

EDUCATION AND SOCIAL CHANGE: A PROACTIVE OR REACTIVE ROLE?

ROBIN JOAN BURNS

Abstract – This paper reviews the ways in which contributors to the *International Review of Education* have discussed the role of education in social change. It asserts that education is seen as a major vector in society, but that it is largely allocated a conservative role, since its main function is in the socialisation of the young and the maintenance of the social order. During times of rapid social change, such as the second half of the 20th century, the role of education in the service of the nation is emphasised. When things are going well, especially economically, more experimentation with education is supported, and more idealistic goals are pursued, such as equity of educational opportunity. It is in the ideological and moral spheres, however, that education is most clearly expected to play a leading role. The author traces the relationship between education and social change as reflected in the journal since the 1930s.

Zusammenfassung – In diesem Artikel wird die Art und Weise betrachtet, wie diejenigen, die Beiträge zur *Internationalen Zeitschrift für Erziehungswissenschaft* leisten, die Rolle der Erziehung in sozialen Veränderungen diskutieren. Es wird angenommen, dass Erziehung einen Hauptpart in der Gesellschaft einnimmt, ihr jedoch eine hauptsächlich konservative Rolle zugewiesen wird, da ihre Hauptfunktion in der Sozialisierung der Jugend und der Aufrechterhaltung sozialer Ordnung gesehen wird. In Zeiten rascher sozialer Veränderungen, wie z.B. in der zweiten Hälfte des 20. Jahrhunderts, wird die Rolle der Erziehung im Dienst der Nation betont. Wenn die Dinge gut laufen, insbesondere in wirtschaftlicher Hinsicht, werden Experimente in der Bildung unterstützt und idealistischere Ziele verfolgt, wie Gleichheit von Bildungsmöglichkeiten für alle. In ideologischen und moralischen Sphären wird von Bildung jedoch am deutlichsten erwartet, eine führende Rolle zu spielen. Der Autor führt das Thema der Beziehung zwischen Bildung und sozialer Veränderung in der Zeitschrift bis in die 30er Jahre zurück.

Résumé – L'auteur passe en revue la façon dont les contributeurs à la Revue Internationale de l'Éducation ont analysé le rôle de l'éducation dans l'évolution de la société. L'éducation y apparaît comme un vecteur principal de la société, mais est fortement investie d'un rôle conservateur, puisque sa principale fonction réside dans la socialisation des jeunes et le maintien de l'ordre social. En période d'évolution rapide de la société, comme dans la seconde moitié du XXe siècle, le rôle de l'éducation au service de la nation est mis en avant. Quand la situation, notamment économique, est favorable, on tolère davantage l'expérimentation dans ce secteur, et on poursuit des objectifs plus idéalistes, telle l'équité des chances éducatives. Mais c'est dans le domaine idéologique et moral que l'éducation reçoit le plus explicitement un rôle de premier plan. L'auteur décrit la relation entre éducation et évolution sociétale telle qu'elle transparaît dans la revue depuis les années 30.

Resumen – El presente trabajo pasa revista a los diferentes modos en los que los contribuidores de la *International Review of Education* (Revista Internacional de la



International Review of Education – *Internationale Zeitschrift für Erziehungswissenschaft*
– *Revue Internationale de l'Éducation* **48**(1/2): 21–43, 2002.
© 2002 Kluwer Academic Publishers. Printed in the Netherlands.

Educación, editada por la UNESCO) han enfocado el papel de la educación en el cambio social. Asevera que la educación es considerada una fuerza esencial en la sociedad, pero que en gran parte se le ha adjudicado un papel conservador, ya que su función principal reside en la socialización de los jóvenes y el mantenimiento del orden social. En tiempos de rápidos cambios sociales, tales como los que se han vivido en la segunda mitad del siglo XX, se ha enfatizado el papel de la educación al servicio de la nación. Cuando las cosas andan bien, ante todo en el aspecto económico, recibe mayor apoyo la experimentación con la educación y se persiguen más metas ideales, tales como la igualdad de oportunidades en la educación. No obstante, en las áreas ideológicas y morales es donde más claramente se espera que la educación desempeñe un papel líder. El autor traza las relaciones existentes entre la educación y los cambios sociales, según se vienen reflejando en la Revista desde los años treinta.

Резюме – В данной статье дается обзор дискуссий, приведенных в *Международном Обзоре Образования*, о роли образования в период социальных перемен. Утверждается, что образование рассматривается как главный вектор в обществе, но ему в значительной степени отводится консервативная роль, так как его основная функция заключается в социализации молодежи и поддержании социального порядка. В период стремительных социальных перемен, какой является вторая половина 20 века, особо подчеркивается роль образования на службе нации. Когда дела идут хорошо, особенно в экономическом плане, поддерживается больше экспериментальной работы по образованию, и преследуются более идеалистические цели, такие как равенство образовательных возможностей. Наиболее вероятно, что именно образование будет играть ведущую роль в идеологической и моральной сфере. Автор статьи прослеживает отношение между образованием и социальными переменами, как это отражено в журнале начиная с 1930-х годов.

Education and social change: background considerations

Of the key “vectors” (Hopkins and Wallerstein 1996) which both maintain and influence society at all levels, systems for the “training and instruction of the young for the business of life” are probably “one of the most ancient concerns of mankind” (Boyd 1966: 1). Socialisation is made up of formal and informal processes to “enculturate infants, children and young adults into full adulthood” (Lindquist 1970: xv) and formal educational settings, which “organize learners into institutions that provide the means for learning in a formal and ordered manner” (ibid.). Social scientists stress the social maintenance role of both socialisation and formal education (e.g. Calhoun and Ianni 1976: 8). Cultural maintenance is also both formal and informal, and includes the transmission of techniques, skills and information, and also intangible, aesthetic, affective and cognitive aspects (Hansen 1979: 25).

Formal education perpetuates key aspects of the social and cultural order, maintaining its essential continuity. The knowledge that is transmitted in socialisation also contains the elements for legitimisation of the social order (e.g. Burns 1979; Cowen 1975; Hopkins and Wallerstein 1996; Welch 1992). However, as societies become more complex and diverse, questions of how much, and which knowledge, for whom, are strongly contested, while modern communications enable selected forms of knowledge to become a central vector in the world system and geoculture (Hopkins and Wallerstein: 7–8).

How is the social role of education conceptualised during times of rapid change? If, as argued above, it has an essentially conservative role, how is it to be harnessed in the interests of change? Is it itself a change agent? A leader in the processes? Or merely a tool to deal with some implications of change? And, given the aforementioned considerations of social legitimisation, who are the advocates for different roles for formal education and how are outcomes determined? The 1970s and 1980s in particular generated a large literature on such questions, only weakly reflected in the pages of the *International Review of Education (IRE)*. An underlying question is: How can an institution whose “shape” is influenced by the “basic value orientations and social goals”, at the same time be “responsible for the innovating function to an increasing degree” and is “furthermore the source of developing cognitive knowledge in society, as well as a source of values” (Hake 1975: 2)?

As the pages of the *IRE* show, the debate about the role of education shifts, and dissident voices can be heard at every stage. Temporal as well as socio-political and economic contexts clearly frame educational agendas, suggesting a dependent position for education in the wider social framework. However, as the *IRE* contributors show, there is also a second voice, which looks for educational leadership, especially in the moral sphere, in order to initiate change. Certainly, as a major social vector, education is implicated in wider change processes. It is the aim of this paper to look at the ways in which contributors to the *IRE* have depicted that relationship.

