

Past and Present of Ethnography Education

Theses

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Aims of the dissertation

As a teacher practitioner, I have been dealing with Ethnography education since the beginning of 1990s. From the attempts at the beginning we are at the stage that the pupils of our institution learn Ethnography on a separate lesson of all 8 grades. During observing these almost two decades, a task has outlined in me: I want to observe conformation of Ethnography education leaving the frames of the school.

The target of the dissertation is to introduce the antecedants, present situation and one eligible way of education of Ethnography knowledge. There already has been an example of similar overview, or that of a deeper examining a territory but I tried to undertake to feature the process itself which contains beside the different growing steps of Science history the effects of social movements and the needs for ethnographical knowledge as a curriculum. The observation in educational frames shows another way of this process from curricular prescription, through coursebooks following it till the analysis of practical fulfilment. In the end I would like to introduce an example which can be a manageable way of Ethnographical education in a wider circle.

The overview can be useful for ethnography teacher-candidates to prepare in subject methodology. Knowing the process can help them to understand coming to existence, the situation, the subject matter structure of Ethnography subject-module eventually they can get some methodology instructions to teaching the subject.

The dissertation can give a base to educational policy since it flashes the shortcomings occurring in education of ethnography which can be compensated by central regulations. It can be a starting point of an educational research with ethnographical approach since the overview of historical antecedents survey just the more important stations and they would require further researches.

It can draw the publishers' attention to target audience that have not received relevant teaching aid helping ethnography education.

In the end it can help school supporters and leaders of educational institutions with organizing ethnographical educations.

Resources and methods of material collection

I. Publications

Writing about historical antecedents happened with the use of primarily literary geographical, historical, ethnographical publications.

Examining the background of ethnographical education, a process is taking shape in which ethnographical interest, result of a research realised the tasks of education first in the frames of general education and they gradually leaked into the frames of public education through the activities of each committed person. The activities of outstanding eminent people in the overview of three centuries outline the steps becoming demands appearing in the curriculum by the 20th century unambiguously drafted. In the beginning of the 20th century, the institutionalization of Ethnography education and recruitment of village researching movement enhanced the spreading of ethnographical knowledge in education mutually. Teacher's books, instructor's books, guides were published after each other in the 1920s and 1930s. The effects of some work can be measured in the ethnographical intention of the period.

Without the pedagogical activity of the introduced scientists, the store of learning helping the knowing of folk life and transmitting traditions could not have started and it had not gathered ground.

In the intentions of the 20th century, village researching movement had an important role, which was given place in the folk college institutional education developing in the frames of tertiary education, in scout movement and in biggest measure regarding its effects in the circles of pedagogical society.

Gearing events in the 20th century of the intentions in the 17th century confirmed transmitting folk culture making the significant part of Hungarian culture, based on which we can follow with attention the process with changing momentum of gathering ground of Ethnographical knowledge among the curricular requirements.

In the last third of the 20th century, Ethnographical interest developing on social level and the organising based in it built a strong professional background so that the ethnographical knowledge will get place among the curricular requirements by the end of the century.

II. Rules, Curricula

We can follow up the elements of the knowledge of folk life with local relation in curricular prescriptions the presence of ethnographical cognition according to different regulations rules curricular conditioning.

We can examine three big curricular periods according to intellectuality of the documents the determined content by the expectations of the policy and changes of educational aims.

The beginning of the first period begins with the state curricula published in 1869 according to the law of public education in 1868. They determined curriculum for folk schools training colleges and civil schools. Ten years later, in 1879, curricula and instructions for secondary schools were published where aspects to concentrate on the curriculum, improvement, national literacy and historicity.

The determining document of the period for the folk schools was the curriculum and instructions in 1905. According to it, the catholic schools, the protestant ones, not of Hungarian nationalities and the folks schools of different territories formed their own schools. The curriculum approved in the law of 1940 for folk schools with eight years spread in the decade before that published in 1941 was the last significant document of the period.

After 1945, during the unfolding democracy, the first curriculum of Ethnography for primary schools was published in 1946 that was valid until 1948. The folk school documents of state curricula contained Ethnography related knowledge since the Eötvös-law.

