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			Newsletter, published by the Reading Primers Special Interest Group (RP-SIG) of the International Society for Research on Textbooks and Educational Media		

□ Editor's Note

Dear Readers,

This issue of RPI appears after a break of more than two and a half years. The editors wish to thank all colleagues in Germany, Italy, Latvia, Russia, Switzerland and Uzbekistan who as contributors have invested time and effort to keeping this newsletter going.

RPI 16 is dedicated in memory of a founder of the RP-SIG network, excellent scholar and special person, Vitaly Bezrogov (1959-2019).

December 2020

Ekaterina Romashina and Wendelin Sroka

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Contributors to this Issue

Dr. Vitaly Bezrogov, Senior Researcher at the Institute for Strategy of Education Development of the Russian Academy of Education, Moscow, Russia and Corresponding Member of the Russian Academy of Education (1959-2019).

Dr Dorena Caroli, Associate Professor for the history of pedagogy at the Department of Educational Research 'Giovanni Maria Bertin' at the University of Bologna, Italy. E-Mail: dorena.caroli(at)unibo.it.

Juris Cibuļs, pedagogue, author of primers and books about the peoples of the world and their languages, collector of ABC books and primers, Riga, Latvia. Email: juriscibuls(at)hotmail.com.

Dr Britta Juska-Bacher, Professor of Linguistics and Language Teaching at the College of Education in Bern, Switzerland. Email: britta.juska(at)phbern.ch.

Dr Zilola Khalilova, Research Fellow at the Institute of History, Academy of Sciences in Tashkent, Uzbekistan. Email: zilola_kesh(at)mail.ru.

Dr Kirill Levinson, Leading Research Fellow, Poletayev Institute for Theoretical and Historical Studies in the Humanities, and Professor, Faculty of Humanities, School of History, HSE University, Moscow, Russia. Email: klevinson(at)hsu.ru.

Dr Ekaterina Romashina, Professor at the Department of Arts, Social Studies and Humanities, Tula State Lev Tolstoy Pedagogical University, Russia. Email: katerinro(at)yandex.ru.

Michael Schmitzer, Nuremberg School Museum, Nuremberg, Germany. Email: schulmuseum(at)fau.de.

Dr Wendelin Sroka, Essen, Germany. Email: wendelin.sroka(at)arcor.de.

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Editors of Issue 16: Ekaterina Romashina, Tula (Russia) and Wendelin Sroka, Essen (Germany)

Editorial office: Wendelin Sroka, Grevendieck 21, 45134 Essen/Germany. E-Mail: [rp-sig\(at\)arcor.de](mailto:rp-sig(at)arcor.de)

▣ Obituary

Vitaly Bezrogov

An initiator of the Reading Primers SIG in September 2009, an editor of this newsletter from 2009 to 2011 and frequent contributor, a regular and active participant of RP-SIG events and an encouraging interlocutor throughout the years: Our network would probably never have seen the light of day, and it would certainly not be what it is without Vitaly Bezrogov. An expert of the Russian and global history of education with a profound knowledge of the history of school textbooks, well-known and highly esteemed both nationally and internationally, he passed away quite unexpectedly in November 2019.

Vitaly Bezrogov, born in Odessa on September 16, 1959, moved to Moscow with his parents as a young child. In 1976 he entered the Faculty of History of the Pedagogical Institute in Moscow where he graduated with honours in 1981. After completion of his studies he worked as a history teacher, followed by a position as a methodologist at the Museum of History and Reconstruction of the City of Moscow. He then turned to historical research work, collecting and systematising archaeological material on early medieval Ireland. In 1988 he successfully defended his dissertation as a candidate of historical sciences (Dr. phil.) on "Economic Life of the Irish Society of the 3rd to 8th Centuries", and in 2004 he completed his thesis for the degree of a Doctor of Pedagogy (Dr. paed. habil.) on "The Formation of Educational Traditions of the Christian School in the 1st to 5th Centuries."