In the service of the nation

National Socialism allocated education a role not only in the war effort but in the whole process of drawing out the essential “German” man and woman for the future nation, both economically and culturally (Krause 1940). Similarly, both capitalism and socialism have a vision of the desired society, the good citizen and education’s role to produce both. Philosophically, as Müller-Freienfels (1933) argues, pre-Nazi education systems strove to impart universal principles and values, and the ideal social order was derived from either nature or history, rather than presented by decree (Vilsmeier 1941). New universalised concepts, especially “man the producer and consumer”, have become central to post-war formal education, alongside more idealised concepts of the person and society, national and international. There is an

ongoing debate between the advocates of a social and an individual emphasis in educational goals.

Even in the humanistic “foster individual talent” approach, a social intent is discernible: the person is a product of education, whose talent and creativity needs to be cultivated, in one narrative in order to serve the nation better. In the dominant account, the person is implicitly seen as a passive object, a “good” (i.e. passive) worker and citizen. The alternative, an active, critical subject, is more likely to direct the processes of social change, while the passive worker is to be formed to participate in their outcome. Both accounts, however, allocate a social role for education. It is in the moral-ethical dimensions of human existence and aspiration, rather than the socio-economic, that education is given the most prominent role in initiating change.

As social change unfolds during the second half of the twentieth century, there are three major educational narratives in relation to the nation (Haavelsrud 1981): providing the leadership and skills to maintain the essential order in a changing society (reactive, reinforcing role), fostering values, attitudes and skills that will change the current order (reforming), and moulding individuals who will embrace and direct change towards a more just and participatory society (transcending). A fragile fourth narrative is also evident: education not only for the nation but for humankind.

Themes in the analysis of education and social change

Envisaging the year 2000, Hake (1975: 1) reports 1969 OECD findings that in Europe at least, “recent developments . . . make the centrality of education in the process of social change clear. The need to mobilize talent in the pursuit of economic growth and material well-being has led to a major re-appraisal of educational structures and curricula.” Significant social changes underlying educational ones are listed as: “the acceptance of the formal right to education, the commitment to equality of opportunity, demographic influences on student numbers, rising social demand for education, increased economic demand for skilled manpower and the tremendous growth of knowledge and techniques” (ibid.).

Educational responses to these changes have focussed on increased educational provision at all levels, diversification of provision, curricular changes especially to incorporate more science and technology and more vocational orientation, lifelong education and greater equity in educational provision, though rising costs have challenged the latter in recent years. These educational responses form the basis for structuring the analysis of the *IRE* in this paper.

Mass education: increasing educational provision

Three major factors underlie the phenomenal growth of formal education this century: the growth of the numbers of citizens of school age, change in the means of production requiring increasing levels of trained workers, and the acceptance of social responsibility for its provision. When the new *IRE* was launched in 1955, educational reform was under way in Europe, both for post-war reconstruction, and to prepare it to play an active role in the newly emerging European/world order. Kandel (1958) suggests that the rationale for accepting public responsibility for increasing amounts of education is the realisation of the contribution that education can make to national welfare and progress (pp. 1, 6).

The widespread reforms included raising the age of compulsory school attendance, the introduction of comprehensive education, and the provision of some form of secondary education for all. Debated topics were selection at the start of secondary education, and opportunities for education of those “on whom the task of national leadership will ultimately devolve” (Kandel 1958: 1). The journal largely ignored the latter, but the former appeared regularly from 1956 on. Within the debate on guidance and selection, Naville (1956) puts an early case for economic planning which requires schools to be involved in instruction and guidance for employment (p. 319).

The period is characterised by huge educational expansion, at all levels. As King’s survey of adult education (1957) reveals, there were a wide variety of approaches, even “when the same words are used” (p. 13). Arnesen (1957) investigates the educational needs of underdeveloped regions in highly developed countries, later taken up in discussions of rural schools (e.g. Schultze 1958) and rural/urban disparities. Arnesen (1957) also saw the need to educate for the dual roles of producers and consumers in an increasingly technological society.

Another issue flagged early (1957), although then largely ignored in the journal, is school failure. St Langeland (1957) points out the wastage this occasions, not only for society but of individual lives, thereby placing another item on the agenda for educational provision. This, and education for the “handicapped”, is only sporadically discussed in subsequent *IRE* numbers.

Side-by-side with the expansion of mass education sit questions of content and methods. As Kandel (1959) suggests:

The fundamental problem of education today, both in advanced and in underdeveloped countries, is in a sense identical – how to develop an educational structure and how to devise the content of education to be suited to the new needs that have to be met and adapted to the increasing number of pupils in such a way as will take into account the wide ranges of individual differences of ability and interests (p. 157).

During the 1960s and 1970s contributors were concerned with educational reform, especially in developed countries, in both “east” and “west”. Formal,

academic education, at secondary level for the few, going back to the ancient Greeks, gave way to comprehensive secondary schools, though questions of selection for options within that remained. America led the way both in expanding secondary education and in developing comprehensive schools, which were discussed extensively in Britain, West Germany, France, the USSR and Sweden. The concern, again in Kandel's words, was to devise forms at the secondary level "adapted to the needs and capacities of individuals and at the same time meet the demands of society" (1959: 159). Husén (1963) suggests that universal suffrage and social security were the precursors of educational reform, at least in welfare states, and that there is a certain rank order to the educational changes: the organisational structure of compulsory school, new curricula, teacher training, and lastly the "inner work" of schools (p. 158).

A major issue was general versus specialist education. Fourastié (1958) highlighted a significant problem that arises when education is modified to suit the needs of production, namely a tendency to ignore the needs of the human being in his inner, family and social life (p. 139). He advocated a "poly-valent" approach, to create a balance between the general and the specialist, the cognitive and other domains. In 1965, the Comparative Education Society in Europe meeting focussed on general education in a changing world, and key conference papers appeared in the *IRE*. Lauwerys (1965: 387) puts the classic case for liberal education, "to train all future citizens in the use of freedom through the attainment of wisdom" through an understanding of man and the world, the development of human action and the person, and the preparation of young people to "discharge effectively their tasks as citizens and producers" (p. 401). Simon urged "a new enlightenment" as the basis for education for the future (1965: 413), and similar sentiments are echoed in papers from different regions (e.g. Adachi 1960; Chaurasia and Kaul 1967; El Khoussy 1967). Around one-third of the papers in the journal during the 1960s and 1970s examined national educational reforms.

While the provision of more and better science and technology education was an important issue for curricular reform in developed countries, in developing countries different questions of content arose, included language of instruction (van Willigen 1960), and led to the "relevance" debates of the 1970s onwards. Cultural issues preceded socio-economic ones in this debate (e.g. Akrawi 1960; van Baal 1964; Banovitch 1965; Missmie 1968).

Quantity was equated with school expansion, allowing quality issues to surface in developed and developing countries (Elvin 1970). Dalin (1970) advocates changes to enhance quality and to reflect the needs of different groups participating in the learning process: in curriculum and educational technology, in educational decision-making and in educational structures. Changes in pedagogy and consequent changes to teacher education were also necessary, as Husén (1963) predicted. And by 1970 the debate was even more firmly rooted in issues of equity of provision.

