alexander S. Neill, Elisabeth Rotten, Adolphe Ferrière, Ovide Decroly, Laurin Zilliacus, Beatrice Ensor, and Percy Nunn. The latter was the Head of the London Day Training College, where, from 1924 onwards, Cyril Burt was Professor of Educational Psychology. From this conference and similar ones, ideas about progressive education spread around the world, and they also had an impact in Denmark.

Some of the NEF's figureheads were also active in establishing UNESCO in the 1940s. As is well known, education was also on UNESCO's agenda as one of the most important themes. Education should, as it was formulated, contribute to supporting democratic society. In other words, UNESCO asserted its influence in particular by arguing for the importance of education, involving national and local experts, lending support, and by inspiring countries in various

initiatives and programmes. The activities, among other things, consisted of programmes such as Fundamental Education (1946), Education for Living in a World Community (1947), and the Major Project on the Mutual Appreciation of Eastern and Western Cultural Values (1956).

A later, very influential agent in the field of education was the OECD, which was established some 15 years after UNESCO. While UNESCO's key issues were primarily education and democracy, the OECD's mission was to support and develop the economies of both member and non-member countries.

Among some of the instruments used by the OECD were so-called country reports and country reviews, which also included education as a theme. For this purpose, different statistical tools (indicators) were developed over time, and these should support a quantitative comparison of educational performance in many countries.

The Programme for International Student Assessment (PISA) is perhaps the most well-known of the OECD's tools. Among other things, PISA measures 15-year-old students' skills in subjects such as reading, mathematics, and the natural sciences, but also students' collaboration skills, and in recent years other aspects have become the subject of PISA's measurements, such as "financial literacy". The results from PISA surveys have had a significant influence on education systems around the world. Yet, they have also been widely criticised for different reasons. In recent years, one of the criticisms expressed relates to how PISA results influence countries' education policy, namely: in ways that are not always democratic.

In this brief text, we have discussed a number of selected examples of how international links and connections in education have influenced education systems and the development of education, including

curriculum and pedagogy. The examples show that the internationalisation of education has taken very different shapes. Today, this internationalisation occurs in different ways than previously, and it raises new challenges for politicians and decision-makers in education.

CHAPTER 5

ENGLAND - EMPIRE

Cooking up Time: Arcs of Movement

Geert Thyssen

Word: **Movement**. The word movement is meant to capture the messy changing relationships that make up or “cook up” time as something that threads together pasts, presents and futures not in some sort of vacuum but in an ongoing process of becoming with or through people, places and materials.

Number: **3.187519682018**. Resembling π, a never ending nor settling number that continues to capture mathematicians’ imagination, this number is meant to represent the weaving together of three years significant for schooling related to cookery, food and nutrition in Liverpool – and far beyond.

Image: Mid-1960s – Jean Webster (left) and Carol Jones, second-year students at the F.L. Calder College of Domestic Science, pictured demonstrating “work study” (a teaching-learning method adopted from a context of industrial management) as applied to scone-making. Courtesy of LJMU Special Collections and Archives. Fanny Calder Archives, Box 2, Folder Newspaper Cuttings.

In the West we tend to think of time as something that moves forward along one line: something that is singular rather than manifold, and continuous, not really characterised by breaks. When we say things like ‘time stood still for a moment’, we don’t realy mean it, do we? Time goes on. As a feminist theorist, Karen Barad, has suggested in a 2016 lecture called Troubling Time/s, Undoing the Future, we have “modern” scientists like Isaac Newton to thank for the idea that “the” future always follows linearly from “the” past. Like her, António Nóvoa and Tali Yariv-Mashal, among others, in a text from 2003 have invited us to think of time not as ‘a single “thread” (the thread of time)’ running between events and the past and the future but as ‘many threads (…) intertwined’ (p. 433). Echoing a comparison made between “the

passage of time” and the “formation of a landscape” a decade earlier by the anthropologist Tim Ingold (1993, p. 152), Nóvoa and Yariv-Mashal (2003, p. 433) have likened the image of multiple times enmeshed to a '“geological formation”, where we find layers of time' crossing over. These layers of time, they claim, are to some extent specific but also have things in common, as they “influence” each other. Think of it as a “meeting” of things happened, happening, and imagined as due to happen, with various meanings attached to it depending on places, people and things involved. This meeting never stops, though; it is an on-going 'process of transformation' and it is this, as also Joyce Goodman has written very recently (2018), that gives a “width” and “thickness” to time. Usually, she argues, we tend to reduce this width and thickness when we draw boundaries between events and “the” past, present and future. We can't escape cutting up time in one way or the other, but perhaps we can “cook up” time so that the “messy” relations of places, people and things that make up “strings” of times entwined are not lost entirely.

In what follows, I will engage in some cooking up of time myself, going back and forth between pasts, presents and futures bound up with a specific school. This school was founded in 1875 by Fanny Louisa Calder as the Liverpool Training School of Cookery and as of 1921 renamed the F.L. Calder College for Domestic Science, a college which later still (1981) merged with the I.M. Marsh College of Physical Training into Liverpool Polytechnic (since 1992 Liverpool John Moores University). The Liverpool Training School of Cookery wasn't so much a school as it was an institute for teacher training, although it did also organise cooking classes for girls (and occasionally even boys) of primary school age. The school, above all though, educated young middle-class women in the “art” of cookery, laundry, “housewifery” and other household branches, so as to enable them to help prepare mainly lower class girls and women in Liverpool and surrounding districts to make the best of the poor housing and living conditions they

faced. Through cooking classes, the school believed, a waste of material and human resources, not to mention “intemperance”, could be prevented. Liverpool then being a major European harbour city and transatlantic gateway, the school also was to organise classes for ‘gentlemen and respectable emigrants’, to quote from a history of the institute published in 1967 and written by Margaret Scott, a then former staff member. This book paints a picture of unique foresight on the part the school’s foundress and likeminded “ladies”, such that the then present of the F.L. Calder College of Domestic Science seemed fully anticipated, indeed perfectly mirrored in its 90-year long past as the Liverpool Training School of Cookery.

The photo included here, like Margaret Scott’s book, dates from around the mid-1960s and can be seen to cook up time in quite similar ways. The photographer is unknown, but not so the young women pictured demonstrating “work study”, as applied to scone baking, and neither some places were the photo circulated. The image, preserved at the LJMU Special Collections and Archives alongside a dozen other images of no doubt partly staged household activities, among other places featured in a 1968 article of an unidentified local news outlet written by “target reporter” A.D. McWhinnie. With Elizabeth Edwards, it could be said that the photograph does not just show or represent an educational baking activity, but “performs” it, negotiating how past, present and future thereby “meet” each other through the precise place, people and materials involved. Here it performs above all a “timely” method used for “domestic science” by F.C. Calder College in the education of ‘housewives-to-be’, to quote McWhinnie. According to him, the college ‘pioneered’ the ‘application of a management skill to household chores’, with guidance from the Merseyside Productivity Association. In his words, F.L. Calder College, for instance, set up ‘experiments with string diagrams, arcs of movement etc., as they related to needlework, cookery,’ and other curriculum subjects. Objectively measured were thereby ‘movements from larder to table to

make coffee', among other things. All this looked most promising for teaching-learning in an institute planning a Bachelor of Education Degree course in a field of education still in the process of establishing its scientific status. Management seemed the way forward, as it was bound up with "objective" measurement and (peer) observation. Here, a past Calder College present and future can be seen to meet a past from the Liverpool Training School of Cookery as well as a Liverpool John Moores present. I'll explain by going back – and then forth.