In 1987 Vitaly Bezrogov began to work in the Laboratory of the History of Foreign Pedagogy of the Institute of Theory and History of Pedagogy of the Academy of Pedagogical Sciences (USSR), currently the Institute for Strategy of Education Development of the Russian Academy of Education. He continued to work at this institute as a chief researcher until his death. Since the 1990s he was also involved in teaching: he headed the Department of Pedagogical Anthropology at the University of the Russian Academy of Education and taught a course on the history of world culture at the Russian State University for the Humanities; in 1998 he was awarded the state academic title of *docent* [Assistant Professor].



Vitaly Bezrogov was a sought-after consultant and contact for a great number of scholars and institutions home and abroad. Among others he was a corresponding member of the Russian Academy of Education (since 2006), a member of the Scientific Council for the History of Education and Pedagogical Science of the Russian Academy of Education, a member of the International Expert Council of the University of Ioannina (Greece) and, since 2017, Vice President of the International Society for Research on Textbooks and Educational Media.

While Vitaly Bezrogov's achievements as a researcher are manifold, four areas shall be mentioned here in particular. The first of these relates to his contributions to theoretical and methodological issues of research on the history of education. Stressing the interdisciplinary nature of this field of study he saw the need to build a scientific methodology between the "Scylla of pedagogy and the Charybdis of history". In this sense he argued in favour of a research approach aimed at reconstructing the historically specific variants of the combination of law, religion, language, cultural background and context, which provide, as he once put it, "a picture of how education is organized, interesting

▣ **Obituary
(continued)**

and unique in a combination of elements that are not found anywhere else in such a combination”.

In particular, Vitaly Bezrogov proposed a system for identifying and classifying interrelated components of the history of education which is based on four basic concepts: pedagogical thought [*pedagogičeskaja mysl'*], pedagogical consciousness [*pedagogičeskaja soznanie*], pedagogical practice [*pedagogičeskaja praktika*] and pedagogical custom [*pedagogičeskaja obychaj*]. Among his merits in the area of methodology is his plea to consider pedagogical custom and pedagogical consciousness - non-institutional forms of pedagogical thought and practice, to which the normative structure of pedagogy had as yet not allotted a proper place and which had previously not been considered by Russian historians of education.

Furthermore, overcoming the traditional focus on normative documents and organizations in the history of education, Vitaly Bezrogov strongly argued to consider the history of individual education, in which the view “from the other side” – that is, from the world of childhood – is of special importance. In addition, his theoretical considerations brought him to direct his attention also to the history of textbooks, considering the school textbook as a textual and visual unity of pedagogical theory and concrete historical educational practice, interesting as a “rethought reality” and a kind of “pedagogical utopia”. At the same time, he noted that the textbook has only “potential energy”, thus highlighting its role, in terms of modern educational research, as an input factor in the complex world of education.

A second field of Vitaly Bezrogov’s lasting scholarly achievements is the study of the history of education, childhood and textbooks in foreign countries. From his early years as a historian, he was interested in what happened outside Russia, especially in education. As a scholar he combined historical and comparative research perspectives, with a remarkably broad access in each of these dimensions. Relevant books include *Učitel' i ego učeniki v tekstach Novogo Zaveta* [The Teacher and His Disciples in the Texts of the New Testament] (2002), *Sravnitel'naja pedagogika: neinstitalizirovannye formy obučenija v obrazovatel'nyh traditsiyach stran Afriki, Azii, Evropy* [Comparative Pedagogy: Non-Institutionalized Forms of Education in the Educational Traditions of African, Asian and European Countries] (2006) and *Traditsii učeničestva i institut školy v drevnich civilizacyach* [Traditions of Apprenticeship and the School as an Institution in Ancient Civilizations] (2008).



