

**Internationale Konferenz / International Conference**

***,Übergänge in pädagogischer und bildungshistorischer Perspektive vom  
Mittelalter bis zur Postmoderne‘ – Englische Zusammenfassungen***

***,Transitions in the Perspective of Pedagogy and Formation History from Middle  
Ages to Postmodernism‘ - Abstracts***

**30.09. – 01.10.2021, digitaler Modus / digital session (via Zoom)**

**Albrecht, Zsófia:** A Room of One's Own: a place for transition from childhood to adulthood

The industrial revolutions were followed by the revolution of everyday life, including how people saw themselves as individuals and as part of the society. Many of these changes were initiated at the end of the nineteenth century. Radical shifts happened in the history of women's emancipation which long-term effected the way how women were seen. These multiplied images occurred with diverse roles for women and affected both their personal and broader environment.

This was the age when the focus on childhood was enriched with new and various angles including at the time emerging different life-reform and reform education movements. The new perspective on childhood incorporated the intimate spaces of children and their childhood: their rooms in the house. These were the places where the transition happened from childhood to adulthood, either for boys and girls.

The recognition of the relation between this transition process and the surrounding of children was manifested in different ways: books, interior designs (furniture and all kind of accessories), toy designs, exhibitions etc. We would like to present and examine this new approach which reflects to the transformation of women's roles meanwhile expands and links it to childhood and its evolution to adulthood as a rite of passage challenged by the questions like how children's rooms could prepare the step toward adulthood and especially how could the girls' rooms reflect on the new, emancipated woman?

**Alfieri, Paolo:** First Communion in early twentieth-century Italy: a rite of passage within childhood

In traditionally Catholic countries, First Communion has widely functioned as a key rite of passage. In the modern age, and in particular during the eighteenth century, children were not admitted to the sacrament of the Eucharist until adolescence or even until the age of twenty. The ceremony thus represented a rite of passage that marked the transition to adulthood.

A reversal of tradition came in some pastoral experiences of the nineteenth century and was officially established by the decree *Quam singulari Christus amore* – ordered in 1910 by Pope Pius X – which set the age for receiving Holy Communion at around seven years. First Communion still retained the form of a rite of passage, albeit without the adultist religious language surrounding Confirmation and without the pessimism about childhood that had been

inherited from the past. The new educational outlook initiated by Pius X was also confirmed by his successors, particularly Pius XI.

Analysis of official Church pronouncements, devotional literature for children, and selected religious images – examined with an interdisciplinary heuristic approach – allows to shed light on a key shift in the Italian Catholic educational imaginary over the first half of the twentieth century, when Communion was seen as a typical childhood experience, in accordance with the changes underway in the upbringing and socialization of children and with the educational theories that valued children's spontaneity and experience.

**Göttlicher, Wilfried:** Changing Mindsets among Teaching Staff – Social Change, Transitions, and the Issue of Generations

Can we refer to concepts like *transition* to describe how the collective mindset of teachers changed over time? *Transition* then would not refer to the biography of an individual but to the constitution of a social group. This kind of change might be explained by the concept of *generations*: people born at the same time make similar formative experiences, shaping their mindset in a specific way. When they join a social group and replace older individuals, this may cause a significant change within the group. This kind of process might be called a *transition*. However, within a social group, an older generation usually is not collectively replaced by a younger. Replacement, in this context, rather is a continuous process and cannot be associated with distinct events that will occur with a predictable rhythm. Transition and similar concepts, however, typically describe processes with a beginning and an end, and are associated with distinct events.

Still, the concept of transitions might be applicable in the specific case of teaching staff and changes in its collective mindset. Although we might expect that the continuous replacement of older individuals by younger is what applies here, Nath et al. demonstrated that we often find a cyclic pattern with hiring and replacing teaching staff: at several points in history a great number of young teachers was hired within a short time span. Afterwards, vacant positions were rare, and little replacement took place until this group retired.

**Kessler, Stefan – Mazzarella Jennifer – Heinzer, Lars:** Education, vocation and guidance – The school-to-VET-transition and vocational guidance in Switzerland 1930–1980

In Switzerland, as in other German-speaking countries, the transition from school to work is, and historically was, strongly shaped by the post-compulsory education offerings provided in the vocational education and training (VET) system. Since the first VET Act of 1930, a highly differentiated training system has developed, comprising a wide range of apprenticeship programmes in the fields of industry, commerce and crafts. Parallel to this, vocational guidance established itself as an institution that not only observed but also influenced the transition process (e.g. through the placement of apprentices in apprenticeships). This contribution analyses the transition structures from school to VET and the role of vocational guidance in Switzerland between 1930 and 1980 from a systemic and empirical perspective. By drawing on historical-statistical data on apprenticeship contracts and the activities of vocational guidance centres, that are being collected as part of an ongoing research project, it explores how the school-to-VET transition developed in qualitative and quantitative terms against the background of educational system differentiation. This is still largely unexplored terrain in today's transition research. We find that the development of apprenticeship supply and demand as well as the profiling of vocational guidance centres reflect the institutionalisation of an increasingly systemically significant and functional transition regime.