Equity in education: reflecting and promoting social change

The desire for greater social equity, whether for political and ideological or for more practical economic reasons, represents an ideological shift and, if implemented on a significant scale, it is capable of bringing about large-scale social change. Education, both as an individual and social good, is at the interface of these changes. Apart from one very early article arguing that poverty is primarily an anthropological-existential fact rather than a sociological or psychological phenomenon (Stippel 1948–1949), sociology is the dominant discipline used in the journal to analyse disadvantage.

Kandel (1957) located the early concern in both the “socio-political influences and the technological advances” that made “equality of educational opportunity a reality” (p. 2). In articles about England and Sweden, the political aspects stand out. For example, Sjöstrand (1967) suggested that the Swedish Democratic Party sometimes “regard the school as an instrument for the formation of society according to their own ideals” (p. 189), a position also emphasised in Communist countries. Husén (1969) refines this analysis, suggesting that because education plays an increasingly important role in the meritocratic and expert society, more power is given to those who represent education. They “become the gatekeepers to social promotion and therefore more and more feel that they represent the established society . . . they can speak for the established strata of society in resisting changes” (p. 485).

Quandt (1960) reports a detailed study of the role of politics in determining the meaning of equality of opportunity in Britain. For the Conservatives, the community was to be served by a more democratically selected élite, running the danger of further alienating the mass from the very educational processes and underlying culture which produce the élite. On the other hand, for Labour equity meant breaking down social divisions for a greater sense of solidarity. Bowles (1965) brought out the stark reality of poverty and racism which creates a “cultural gap between poverty and a decent life” (p. 404) that cannot be bridged merely by slum clearance and employment programs. Husén (1963) located two major principles in the concern for educational equity of opportunity: self-realisation, where the duty of the school is to see that everybody can develop their full potential; and adequate provision for all kinds and degrees of ability that might contribute to enhanced productivity and the common welfare (p. 165).

In the debate about equity and equality of educational opportunity, Roucek (1967) advocates the elimination of illiteracy and segregation in education, in a process designed to enable education to serve “the human personality not the interests of a class or race” (p. 490). Another aspect concerns the principal objective of education, which Okón (1969) expressed as the need to give children an orientation to their surroundings, human, biological and socio-logical. The difficult question of equality of outcome as well as opportunity is barely mentioned.

Throughout the 1960s and 1970s there was an ongoing debate about which

type of school is most favourable in terms of equity. This debate focussed mainly on the question of comprehensive versus selective schools, but it extended also to post-compulsory education, as seen in the national case studies. The special issue in 1958 on the sociology-education interface shows that expanded economic opportunities increase social mobility, leading to a desire for more education, i.e. education has both functional and symbolic value (Havinghurst 1958). Banks (1958) adds that the education system is also called upon to cushion the dangers of loss of mobility. Later, Goodings notes that there is a growing realisation “that the educational system is not probably the most important means of distributing life chances in society” (1967: 136). This is taken up *inter alia* by Jayaweera (1969), who points out that the growing demand for education as an agent of economic and social mobility is exacerbated in developing countries by the key role accorded to education in social change.

The relationship between social class and equity received little attention except in articles about England, and discussion of racial aspects has been largely confined to the US and, later on, post-apartheid South Africa. School retention strategies, increasing the compulsory years of schooling, and opening up post-compulsory opportunities were being implemented, if to varying degrees, throughout the world. This led to attention to two further aspects of equity: the education of members of minority groups within a nation, and the education of women and girls.

Minority groups

The word “minority” has been used almost synonymously with “disadvantaged”, and a subtly changing educational discourse echoes the ways in which both the diagnosis and the social and educational remedies have shifted. Thus, in the 1974 special issue of the *IRE* on the education of handicapped children, the editors unashamedly offer the reader “varied views of the kind of adaptations that have to be made by society so that the handicapped may be *fitted in*” (p. 273: emphases added). Simultaneously, a critique of formal educational systems emerged, depicting the more traditional, conservative function of education as an “alienation” of the pupil’s own experience (Shapiro 1974: 31). And while the radical and alternative schooling movements that developed from the late 1960s are barely covered in the *IRE*, concern with those groups in some way outside the dominant ideology is represented. As indicated above, the education of rural children came first, followed by a concern with simple transfer of educational content and methods from developed to developing countries. A special issue in 1967 focused on education and urbanisation, various articles pointing out that social differentiation is one of the effects of increased urbanisation in developed and developing societies alike. It distances children from the socialisation processes of the small community (Biobaku 1967), creating stratified societies which tend to

“segregate school pupils along socio-economic and racial lines” (Havinghurst 1967: 403).

While the Smilanskys (1967) highlight the absence of an “encompassing theoretical framework to clarify the interaction between processes by which cultural patterns, social organization, personality development and learning processes are related” (p. 414), various educational strategies have been proposed for the education of “culturally different” children. There was a special issue of the *IRE* in 1975 on education for children of migrant workers. The articles largely described “remedies”, often oriented to social maintenance, e.g. Watson (1976) addressed “educational redress” as a strategy for maintaining social order.

By the 1980s, the discourse shifted from “assimilation” to “mutual accommodation”, at least as a social aim (Saunders 1980: 33). Saunders argues for a human rights model of education, rather than a human or inter-racial relations one, based on social accommodation and reciprocal worth. He identifies the “focal task of the schools” as “recognising and responding to impediments to social equality and accommodation” (p. 39). At least in Britain, this meant addressing conflicts of identity, communication problems and unequal access to community resources (p. 41). A more complex analysis was provided 16 years later, responding to concerns arising from entrenched globalisation. Churchill (1996) examines these concerns and their educational implications through an exploration of the relationship between the changing nature of the nation-state and the education of minorities within nation-states. He concludes that the “forces tearing at the fabric of the nation-state and reshaping the philosophical matrix from which it was generated, are now creating a period of extreme danger for minorities and their education” (p. 285) if there is a flight from tolerance and democracy.

Williamson (1992) and de Varennes (1996) argue that indigenous minority groups should be considered separately from other minority groups. Both emphasise the need to recognise the distinctive identity of indigenous peoples, and to allow educational decisions and practices, both in form and content, especially language, to be determined by the group. In this way, change from isolationist, assimilationist or plain neglectful social practices may be achieved. The recognition of indigenous knowledge, for the benefit of both indigenous and mainstream culture, is also suggested (e.g. Brady 1997), which links this debate to ones on the impact of colonisation on indigenous education.

The question of language of instruction arises in relationship to minority education more generally, and there have been three special issues of the *IRE* on the topic (1978, 1991, 2001). Khleif (1976) suggests that language can be used for cultural regeneration. Ndongko and Agu (1985) point to a central issue when considering the effectiveness as well as the effects of education in a multicultural setting, where culture can be defined by class as well as ethnicity, namely the problems of teacher-pupil communication. The promo-

tion of a national *lingua franca* is discussed (e.g. Rubagumya 1991), as well as the choice of language of instruction in a multicultural setting (Brann 1978), and in a globalised world (Brock-Utne 2001). Smolicz (1991) highlights a neglected issue within the latter discussion, namely the need to foster domestic multiculturalism and community languages in order to have fruitful links with cultures abroad.