Vitaly Bezrogov’s interest in the transnational history of education resulted in a great number of research projects and publications. Among the last of these projects is *Ostrova Rodiny* [Islands of the Homeland], an analysis of school

▣ **Obituary
(continued)**

textbooks created by emigrants in the immigration countries over two centuries, from 1800 to 2000. The project involved scholars from Russia, Belarus, Estonia, Germany, Italy, Latvia, Poland and USA, and the results will be published in 2021. As vice-president of the International Society for Research on Textbooks and Educational Media he also initiated the topic and prepared the design of the conference "Migration and Educational Media", the annual conference of this society, held in Chur (Switzerland) in October 2019.

The history of education, childhood and textbooks in Russia was a third area of Vitaly Bezrogov's scholarly work. It was this area that he shaped in many ways, and in particular with reference to the history of Russian textbooks for novice readers. The bibliography of his publications on the history of primers and readers, published in this issue of RPI, demonstrates the thematic richness of his studies: from content analyses with a focus on the images of the child and the family or the development of pedagogical ideas as expressed in these textbooks to studies of visual elements, including the design of textbook covers. A topic he considered especially important was the presentation of war and the military in Soviet Russian textbooks for young readers especially since the 1940s, and he has addressed this subject in a number of papers, including a lecture on "War Stopped and Continued– Differences and Discrepancies within Russian Primers and Basal Readers in the USSR in the Mid-1940s", held at the RP-SIG workshop "After the War – A New Beginning? A Comparative Examination of Reading Primers Published and Used in 1945 in Europe" in November 2015 in Braunschweig/Germany. Noting the constant renewal of the concepts of "pedagogy of war" and "military patriotism" in the Soviet and post-Soviet space of the 1940-2000s he strongly argued against the position that the discourse of war should be offered to a child as a positive educational value.

A project that is especially noteworthy here is *V poiskach bukvarja, načala vseh načal* [In search of the primer, the beginning of all beginnings]. It comprises a bibliographical database of Russian ABC books, primers and basal readers published in Russia from 1800 to 2000, and also full-text versions of relevant textbooks, many of them available by remote access (<http://www.abc.gnpbu.ru>). All in all, Vitaly Bezrogov not only published more than 200 works on textbook history, but also largely contributed to the breakthrough of this research area and its development into a new sub-discipline in Russia. A growing number of these works is available for download on the website <http://primer.tspu.ru>.



Vitaly Bezrogov in the Leiden University Library, studying the manuscript of an early German-Russian translation of 'Orbis Sensualium Pictus', October 2019

▣ **Obituary (cont.)**

Forth, Vitaly Bezrogov is remembered by many as a provider of ideas, initiator, leader, driver and active participant of collaborative work nationally and internationally. In this context it is remarkable how he accomplished all this, next to the management and administrative tasks as a senior researcher in his institute, his responsibilities as a teacher in higher education and his activities as a scholar dedicated to book studies, spending time in the solitude of the study room or in libraries.

Scholarly collaboration he valued highly, both nationally and internationally, and he dedicated much time and effort to promote it. For many years he has been the driving force of the international seminar *Kul'tura detstva: normy, cennosti, praktiki* [Culture of Childhood: Norms, Values, Practices] which he founded in 2007 at the Russian State University for the Humanities and chaired until his death. The proceedings of these high-profile events, published on a regular basis, bear witness of his ability to bring together scholars from different research disciplines. This also applies to his role as a member of the editorial boards of several scientific journals, among them *Otečestvennaja i zarubežnaja pedagogika* [Domestic and Foreign Pedagogy], *Problemy sovremennogo obrazovanija* [Problems of Modern Education], and *Istoriko-pedagogičeskij žurnal* [History of Education Journal]. Moreover he was editor of a great number of book publications, one of the latest being *Detstvo v evropejskič avtobiografyach. Ot Antičnosti do Novogo vremeni* [Childhood in European Autobiographies. From Antiquity to Modern Times], 2019.