From the start the Liverpool Training School of Cookery and Fanny Louisa Calder worked hard to get cookery education and "household economy" more generally recognised, first as an art and towards the end of century as a "science". This was not just a local effort but a national, indeed international one that became part of a cookery education movement and, wider still, a women's education movement. In fact, education in various household branches opened up new jobs for women, first for the middle classes, but soon for women in all walks of life (Akiyama, 2008). The Liverpool school, actively shaping such new times for women, was behind the formation of a Northern Union of Cookery Training Schools and the funding at a national level of practical cookery as a subject in elementary schools for girls (1882). Its work included classes for men and women headed for the Continent, America, South Africa, Siam (Thailand) and other sovereign nations and colonies that were said to offer 'instruction in the cookery of the foods appropriate to their destinations' (Scott, 1965, p. 30). Increasing demand in classes for the colonies were linked to progress slowly made there as well as at home, but would the "modern" cookery methods exported from England have been seen as progress for people there? It may well be that different notions of time (for men and women, for Western and indigenous people, respectively) existed and influenced each other. In the West, women like Fanny L. Calder were moving on from times of 'Victorian femininity' (Scott, p. 30), claiming new roles

and helping to bring about new times also for less privileged women as experts in household “management”.

Fast forward to 2018, a year in which practice-based Undergraduate Nutrition Programmes at Liverpool John Moores were shut down in a spirit of good business management. Looking back, perhaps “management” was not the way forward after all?

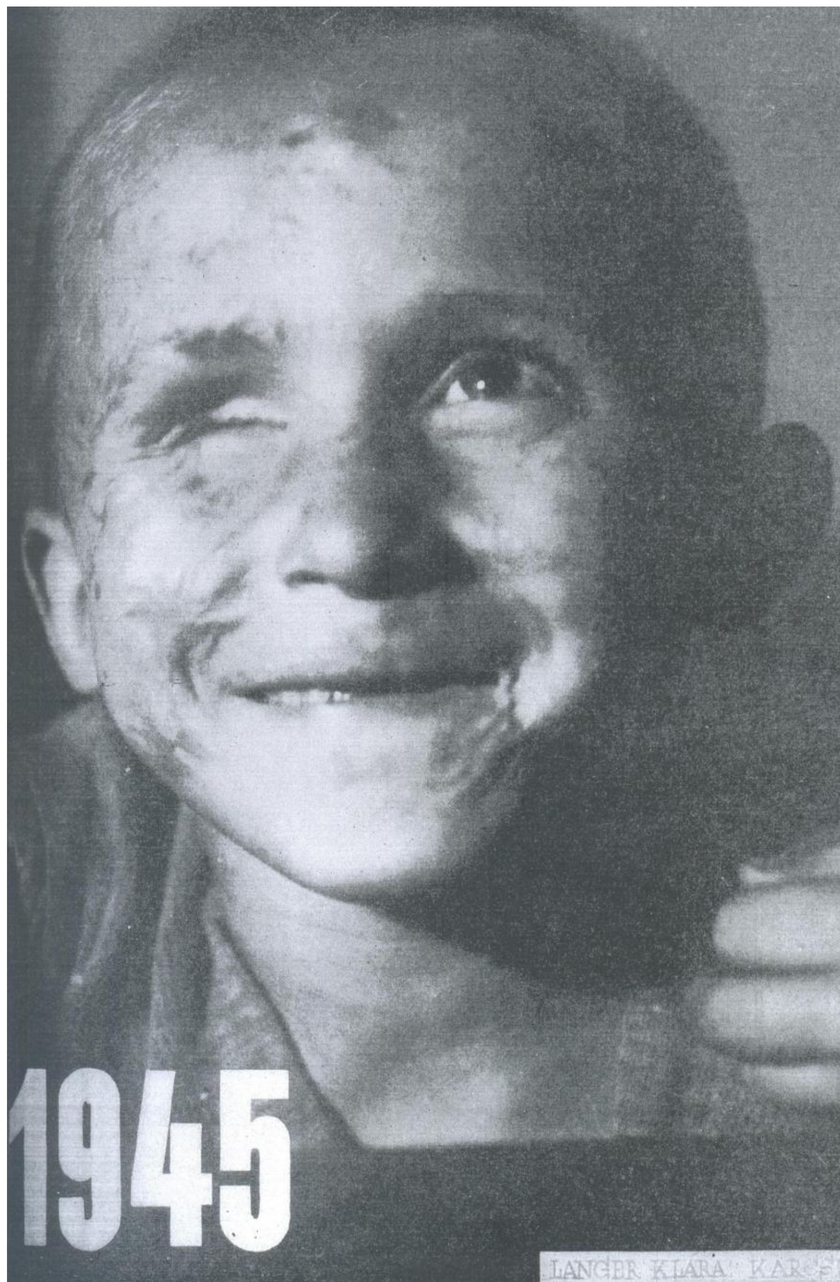
What other times do you feel need cooking up based on the photograph included above?

CHAPTER 6

HUNGARY

Charlie and the War

Lajos Somogyvári



Word: **Charlie**. An orphan child at the end of the Second World War in Hungary.

Number: **1945.** The year which marked the end of World War Two.

Image: A photographer took a shoot about the one eye blinded little boy, and this picture became a memento of the war.

Who is Charlie? Why it is important to sign the year 1945 at the bottom of the photo? This is not an ordinary child-portrait: he is smiling, but the photograph creates an uncomfortable and strange feeling when viewing it. To explain this, I will have to tell a short story about Charlie and schools in Hungary in 1945.

In 1945, the Second World War ended in Europe, and in Hungary, too. This photo, titled Charlie (in Hungarian: Karcsi), was taken in either 1944 or 1945 when many children lost their families and the country's schools were temporarily closed. Charlie was one of these children and was left with some serious injuries caused by the war. We do not know what happened to him, but he became a symbolic figure: the figure of a new start which was to begin after years of struggling and demolition. This photograph was published in 1965 to contrast war with peace; however, now it is very hard to imagine what happened in Europe just a few decades before and what continues to happen every day in conflict zones. Schools in Hungary were closed for most of the academic years of 1944 and 1945, because of the risk of bombings and the fighting between the Soviet and the allied German and Hungarian armies. Considering this, many teachers had to go fight in the war for Hungary with every student over the age of 16 forced to become a soldier. For example, in 1945, my grandfather, whilst he was still a student, was sent to the western border of Hungary to work on the

defensive line and had to dig trenches, instead of continuing his learning in high school. He would be able to sit his exams and go to university, but this would have to wait until after the war, which was the same for many students in Hungary.

But what about Charlie's life story? Well, nothing was recorded; we know him only through the lens of the photographer, Klára Langer. Claire (Klára) was a communist woman, famous since the 1930's for her child-portraits. Her series, *The Persecute People* documented orphans and children in need from 1938 to 1945, to support and help them. In 1944, she used her explicit knowledge and skills to produce false documents to rescue victimised Jews and other groups of people who were being hunted by the Nazis. During her work, she met this little boy who had travelled across the country without his parents, home, safety and with an uncertain future – this was not an uncommon situation for children in Hungary, during this time. Charlie was blinded with one eye but still smiled with his other at the photographer.

The original title of the photo was the following: Háború (Karcsi). War (Charlie) in English. First the War, then as an afterthought, Charlie. Yet the image has become famously known as only Charlie. Why is this? Why are we only remembering the child and forgetting the war? Maybe this represents leaving the bad aspects of history behind us. Instead, now we see only a child, who smiles, despite his poor conditions: his face is dirty, he only has one eye, but he is happy. We cannot see his friend, but one hand lies on the shoulder, so Charlie was not alone. After the war, normal life could begin, and we can only imagine, how this started. As with other photographs, we are able to complete the story using what we can see in the photo to recreate the past and try to figure out their everyday life experiences. By doing this, we can complete the missing story of Charlie, and bring him to life again. We can imagine what could have happened after 1945; maybe, hopefully, he returned and finished his education.