Education to foster multiculturalism, or to reflect actual multiculturalism, is another broad equity issue, highlighting concerns about social justice for cultural minorities, the acknowledgment and promotion of human rights, and the promotion of social goals. There has been relatively muted debate on the issues in the *IRE*, the first special issue on the topic being in 1988. Schöffthaler (1984) acknowledges the dilemma of preserving cultural identity and achieving social integration when translated into educational policy. The articles in the 1988 special issue acknowledge but do not solve this dilemma, suggesting the need for conditions favourable to common societal aspirations. Among the examples of multicultural education, cross-cultural exchanges appear from time-to-time in the journal as one method for promotion of understanding between cultures (e.g. Standeven 1988). Intercultural education is further problematised in two recent articles, where Aikman (1997) argues that intercultural education in a country with a large indigenous population challenges democracy itself, and Ziebertz (1996), in a more theoretical contribution, examines the problems of a pedagogy that has to mediate the two extremes of cultural exclusivity and cultural relativity.

The education of women and girls

Dobinson (1957) listed the consequences to the family of the emancipation of women as part of the “war of ideas” facing western education. Earlier, we read of the development of women’s education under National Socialism for marriage and motherhood (Röpke 1938). In a special issue on the education of women and girls, the emphasis is on educating women to perform their socially ordained roles (e.g. Finck 1938; Reber-Gruber 1938). Elsewhere, too, the assumed destiny of women for marriage and motherhood and its echoes in education were the basis for demands for women’s emancipation. This included the opportunities for education for the same social participation as men, and the alleviation of the disadvantages women suffered in obtaining this.

Dresch (1931/32) describes girls’ education in France, showing the gradual opening up of education to females at all levels, and their integration into previously male-only courses and institutions. The writer concludes that whatever women do with their lives, the knowledge they have acquired in formal education is not “unfruitful” (p. 102), rather their moral value is not diminished but rather enhanced by higher thinking obtained through education.

Female education was not mentioned again in the journal until the issue reporting the 1972 UNESCO General Conference. Two out of the five articles

focus on the “human capital” aspect of investment in women’s as well as men’s education, in developed and developing countries alike. Woodhall (1973) concludes that investment in women’s education brought individual, “psychic” and social benefits, including increased productivity and also better chances for more educated women’s children. This, she suggests, calls for a reappraisal of the purely economic concept of human capital. Eliou (1973) points out that the educational difficulties for women are not confined to developing countries, and that a radical change in male mentality is necessary to change women’s position in society. Keeves (1973) and Fredriksson (1973) focus on the way that traditional sex roles affect the educational expectations, choices and experiences of girls. Keeves uses the International Association for Educational Achievement (IEA) study of mathematics and science to diagnose sex role related differences and suggests that greater equality will require re-examination of “certain educational aims and objectives” (p. 61). Fredriksson urges changes in pre-school and adult education to effect sex role changes, while Downing (1973) points to culture as a source of denial of educational access to some groups, notably women.

Following a three country survey, Shafer (1976) raises the issue which is still a major theme in gender discussions, namely how women can combine an occupation with childrearing, and how schools need to adapt to “help girls sort out their career and role options and make wider choices than now” (p. 20). Analysing the representation of the sexual division of labour in school textbooks, Arabaa (1985) suggests one change that might facilitate that enhancement of choice. During the 1990s, a number of articles address a diversity of gender issues, from women’s education and its role in family planning in Africa, to problems with sustaining women’s motivation to continue with literacy classes. Only one examines the role of the women’s movement in promoting women’s educational issues (Patel 1998). Education and feminist theory was addressed in a 1987 special issue on gender and education (Acker 1987).

Linking feminism and colonialism, Snook (1990) argues that the colonial curriculum for boys rather than girls was still dominant in New Zealand education. Kwan’s article (1993) on the effects of gender and traditional sex roles on the realisation of giftedness of Singaporean adolescent girls is unfortunately a one-off on this topic, as is Sutherland’s article (1999) calling for a comparative study of the relationship between gender and success in school. Okano (2000) suggests that teachers’ perceptions may differentially affect their orientation of boys and girls to career paths, which is also raised by Daun (1995) in a West African survey.

A different aspect of the education workforce is the concern of Blackmore (1997) in her critique of the re-gendering of educational work. She shows how re-structuring of education, under post-Fordist, post-modern and globalising trends, tends to reinforce the “men administer, women teach” dichotomy. These same trends, in which government has a mediating rather than interventionist role, pose threats to gender (and probably most forms of) equity.

Ilon (1998) bears this out through a survey of 120 countries which examines the influence of economic globalisation on gender equity in schools. The direction of social change, the threats to gains in social justice, and the major forces, especially as they impinge on education, are critical contemporary issues.

The social benefits of educational investment

In the post-war period, a major theme in relation to education and social change is the former's links with the national economy. At first, there is a double discourse of development of the full potential of the individual, increasingly recognised as a human right, *for* fuller social and economic participation (e.g. Dobinson 1957; Schmidt 1963; Cerych 1965; Bühl 1968), and the release of those talents for the nation. A complex, industrial-technological society needs skilled people for its management and for production: *ergo*, this is what schools should be doing, and societies should be investing in their human capital.

Schools are institutions in their own right with their own traditions and processes (Mitter 1987). They become change agents insofar as they participate in this socio-economic modernisation project. As a change agent, education tends to be allocated a more active role in developing societies, and a higher proportion of GNP is devoted to it. Theoretically, this enables individuals to become more prosperous and upwardly mobile in the "preferred" modern sector, and releases their talents and disposable income for societal development, although problems not canvassed in the journal, such as brain drain and élite self-enrichment at the expense of the nation are also products of education.

While the "educational crisis" and "uncertainty" debates in education from the late 1970s (e.g. King 1979) are weakly represented in the *IRE*, there is some concern with the rising costs of education and some questioning of the relationship between education and economic growth. There is a gradual shift from placing education at the forefront of change, to attempts to make it more responsive to it. Such effects as undereducation and overeducation are discussed (Kraft and Nakib 1991; Patrinos 1997), the former in particular through the contributions on lifelong education. Canvassed, too, are the demands for more efficient and effective use of educational resources.

The shifts in debate recognise the long-term nature of education, which is of special concern during periods of rapid change and spiralling costs. Formal educational institutions are not necessarily able to respond to structural changes in the workplace and the increasing effects of the globalisation of labour and production. This leads on the one hand to the demand for more local input into educational decision-making, and on the other, to a different "relevance" discussion to the largely cultural one of the 1970s. Mitter (1987) suggests that schools in the developed countries at least are no longer seen as government institutions, but service agencies (p. 272), and that there are different sorts of demands from educational clientèle depending on the former

educational base. Some aspects of this regarding community-education relationships were elaborated in a special issue of the *IRE* (Belloncle 1980).

The newly emerging democracies have different education-economy concerns. Báthory (1987) shows how diversification, the provision of alternatives and a more general education is the new trend in Hungary, at the same time as new demands for a common curriculum in countries that localised the curriculum in the *laissez-faire* atmosphere of the 1970s and early 1980s. Neither issue is widely discussed in the journal. New kinds of education-society link may be possible, as de Alba (1999) argues, in a postmodern world, reflecting the effects of wider cultural contact and a disruption of the old grand narratives to enable new social, cultural and political forms to emerge.