After Vitaly Bezrogov's sudden death public appreciation of his scholarly achievements has been expressed in various ways. In the course of 2020 nine articles and two monographs were published with Vitaly Bezrogov as author or co-author. The respective projects and texts he had began were completed by his colleagues. Journal issues dedicated to his memory include issue 4 (2019) of the *Istoriko-pedagogičeskij žurnal* [History of Education Journal], issue 1 (2020) of *Issledovatel'* [Researcher], issue 2 (2020) of *Vremja Nauki - The Times of Science*, issue 4 (2020) of *Hypothekai* and issue 2 (2020) of *Vestnik PSTGU. Pedagogika. Psihologija* [Bulletin of Saint Tikhon's Orthodox University of the Humanities. Pedagogy. Psychology]. In Germany, the 2019 conference proceedings on "Migration and Educational Media", edited on behalf of the International Society for Research on Textbooks and Educational Media by Sylvia Schütze and Eva Matthes have been published in 2020 *In Memoriam Prof. Dr. Vitaly Bezrogov*. In November 2020, the Russian State University for the Humanities in his memory organized a two-day conference *Deti i detstvo v istorii kul'tury: sovremennye meždisciplinarnye issledovanija* [Children and childhood in cultural history: modern interdisciplinary research], with the first plenary session devoted to his research practices.

An obituary may to a certain extent do justice to a person's achievements, but not to the human person as such. Aware of these limits the Reading Primers SIG expresses its thanks to Vitaly Bezrogov for his commitment as a founding member, cooperation partner and highly learned, attentive discussant over many years; many have felt that they lost a friend. Those who knew him better rest assured that he lived a full life. As Lucius Annaeus Seneca noted: "How long I live is not in my power; but that as long as I live I really live, depends on me."

Wendelin Sroka, Ekaterina Romashina

□ Essays

Studying Early Modern Elementary Textbooks

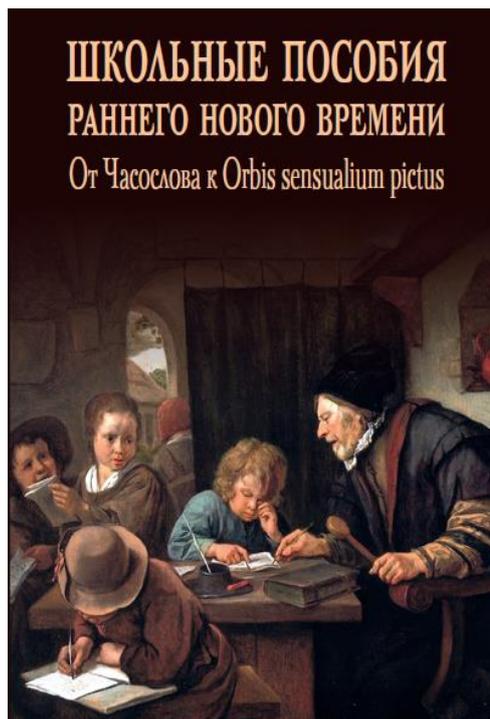
Vitaly Bezrogov, Kirill Levinson

In what follows we would like to present a collective monograph that traces the evolution of pedagogical concepts embedded in early modern European elementary textbooks against the background of transition from Latin to vernacular literacy in the context of the formation of printed book culture:

Škol'nye posobija rannego Novogo vremeni: ot Časoslova k Orbis sensualium pictus [Early Modern Schoolbooks: from the Book of Hours to Orbis sensualium pictus]. Pod red. K. A. Levinsona, Ju. G. Kurovskoj i V. G. Bezrogova.

Moskva: Pamjatniki istoričeskoj mysli 2017, 400 p.