As I mentioned before, whilst normal life began, it did so in abnormal conditions. Another photograph showing a demolished building, was published in the same journal, and like Charlie's photo was stamped 1945. Charlie and his schoolmates will have had to learn in bombed and ruined buildings, without heating and in some cases with no walls or roof. By looking back, we can see students who had to fight to learn following the end of the Second World War and in the wintertime of 1945, education and learning will have been more been more difficult as, students will have had to be taught in the freezing cold. Considering this, education is not always an accessible luxury. Both children and teachers had to fight against post-war circumstances in order to create a better future for themselves and Hungary. That is why Charlie was smiling: he could learn again in a school, whatever the state of the school, despite the horrible years of war he had experienced. However, we should not forget, that the hard times were not over. Just three years later, the Communists took power in Hungary with many businesses and properties being nationalised – including Langer's photo studio. Charlie and his friends will have had to learn the obligatory Russian language, but his smile will always be remembered as the hope and promise of a fresh start and re-building of a country.

During 2004 and 2005, the great Hungarian writer, Péter Nádas organised an exhibition of different photographs in Fotomuseum Den Haag, the Netherlands. He chose this picture of Charlie too, and said: "It shows a blind child, a certainly poor, abandoned one. He smiled beautifully. This smile was especially to Klára Langer."

I think we can say that, now, this smile is for everyone. That is the beauty of photographs.

CHAPTER 7

INDONESIA

Taman Siswa Schools in Colonial Indonesia: Looking Back to the Past, Getting rReady for the Future

Kirsten Kamphuis

Word: **Taman Siswa.** A revolutionary type of school.

Number: **1922**. The year in which the first Taman Siswa school opened.

Image: Taken in 1923, one of the first classes of the Taman Siswa school in Yogyakarta, a city in Indonesia.

In 1936, the Indonesian teacher and activist Ki Hadjar Dewantara wrote an article for Dutch women living in Indonesia. At that time, Indonesia was not an independent country; instead, it was a colony of the Netherlands. In his article, Ki Hadjar Dewantara told the readers about his Taman Siswa schools stating that Indonesian children could lose their own culture and identity if they went to European-style schools. The Taman Siswa schools were different: the education children received there was based on their own cultural traditions. What did this mean for the children on the school benches? The answer lies in a combination of old Indonesian traditions and dreams for the future of the country.

A garden of students

Like colonialism in other countries in Africa and Asia, the political system in the Dutch East Indies was based on inequality, with Indonesians not having the same rights as the many Dutch people who also lived in the colony. It was also much harder for Indonesian children to get a good education. In general, only Indonesian children from wealthy families were able to go to secondary school and, as such, most Indonesian children did not go to primary schools at all. Ki Hadjar Dewantara wanted to change that and in 1922, he and his wife Ni Hadjar Dewantara opened the first Taman Siswa school in the city of

Yogyakarta, on the island of Java. In the Javanese language, Taman Siswa means 'garden of students.'

The Indonesian men and women who became involved with Taman Siswa had their eyes set firmly on the future. They hoped that one day there would be an independent Indonesian state, which would not be ruled by the Dutch government. To realise this dream, members of the Taman Siswa organisation believed it was necessary to look back to the past, meaning Taman Siswa students learned how to perform hundred-year-old dances and how to play traditional music. Whilst they were still in kindergarten, the youngest children learnt old Javanese children's songs and games. A photograph, taken in 1923, shows that most of the children are wearing Indonesian clothes instead of the Western-style shirts and dresses highly fashionable at the time. Ki Hadjar Dewantara and his wife, seated on the right of the picture, are also wearing Javanese clothes.

Despite their appreciation of past traditions, Taman Siswa schools did also look towards the developments being made by European schools. The foremost idea of such schools was to remove any 'unnecessary' Western influences which would cause Indonesian children to forget their own heritage and culture but to keep those aspects of schooling and education which were considered useful and modern. The children in Taman Siswa schools learnt about new developments and inventions in technology and the sciences, whilst making use of modern resources such as blackboards, maps, and books, just like European schools.

In Taman Siswa schools, boys and girls did not learn the exact same things, and this differentiation is also visible in the photograph. To the left, a small group of boys are showing off their gymnastic skills: their teachers hoped that they would grow up to become strong and disciplined men. Many of the girls in the picture are seen to be doing needlework. According to Taman Siswa girls needed to, first and

foremost, become good mothers so that they would be able to take care of future generations of Indonesian children meaning the girls also needed basic household skills. Here, too, traditions were important: the girls learnt how to make *batik*, an Indonesian fabric which is made by dyeing cotton with wax. Despite this, girls were allowed to play sports as well but could not participate in gymnastics or play football with the boys as this was not considered, by their teachers, the proper thing for girls to do.

The Taman Siswa schools were very popular in colonial Indonesia. Soon after the opening of the first school in 1922, hundreds more of these schools were opened across the colony. The colonial government attempted to close them down, resulting in public uproar and protest, meaning the schools were permitted to stay open. Following Indonesian independence in 1945, the schools remained successful. Today, Taman Siswa schools still exist and in Yogyakarta you can visit the original Taman Siswa. It is now a museum which aims to remind people how Indonesian children were taught about a new future, almost a century ago.

CHAPTER 8

ITALY

Full-Time Schooling: A Key to Cultural and Political Change

Fabio Pruneri

Word: **Full-time schooling.** By “full-time” schools in Italy we intend schools where kids stay in for lunch and normally go out at 4.30 pm. In “normal” time schools, classes started in the morning, usually at 8:00, and lasted until 12:30.

Number: **1967.** The year in which the influential book *Letter to a Teacher* was published.

Image: The photograph depicts a moment in the life of Barbiana, a very special Italian school (1954-1967), with Don Milani teaching the schoolchildren. Photo by O. Toscani – thanks to Archivio Milani, fondo fotografico, Fondazione per le scienze religiose Giovanni XXIII, Bologna.

Who?

The image chosen for this project shows a Roman Catholic priest and some boys of different ages. The priest is Lorenzo Milani and the students are poor farmers who had been excluded and rejected by compulsory school because they were considered incapable.

Where?

This photograph was taken during a time when the priest was new to Barbiana, a tiny village in the Tuscan Apennines. There, Don Milani, who had been considered an uncomfortable priest, carried out an experiment that remained unique in Italian history.

When?

Between 1954 and 1967, Italian society and school suffered the repercussions of a rapid transformation. This process, full of contradictions, influenced the approach to elementary education, as the

commitment to schooling for all emerged. This sudden economic development was not accompanied by fair distribution of welfare and social rights.

What?

Milani denounced the inequalities of a class-based educational system and he wrote the book *Letter to a Teacher* (*Lettera a una professoressa*) (1967), sharing his ideas and those of the pupils he taught through a collective writing piece. This text has had a great impact on the Italian schooling system. The accusations of students who had dropped out of the school underpinned the profound culture change of the Italian 1968 movement.

Why?

The Italian Constitution, which was approved in 1948 after the Second World War, with the consent of most anti-fascist parties, introduced an interesting programme of change. The republic, in fact, would guarantee access to higher standards of education, to all citizens, removing economic and social barriers which prevented the individual's self-realisation. Article 3 of the Constitution reads: "All citizens have equal social dignity and are equal before the law, without distinction of sex, race, language, religion, political opinions, and personal, social conditions". There are two more articles concerning school: number 33: "The Republic guarantees the freedom of the arts and sciences, which may be freely taught", and 34: "Schools are open to everyone. Primary education, given for at least eight years, is compulsory and free of tuition. Capable and deserving pupils, including those lacking financial resources, have the right to attain the highest levels of education".

From an ideological point of view, outdated perceptions of the role of the school persisted in a society that moved from constraints of dictatorship to democracy. Very important was the reform that instituted Italy's comprehensive lower secondary school (S*cuola media unica*) (Law n. 1859, December 31st, 1962), as a starting point for the analysis of a new relation between school and culture.