However, changes in the world economy in the last 15 years have clearly allocated a dependent role to education. Austerity is a ready excuse to decrease educational funding and to make demands for more direct educational contribution to the national economy; this in turn creates conditions in school systems, including effects on teacher morale, which may reduce the responsiveness and creativity of educational institutions. There is a danger, with increased community participation, that “schools will be pressed into confining education principally to those functions which the majority agrees are important” (Florander and Skov 1985: 315), which in turn may lead to underplaying the role of schools in the individual and social development of the child. Recently, a new economic factor has affected education, which further devalues the role of government in its provision, namely, it marketisation. The *IRE* has discussed this (e.g. Tan 1998), mainly in tertiary education (Welch 1987; Watson 1989; Roberts 1999).

Vocational education

Vocational education is education for social maintenance with expected direct economic implications. Franke’s (1943) survey of “work studies” in 37 countries reveals their widespread role in orienting young people to the world of work. Over the next decades, the desirable balance between vocational educational and general education was debated (*IRE* special issue in 1978), and became entangled in the comprehensive school issue, and later, equality of opportunity.

In socialist countries, Marxism provided a rationale for both work and vocational education. Schools were to educate socialist human beings who loved work and working people (Anweiler 1960: 23). In the Soviet Union in particular, reform was necessary in the 1950s to rid schools of their overwhelmingly academic bias and bring them closer to life. This in turn was part of the attempt to “reinforce the idea of the dignity of labour and inhibit the growth of an élite afraid to get its hands dirty” (Grant 1965: 133). Hungary, too, needed to bring schools closer to life to enable pupils through their studies to find their place in life and productive work (Bencédy 1967).

On the one hand socialism provides an underlying concept of the ideal human, which is grounded in the division of labour and the conditions of production (Agoston 1970), which makes work into significant educational content. On the other, the nature of work has been dramatically affected by scientific and technical change, and this is a major cause of educational reform in socialist and non-socialist countries alike. In the Soviet Union a first requirement to meet the changes was an increase in general education, and of compulsory education, to prepare pupils better vocationally and professionally (Arsen'ev 1970a, b). Zhamm and Kostanian (1972) also argue that education becomes the basis for skills of a new type, with technological progress dependent for its efficacy on more literate, sophisticated, knowledgeable and highly skilled workers (p. 155). Neuner (1970) states that since education is part of the whole social system under socialism (it is of course also that under capitalism), reforms were needed to deal with developing tendencies in society, especially in science and technology. Writing about Romania, Vaideanu (1972) places the explosion of scientific information in the context of demographic changes, while changes in aspirations are major reasons for the modernisation of education. In China, according to Guang-Wei (1985), education was conceptualised as the main vehicle for modernising science and technology and thus meeting national economic goals.

A form of "civic" education has been a part of both general and vocational education in socialist countries (Nica and Birzea 1973), and emerged in practical ways in developing countries in various types of "study-service" scheme involving manual labour (Zachariah 1988). Any link between civic and work education came much later, and weakly, in capitalist countries. And in the Brazilian context, Gomes (1990) questions the efficacy of schools: they do little more than show employers the trainability of students, while family background and nonformal education are still the best clues to labour force participation in that country. Singh (2000) suggests that in order to train young people for the informal as well as the formal economy, there needs to be greater cohesion between formal education and the system of vocational learning in the informal sector.

As the *IRE* reports, many different approaches were taken to vocational education during the 1970s and 1980s, in organisation within the education system and in content. New issues emerged in the 1980s, especially with the "new" Europe, which raises particular challenges, such as the comparability of qualifications for increased workforce mobility, and language learning (Lowe 1992). Vocationalisation of school and higher education has increased (e.g. Arnold 1989; Roberts 1999; Symes 2000), in ways that emphasise a dependent role for education in the globalised economy of the early 21st century. Röhrs (1992) extends an earlier theme when he suggests that vocational guidance rather than vocational preparation is now the most appropriate role for the school. Certainly, attempts to provide a good match between the content and processes of education, and the rapidly changing needs of the labour market, only highlight the complexity and difficulty of the endeavour.

Creating a new moral order through education?

There are hints in the foregoing that preparation of the new generation of workers and citizens is not the only task of education. Formal schooling is also supposed to prepare citizens of the modern state – and the globalised world – with appropriate values, attitudes and behaviours. Or, as Elvin (1979) suggests, the greatest need is for “collective thinking and action about the educational component in a strategy for transition to a saner world” (p. 462). This has an individual aspect: to “empower and guide individuals to lead a vital and sound life, marked by wide-awakeness and thoughtful deliberation, moral conduct and political involvement . . .” (Aloni 1997: 103).

Social education under the National Socialists in Germany fostered service to the German nation and people (Wilhelm 1935). Similar motives and issues underpinned moral education in the USSR and China, and there is an element of this in social or civic education in the capitalist world. However, after WW2 there were two other major concerns in the sphere of cultural and moral education: education for international understanding and peace, and the development of the full potential of the individual, as a human right as well as to enhance the nation. Thus, in the first volume of the new *IRE*, Frieden (1955) advocated a strong role for education in the creation of a new Europe. This implied a broad-based European content, and a pedagogy embracing the centrality of the person, an organic concept of community and a universal humanism. Hans (1955) expressed similar aspirations: “The aim of education . . . is to train an individual to an autonomous personality, who freely and willingly accepts the duties towards his social community” (p. 150), while Inglis (1955) passionately denounces the current evils, which he links to the influence of individualism on pedagogy. He hoped for a more personalistic view with greater social relevance.

Stimulated by UNESCO (IBE 1968; Lawson 1969) a number of educational projects have attempted to foster the international aspect of education for a new order, summarised in the 1974 Unesco Recommendation. Curriculum plays a major role, including educational materials, especially the reform of school textbooks (Eckert 1960). Questions arose over how such values and behaviours as tolerance could be taught (e.g. Leach 1964). The need for their transfer and practice, however, has been regularly reinforced, and as national governments have embraced programs, the social intent has been criticised, for example in Singapore where the government promotes a de-politicised education to manage diversity while fostering economic growth (Gopinathan 1980). Put positively, political critique is seen by others as an essential part of this broad area of “social literacy” education, especially in the sphere of peace, disarmament, development and human rights educations (Aspeslagh and Burns 1996; Burns and Aspeslagh 1983; Haavelsrud 1983; Marks 1983). One issue of the *IRE* focused on peace education (Haavelsrud and Galtung 1983) while another dealt with education for a new international economic order (Oxenham 1982). Both assume a proactive role for education in the

promotion of change towards what some see as a utopian world society. Development, cultural issues and ecological awareness (Schleicher 1979, 1989) are included in this vision.

Marks (1983) foresaw that as problems increase, educational “fixes” are developed. Further, Mitter (1987) suggests that widespread changes in moral standards within nation-bound societies lead to an increase in expectations of schools. Some of these have been canvassed in the *IRE*, though more recent issues such as drugs and sex education have rarely appeared. Husén (1993) notes that the school increasingly has to provide a substitute for the family, and it is interesting that in a “market” oriented climate, schools, and implicitly the state as schooling provider, are forced into a more active role in the welfare and moral realms.