ISBN 978-5-88451-353-3.¹



The project team included researchers from the Institute of Educational Development Strategy of the Russian Academy of Education (Julia Kurovskaja, Vitaly Bezrogov), the National Research University Higher School of Economics (Kirill Levinson), Bauman Moscow State Technical University (Marija Poliakova), Institute of Philosophy, Russian Academy of Sciences (Margarita Korzo), University of Hamburg (Michael Baldzuhn), and Correr Museum, Venice (Piero Lucchi).²

Rather than trying to present all the findings of the 400-pages-long book in a nutshell, this article will highlight just a few fields of research to which the authors of this monograph believe they have offered contributions that might be useful for readers interested in the genre history of the early modern elementary textbook. Relying on textbooks has a long tradition in the history of European education. At that, theoretical pedagogy has not always reflected upon or even considered this educational practice. The study of textbooks demonstrates how pedagogical theories interacted with educational practices, ideologies, socio-political and other ideas.

¹ Acknowledgments: The reported study was funded by the Russian Foundation for Basic Research (RFBR), project number 20-013-00227.

² Michael Baldzuhn (chapter 1), Vitaly Bezrogov (introduction, chapters 1, 6, conclusion), Margarita Korzo (chapters 3, 6), Julia Kurovskaja (introduction, chapters 2, 5), Kirill Levinson (chapter 5), Piero Lucchi (chapter 4), Marija Poliakova (chapters 3, 4).

□ **Early Mod. Elem. Textbooks (cont.)**

Premodern textbooks were usually written not by the same people who authored highbrow treatises on education, but by hands-on teachers, Comenius being one notable exception. These teacher's perception and interpretation of what they thought society was expecting from textbooks is as good a re-presentation of their own ideas as of the lawmakers. As a result of a comparative historical analysis of educational literature and textbooks composed during the formative centuries of European pedagogy, we learn a lot about the way education was viewed by those who did the everyday work of teaching.

The possibilities of the history of textbooks, it seems to us, have not yet been adequately recognized by historians of pedagogy.³ The textbook as a complex product of pedagogical thought, religion, policies, ethics, and philosophy as well as teaching practices, everyday educational stereotypes, etc. is rarely considered in works on the history of education.⁴ It looks as though scholars tacitly agreed to assume that the contents of textbooks were all alike and that it sufficed to reconstruct the curriculum of a schooling system to get an idea of all the educational contents it provided.⁵ This kind of approach appears too narrow, since textbooks show how far away from any theories the practice based on them sometimes was. Textbooks let slip what ideas pedagogues, society or the government would like to implicitly instill in students without declaring it openly.

Studying the history of textbooks requires simultaneous consideration of multilevel semantic networks existing within individual textbooks and among them. It requires also the dovetailing of many parameters such as thematic repertoire, narrative, discourse, language policy, imagery, coloristic solutions, and methodological tools for programming the use of the book by students, teachers, and parents. For this end, the history of education must study as many different same-level textbooks (or sets thereof) from a given historical period as possible. Such a synchronous study allows us to reconstruct the education algorithms "on offer" in a particular cultural context in their variable entirety. Our monograph presents the preliminary results of an attempt to study elementary level textbooks published in Western and Central Europe between the sixteenth and seventeenth centuries, a time when printed textbook production originated and established itself in many European cultures.⁶ In particular, authors focus on textbooks from England, the Holy Roman Empire, Italy, and Poland.

³ Exceptions are not many. They include Charlton K. *Women, Religion and Education in Early Modern England*. London: Routledge, 1999, who analyzes the education of English women drawing, among other things, on books used in the process. Education historians who focus on schools tend to pay much less attention to schoolbooks – cf. Sherill L. J.: *Presbyterian Parochial Schools 1846–1870*. New Haven: Yale UP, 1932. By contrast, historians who focus on children passing different stages of education do consider books used by instructors – cf.: Fleming S.: *Children & Puritanism. The Place of Children in the Life and Thought of the New England Churches, 1620–1847*. New Haven: Yale UP, 1933.

