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Introduction

Rosa Bruno-Jofré
Queen's University, Canada

Daniel Tröhler
University of Luxembourg

This issue of *Encounters/Recontres/Encuentros on Education* reunites historians working in Departments of History and Sociology with historians and sociological historians working in Faculties of Education. History of Education brings with her particularities inherent to the subject matter and, when situated in faculties of education, the contextual power of teacher education programs. Historians of education in faculties of education, particularly in the USA and Canada, are finding it increasingly difficult to insert themselves in their faculties' agenda.

As Rohstock and Tröhler (2014) have argued, after World War II, the cognitive revolution that focused on research on mental abilities as well as problem solving, logical operations, and general understanding of the subject – along with universally applicable and future-oriented ways of thinking – increasingly displaced history in teacher education. The end result – the new international paradigm of scientification in Western societies – led to a decontextualized educational idea while moving to an international context.

In the last decades, the technocratic ideal has prevailed over other ideals in most faculties of education (Bruno-Jofré, 2014a). As Nel Noddings (2007) has pointed out, educational aims are neglected; not enough attention is paid to the ideals guiding us in the construction of goals and objectives in the enactment of our pedagogical approaches. Gert Biesta (2014) has gone even further, calling our attention to a shift toward "the new language of learning" in education – one that focuses on process and misses questions of content, relationship, and purpose – and to the current talk of "effective education" (not necessarily good), without a discussion of what and for whom. Both philosophy of education and history of education are losing ground in most faculties.

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In a self-critical review, this loss of ground is at least partly self-inflicted (Tröhler, 2011). The genre "history of education" had been developed – first by Christian Friedrich Schwarz in Heidelberg 1813 – with a clearly educational purpose in the context of teacher education. History of education was, from its beginning, always more educational than historical, and accordingly the textbooks dealt with heroes in the history of education – white, male, and dead – and excluded questions about why education seemed to be in need of white, male, and dead heroes, and who had the power of constructing them as heroes. The heroes were cast as such less because of what they *wrote*, but because of what they *did*, their personal commitment, and even self-denial – Pestalozzi is but a symbol for that, the hero of the heroes (Tröhler, 2013) – and the purpose of exposing the future teachers to these heroes was to make the teachers committed to the praised commitments of the heroes. This educational purpose of the history of education culminated in the late nineteenth century, when history of education had become one of the main subject matters in teacher education. It was dedicated not only to making morally good teachers, but nationally good teachers, the central pillar of nation-building. Whereas the genre history of education had become established in teacher education in all the Western nation-states, it followed a particular style across each, whereby the constructed heroes were different from one state to another (Tröhler, 2006).

This primarily educational purpose of the history of education perpetuated the disasters of the first half of the twentieth century and continued, as Jurgen Herbst (1999) has pointed out, to be directed to the alleged or real "needs and aims of professional education" (p. 738). Herbst sees the decline of the history of education in the fact that the two "revisionists" Bernard Bailyn and Lawrence A. Cremin – both historians by training – had fostered a kind of history that was understood "primarily as … academic discipline," slowly displacing the "social functionalists" with their educational commitment in teacher education (Herbst, 1999, p. 734). The result of this development was, according to Herbst, a historiographic boom for two or three decades, increasingly repeating itself and starting to decline. He concludes with the suggestion that "historians of education consider anew their presence in programs of professional education" (p. 747) – a conclusion challenged by Marc Depaepe (2001), who doubted the meaningfulness of anything "anew," for this "anew" suggested wrongly that history of education had ever been more than nationalistic and moralistic. What was needed, Depaepe concluded, was indeed a history of education that was not determined by a moralizing interpretation of the future teachers, but by academic scholars understanding teaching primarily as transferring knowledge. This said, Depaepe remains in the tradition that history of education has to be written for the purpose of future teachers and their professional practice.

Given the self-reflexive character of historical identity, teachers are what they are in part because of how they construe and define themselves in historical narratives. History of education has a critical role in the analysis of historical interpretation, in light of visions of the future of education. However, faculties of education in American universities and Canadian universities in particular do not hire historians to devote themselves just to history of education, but historians of education have

become heavily involved in history education or the teaching of history and in curriculum matters. This is reflected in the history of education conferences in many ways, including the programs. Meanwhile, departments of history are addressing educational issues with interesting approaches. It is our contention that history of education should be strongly related to history and approach the subject having in mind the theoretical and methodological debates that have been taking place in major journals such as the *American Historical Review* and among intellectual historians. As Sharon Cook (2014) said at a recent History of Education conference, there are substantial cultural differences between departments of history and faculties of education.

Indeed, in the late 1960s, History of Education moved away from the Whig tradition – teleological, moral, and hagiographic – and developed a strong intellectual legacy nourished by the various "turns," from the social history turn through the linguistic and cultural turns, to Foucault's influence; the incorporation of feminist and post-structuralist epistemologies; the recurrence to Pierre Bourdieu's theories; and to lesser extent (only quite recently), the Quentin Skinner and J. G. A. Pocock theorists of the "new" history of political thought (Bruno-Jofré, 2014b). Bruno-Jofré recently wrote that for many, the linguistic and cultural turn ran their course, and that a look back at what has been valuable, in order to move ahead in a prospective approach, is desirable. While William Sewell makes the case for the compatibility of structural thinking with an emphasis on culture, contingency, and agency, thus generating a new language beyond antinomies, Gary Wilder advocates the search for an analytical synthesis (Bruno-Jofré, 2014b). Bruno-Jofré also cautioned us that the global character of educational changes and related structural changes demands new historical questions.