It was a fundamental target of each curriculum to familiarize the immediate neighbourhood to reveal its values, and to confirm ties to the homeland through this way and to form feelings of patriotism and those of attachment to the nation.

The second period can be determined as the time of the party state regime. Curricula of that period represented communist ideology socialist materialist atheist education. Their implementation with the prescribed books together were compulsory for all schools. They needed overall central curricular reforms several times during the four decades of socialism, in which course curricula showed some development according to the curricula syllabus and in the territory of curriculum-theoretical grounding but they put the ideology of the party-state and its aims across until the change of regimes.

The last overall, valid for all institution of education curricular reform of the period was realised by the educational and pedagogical plans introduced from 1978 on.

The role of ethnographical and local knowledge compared to the previous period decreased in the period after nationalization in 1948. Primarily out of school activities, study circles reassured the field to come to know the elements of the folk culture. The collectors movement at secondary schools have become more and more popular since the 1950s which lent assistance to it.

Until the end of the period the curriculum of 1978 valid until the change of regimes could not loosen up on the ideological fixity either but by re-introducing facultative subjects it offered a possibility to gather ground for Ethnography at schools. In the years before the change of regimes alternative pedagogical experiments formulated in the spirits of alternation programmes started which were the harbingers of a comprehensive reform changing the whole Hungarian education.

The third period covers the times after the changes of the regimes. The *National Core Curriculum* (NCC) was passed in 1995 by modifying the educational laws of 1993 in 1995 it was made in the spirits of democracy based on the intensifying school autonomy with the experiences of curricular documents of 1978 taken into account. Ethnography is an emphasized developmental task of NCC. Regulations and prescriptions the documents of the third period in the *National Core Curriculum* and in the *Frame Curriculum* provided facilities of teaching Ethnography and parallel with that they gave the possibility of education to patriotism at Hungarian schools.

Intentions with different intensity for the whole of the 20th century achieved their goal and they guaranteed frame for the subject besides the *Frame Curriculum* to put folk culture into school curriculum.

With further expanding of 2003 curricular regulations it was the responsibility of the schools in what extent determined in their local curricula they built in the education of Ethnography into their own timetable.

III. Old coursebooks

In the third chapter I would like to introduce appearance of ethnographical – prescribed in state regulation – knowledge in coursebooks of folk schools and civil schools. They are chosen from the Public Pedagogical Library at the end of the 19th and the beginning of the 20th century. It turned out during the analysis of the coursebooks that in the second period content and educational aims given by the policy had not shown favour toward the emphatic presence of Ethnographical knowledge in the coursebooks so the introduced examples without exceptions are related to the first curricular period.

Knowledge of folk life and local interest in the examined textbooks formulate ethnographical learning by concreting the elements given in curricular prescriptions. According to that I have divided the textbooks in the introduction into two groups. First I take examples from curriculum of readers then from that of Geography Coursebooks for the fulfilment of curricular prescription of our topic.

Magyar néprajz (Hungarian Ethnography) by Balassa Iván will be introduced in a separate chapter. It unlike other coursebooks did not have Ethnographical learning integrated in a subject but it was published as a separate Ethnography book as a single attempt more than a century before the *National Core Curriculum*. By pictorial illustrations and highlighted texts from Geography books and readers of the 1890-1948 period, we can get a short overview about the Ethnographical approach in the educational policy of the period.

A more expansive examination of the coursebooks could make theme of a further separate research. We could get an utterer picture about curricular place of Ethnographical knowledge in the different curricular periods.

IV. Curricular theories, coursebooks

Theories – given by the outstanding experts of education and ethnography – about choosing curriculum and about marking the concerned age-groups expand the different approaches of

interpositional of ethnographical knowledge. Not only ideas with separate subject education are introduced but some detailed integrated curricula as well which fixed the educational methods of Ethnographical knowledge in the frames of other subjects, determining a systematic curriculum marked by the aims, and defining the students performance to achieve. We can get to know the coursebooks with Ethnographical knowledge which came out as reference work or some helping coursebooks to fulfill the Ethnographical curricular prescription. Primarily the content analysis of coursebooks by Bíbor, Apáczai, Mozaik, Vizuális Pedagógiai Műhely, Pauz-Westermann Publishers is shown.

