Introduction

Educational Theory and Issues of Change, Identity and Democracy

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The first part of this issue, entitled **Historical and Philosophical Matters and Their Place in Educational Practices**, represents an editorial attempt to remind all of us of the tendency toward an intellectually deprived understanding of educational matters. It opens with Rebekka Horlacher's "'Best Practice' Around 1800: Johann Heinrich Pestalozzi's Educational Enterprise in Switzerland and the Establishment of Private Pestalozzi Schools Abroad," which discusses the transnational movement of Johann Heinrich Pestalozzi's ideas as "best practices" (a contemporary concept) and examines how governments, teachers, and parents in Europe and the United States tried to reproduce those practices. Horlacher explores the processes of adaptation and even copying of practices and ideas, as well as the labeling used to sell the schools to parents. The interesting point here is that Horlacher skillfully argues—using a historical case study that she masters—that schools, teachers, and classrooms that are taken as models are culturally and historically rooted in their contexts and that processes of reform are extremely complex. She then dispels naïve ideas about transferring best practices.

The article by Fred Harris, entitled "A Source for Freire's Philosophy of Human Nature and Its Educational Implications," brings a fresh approach to the study of Brazilian educator Paulo Freire. It moves away from the dominant reverential approach and addresses one of the most neglected aspects of his thought: Freire's views on human nature. Harris analyses Erich Kahler's influence on Freire's notion of being in the world and with the world, the latter a condition to be a subject of education. Harris argues that Freire's separation of humans from non-humans had an impact on his notion of curriculum on site. Most interestingly, Harris shows how Freire translates Kahler's notion of separation into a dialectical unit of discernment and transcendence, unity embodied in his codifications.

Theodore Christou and Alan Sears contributed "From Neglect to Nexus: Examining the Place of Educational History in Teacher Education," where they argue that the decline of history of education courses in teacher education programs is

due to the systematic neglect of history's value in professional education, rather than on an attack on the foundations of education. The authors make a strong case for the inclusion of history of education in teacher education programs through a historical analysis of the debates around history and the humanities that have taken place at various points from the end of the nineteenth century. In their view, teachers' knowledge of history would help to situate their own understandings of theory and practice in relation to a vast body of scholarship on education. Furthermore, it would help teachers to comprehend their role as shapers of education. The paper set a challenge to "technical" views of education.

The second part of this issue, **Building and Rebuilding the Polity: Civic Education, Democratic Participation, and Identity**, opens with "The Making of the Luxembourger: Histories of Schooling and National Identity in the Grand Duchy" by Anne Rohstock and Thomas Lenz. The authors understand the school as a political arena, but most importantly as a distorted mirror of a specific national and regional culture. They examine how school history was written in order to find out what being Luxembourgish meant. The historical case study is the Grand Duchy of Luxembourg, a small country with 500,000 inhabitants where the influence from neighboring France, Belgium, and Germany has not been negligible. The authors trace changes in the master national narrative that has characterized the process of building identity in Luxembourg. However—although the authors don't neglect the process of socialization into a notion of national belonging by considering the relationship between individuals, the state, and the school—they pay particular attention to the historiography of schooling and how national identity is constructed. The article examines the intersection of internationalization as a first variation in the master national narrative, and regionalization and multiculturalism as a second variation, to show changes in the narrative that moves from a divide between Catholic conservatives and liberal Orangists, to a divide between nationalist-traditionalist oriented Luxembourgers and cosmopolitan, multilingual European citizens. Luxembourg's cultural idiosyncrasy, its uniqueness, and local and regional singularity, would reside in its struggle for national sovereignty.

In "La Formación Ético-Cívica y el Compromiso Social de los Estudiantes Universitarios" (Ethical and Civic Education and the Social Commitment of University Students), Concepción Naval, Rafaela García, José Puig, and Miguel Anxo Santos address students' lack of involvement with societal issues and poor interest in politics. They argue for the need for an ethical and civic education within the context of the social mission of the university and the demands of the European Higher Education Area. The analysis of the issues and the proposal is done within the competency-based education approach that is often linked to a behaviourist conception of teaching and learning. The authors skillfully develop a service learning approach, understood as a multi-dimensional proposal that seeks service to the community and incorporates reflectivity.

This part closes with a thoughtful article entitled "La Participación de los Estudiantes en el Gobierno y la Vida Universitaria" (Student Participation in University Life and Governance), that brings to the fore the authors' theoretical

insights, but also their experience in policy making. The authors—Jaume Trilla Bernet, Gonzalo Jover, Miquel Martínez, and Teresa Romañá—develop a typology and discuss conceptual tools to examine different modalities of participation at the university, situate student participation in university life within the broader context of young people's participation in general in political life, give a voice to the students, and relate what students think of their participation. While pedagogical participation is seen by students as part of their life, the narrations show lack of motivation to participate in civic activities at the university and in its institutional life. The article, rooted in contemporary social and political reality, also leads to an understanding of young people's and students' participation in de-institutionalized movements and informal and non-hierarchical modalities.

The **Special Feature** of this issue revisits Ivan Illich's thought. Jon Igelmo Zaldívar introduces the reader to "Las Entrevistas de David Cayley a Iván Illich" (Iván Illich in Conversation with David Cayley), and historically situates the interviews in Illich's life history and in relation to the shifting moments characterizing his intellectual journey.