⁴ Romashina J. Ju.: *Škol'nyj učebnik v Rossii XVIII - načala XX veka: teoretičeskij i istoriko-pedagogičeskij analiz: Monografija*. Tula: Izd-vo TGPU im. L. N. Tolstogo, 2011; Makarevich G.V.: *Izučenie učebnika dlia načal'noj školy kak napravlenie istoriko-pedagogičeskoj nauki // Otečestvennaja i zarubežnaja pedagogika*. 2012. №4; "Kartinki v mojem bukvarě": *pedagogičeskaja semantika illiustratsij v učebnike dlia načal'noj školy*. Moskva: TechGrupp, 2013; Bezrogov V. G., Makarevich G. V.: *Konstruirovanie obrazovatel'nogo ideala v učebnike // Razvitie ličnosti*. 2005. № 4, pp. 79–99.

⁵ Helmreich E. C.: *Religious Education in German Schools. An Historical Approach*. Cambridge, Mass., 1959, pp. 85–96, 140–152, 185–191, 248–253, etc.

⁶ Orthodox regions of Eastern and North-Eastern Europe are beyond the scope of this study. For general outlines of the history of textbooks in Russia cf. Mordovtsev D.: *O russkich škol'nykh knigach XVII veka*. Moskva 1862; Zabelin I. Je.: *Charakter načal'nogo obrazovanija v dopetrovskoe vremja (Neskol'ko zamečanij o «Zametke po istorii prosveščeniija v Rossii» g. Kuprijanova) // Opyty izučeniija russkich drevnostej i istorii*. Č. 1. Moskva 1872; Savel'ev A. A., Savel'eva N. V.: «*Azbuka učebnaja*» *Kariona Istomina // Litterarum fructus. Sb. statej v čest' C. N. Nikolaeva*. Sankt-Peterburg 2012, pp. 70–74; *Škola i pedagogika v kul'ture Drevnej Rusi. Ist. chrestomatija*. Moskva

□ **Early Mod. Elem. Textbooks (cont.)**

To be sure, we are not the first to enter this research field. It was Hans-Joachim Schoeps who, in the late 1950s, pointed at textbooks as a valuable primary source for historical research: by comparing textbooks, he wrote, we can arrive at conclusions about their development, which makes them a "very promising source" for studying the "history of the pedagogical mentality."⁷ This statement was made at a time when the history of textbooks began to attract increasing attention of researchers within pedagogy in Germany and the United States, but it was not until about 1980 that studies in the history of pedagogy and pedagogical mentality drawing on textbooks as primary sources was recognized as a research movement in its own right. In the 1980s and 1990s, this interest in textbooks was institutionalized in French, Spanish, and Belgian projects aimed at compiling bibliographies of national textbook histories.⁸ Since then, the historical study of early modern textbooks was buttressed also by bibliographical research, since early primers and alphabets were and are studied as monuments of book culture, too.⁹ Much work has been done within such projects as *Gallica*, *Europeana*, *Munich Digital Library*, and digitalization projects conducted by other libraries. Particularly noteworthy are the bibliographies of 16th and 17th century German-language publications compiled, for the 16th century, since 1969 by the Duke August Library in Wolfenbüttel together with the united Erfurt/Gotha Digital Library, and for the 17th century since 1996 by a consortium of 15 different libraries including these two. Among more than 100,000 books published between 1500 and 1599 and almost 300,000 books published between 1600 and 1699 that are included in these databases, there are quite a few textbooks and manuals. Although, unfortunately, the search system doesn't have "textbook" as a genre, making it necessary to search for individual titles, the very existence of such databases is a great help and a stimulus for research on early modern textbooks.