V. Articles of Periodical Honismeret (Ethnography) about the experiences of teaching practice

Iskola és honismeret (School and Ethnography) of periodical *Honismeret (Ethnography)* gives some help to teach Ethnography so it regularly gives practical examples of teaching Ethnography. The opportunities and methods in the chosen articles offer countless solutions for fulfillment of curricular requirements. They light the fact that all teaching in the frames of lessons, study circles, camps have a positive effect on the pupils and students.

Writing also prove until there are committed pedagogues who undertake the students' ethnographical education, beside curricular changes and the uncertain situation of Ethnographical knowledge, interested students can get possibilities to learn about the values and traditions of their homeland in study circles, camps, applications and competitions.

VI. Pedagogical Scientific Literature, Inquiries Surveys

After the introduction of *Frame Curriculum*, several surveys tried to reveal the curricular position of Ethnography. Leaning on two of those and on my own data-collecting I would like to introduce the situation of ethnographical knowledge in education. I made a survey between 2007 and 2009 in which I examined 14 primary schools in Budapest, 107 schools in 77 settlements of 19 counties, altogether 121 primary and secondary schools.

Besides the not so favourable picture the answers to the questions about lessons and possibilities of the schools show besides difficult guarantee of subjective and objective conditions the majority of the pedagogues strives to plan the lessons to be able to give the information to their students understandably and making interest is them.

The quality of the teaching process is firmly determined by besides the outstanding role of coursebooks technical literature to help the teacher, the quality and quantity of illustration used during the lessons.

Countless extra-curricular activities to deal with Ethnography can be found among optional free time tasks. Introduction of ethnography-module was impetuous because of the lack of preparation, because no special teacher training had overtaken it and eventually coursebooks to help teaching the subject itself were published gradually. But we can say – beside lack of such a big extent of subjective and objective conditions majority of schools tried to make conditions for teaching the subject and Ethnography-module got place in the timetable.

VII. My Own Experiences and Publications

Featuring a possible way I would like to introduce the frames of institutional Ethnography teaching at Géza Fejedelem Primary School in Mende, confirmation of its place in the timetable, its teaching tools, its place in school life, its role in shaping the communal traditions. The given description is principally an example that flaring teaching of Ethnography is realisable at a provincial school with a small number of pupils.

Content Structure of the Dissertation

I. Following the traces of ethnographical knowledge are through different points of view which are shown in the first five chapters. After historical antecedent there will be an overview of a curricular regulation. The third part is about coursebook contents the fourth one introduces the curriculum-theoretical concepts of teaching Ethnography and its published coursebooks. In the fifth chapter, some of practical in the education used examples are introduced.

1. The Historical overview introduces the activity of outstanding representatives in the Ethnography teaching and it expands the effects of social movements. Arts pedagogical motivation eventually outstanding ones in the special discipline which summarized Ethnographical knowledge with educational purposes. The majority of the authors in their writings as the basic work of the discipline have devoted a significant role to knowledge intercession. A lot of them worked as pedagogues, too.

Short introduction to some outstanding authors' walks of life and their more important work getting to know their activity serve as antecedent for an overview of Ethnographical knowledge in official educational policy. Intentions drawing the youth in ethnographical collector's work or finding place for Ethnography in education are given place here.

2. The second chapter is for examining the centrally published elementary curriculum. We can observe changes in expectations for getting to know the homeland, Ethnography according to the requirements formulated in curriculum. The overview from the Eötvös folk school curricular laws in 1868 to the *National Core Curriculum* traces not only the content changes of requirements but it also gives an insight into the systematical structure of historical political situation, social changes and subject material questions of the education.

3. We can observe the prescription of the first curricular period in the knowledge of old school books. I would like to introduce all of these through some coursebooks of folk schools and civil schools. The local knowledge and that of folk life of the examined educational instruments formulate ethnographical learning appearing in education by concreting elements in curricular prescriptions.