Scuola media unica can be summarised as the challenge of putting into practice Italian comprehensive school reform bringing the whole curriculum of students together, from 11 to 14 years old. It could also be considered as a bottom-up process, because it was society (the world of work, local authorities, civil society and families) that transposed the instances of literacy emerging in the lower classes. The middle classes were certain that developing education for people traditionally excluded from higher education would help the wealth of the nation enormously, considering the economic boom and the easier access to consumer goods. The hopes of post-war investment in human capital as a key to progress intertwined with a process of expansion of training and school time.

Time management

Regarding the management of the timetable, the new comprehensive school designated at least 10 hours a week for the study of subsidiary and complementary activities, the frequency of which was optional and free (Law n. 1859, December 31st, 1962, Article 3). This law, on the one hand, further supported "normal students", favouring them in the selection of subsequent school choices, while, on the other hand, it instituted Refresher Classes (*Classi di aggiornamento*) for students who needed special attention in order for them to benefit from attending classes (Article 11) and Differential Classes (*Classi differenziali*) for unsuitable or differently able pupils (Article 12). Both Refresher and Differential classes, which were intended for fewer than 15 pupils,

would be handled by specialised teachers. A team of doctors, psychiatrists, psychologists and educators would assess which students to admit into special classes. Content and programmes of those classes would be different from the ones attended by "ordinary" students.

However, the so-called "school of all" was affected by a subtler discrimination. The special and refresher classes were in danger of becoming a ghetto of segregation for the weakest members of society. In a city like Turin special classes increased from 50 in 1962, to 500 only a decade later. They were attended by the children of a generation of emigration and urbanisation, made of unemployed immigrants moving from Southern Italy ready to work in heavy industry. These classes spread tumultuously between the 1960s and 1970s, both in primary and lower secondary schools.

Letter to a Teacher denounced the scandal of the many children who failed or left school discouraged by the methods by which they were taught. The students of the *radical* school set in Barbiana, let people know the injustice resulting from a school that selects the best and forgets the "worst". 'You fail us – a pupil of the remote small mountain village north of Florence, writes – right out into the fields and factories and there you forget us' (Milani and Scuola di Barbiana, 1967; Rossi and Cole, 1969, p. 6). This severe criticism underlines the limits of the compulsory school that produced class differences, camouflaged under the word "merit" and "excellence". According to Milani, who was the ghost writer of the *Letter*, success in school was the result of privileges at home. Wealthy people had better learning opportunities, especially things such as extracurricular activities offered by their parents. Paradoxically, they received more attention from teachers and, therefore, eventually succeeded.

To cope with the hard social and cultural selection made by state schools, Milani suggested three basic reforms: '1) Do not fail students.

2) Give full-time schooling to children who seem stupid. 3) Give a purpose to the lazy' (Rossi and Cole, 1969, p. 46).

Milani believed in the potential use of after-school hours (*Doposcuola*) for those who need or want extra work. The well-to-do can indeed afford to pay private tutors, in poorer family's free time did not exist or was wasted, so that the children were left stranded. 'The old intermediate school sharpened class distinctions chiefly through its timetable and its terms (short hours of schooling and long holidays). This has not changed in the new system. It remains a school cut to measure for the rich. For people who can get their culture at home and are going to school just in order to collect diplomas' (Rossi and Cole, 1969, p. 20).

For this reason, as Milani's pupils stated: 'There was no break [in Barbiana]. Not even Sunday was a holiday' (Rossi and Cole, 1969, p. 8 – "[…] you are such paltry educators, offering 185 days of holiday against 180 of school. And four hours at school against twelve hours out', Ibid., p. 3).

Law 820 of September 24th, 1971 – The Italian government recognised, through Law 820 of September 24th, 1971, additional activities and full-time in elementary school, a few years after the publication of *Letter to a teacher*. The reform was the legislative recognition of an "enriched" time that was used to meet social demand, which was rising sharply due to multiple factors: employment, education and ethics. On the occupational side, the law recognised the expansion of women's employment. On the side of teaching, the government legitimised the new strong innovative drive; on equity it recognised that greater investment in time school would produce less differentiation between rich and poor.

Supplementary activities and special subjects in elementary school were intended to enrich the content of teaching, and the final goal was the establishment of full-time schooling.

Extra hours, performed in addition to those of the normal school hours, were assigned to regular primary school teachers, who were hired to carry out this role as long as the supplementary activities equated to at least 25 hours. Additional activities were not considered appendages, as in the past, but as part of a unique educational project. One way of improving the quality of learning, was to set up state-run full-time schooling from scratch, adding alternative subjects such as music, art, theatre and animation, thus breaking the quiet life of the "morning" school still linked to the official curriculum. *Tempo pieno* was an achievement that changed the core, and "full time schools" introduced schools where the children would stay in for lunch and normally leave at 4.30 pm. These were spread enormously, primarily in the areas of central and northern Italy, with a coverage of almost all the territory in areas like Turin, Bologna and Milan.

During the long school day, children learned to adopt the so-called "method of research". They printed textbooks alternative to the national one using the mimeograph. Lunch, school trips, and activities in the open were pieces of a single, large educational project. The full-time also constituted an opportunity for the full integration of disabled persons with the consequent closure of the special classes. "Classroom", which had been understood as an exclusive property of a single teacher, was opened at intersections with other classes in the school and to a variety of teachers.

In conclusion, by extending the hours of attendance, schools aimed to help pupils face both a new complex culture (new subjects, forms of expression, languages) and changing needs of families.

CHAPTER 9

LATVIA

Reform of Education, Vision of Hope

Iveta Kestere, Arnis Strazdins and Kitija Valeina

Word: **Reform.** 'Reform': make or become better by removing or putting right what is bad or wrong (Hornby et al, 1992) – 'Reform' refers to intended or enacted attempts to correct an identified problem (Kurth-Schai and Green, 2008)

Number: **1991.** Latvia regained its independence in 1991 as the Soviet Union collapsed.

Image: Computer class, 1988, Saldus 1st Secondary School.
Photographer: Andris Rudovics.

The question of how to improve/reform education – its organisation and practice – has always been topical all around the globe. Today's schools shape the people of tomorrow; today's pupils will make decisions in the future and define the fate of families, communities and the whole world. Therefore, parents, teachers, statesmen and -women, and society at large have always been concerned with what children should learn today for the world of tomorrow. What do they need to know to make the world better in the future? How to prepare children for the life of tomorrow, the life no-one knows anything about today? What knowledge and skills will the first grader of today need in 12 years? What kind of person should they become?

Stories of educational reforms are stories about the 'visions of hope' (Kurth-Schai and Green, 2008).

Improvement of education has always been a key issue in Latvia, as elsewhere in Europe and the world. However, 27 years ago Latvia differed a lot from many other European countries. Latvia had been forcibly incorporated into the Soviet Union and become one of its 15 republics. The Soviet Union was not a democratic country; it was an authoritarian state where the opinion of people was not asked for or listened to. Those who lived in the Soviet Union were not free.

People felt the lack of freedom every day: they could read only those books and watch only those movies which were permitted by the Soviet authorities; they were not allowed to go where they wished to and meet people they wanted to meet. Soviet people were isolated, disconnected from the information that was available in the democratic world outside the borders of the Soviet Union. Officials appointed by the authoritarian government strictly regulated school textbooks, curriculum and the entire school life. Schools were factories manufacturing identical “products”: people whose thinking and actions could be easily controlled and manipulated in the future.

People in Latvia endured the dictatorship of the Soviet Union for 50 years. In the end of the 1980s, the inhabitants of Latvia and other European countries occupied by the Soviet state stood up for their freedom and they won that fight. The Soviet Union collapsed, and Latvia regained its independence in 1991. But declaring independence was not enough, people had to learn to be free. They had to learn how to live in democracy. The entire life of Latvia had to be radically changed, made better, that is: reformed, and the Latvian government – a government democratically elected for the first time in many years – had to do this urgently. Reforms became a precondition for the further existence of Latvia.