**Lohmann, Uta:** Initiation Ceremonies as Rites of Transition in Jewish Enlightenment and Reform Movement. Three case studies

The opening of the Jewish Wilhelm School in Breslau (Wroclaw) in 1791 was celebrated with a large public ceremony, which was attended not only by the newly admitted pupils, their parents and teachers, but also by high state officials and well-known scholars. Similar large-scale and publicly announced celebrations took place in 1810, when the first German Reform synagogue, the so-called Jacobs Temple, was solemnly inaugurated in Seesen. Two years before this event, the Westphalian Consistory of Israelites in Kassel had been opened also with a public celebration. Both institutions now held "confirmations," which replaced the traditional bar mitzvah.

The admission to the Wilhelm School in Breslau and the participation in the Reform services in Seesen and Kassel meant for the Jewish pupils and "confirmands" not only the transition into another phase of life. These entries also marked the transition from traditional Judaism to a Judaism of modernity. Accordingly, these newly created institutions were primarily

concerned with forming entirely 'new humans'. The Breslau School aimed at a balanced perfection of the intellect, emotions and morality of its pupils. Analogously, the worship services and confirmations in Seesen and Kassel were directed toward "thinking, feeling, and acting religiously."

Drawing on the descriptions of the opening ceremonies and the inauguration speeches in Breslau, Kassel and Seesen, the rites of transition, the terminology associated with the transition and the conceptual content of the envisaged new type of education and instruction will be outlined.

**Müller, Ralf:** From the Outside to the Inside and / or vice versa? Pietas and the Order of Affects in the 16<sup>th</sup> Century

Pietas is an ubiquitous educational ideal in the early modern period. Even though the ideal is crucial to understand 16<sup>th</sup> and 17<sup>th</sup> century education, it is not very well examined from the viewpoint of the history of education.

Against the background of intra-catholic reform movements, such as the *devotio moderna*, and their intensification in reformation's anthropology and ritual criticism, education for ,true' pietas is reconstituted – and therefore the education of affects.

This talk pursues the thesis that pietas has to be understood as a specific order of affects and examines the question, which anthropological foundations in catholic and reformation theology were decisive for the education to pietas. In a second step, examples show how this was reflected in denominational educational practice.

The church-dividing disputes of the early 16<sup>th</sup> century were, in essence, a question, of how ,real' pietas could be achieved: through external forms of exercises (such as devotional objects, rituals, indulgences, etc.) or through internal exercises (such as Prayer, reflection or purification). And what role should grace play in it? Particularly noteworthy are exercises of affect manipulation, which combine inner and outer forms and thus reconstitute pietas and the order of affects. In these forms the ,Outside' and the ,Inside' meet and constitute change within and outside the person and / or vice versa.

The results of the study indicate, among other things, that education in the early modern era was denominationally differentiated even before the Council of Trient in a profound way: the education of affects towards the ideal of pietas. The sources for this study were normative

educational writings (especially of Erasmus and Melanchthon), prayers, school rules and church constitutions.

**Richard-Elsner, Christiane:** Decreasing Importance of the Transition to Adolescence through Increased Latin Schooling in the Middle Ages

J. Hajnal proposed the thesis that the Western European marriage pattern was characterized by a relatively late marriage in broad strata of the population below the elites, unlike that of other societies. The first marriage was usually contracted in the third decade of life among partners of approximately the same age. The long period between sexual maturity and marriage, adolescence, was often passed in service in a foreign household.

In my dissertation I examined the view of children in popular, didactic texts aimed at urban laypeople. In doing so, I compared sources from the late 13<sup>th</sup> century with those from the late 15<sup>th</sup> century.

Hajnal's foregoing finding was supported primarily by the 13<sup>th</sup> century sources. From puberty on, the naming changed in the 13<sup>th</sup> century from the gender-unspecific *kint* to *kneht* or *meit*. These appear in service in foreign households. Personal responsibility and relaxation of parental control are implied.

By 1500, there were significantly more Latin schools, which no longer served the sole purpose of providing clergy. The sources studied from this period deal primarily with the socialization of boys to scholarship; that of girls and of unlearned boys, still the majority of adolescents is mentioned only in passing. The different gender-specific socialization now appears to be a more important aspect than the break between childhood and adolescence in the life cycle.