With the demise of authoritarian regimes of the right and left in the past 15 years, another proactive role is envisaged for education in the transition to democracy. Mitter (1993) suggests an interdependence between education, democracy and development, which has implications for the autonomy of schools, and also raises different new questions about the ways in which universal and relative values are considered in the curriculum. This has particular significance in developing countries struggling between the global economy, and discovering their own cultural roots (e.g. Gomes 1993; Brock-Utne 1995). The World Council of Comparative Education Societies addressed a number of these issues through case studies at its 1993 congress, as reported in *IRE* 39(6). The contributions also underline the changing depiction of education as an implement of and for social change, an ongoing debate at the political, practical and philosophical levels.

References

(Unless otherwise stated, references are to the *International Review of Education* or its predecessor, the *International Education Review*)

- Acker, Sandra. 1987. Feminist Theory and the Study of Gender and Education. 33(4): 419–435.
- Adachi, K. 1960. Recent Developments in Japanese Education. 6(3): 370–374.
- Ader, Jean. 1960. Développements récents des Rapports de la Sociologie et de la Pédagogie en France (Recent Developments in the Connections between Sociology and Pedagogy in France). 6(2): 163–175.
- Agoston, György. 1970. L'idéal humaine de la pédagogie socialiste (The Human Ideal in Socialist Pedagogy). 16(3): 260–270.
- Aikman, Sheila. 1997. Interculturality and Intercultural Education: A Challenge for Democracy 43(5–6): 463–479.
- Akrawi, Matta. 1960. Educational Planning in a Developing Country. The Sudan. 6(3): 256–284.
- Aloni, Nimrod. 1997. A Redefinition of Liberal and Humanistic Education. 43(1): 87–107.

- Alrabaa, Sami. 1985. Sex Division of Labour in Syrian School Textbooks. 31(3): 335–348.
- Anweiler, Oskar. 1960. Probleme der Schulreformen in Osteuropa (Problems of School Reform in Eastern Europe). 6(1): 21–35.
- Arnesen, Carl. 1957. Structure économique et réforme scolaires dans les pays évolués (Economic Structure and Academic Reforms in the Developed Countries). 3(1): 69–80.
- Arnold, Rolf. 1989. Berufsbildung in Lateinamerika (Vocational Training in Latin America). 35(2): 159–177.
- Arsen'ev, A.M. 1970a. Die Wissenschaftlich-technische Revolutionen und die Sowjetische Schule (The Scientific-technical Revolution and the Soviet School). 16(3): 271–286.
- Arsen'ev, A.M. 1970b. L'école soviétique: perfectionnement du contenu de l'enseignement (The Soviet School: Perfecting the Content of Education). 16(4): 407–436.
- Aspeslagh, Robert and Burns, Robin J. 1996. Approaching Peace Through Education: Background, Concepts and Theoretical Issues. In: Robin J. Burns and Robert Aspeslagh, eds., *Three Decades of Peace Education Around the World* (25–69). New York & London: Garland Publishing.
- Banks, Olive. 1958. Social Mobility and the English System of Education. 4(2): 196–204.
- Banovitch, Alexandre. 1965. Tendances actuelles de l'évolution du contenu de l'enseignement dans les pays de l'Afrique Noire (Present Tendencies in the Evolution of the Content of Schooling in Black Africa). 9(4): 423–433.
- Báthory, Zoltán. 1987. The Impact of Social and Economic Changes on the Expectations Which Parents and Pupils have of Schools. 33(3): 81–85.
- Belloncle, G. 1980. Ecoles et Communautés. Introduction rédactionnelle (Schools and Communities. Editorial Introduction). 26(3): 257–271.
- Bencédy, József. 1967. Tendances et développements récents dans l'éducation primaire et secondaire en Hongrie (Tendencies and Recent Developments in Primary and Secondary Education in Hungary). 13(3): 332–344.
- Biobaku, Saburi. 1967. The Effects of Urbanisation on Education in Africa: The Nigerian Experience. 13(4): 451–460.
- Blackmore, Jill. 1997. Level Playing Field? Feminist Observations on Global/Local Articulations of the Re-gendering and Restructuring of Educational Work. 43(5–6): 439–461.
- Bowles, Frank. 1965. General Education in a Changing World. 9(4): 404–422.
- Boyd, William. 1961. *The History of Western Education*, 8th ed. London: Adam & Charles Black.
- Brady, Wendy. 1997. Indigenous Australian Education and Globalisation. 43(5–6): 413–422.
- Brann, C.M.B. 1978. Language of Instruction in a Multi-cultural Setting. Editorial introduction. 24(3): 237–242.
- Brock-Utne, Birgit. 1995. Cultural Conditionality and Aid to Education in East Africa. 41(3–4): 177–197.
- Brock-Utne, Birgit, ed. 2001. Special Issue on Globalisation, Language and Education. 47(3–4).

- Bühl, Walter L. 1968. Gesellschaftswandel und Schulsystem im modernen Industriestaat (Social Change and the School System in Modern Industrial States). 14(3): 277–299.
- Burns, Robin J. 1979. The Formation and Legitimation of Development Education with Particular Reference to Australia and Sweden. La Trobe University, Melbourne: Unpublished doctoral dissertation.
- Burns, Robin and Aspeslagh, Robert. 1983. Concepts of Peace Education: A View of Western Experience. 29(3): 311–330.
- Calhoun, Craig J. and Ianni, Francis A.J., eds. 1976. *The Anthropological Study of Education*. The Hague: Mouton Publishers.
- Cerych, Ladislava. 1965. Vers une stratégie de l'aide extérieure à l'éducation (Towards a Strategy for External Aid to Education). 9(1): 34–50.
- Churchill, Stacy. 1996. The Decline of the Nation-State and the Education of National Minorities. 42(4): 265–290.
- Cowen, Robert. 1975. The Legitimation of Educational Knowledge: A Neglected Theme in Comparative Education. *Annals of the New York Academy of Sciences*. New York.
- Dalin, Per. 1970. Planning for Change in Education: Qualitative Aspects of Educational Planning. 14(4): 436–450.
- Daun, Holger. 1995. Teachers' Predictions and Pupils' Destinies: A West African Survey. 41(5): 405–425.
- de Alba, Alicia. 1999. Curriculum and Society: Rethinking the Link. 45(5–6): 479–490.
- de Varennes, Fernand. 1966. Minority Aspirations and the Revival of Indigenous Peoples. 42(4): 309–325.
- Dobinson, C.H. 1957. The Impact of Automation on Education. 3(4): 385–398.
- Downing, John. 1973. Cultural Priorities and the Acquisition of Literacy. 19(3): 345–355.
- Dresch, J. 1931/32. L'instruction de la jeune fille dans l'enseignement public en France (The Education of Young Girls in Public Education in France). 1(1): 95–103.
- Eckert, Georg. 1960. Internationale Schulbuchrevision (International Revision of School Textbooks). 6(4): 399–415.
- Eliou, Marie. 1973. Scolarisation et promotion féminines en Afrique francophone (Côte-D'Ivoire, Haute-Volta, Sénégal) (Female Enrolment and Promotion in Francophone Africa (Ivory Coast, Upper Volta, Senegal)). 19(1): 30–46.
- Elvin, H.L. 1970. Introduction to the Special Issue for the International Year of Education 1970. 16(4): 390–392.
- Elvin, Lionel. 1979. International Understanding. 25(2–3): 461–476.
- Finck, Berta. 1938. Die Erziehungsarbeit der "NS.-Volkswohlfahrt" an der deutschen Frau (The Educational Work of the "National Socialist Welfare" for the German Woman). 7(6): 450–456.
- Florander, J. and Skov, P. 1985. Attitudes to School in Denmark. 31(3): 303–322.
- Fourastié, Jean. 1958. Note sur les perspectives de l'enseignement (A Note on Perspectives on Schooling). 4(2): 139–151.