In 1991 the government of Latvia developed and proclaimed many reforms, including also a very important education reform. Though they had never lived in a democratic state themselves, the authors of the reform tried to foresee what kind of people a new democratic Latvia would need. They believed that the future would require intellectually active and creative people, those who would have a public initiative and be able to apply their knowledge and skills in practice. The future Latvia should be populated by people well informed about global and

local cultural heritage. Children would not have to study using identical textbooks and according to uniform curricula. Pupils and teachers would be able to decide and choose themselves what and how to study (Kalniņš, 1995). Education would be versatile, adjusted to various interests of people. And the future Latvia would be diverse too.

Though nobody had experienced this future society yet, the idea of the reform was to provide such an education that it would allow people not to get lost in a new situation, prepare them for challenges, teach how to accept these, cooperate, and solve problems in a creative manner. People should not have to be identical, manufactured according to strict standards imposed by the state.

One picture taken in a school of a small Latvian town in 1988 is symbolic. It depicts one of the first computer classes in Latvia. It was taken at the time when people started their fight for independence and the Soviet Union was shaken. People needed to adjust to entirely new circumstances. Many had lost their jobs. The store shelves were empty. Money lost its value, prices were rising. Poverty was widespread. But the picture of a computer class shows that Latvia cared about the future even at that difficult moment. The school had arranged a computer class for children to learn the most contemporary technologies of the time. Information was made available to everyone. Information is a value most highly appreciated by those who were forced to live in intellectual isolation. The computer class became a symbol of life improving, of Latvia not only being a spot on the map of Europe, but it starting its comeback to Europe at the spiritual/intellectual level too.

Educational reforms are still going on in Latvia as the future is ever changing.

CHAPTER 10

LUXEMBOURG

A Brief History of Mathematics Education in Luxembourg

Chista Nadimi

Word: **Mathematics.** The same as other school subjects, has a goal in educating the future citizen.

Number: **1968.** The year in which a structural reform of secondary school led to the modernisation of school mathematics with a unified maths education for girls and boys for the first time in the history of schooling in Luxembourg.

Image: The photograph shows a primary school classroom in Luxembourg where it seems the teacher is using an unconventional and entertaining approach in teaching maths.

The photograph shows a mathematics classroom in 1953 in Luxembourg, with the teacher jumping and children raising their hands. It looks like a fun maths class, so how is mathematics being taught in Luxembourg?

In March 2018, the Luxembourg Ministry of Education decided to partially move away from the Organisation for Economic Co-operation and Development's (OECD) Programme for International Student Assessment (PISA), meaning Luxembourg now only participates in the organisations reading tests as opposed to the reading, mathematics and sciences tests usually used to assess fifteen-year-olds academic performance (Meisch, 2018). Meisch, the Minister of Education, argued that the decision was made because the PISA tests do not consider the unique properties of teaching and learning in Luxembourg. In the same letter, Minister Meisch mentions that more than 50% of students in Luxembourg have a migration background and therefore do not take the test in their first language. Luxembourg had participated in PISA since 2000, with results usually lower than the average of other OECD countries, especially in mathematics and the sciences.

Considering this, the Ministry decided that Luxembourg should not participate in PISA mathematics and science testing until 2024. So, what is unique about Luxembourg that PISA, supposedly, does not consider? The answer is: language and the linguistic challenges in Luxembourg schools which are not limited to children with a migration background.

Luxembourg in terms of location, culture and languages used is situated between France and Germany: two great powers in Europe. Therefore, the country over time has made great efforts to create and keep its independent national identity. The impact of these efforts can be felt in various education policies and school reforms. Mathematics education in Luxembourg has an interesting story to tell when considering the values and priorities of policymakers.

Until the end of 19th century, the only schooling option available to children after primary school, was the Athenée, which was first a Jesuit college, founded in 1603. Following the French Revolution, this college was rejected and reformed to become the secondary school ('école secondaire') and re-founded in 1817 as royal grand-ducal athenaeum (Athénée royal grand-ducal) (Reuter and Fuge, 2003). At that time, Luxembourg was still a Duchy of the Netherlands. In another such Duchy (Weilbourg), Friedrich-Traugott Friedemann was the director of a German style secondary school called 'Gymnasium'. Elz in his book '*The beginning of schooling in Luxembourg'* (2009) notes that Friedmann came to Luxembourg to turn the French style athenaeums into German style secondary schools (Elz, 2003), with mathematics introduced into the Luxembourg school system in 1837 by the so-called 'Friedmann Reform' (Klopp, 1989). This reform introduced a generous weekly hour of mathematics into the school programme of secondary education, and this was the beginning of maths education in Luxembourg. However, many changes and reforms occurred later, which watered-down the content of mathematics learnt

at school to serve national goals and values more clearly.

Sometimes mathematics education looked French, sometimes German. For example, during the occupation of Luxembourg by Germany between 1940 and 1944, German teaching styles were adopted nationwide across schools. Priority and more attention were thereby given to the teaching of practical mathematics, but this was seen as incompatible with Luxembourg's system (UNESCO, 1961). Gloden, an influential Luxembourgian mathematician in his talk at the 350th anniversary of Athéné in 1953, argued that the German system in overall lowered the quality of the school in Luxembourg (Gloden, 1955). Therefore, Luxembourg's education system had to return to its former pre-war state.

Since 1945 the Luxembourg school system has been changed and restructured several times to align its teaching of students with neighbouring and allied countries as it is mentioned in the UNESCO's World survey of education published in 1961. The main reason for this was that students trying to study at a university in a neighbouring country found that, as there were no universities in Luxembourg, their mathematics education was out of date and of lower quality compared to elsewhere, resulting in widely publicised national reports. Finally, in 1968, an extensive reform of secondary schools helped to modernise mathematics education, based on new French textbooks and more mathematics lessons each week. Furthermore, this reform stopped the differentiation between boys and girls regarding mathematics education.

The original plan was to reform the whole Luxembourg school system, but initially only secondary education was modernised, with primary education having to wait until the 1980s. This was because there was less of an incentive to change teaching at primary school level as students would all eventually move on to the reformed secondary

school. Besides this lack of motivation, reforming mathematics education at primary school has faced other challenges. For example, language has remained an issue as the principal teaching language for primary schools is German, whilst secondary schools above all use French. So, much time in primary school is spent on students learning French to help them prepare for secondary school, meaning less hours in the curriculum are devoted to the teaching of mathematics, especially compared to other European countries.

Complex language policy still reigns in Luxembourg. Horner in a book called Language and Luxembourgish National Identity (2007) finds multilingualism as a symbol of national identity and therefore a crucial aspect of the Luxembourg school system. PISA tests assess pupils at the age of fifteen and pupils in Luxembourg will have completed their secondary maths and science education in French, which is their second language at school. But these same students are then expected to complete the PISA tests in either French or German: their second school language or the language in which they have not completed their secondary level learning of these subjects. It is important to note that individual family language situations are not considered, which complicates things even more.

In sum, learning maths and science in Luxembourg is challenging, but does this make it any less fun or effective than in other countries allowing PISA tests?

CHAPTER 11

PORTUGAL

It Takes 2 to Make a Genius

Ana Paz

Word: **Genius.** José Viana da Mota was born a gifted baby, became a child prodigy and grew up as a genius of the piano; taking the genius path meant that he learnt from the best teachers in the finest piano schools.

Number: **2.** It takes 2 to make a genius: the gifted child and his first instrument. Viana da Mota became a successful piano player because of 2 supportive institutions: his family, namely his father, and the music school, namely his teacher; both realising and developing his gift, which manifested especially in his 2 hands, 2 feet, 2 eyes, 2 ears...

Image: The child prodigy (José Viana da Mota, about 5 years old) and his musical instrument (the harmonium) make one single body.

Can genius be taught?

Opinions have been divided for several centuries. Some consider that exceptional musicians were born with talent and, during their lifetime, genius only reveals what they already had. Others, while not denying that there are people born with very special talents, consider that this natural disposition needs to be fostered by an adequate education and cultural environment, or genius will never show.