4. After the appearance of *National Core Curriculum*, a lot of people dealt with the possibilities of practical realisation of improving exercises prescribed in the curriculum. There were several concepts of points of view of curricular choice and joining them to different ages. In the fourth chapter, I would like to show some important examples which can be joined to each of prescribing people of educational policy. Introduction of coursebooks with the frame curriculum made for teaching Ethnography-module is also given place in this chapter.

5. Practical examples of transmitting ethnographical knowledge show the possibilities and methods outside the ethnographical subject-module. Requirements prescribed in the curriculum can occur in the local curriculum of the schools in independent lessons in study circles in organising camps.

II. The currently characteristic situation of ethnography subject-module in the education is revealed by an analysis through a questionnaire.

6. The sixth chapter is about the fulfilment of requirement system prescribed in *National Core Curriculum* which gives a general picture about the conditions of educational activities about its circumstances and about the place of ethnography in curriculum at schools.

Through the summation of answers given by educational institutions in questionnaires we are given the answers

- how in emphatic a subject-module is in the process of education
- what complementary possibilities schools can guarantee to transmit knowledge prescribed in curriculum
- what the personal and objective conditions of education are.

III. Featuring an educational model working in practice introduces one way of teaching Ethnography.

7. The last chapter is about Ethnography teaching methods of time and again broadening going up on each other store of learning at elementary educational institutions in eight school years, educational tools and equipment of transferring Ethnography knowledge of education with local curriculum possibilities of developing school traditions in connection with education.

The results of the dissertation

During the historical overview it became visible that the thought of teaching Ethnography has been present since the minute of the birth of this discipline. The effects of stressed people's activity and those of social movements can be observed well in the curricular prescriptions. Besides introducing the process you can find joining points in historical antecedents and in curricular requirements.

Curriculum of 1941 is an expressive example of it which was born in the gold age of folk movements, in the most active period of village research. Spiritual movements in the society helped the affirmation of ethnographical knowledge in the curriculum.

Before the birth of the law as a base of the curriculum, Györfy István's book *A néphagyomány és a nemzeti művelődés (Folk Customs and National Civilisation)* had been published. It was a book to be a programme, and we can recognize its thoughts in the curricular regulations.

Both the intention of Ethnography and reviving of social movements impressed on the contents structure of the curriculum and on its aspect. Those effects intensifying each other could have started a process in the course of which the education with ethnographical aspects had reacted positively on the active movements in the society eventually on the stronger headway of the science. Unfortunately its possibilities were carried away by the events of World War II.

The analysis of Ethnographical knowledge in textbooks is closely related to the examination of curricular contents. The coursebooks detached to the first curricular period introduced in the third chapter of the dissertation reflect both the social requirement and curricular prescriptions in correspondence with them. It is especially remarkable in the Geography coursebook for civil all boys' schools with the title of *A mi hazánk (Our home)*. One of its authors is Dr. Karl János who played an active role in the popularization of the ethnographical collecting process of society level.

In the regulations of the second curricular period, Ethnographical knowledge was overshadowed so they did not appear in the coursebook in the similar extent compared to the previous period. They did not disappear from the educational process they were transposed in the circle of extra-curricular activities. The fifth chapter gives a selection of its practical fulfilment. Study circles and camps introduced there mostly started in the 1970s and majority of them still work.

The determiner of the third curricular period is *National Core Curriculum* which gave place to ethnographical knowledge again respectively. It defined Ethnography as accentuated developmental task. In the background, we can discover ethnographical interest intensifying on social level since the 1970s, which could already have an effect also on educational policy after the change of regimes. At the same time a series of conferences started with the help of Ethnography to expand possibilities of teaching Ethnography, to summarize practical experiences which reassured an important trade base to determine curricular contents. This educational political background supported by both socially and scientifically inspired creation of curricular conceptions made to transmit knowledge and it claimed coursebooks with ethnographical contents. The fourth chapter is about their overview.

The first five chapters of the dissertation reveal not only the appearance of ethnographical knowledge in education, its background circumstances and its consequences but it also flashes the interference influencing that process.