The answer to the crisis in the history of education is not – and here, we disagree with Jurgen Herbst – anything "anew," but an inter- and transnationalization of research, challenging not only the moral problem of history of education, but also its national(ist) blinders. Transnational questions and global history are almost inherent to the history of education, but following David Armitage (2012), "iterations of the same idea turn out to be distinct conception in need of disaggregation rather than assimilation into broader narrative over time or across space" (p. 29). In other words, local conditions of reception, circulation, and hybridization of arguments become relevant in the analysis, and there seems no alternative to *Rethinking the History of Education* and taking *Transnational Perspectives on Its Questions, Methods, and Knowledge* (Popkewitz, 2014) – taking into account cultural differences in the construction of the child, the citizen, the teacher, and even the academic scholar, and thereby avoiding being caught up in histories as expression of cultural hegemonic aspirations (Tröhler, 2013).

This issue addresses both historiographical issues and the complex relationship with education as theory and practice. The first part is entitled **Writing History of Education Historically at the Cross-Roads of Interdisciplinarity**. It opens with Kevin Myers and Ian Grosvenor's "Cultural Learning and Historical Memory: A Research Agenda," addressing the opportunity for historians of education to critically engage issues of history, memory, and identity and rework theoretical frameworks

dominant in history of education. Josh Cole and Ian McKay's article, "Commanding Heights, Levers of Power: A Reconnaissance of Postwar Education Reform" does a historical reading of educational reform and the subordination of educational aims to the demands of capital by going to Antonio Gramsci and C. B. Macpherson to move the debate theoretically further. Bruce Curtis, in "Data Provenance, Metadata, and Reflexivity: Comments on Method" goes deep into the provenance of the source, the data production phase, "the metadata paradox," and how they shape our research. He makes the point, as he writes in the conclusion, that educational historiography as a process of critical self-awareness in research practice is a privileged site for reflexive historical work. In the same line of critical reflection, Rebekka Horlacher contributed "The Potential Pitfalls of Editions in Educational Context." Using the example of the editions of Johann Heinrich Pestalozzi's (1746-1827) writings and correspondence, she focuses on how the historiographical trends influence subsequent editions, thus generating limitations that can be mitigated in light of the linguistic turn and the potential of digital editing.

Carlos Martínez Valle, with a background in political sciences, makes an interesting contribution with "Using Quentin Skinner in History and Philosophy of Education." Skinner has been has been neglected in history of education with a few exceptions, such as the work of the two co-editors of this issue, Martínez himself, Kevin Brehony, Jon Igelmo, and a few others. Martínez discusses the implications for history of education of focusing on meaning, considering the intention of the author and the linguistic-rhetoric context of the work. Kari Dehli, in "Doing Histories of Education and Psychology," takes an approach that has been advocated by many historians: rather than considering social history and Foucauldian approaches to be mutually exclusive, she illustrates how they can enrich each other. She does so by tracing how two kinds of psychology – mental measurement and child study – constructed the child in the first half of the twentieth century.

In his paper, "What is Modernization? Eurocentrism and Periodization," James McNutt leads us into the uses of "modernity," a key concept in history of education. He takes as point of reference Dipesh Chakrabarty's "The Muddle of Modernity," and questions periodizations that go along with an understanding of modernity as the "pinnacle of human society." In the end, he keeps a Whiggish perspective on history. The implications that this has for the examination of educational change and the traveling of educational concepts and proposals cannot be dismissed. Danièle Tosato-Rigo, in her article "Paroles de témoins: vers une pluralization du récit historique [Words of Witnesses: Towards a Pluralization of the Historical Narrative]," advocates a new socio-cultural history in which, by changing the angle of observation, she is able to analyze the local and the particular in relation to the global. She pays particular attention to the research of "egodocuments" and the micro-history. Conrad Vilanou Torrano and Xavier Laudo Castillo make a case for conceptual history in history of education in their article "La Historia Conceptual: Una Posibilidad para Transitar de la Historia de la Educación a la Historia del Pensamiento Pedagógico [The Conceptual History in the Educational Historiography: Toward a History of Educational Thought]." The authors advocate an interesting convergence of Quentin

Skinner's theoretical and methodological tenets and R. Koselleck.

The second part is titled **History of Education and Its Complex Relationship with Education as Theory and Practice**. Sabine Reh, in "Can We Discover Something New by Looking at Practices? Practice Theory and the History of Education," argues that a close look at the lessons and practices of teaching offers insights into long-term transformation processes, and that the knowledge practices can be discursively processed. Sol Serrano contributes the article "Enseñanza de la Historia e Identidad Nacional: Un Vínculo a Historizar Desde la Experiencia Chilena 1850-1930 [The Teaching of History and National Identity: Historicizing Its Links From the Chilean Experience, 1850-1930]." Serrano refutes the generalized assumption that national identity and nationalism was built through the teaching to the role of the school community and the local community. The second part closes with Michèle Hoffman's "History of Education in Switzerland: Historical Development and Current Challenges." She addresses the current situation affecting history of education by going back to its own history as a subject at teacher education institutes from the late nineteenth century.

The Special Feature section of this issue contains two pieces: an article on anti-racist education by George Sefa Dei entitled "Personal Reflections on Anti-racism Education for a Global Context"; and Christopher Beeman's review of a documentary film by Ethan Steinman, titled "Glacial Balance."

We hope you will enjoy this special issue of *Encounters/Encuentros/Rencontres on Education*.

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