During the 19th century, in a small European kingdom called Portugal, some prodigal boys began to appear. One of them was our little friend in the photo, called José Viana da Mota. He was born in 1868, on the beautiful tropical island of São Tomé - at the time it was part of the kingdom, today is an independent country, called the Republic of Sao Tome and Principe. His father was a doctor and loved music. Unfortunately, the whole family had to return to Portugal about one year later due to a tropical disease which Dr. Viana da Mota caught.

The baby along with his brothers and sisters settled in the very healthy village of Colares (near Sintra – Lisbon) in Portugal. The young child soon started to reveal musical talent, and his father, once healed, made sure he had everything he needed to enhance this natural gift. He invested all his money, knowledge, social ties and resources on this son's education.

Why does it take 2 to make a genius?

First of all, it takes a human being and his instrument (it can be his/ her own voice). In the photo, we see Viana da Mota, about five years old, and his harmonium, which his father built especially for him. In this case, it also takes 2 hands to play it. In time, this child became a very good piano player and his father was willing to pay for a private teacher. This figure, the music teacher, was most used by families who wanted their children to learn music. Most people preferred it to music schools, especially girls, because they stayed at home! To become a piano player, José Viana da Mota also made very good use of both his feet, to manage the pedals. Most of all, both of his eyes were required, when the small piano player started to learn how to read the music sheets. As well as this, both of his ears were very special, as they were trained to become sensitive to the sounds he could make in the piano! Watching the way the promising young boy was developing, it was probably José Azevedo Madeira, his private teacher, who "revealed" young Viana da Mota as a genius and asked his father to show the child prodigy to the Countess of Edla and her husband, King Fernando I. The teacher was aware that these people were particularly fond of music and quite willing to assume his patronage – and so the 2 of them compromised to pay for all Viana da Mota's education expenses and honoured him with royal protection until the end of his life. Many people don't realise that the monarchy ended in Portugal in 1910; however, the piano player only died in 1948. Despite this, the Saxe-

Coburg Gotha dynasty honoured their promise, both in Portugal and abroad!
Nowadays, students may attend local schools of classical music, but in those days, they would have had to go to the county's capital, Lisbon, where the only official school was located. So, the Viana da Mota family packed up and moved there, choosing to live just a few blocks away from the music school. José was 13 years old when he finished at the classical music school and was ready… to become a genius.

He didn't have to attend school anymore; he had finished his piano course and high school was not mandatory in Portugal. However, the royal family – with roots in Germany – provided for young Viana da Mota to be sent to Germany, where he was able to choose the teachers and schools, he needed in order to develop his piano-playing education. This would be impossible nowadays as a genius would be overwhelmed by the bureaucracy it takes to be a grant holder. At the end of the 19th century, and having the status of a nation's child prodigy, he simply went alone to Berlin and chose to learn about the elements that he was most interested in. But it always takes 2 to become a genius, so he took the advice of older people, such as his father – to whom he wrote frequently -, the royal family, and the new musical friends that he had met in Germany. But things were not so easy for the talented and gifted. Besides having spent years apart from his family, he was a musical genius, but never finished high school. He had to learn everything in private, at his own expense, and during his lifetime. He was recognised as a very cultivated man, but he studied most subjects as his own teacher.

Also, Viana da Mota was married twice to German women, and once to a Portuguese lady – they were all singers and played in his concerts. He had 2 beautiful daughters; they both played the piano.

He was a resident in 2 countries, Germany and Switzerland, before returning to Portugal, by the time of the First World War. He became the Head of the Lisbon's Conservatoire (the one he attended as a child) and made very deep reforms. Since adolescence, he always spoke & wrote 2 languages, Portuguese and German.

Some say that he was more than a man, he was also a genius.

What has school got to do with genius?

As we move gradually from the 18th century to the 19th and 20th centuries, we soon find that family education is being replaced more and more by learning in formal classical music colleges and private teaching. During the 19th century, many countries organised their schooling systems in different ways. Music schools were introduced in a variety of forms, but globally, by the beginning of the 20th century, there were more material conditions to produce 'genius' than ever before. Only, despite this modernisation, formal music learning was still dominated by models such as Mozart, Beethoven, or Bach. This meant that students were encouraged to imitate models who learned music in a different manner, and in fact never attended that sort of music school. The question follows, then, of whether genius can be taught at all? No one can really tell, as it may take so long for you to be recognised as a genius, that virtually anybody can become one. But it takes 2 to realise this, and soon enough it became widely recognised that the path of school was essential in order to recognise who could become a genius. This was the story of José Viana da Mota, a child prodigy who had to learn how to become a genius.

CHAPTER 12

SERBIA

Education in Serbia

Maya Nikolova

Word: **School Types**. With the development of the education system in Serbia different types of school came into existence, which helped to perpetuate the existing social order.

Number: **1863.** The year in which the Law on Elementary Schools and the Law on the Organisation of Grammar Schools were passed.

Image: A late-nineteenth century school class in Serbia.

In central Serbia, a period of national liberation commenced at the beginning of the 19th century with the First Uprising and the creation of the new national state. Serbian Government became increasingly concerned about the state of the country's education system and as such, previous Church domination in education ceased to exist. The first Minister of Education was Dositej Obradovic and, in 1808, he founded the first school for higher education in Belgrade, the later University of Belgrade, and a seminary (1810). During this period, reading textbooks and the extensive use and reference to church manuscripts, such as prayer books, psalm books and catechisms were utilised for the teaching of reading and writing.

Systematic work on the organisation and development of the Serbian educational system for the middle-classes began with the emergence of the modern civil state during the second half of 19th century. The expansion of elementary schools gradually spread across Serbia with the eventual development of further education institutes and the founding of lyceums which were then developed into universities through advanced schooling. *The Law on Elementary Schools* from 1863 created a more favourable environment for the opening of new schools and allowed for development and improvement in teaching methods and training and education of teaching staff. Obradovic determined that elementary education teaching catechism, reading,

writing, arithmetic and singing was not to be mandatory but he - himself - categorically decided on the textbooks and teaching methods to be implemented by teachers.

The first high school, which operated at the educational level of a grammar school, opened in Belgrade in 1830. A detailed curriculum was created in 1845 which dedicated ample time to the social sciences with didactic and methodical instructions concerning the teaching of all subjects. Almost two decades later, the *Law on the Organisation of Grammar Schools* was passed in 1863, which made definitive organisational and content-wise modifications to the curricula to reflect the possibilities and needs of the nation of that time. Grammar school education lasted six years and its main purpose was to prepare and encourage students for further academic studies. Revolutionary developments of the natural sciences and general technological advancements at the time also influenced teaching content and this allowed students to study experimental physics, chemistry, mechanics, and practical geometry alongside geometric drawing.

The outbreak of the First World War and the subsequent occupation of Serbia interrupted any further developments in education. During the first decade of its educational involvement, the State searched for innovative ways to harmonise the initial elementary education system and linked its relevance to other areas of social life. Considering the timing of such an education revolution, this period was under a great influence of several prominent national and foreign educational innovators, which allowed a more inclusive schooling system to be established with the creation of elementary and grammar schools. The primary aim of an elementary school was to prepare students to be moral, loyal, and active members of the society, through instruction and education. Conversely, the aims of grammar schools went more towards developing general abilities in students and help guide them towards certain vocations while individual scientific improvement was

facilitated to allow for access to higher education institutions and universities. These two types of schools helped to create and maintain an educated society and new social order in Serbia.

CHAPTER 13

SLOVAKIA

The Unified School in Slovakia After the Second World War

Martin Gabčo and Vladimír Michalička

ŠKOLSKÉ ZVESTI

PUBLIKAČNÝ ORGÁN POVERENICTVA ŠKOLSTVA A OSVETY

Ročník IV. **V Bratislave 30. mája 1948.** **Sošit 10.**

ZÁKONY A NARIADENIA

Číslo 73.