The results of the survey give a general picture about the curricular situation of Ethnography module transmitting ethnographical knowledge. Teaching Ethnography appearing after almost a half-a-century break means a challenge for schools because the introduction in a short period did not make it possible to guarantee the circumstances. According to the answers in the survey we can explore what the general shortcomings are in the educational institutions. Considering education in experts' qualifying and planning of ethnographical technical aid in illustrative education. At the same time educational policy should help demonstrating remodeling of the education. We would need alternative frame curricula which among others would guarantee a starting point for ethnographical knowledge to local realisation of possibilities given in the *National Core Curriculum* modified in 2003.

In the end the seventh chapter of the dissertation introduces an example of such a local realisation. All ingredients of the local educational programme appear from revealing of antecedents of ethnography education to the teaching practice for the whole institution of education. Examination of the process assigned as the aim of the dissertation finishes with it. It reached the practically realizable working educational model from unfolding the educational demands.

The Author's Publication Concerning the Topic

Writings Published in Volumes of Studies:

1. A néphagyományok nyomában
In: Rakó József (szerk.): Örökségünk Magyarország 20-21.
Magyarország Felfedezői Szövetség módszertani kiadványa
Budapest, 2003.
2. A képességfejlesztés lehetőségei a hon- és népismeret oktatási folyamatában
In: Sallai Éva (szerk.): Művészetek szerepe a személyiségfejlesztésben 245-251.
Vác, 2008.
3. A néprajzi ismeretek oktatásának lehetőségei az általános iskolában
In: Sándor Ildikó (szerk.): Útravaló (18 o. terjedelemben)
Hagyományok Háza, Budapest (megjelenés alatt)

Writings Published in Periodicals:

1. A néprajzi ismeretek oktatásának helyzete és lehetőségei az alapfokú oktatási intézményekben.
Néprajzi Hírek 37. évfolyam, 3. szám 33-41.
2008.

Separate Publishings (A Magyarország Felfedezői Szövetség kiadványai):

1. Igricek könyve (44 p.)
Budapest, 1991.
2. Igricek a Beregben és az Órség tájain (32 p.)
Budapest, 1994.
3. Igricek könyve II. (36 p.)
Budapest, 1998.
4. A Tápiómente örökségei (36 p.)
Budapest, 2001.

Coursebooks, Teachers' Books, Helping Materials

1. A Hon- és népismeret tanítása az általános iskola 1-4. osztályában (113 p.)
Modinfo Kft – Módszertani füzetek
1998.
2. Élet a házban – Hon- és népismeret 5. évfolyam (88 p.)
Nemzeti Tankönyvkiadó Budapest, 2003.
3. Tanári kézikönyv az *Élet a házban Hon- és népismeret 5. évfolyam* című tankönyvhöz (132 p. / CD-n)
Nemzeti Tankönyvkiadó Budapest, 2003.
4. Élet a faluban – Hon- és népismeret 6. évfolyam (88 p.)
Nemzeti Tankönyvkiadó Budapest, 2003.
5. Tanári kézikönyv az *Élet a faluban Hon- és népismeret 6. évfolyam* című tankönyvhöz (132 p. / CD-n)
Nemzeti Tankönyvkiadó Budapest, 2004.
6. Élet a házban – Hon- és népismeret 5. évfolyam
Multimédiás oktatási segédanyag (CD)
Mende, 2005.
7. Élet a faluban – Hon- és népismeret 6. évfolyam
Multimédiás oktatási segédanyag (CD)
Mende, 2005.
8. Hon- és népismeret atlasz az általános iskolák 5. és 6. évfolyama részére (32 p.)
Nemzeti Tankönyvkiadó Budapest, 2006.
9. Útmutató a Hon- és népismeret atlasz használatához (18 p.)
Nemzeti Tankönyvkiadó, Budapest, 2006.
(A tankönyvkiadó honlapjáról letölthető segédanyag:
<http://www.ntk.hu/web/guest/utmutatok#Rajz>)
10. Kerekedő esztendő
Hon- és népismeret 1. osztályosoknak (28 p.)
Nemzeti Tankönyvkiadó Budapest, 2008.
11. Kerekedő esztendő
Hon- és népismeret 2. osztályosoknak (32 p.)
Nemzeti Tankönyvkiadó Budapest, 2009.