**Spieker, Susanne:** Gentry Education in Transition in Early Modern England

In the 17<sup>th</sup> century, the expanding European world changed rapidly in the face of reformation and political upheaval. This paper takes a look at questions of education in this era of risk in early modern time, which was a timeframe of transformation in England. Sub-nobility social groups, like the English gentry, became increasingly influential political actors. They organized themselves and were linked to one another by mutual obligations. Children were

socialised and raised in these networks. Illnesses were much more likely to be life-threatening than they are now; they were a risk to child survival. The English gentry countered those uncertainties through observation, explanation and the systematic exchange of experiences. Reflecting about upbringing and incorporating medical knowledge was part of education.

References to topics related to illness - occurrence, course, symptoms, prescriptions -, play an important role in personal correspondence (Stobart 2016; Newton 2017). The main source of this paper are the correspondences of the Clarke family (Clarke, 2007). Edward (1650–1710) and Mary Clarke (d. 1705) of Chipley (Somerset) left a large collection of correspondence on various subjects. The Clarkes were close friends of the philosopher John Locke (1732–1704) to whom he dedicated his *Some Thoughts concerning Education* (1693) (STCE, 2000, pp. 79-80). The work developed in a “three-cornered epistolary discussion” (Mendelson, 2010) in which Mary Clarke played an important role.

Which role did insecurities with regard to educational thoughts play? How did educational thought relate to securing life and its condition? How did parents accompany and organise the raising of children?

**Tomamichel, Serge:** The graduations in medieval universities. Forms and functions of a ritual practice

The network of European universities, that constitutes the general frame of this presentation, expanded through various phases between the 13<sup>th</sup> and 15<sup>th</sup> centuries. The term of *universitas* originally comes from craft guilds and reflects the relationship between the latter and this new „guild of knowledge“. The *licencia docendi*, diploma predating the foundation of universities and regulating the profession of teacher, was thus complemented by new degrees that were specific to the university world. These degrees would vary from one university – and from one faculty – to another. For instance, at the university of Paris, but probably also in other French and European universities, students were successively granted a *baccalauréat*, a *licence*, and then a *maîtrise* or a *doctorat*.

The statutes of the university of Paris (1215) would codify the course strictly, and would show the ritual nature of the graduations. Furthermore, this „institutional ritualisation“ was accompanied by „guild rituals“ (celebrations, banquets etc.) that reflect the very nature of the university.

Did the same apply to universities at the end of the Middle Age? The analysis of one of the *Misericords of the New College Chapel, Oxford* (last quarter of the 14th century) reflects a symbolic of submission to Greek and Latin Authorities, to the Church and to the university doctors. Nonetheless, have the guild rituals not been consequently altered? Have they not changed, together with the universities whose professionalising function was strengthening and where dignity and wealth were prevailing over solidarity?

Finally, my presentation aims at outlining a correlation between university rituals and the university world throughout the three aforementioned centuries. However, given the scarcity of sources, this interpretation must be considered as hypothetical.

### **Virág, Irén:** Cultural Transitions in the Hungarian Vormärz

The aim of my presentation is to examine the role of the high nobility in transmitting values, thoughts and behavioural patterns in Hungary's transformation processes in the first half of the 19th century. As a method of my research, I used source and document analysis.

As a result of the gradual collapse of the estates' society, the magnates gained in cultural importance: as the ruling class, they served as role models and influenced other social classes through their behavioural patterns.

After 1825, the issues of civic change and national independence became more prominent in Hungary. In addition to public education, the situation of the Hungarian language was also on the agenda of the Estates Assemblies. The era proved fruitful in several ways: kindergartens were established, primary schools were reformed, and institutional teacher training was introduced, specialised education reached a higher level, important progress was made in girls' education and the first girls' institutions were founded.

Among the members of the Hungarian nobility are numerous reformers who, until 1848, worked for progress in the political, economic and cultural spheres during Maria Theresa's reign. Despite their undoubtedly contradictory political convictions, they earned undeniable merits in promoting education and culture and raising the standard of education.

## **Organisation/Organization:**

- Arbeitskreis ‚Vormoderne Erziehungsgeschichte, Sektion Historische Bildungsforschung der Deutschen Gesellschaft für Erziehungswissenschaft / Research Group on Premodern Formation History in the History of Education Research Section of the German Society of educational science, Berlin
- Historisches Institut der Tschechischen Akademie der Wissenschaften (Zentrum für Bildungsgeschichte) / The Institute of History of the Czech Academy of Sciences (Centre for the History of Education), Praha
- Nationales Pädagogisches Museum und Bibliothek J. A. Comenius / The National Pedagogical Museum and Library of J. A. Comenius, Praha
- Philosophische Fakultät der Karls-Universität / Faculty of Arts, Charles University, Praha
- Universität des Saarlandes / Saarland University, Saarbrücken
- Katholische Universität / Università Cattolica del Sacro Cuore, Milano
- Eötvös Loránd Universität / Eötvös Loránd University, Budapest