Zákon zo dňa 21. apríla 1948 o základnej úprave jednotného školstva (Školský zákon).

(Sbírka zákonů a nařízení 1948, č. 95; vydaná 10. mája 1948.)

Ústavodarné Národné shromaždenie republiky Československej usnieslo sa na tomto zákone:

ČASŤ PRVÁ.

Úvodné ustanovenia.

§ 1.

(1) Všetka mládež dostane jednotnú výchovu a všeobecné aj odborné vzdelanie na školách, ktoré tvoria jednotnú sústavu.

(2) Podľa ďalších ustanovení tohto zákona chodí mládež do školy materskej vo veku od troch do šiestich rokov, do školy prvého stupňa (národnej) a druhého stupňa (strednej) od šiestich do pätnástich rokov a mládež staršia do školy tretieho stupňa.

§ 2.

Školy starajú sa o všestranný rozumový, citový, mravný a telesný rozvoj žiactva. Vzdelávajú mládež v duchu pokrokových národných tradícií a ideálov humanity, vychovávajú k samostatnému mysleniu, cieľavedomému počínaniu, činorodej práci i družnej spolupráci a prebúdzajú v mládeži túžbu po samovzdelaní a pokroku. Vedú ju k činnej účasti na živote školy a na budovateľskom diele republiky. Pestujú smysel pre spoločenstvo v rodine, národe, Slovanstve a v ľudstve. Vychovávajú národne a politicky povedomých občanov ľudovodemokratického štátu, statočných obrancov vlasti a oddaných zastancov pracujúceho ľudu a socializmu.

§ 3.

(1) Na školách v krajine Českej a kraji ne Moravskosliezskej sa vyučuje po česky, na Slovensku po slovensky.

(2) Výnimky môže určiť vláda.

§ 4.

(1) Školy sú učilištia štátne.

(2) Výnimky z ustanovenia odseku 1 určí osobitný zákon.

§ 5.

Základné školské vzdelanie poskytujú školy prvého a druhého stupňa. Toto vzdelanie je povinné, jednotné a bezplatné.

§ 6.

Školy podliehajú verejnému zdravotnému dozoru, predpisom o zdravotných opatreniach, o preventívnej zdravotnej starostlivosti a o starostlivosti sociálnej.

§ 7.

Ministerstvu školstva a osvety prináleží hlavná správa škôl a dozor nad nimi.

ČASŤ DRUHÁ.

Materská škola.

§ 8.

Materská škola poskytuje v úzkej spolupráci s rodinou deťom vo veku od troch rokov do času, keď začnú dochádzať do národnej školy, výchovnú starostlivosť a zdravotnú a sociálnu ochranu.

Word: **Unified.** Unified schools are established and managed on neutral territory.

Number: **1948.** The year in which the unified school was first introduced.

Image: The title page of *Školské zvesti – The Bulletin of the Government Trustee Office of Education and Edification.*

The educational system in Slovakia today is the result of changes across Europe in the mid-1900s that aimed at more modern and more effective ways of improving education. These included school surveys issued by the Slovak National Council (1944), which during the Slovak National Uprising drove education towards ‘unification’ (1948). A ‘unified school’ is a school system established and managed by the state on delimited territory and offering specific teaching content. All students who had obtained primary education degrees, were able to study at high schools and universities. Some characteristics of the ‘unified school’ can be found in Ondrej Pavlík's book *About the unified school struggles* (1975). According to Karel Rýdl, social aspects of ‘unified schools’ came from the presence of social differences in the school organisations.

During the time of the First Czechoslovak republic (1. ČSR), different activities were taking place aiming to change the existing school system to a completely unified form. The teachers and some political representatives struggled to improve numbers of young people from the lower social classes who were accessing high schools and universities.

Following new regulations in 1944, the Slovak National Council (SNR) nationalised all the grades of schools in Slovakia during the Slovak

National Uprising. However, related action could only be taken in a formal manner in places controlled by anti-Fascist forces. Due to the partisan war and its aftermath, the schools did not provide teaching around this time.

The fundamental elements of the political system after the war in Czechoslovakia were contained by the Košice Government Programme of 5th April 1945. This programme stated that the new school policy would focus on giving access to complete education to people from all social backgrounds. The new school law was developed under the leadership of the Deputy Government Trustee of Education and Edification, Ondrej Pavlík. The result of his expert work was a document called *The School System Reform Proposal* (1945). The goal of this proposed reform was; to unify the school legislation across the Czechoslovakian Republic; to nationalise the education system; to unify secondary education; and to keep his educational approach democratic and in the national interest. The reform proposal was supported by the communist party, left-wing intellectuals, and the teachers from schools not run by the state. After the May 1946 parliamentary elections, the then-Minister of Education and Edification, Zděnek Nejedlý, was replaced by a right-wing representative, Dr. Jaroslav Stránský. The new minister withdrew the law proposal from the parliamentary negotiation. After the beginning of the communist regime, the Rebirth National Front Government accepted the Unified State School Law proposal. On 21st April 1948, the government's draft law on the Basic Adjustment of Unified Education was adopted and unanimously voted for by the Constituent National Assembly.

On 1st September 1948, the new Unified Education Law came into force. The new changes were gradually applied from the beginning of the new school year (1948/1949). The most important change was clearly declared in the first paragraph of the introductory provision of

law: '*All young people will get access to unified education, with general subjects as well as professional education at schools forming a unified system'* (*Školské zvesti,* 1948). This was the only way to improve the quality of education with a view to providing equal opportunities for all young people. A notable benefit of the Unified School Law was the extension of compulsory schooling from eight to nine years duration.

The key principles laid down by this law, despite future changes to legislation, determined the character of unified Czechoslovak education until the fall of the communist regime in the year 1989.

CHAPTER 14

SWITZERLAND

Fourteen Clocks On the Wall

Frederik Herman

Word: **Clock.** The analogue clock is a material object that appears quite often in children's imagined school environment.

Number: **14.** Fourteen is the number of children (out of forty in total) that were depicting a school clock in their drawing

Image: A drawing of an imagined and ideal school environment, made by a third-grader.

What do primary school children draw, when they are asked to imagine their ideal school site? Nowadays this question is often asked to gain an insight into schoolchildren's perceptions of their education environment. It is also asked in order to work out if school environments meet the needs of the current generation and to involve children in the design processes which aim at creating school buildings for the future. From the 1960s onwards, regular gathering (often on a national level) of pupils' perspectives of their actual school and dream school increased. Thus, for example, *The School I'd Like* project (2003, 2015 – United Kingdom) was inspired by earlier public competitions launched by *The Observer* in 1967 and 1996. As well as this, the University of Göttingen (Germany) set up a large-scale survey in order to gain insight into how school buildings affect pupils. This survey has inspired several students from the teacher training college PH FHNW to further explore Swiss school spaces and places, with a main focus on primary schools. One of these students, Kim Stüssi, is currently writing a Bachelor thesis called "*Schul(t)räume*", which links together ideas about "school spaces" and "dreams". For this, Kim Stüssi has used drawing activities and interviews with forty students from two different groups. In these activities, the children were asked to share ideas about their dream school.