- Franke, Viktor. 1943. Der Werkunterricht in den Schulen der Welt (I) (Work Studies in Schools of the World). 7(1): 272–283.
- Fredriksson, Ingrid. 1973. Sex Roles and Education. 19(1): 64–76.
- Frieden, Pierre. 1955. La compréhension européenne par l'éducation (The European Understanding of Education). 1(4): 479–496.
- Gomes, Candido A. 1990. Entry into Labour: The Experience of Young Adults in Brazil. 36(4): 393–416.
- Gomes, Candido. 1993. Education, Democracy and Development in Latin America. 39(6): 531–540.
- Goodings, Richard F. 1967. Recent Trends and Developments in Primary and Secondary Education in England. 13(2): 136–152.
- Gopinathan, S. 1980. Moral Education in a Plural Society: A Singapore Case Study. 26(2): 171–185.
- Grant, Nigel. 1965. Recent Changes in Soviet Secondary Schools. 11(2): 129–143.
- Guang-Wei, Zou. 1985. China's Educational Aim and Theory. 31(2): 189–203.
- Haavelsrud, Magnus. 1981. On Inclusion and Exclusion. *Bulletin of Peace Proposals* 12(2): 105–114.
- Haavelsrud, Magnus. 1983. Editorial Article: An Introduction to the Debate on Peace Education. 29(3): 275–280.
- Haavelsrud, Magnus and Galtung, Johan, eds. 1983. The Debate on Education for Peace. 29(3).
- Hake, Barry J. 1975. *Education and Social Emancipation. Some Implications for General Secondary Education Towards the Year 2000*. The Hague: Martinus Nijhoff.
- Hans, Ncholas (1955). Nationalism and Internationalism. 1(2): 145–153.
- Hansen, Judith Friedman. 1979. *Societal Perspectives on Human Learning*. Englewood Cliffs, NJ: Prentice-Hall.
- Havinghurst, Robert J. 1958. Education, Social Mobility and Social Change in Four Societies. 4(2): 167–185.
- Havinghurst, Robert J. 1967. Urbanization and Education in the United States. 13(4): 393–409.
- Hopkins, Terence K. and Wallerstein, Immanuel. 1996. *The Age of Transition*. London & New Jersey: Zed Books.
- Husén, Torsten. 1963. Social Determinants of the Comprehensive School. 9(1): 158–174.
- Husén, Torsten. 1969. Responsiveness and Resistance in the Educational System to Changing Needs of Society: Some Swedish Experiences. 15(4): 476–486.
- Husén, Torsten. 1993. Schooling in Modern Europe. Exploring Major Issues and their Ramifications. 39(6): 499–509.
- IBE. 1968. *International Understanding as an Integral Part of the School Curriculum*. Geneva: International Bureau of Education/Paris: Unesco.
- Ilon, Lynn. 1998. The Effects of International Economic Trends on Gender Equity in Schooling. 44(4): 335–356.

- Inglis, W.B. 1955. Les éducateurs face à la conjoncture politique (Educators Faced with the Political Conjunction). 1(3): 277–288.
- Jayaweera, Swarna. 1969. Recent Trends in Educational Expansion in Ceylon. 15(3): 277–294.
- Kandel, I.L. 1957. Equalizing Educational Opportunities and its Problems. 3(1): 1–12.
- Kandel, I.L. 1958. Education and Statesmanship. 4(1): 1–16.
- Kandel, I.L. 1959. Current Issues in Expanding Secondary Education. 5(2): 155–165.
- Keeves, John. 1973. Differences between the Sexes in Mathematics and Science Courses. 19(1): 47–63.
- Khleif, Bud B. 1976. Cultural Regeneration and the School: An Anthropological Study of Welsh-medium Schools in Wales. 22(2): 177–192.
- King, E.J. 1957. Education for Adults Today – An International Survey. 3(1): 13–26.
- King, Edmund J., ed. 1979. *Education for Uncertainty*. London & Beverly Hills: Sage Annual Review of Social and Educational Change Volume 2 1978.
- Kraft, Richard H. and Nakib, Yasser. 1991. The “New” Economics of Education: Towards a “Unified” Macro-micro-educational Planning Policy. 37(3): 299–317.
- Krause, Gerhard. 1940. Das deutsche Erziehungswesen im Kriege (The German Education System in Wartime). 3: 165–173.
- Kwan, Parick C.F. 1993. Singaporean Gifted Adolescents Under Scrutiny: The Gender Factor. 39(3): 161–182.
- Lauwerys, Josph A. 1965. Opening Address. 9(4): 385–403.
- Lawson, Terence, ed. 1969. *Education for International Understanding*. Hamburg: UNESCO Institute for Education.
- Leach, Penelope. 1964. Teaching Tolerance. The Role of the School in Furthering Constructive Inter-group Relations. 10(2): 190–204.
- Lindquist, Harry M., ed. 1970. *Education. Readings in the Processes of Cultural Transmission*. Boston: Houghton Mifflin Company.
- Lowe, John. 1992. Education and European Integration. 38(6): 579–590.
- Marks, Stephen. 1983. Peace, Development, Disarmament and Human Rights Education: The Dilemma Between the Status Quo and Curriculum Overload. 29(3): 289–310.
- Missmie, Leo-Emile. 1968. Problèmes concernant l’éducation supérieure en Afrique (Problems of Higher Education in Africa). 14(1): 62–74.
- Mitter, Wolfgang. 1987. Expectations of Schools and Teachers in the Context of Social and Economic Changes. 33(3): 263–276.
- Mitter, Wolfgang. 1993. Education Democracy and Development in a Period of Revolutionary Change. 39(6): 463–471.
- Müller-Freienfels, Richard. 1933. Deutsche Pädagogik und deutscher Volkscharakter (German Pedagogy and German National Character). 1(2): 16–42.
- Naville, Pierre. 1956. Aptitudes personnelles et exigences sociales (Personal Attitudes and Social Needs). 2(3): 310–319.
- Ndongko, Theresa M. and Agu. A.A. 1985. The Impact of Communication on the