The first time you glance at the pictures drawn in this activity, it is easy to see some different ideas showing up time and again. Several children, for instance, had drawn colourful school buildings with adventurous playgrounds, “green” school gardens and many sports facilities (such as swimming pools and climbing walls); various ways to move within the school (stepladders, slides, elevators, drones, and so on) and school buildings well-equipped with computers, game consoles and vending machines. Quite a few drawings also contained references to the popular computer game *Fortnite,* by sketching computer/gaming rooms to play the survival game or including a few *Fortnite* characters. Overall, it could be said that the drawings are situated on a spectrum from fairly “traditional” to modern and futuristic images and representations of classrooms, school buildings and sites. Indeed, some children made a design (partly) based on their actual school environment, whereas others totally broke with the present and chose for a more futuristic or even science-fictional design. Yet, most of the children fused past, present and future. Elements of what one might qualify as old/traditional schools (like classrooms featuring rows of school desks facing a blackboard and/or a teacher’s desk) are often complemented with modern and futuristic elements. However, it was not so much the references to the *Fortnite* game, but rather the re-appearing traditional analogue clocks which struck me the most. Fourteen pupils-architects integrated in one way or another, whether very prominently or as a small detail in the background, a traditional wall clock in their design. So, these children seem to stick to the traditional, analogue wall clock despite the fact that we are now surrounded by all kind of devices and displays that indicate the time (from wristwatches to cell phones to computers). As such, one gets the feeling that the other time indications are forgotten or even thought of as inferior to the time displayed on the school clock, as if “school time” can only be read on this iconic school device. These children-designers seem to be influenced and inspired by the many Swiss school building

facades which are embellished with beautifully ornamented wall clocks.

What makes this device so popular that it becomes a re-appearing motif in these children's drawings? Allow me to venture into a short symbolic-interpretive exercise and mention a few alternative readings (as questions) that pop up in my mind while having a first look at these images. Is it because the experienced time regime, the school rhythm, the systematised sequences of activities and, thus, the "choreography of schooling" are so characteristic and dominant within the realm of schooling, that the "material time manager" or, let's say, the "metronome of school life" can't be absent in their school designs? Is it the shared experience of gazing together at the same clock and of counting down to recreation or lunch time, to the school trip or the end of the school day, which make the clock, as a device of communality and unity, an essential component of their building plan? Or is it because the clock became kind of relic, which stood the test of time and served different generations of pupils, that it deserves to be displayed time and again? Or – imagine a latecomer looking at the wall clock on the school's facade while crossing the schoolyard and rushing to the classroom – could it be the strong association with school rules and accompanying measures of discipline which make fourteen children depict the school clock? Or is it a kind of visual-material reference to the school curriculum, teaching-learning activities and skills, such as reading the clock and telling the time and, thus, the initiation into time awareness and getting acquainted with the idea that there is 'a time to every purpose' – to recite a sentence from the 1965 song "Turn, turn, turn!" by the folk-rock band *The Byrds*? Yet, the clocks' pointers in these drawings don't turn and, thus, seemingly arrest time, if not the floating chain of meanings. Whatever these meanings assigned might be, one thing is obvious: the school clocks, just like church clocks, have become iconic and part of collective visual-material (school) memories and imageries

CHAPTER 15

UNITED KINGDOM

Libraries: A Luxury or a Statutory Right to Free, Quality Information?

Nazlin Bhimani

Word: **Libraries.** With the ubiquity of online information, libraries are often considered to be redundant and old-fashioned but their importance in preserving the nation's rich cultural heritage and providing the opportunities for life-long learning are often overlooked.

Number: **1964.** The 1964 Public Libraries and Museums Act enshrines the statutory right for the provision of a *comprehensive* and *efficient* library service by the national and local government, but this has been ignored by the present Conservative government.

Image: Swiss Cottage Library, London (1958-1964) by Basil Spence & Partners.

One often wonders what use public libraries are today given the large number of freely available resources on the Internet. However, libraries, and for that matter, librarians are becoming indispensable precisely because there is now so much information, some of which is of questionable quality. Increasing media coverage of 'fake news' demonstrates individuals' over-reliance on believing what they read without fact-checking or evaluating the information. Rises in reported 'fake news' have coincided with the increasing closure of public and school libraries. Concurrently, librarians and information professionals' roles are being questioned, with very little regard given to the service such occupations provide. We need the expertise of these professionals in order to learn how to navigate successfully around the digital information world.

The fight for access to quality information and learning/(self-) education can be traced back to the radical Chartist political movement of the early 19th century. William Lovett (1800-1877) and John Collins (1802 -1852) were the first to propose a subscription library so that

working men could make decisions based on quality information as they believed this was the right of all men. Until then, information had often been written in Latin and made available in books accessible only to the upper classes.

In 1840, prior to primary education becoming compulsory in the United Kingdom, Lovett and Collins proposed ‘Public Halls’ or ‘Schools for People’ for readings and discussions. They believed that this would improve the quality of life of the working classes (Corrigan and Gillespie, 1978), as it gave them access to information and, therefore, some control and power over their lives. Following much pressure, the UK Government passed the Public Libraries and Museums Act in 1850. However, the Act did not establish ‘free’ libraries. Instead, it permitted the use of taxpayers’ money to build libraries (with penny limits on money dedicated to such building), yet only if two-thirds of all taxpayers approved of the expenditure. Considering this, the funding of public libraries across the UK relied heavily upon donations from philanthropists; subsequently, the rate of establishment was so slow that by the end of the 19th century, only 334 districts in the whole of the United Kingdom levied the library rate (Corrigan and Gillespie, 1978). This shows that funding for public libraries has always been problematic and a struggle.

Over time, educators began to recognise the importance of exposure to good quality information, and, in particular, literature. Matthew Arnold, Her Majesty’s Chief Inspector of Schools in England, for instance, proposed the inclusion of literature in the school curriculum as ‘it was the greatest power available to education’ (Willinsky, 1990, p. 351). From then onwards, libraries became an important resource in schools, with teachers being tasked to ensure that all children left school with a permanent habit of reading and school visits to the nearest public library becoming a vital element of a child’s schooling experience. Teachers were also encouraged to ensure students knew

where their public libraries were situated, so as to have access to learning throughout the rest of their lives (Ellis, 1968, p. 144).

The importance of libraries as a resource for lifelong public learning was to open ‘the treasure of the mind’ and provide ‘a refuge from the hardships of life’ (Great Britain. Board of Education, 1917). That being said, it was only following the end of the First World War that the role of education in re-building the nation became recognised and appreciated. Similarly, the importance of libraries was documented with the Public Libraries Act being passed in 1919. The Act dedicated responsibility of the libraries to individual county councils and abolished the penny rate that had previously stunted the growth of libraries. An immediate result was that ten English counties established public libraries within schools, with the head teacher acting as librarian, blurring the distinction between public libraries and school libraries.

By the late 1920s, the quality of resources being held in public schools was called into question by the Government’s Hadow Committee, which further declared that schools needed to become more concerned with the quality of content children were being exposed to. The Committee recognised that children needed to be taught to become more sensitive and critical of information, especially considering that information was becoming more accessible due to the increased popularity of newspapers and radio broadcasts (Hadow, 1928, p. xx). This forward-thinking allowed children to be taught the importance of critical information evaluation skills and the Committee were especially innovative to suggest that these skills would engender a love of lifelong learning which they believed was the secret of personal happiness and national well-being (Bhimani, 2018).

In 1964, the Public Libraries and Museums Act stipulated that libraries were a statutory right of the people of the United Kingdom and that national and local governments should take responsibility for providing

a “comprehensive” and “efficient” library service (CILIP, 2018). This appears to have been conveniently forgotten by the present Government, and libraries and librarians are now seen as an unaffordable “luxury” rather than a statutory right. Since 2000, Government funding cuts have let to the closure of almost 500 libraries (Onwuemezi, 2017).

Considering the falling literacy rates amongst young students in the United Kingdom (OECD, 2017) and the apparent inability of individuals to evaluate information, one has to question how future generations will fare without access to quality information or information literacy skills necessary to be perceptive. Furthermore, how will future generations develop their imaginations, learn to appreciate their literary traditions or tell the difference between fact and fiction? By jeopardising people’s cultural heritage, the Government is robbing the nation of its ability to maintain its well-being and happiness.

Further Reading:

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"... there is a need for windows to the past, present and future allowing one to better appreciate conditions of schooling in relation to time bound up with places, materials and people in the flux and flow that has shaped and is still shaping imagined communities. The teaching and learning materials presented here intend to offer such windows of opportunity for comparative thinking with and through time. In doing so, they hope to inspire re-imaginings of school and education in Europe and beyond..."

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