- Learning Process: A Study of Secondary Schools in Calabar Municipality, Cross River State of Nigeria. 31(2): 205–221.
- Neuner, Gerhart. 1970. Wissenschaftlich-technische Revolutionen und Bildungsreform in der Deutschen Demokratischen Republik (DDR) (The Scientific-technical Revolution and Educational Reform in the Democratic Germany Republic). 16(3): 286–297).
- Nica, Julian and Birzea, Cezar, 1973. Educational Innovation in European Socialist Countries: A Comparative Overview. 19(4): 447–459.
- Okano, Kaori H. 2000. Social Justice and Job Distribution in Japan: Class, Minority and Gender. 46(66): 545–563.
- Okón, Wincenty. 1969. Nouvelles tendances dans l'appréciation des tâches de l'enseignement élémentaire (New Tendencies in the Appreciation of the Tasks of Elementary Education). 15(1): 42–57.
- Oxenham, John, ed. 1982. Education and the New International Economic Order. 28(4).
- Patel, Ila. 1998. The Contemporary Women's Movement and Women's Education in India. 44(2–3): 155–175.
- Patrinos, Harry Anthony. 1997. Overeducation in Greece. 43(2–3): 203–223.
- Quandt, Jean B. 1960. Political Philosophy and Educational Debate in England. 6(1): 91–98.
- Reber-Gruber, Auguste. 1938. Die Erziehung des Mädchens im nationalsozialistischen Deutschland (The Education of Girls in National Socialist Germany). 7(6): 430–444.
- Roberts, Peter. 1999. The Future of the University: Reflections from New Zealand. 45(1): 65–85.
- Röhrs, Hermann. 1992. Vocational Guidance: A Primary Function of Education. 38(3): 209–221.
- Röpke, Erna. 1938. Der deutsche "Mütterdienst" im Rahmen des weiblichen Bildungswesens (The German "Mother Service" in the Context of Feminine Education). 7(6): 446–450.
- Roucek, Joseph S. 1967. The Role of Literacy and Illiteracy in Social Change. 13(34): 483–491.
- Rubagumya, Casmir M. 1991. Language Promotion for Educational Purposes: The Example of Tanzania. 37(1): 67–85.
- Saunders, Malcolm. 1980. The School Curriculum for Ethnic Minority Pupils: A Contribution to a Debate. 26(1): 31–45.
- Schleicher, Klaus. 1979. Zur ökologie des Kindes: Bildungspolitik aus human-ökologischer perspektive (On the Ecology of Children: The Politics of Schooling from a Human-ecological Perspective). 25(1): 53–72.
- Schleicher, Klaus. 1989. Beyond Environmental Education: The Need for Ecological Awareness. 35(3): 257–281.
- Schmidt, W.H.O. 1962. Curriculum and Method in the Academic High School: Some Fundamental Considerations. 8(3): 344–355.
- Schöffthaler. Traugott, 1984. Multikulturelle und transkulturelle Erziehung: zwei Wege

- zu kosmopolitischen kulturellen Identitäten (Multicultural and Transcultural Education: Two Ways to Cosmopolitan Cultural Identities). 30(1): 11–24.
- Schultze, Walter. 1958. Die Landschule in der Diskussion um die Fortentwicklung des Schulwesens in den Westlichen Ländern (The Rural School in the Discussion of Further Development of School Systems in Western Countries). 4(4): 470–484.
- Shafer, Susanne M. 1976. The Socialization of Girls in the Secondary Schools of England and the Two Germanies. 22(1): 6–23.
- Shapiro, Michael J. 1974. Social Control Ideologies and the Politics of American Education. 20(1): 17–35.
- Simon, Ernest. 1965. General Education in a Changing World. 9(4): 413–422.
- Singh, Madhu. 2000. Combining Work and Learning in the Informal Economy: Implications for Education, Training and Skills Development. 46(6): 599–620.
- Sjöstrand, William. 1967. Recent Trends and Developments in Primary and Secondary Education in Scandinavia. 13(2): 180–194.
- Smilansky, Moshe and Sarah. 1967. Intellectual Advancement of Culturally Disadvantaged Children: An Israeli Approach for Research and Action. 13(4): 410–430.
- Smolicz, Jerzy J. 1991. Language Core Values in a Multicultural Setting: An Australian Experience. 37(1): 33–52.
- Snook, Ivan. 1990. The Indigenous and the Imported: The New Zealand School System. 36(2): 219–232.
- Standeven, Joy. 1988. Cross-cultural Exchange: Teaching and Learning in Context. 34(1): 101–108.
- Stippel, F. 1948–1949. Armut und Erziehung (Poverty and Education). 5(4): 486–510.
- St Langeland, A. 1957. Editorial. Aspects of School Failure. 3(2): 129–134.
- Sutherland, Margaret B. 1999. Gender Equity in Success at School. 45(5–6): 431–443.
- Symes, Colin. 2000. Working Knowledge: Australian Universities and “Real World” Education. 46(6): 565–579.
- Tan, Jason. 1998. The Marketisation of Education in Singapore: Policies and Implications. 44(1): 47–63.
- UNESCO. 1974. Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms. Adopted by the General Conference of UNESCO at its eighteenth session, Paris, 19 November.
- Vaideanu, Georges. 1972. Coordonnées pédagogique du programme de modernisation de l’enseignement (Pedagogical Coordination of the Program of Modernisation of Education). 18(2): 183–192.
- Van Baal, Jan. 1964. Education in non-Western Countries. 10(1): 1–11.
- Van Willigen, Daan M. 1960. Tendances générales dans l’enseignement des langues vivantes (General Tendencies in Teaching Living Languages). 6(3): 285–297.
- Vilsmeier, Franz. 1941. Nationalsozialismus und Erziehungsziel (National Socialism and the Goal of Education). Jahrgang 10(2): 81–92.

- Watson, D.R. 1976. Sociological Theory and the Analysis of Strategies of Educational Redress. 22(1): 41–62.
- Watson, Keith. 1989. The Changing Pattern of Higher Education in England and Wales – the End of an Era? 35(3): 283–304.
- Welch, Anthony R. 1992. Knowledge, Culture and Power: Educational Knowledge and Legitimation in Comparative Education. In: Robin J. Burns and Anthony R. Welch, eds., *Contemporary Perspectives in Comparative Education* (35–68). New York & London: Garland Publishing.
- Wilhelm, Theodor. 1935. Social Education in Germany. 4(1): 31–38.
- Williamson, Alan. 1992. Torres Strait Islanders and Australian Nationhood: Some Educational Perspectives. 38(1): 65–80.
- Woodhall, Maureen. 1973. Investment in Women: A Reappraisal of the Concept of Human Capital. 19(1): 9–29.
- Zachariah, Mathew. 1988. Continuity between School Curriculum and Vocation: Manual Labour's Ineffective Role. 34(2): 207–223.
- Zhamm, V.A. and Kostanian, S.L. 1972. Education and Soviet Economic Growth. 18(2): 155–171.
- Ziebertz, Hans-Georg. 1996. Leben in Diversität – interkulturelles lernen (Living in Diversity – Intercultural Learning). 42(5): 515–524.

The author

Robin Burns has a BA from Sydney University (1965), MSc (1968) and MPH (1992) from Monash University, and a PhD (1981) in comparative education from La Trobe University. She has worked in Psychology, Anthropology and Sociology and Public Health at Monash University, in the Australian Diplomatic Service, and in the Centre for Comparative and International Studies in Education, at La Trobe University. She now holds honorary positions at Monash University and the University of Technology, Sydney. She has co-edited books for Garland Press of New York on Peace Education (1996, with Robert Aspeslagh) and Comparative Education (1992, with Anthony Welch). Her most recent publication is about women in Antarctica (*“Just Tell Them I Survived!”* North Sydney: Allen & Unwin, 2001). Her current research is on scientific fieldwork in remote areas.

Contact address: Dr Robin Burns, 9 Warne Street, Eaglemont, Victoria 3084, Australia. E-mail: rburns@netspace.net.au.