Early textbooks, reading-books and especially primers drew the attention of textbook history students already in the 19th century. In the first half and middle of the 20th century, a particularly large number of publications appeared in the USA, where historians of education took special interest in early American textbooks. The creation of new textbooks and using them to educate a new, ideal human being who would build a paradise on earth in the New World is a theme that has firmly established itself in American pedagogical history, leading

1992; Kosheleva O. Je.: «*Gruboučaščiesia učeniki*»: čudo preobraženija (ekskurs v ote-čestvennuju pedagogičeskuju mysl' XVII stoletija) // *Istoriko-pedagogičeskij žežegodnik*. 2012. C. 92–99; *Zapadnoevropejskaja i rossijskaja učebnaja literatura XVI – načala XX vv.: konfessional'nyj aspekt* / Pod red. L. V. Moshkovej i V. G. Bezrogova. Moskva, 2013. Nemirovskij, Je. L.: *Azbuki Ivana Fedorova, jeho učenikov i posledovatelej*. Piatigorsk, 2015; «*V Rossii nado žit' po knige*»: načal'noe obučenje čteniju i pis'mu (stanovljenje učebnoj knigi v XVI–XIX vv.) / Pod red. M. V. Tendriakovej, V. G. Bezrogova. Moskva, 2015; Moshkova L. V.: *Bukvar' Ivana Fedorova v rjadu slavjanskich bukvaraj XVI veka* // 450 let «Apostolu» Ivana Fedorova. Istorija rannego knipečatanija v Rossii / Sost. D. N. Ramazanova. Moskva 2016, pp. 253–262; *Problemy sovremennogo obrazovanija*. 2014. No. 4 & 6; *Otečestvennaja i zarubežnaja pedagogika*. 2012, No. 4; 2013, No. 4; 2015, No. 1.

⁷ Schoeps H.-J. *Was ist und was will die Geistesgeschichte? Über Theorie und Praxis der Zeitgeistforschung*. Göttingen 1959. S. 24.

⁸ The name of the French project is EMMANUELLE (= Electronic Bibliography of «manuels scolaires»), that of the Spanish one is MANES (= Proyecto de Investigación sobre los Manuales Escolares en la España contemporánea, 1808–1990), in Belgium, the project is called Educatief geheugen Vlaanderen. Cf. Choppin A. (Ed.): *Les manuels scolaires en France de 1789 à nos jours*. Paris: Service d'Histoire de l'Éducation, 7 vols. 1987–1995; Escolano Benito, A. (Ed.): *Historia ilustrada del libro escolar en España contemporánea*. 2 vols. Madrid, 1997–1998; Catteeuw K., M. Depaepe & F. Simon: *Forschungsprojekt 'Paedagogisches Gedaechtnis Flanderns'* // *Internationale Schulbuchforschung*, 20, 1998, pp. 313–325; *Iidem*: The Educational Memory of Flanders // *Mitteilungen und Materialien. Zeitschrift für Museum und Bildung*, 49, 1998, pp. 73–79.

⁹ Cf. Nemirovskij Je. L.: *Ivan Fedorov. Načalo knigopečatanija na Rusi: Opisanie izdanij i ukazatel' literatury: K 500-letiju so dnja roždenija velikogo ruskogo prosvetitelja*. Moskva: Pashkov dom, 2010.

□ **Early Mod. Elem. Textbooks (cont.)**

to the publication of such works as Clifton Johnson's "Old-Time Schools and School-Books" and George E. Littlefield's "Early Schools and School-Books of New England."¹⁰ Paul L. Ford studied the first 'American primer proper' printed in Boston in 1690 and prepared its facsimile re-edition.¹¹ In 1960, Bernard Bailyn in his book on the early period of American education called for historians to pay attention to textbooks, since they vividly demonstrated how a new education system was created in America, contributing to its nation-building and to the formation of a distinctive "American character."¹² His call did not go unanswered. Professor John Nietz (University of Pittsburgh) founded one of the first schoolbook collections and published two monographs on them, devoting two chapters to early American spelling and reading books.¹³

British researchers, by contrast, have focused on the turn of the 16th century as a time when large-scale transition took place from Latin primers and catechisms to English-language 'hornbooks' after the Anglican Reformation proclaimed the idea of making a single national textbook for elementary education in English language and religion.¹⁴

On the whole, however, between the 1960s and 1970s, the focus was mainly on textbooks for secondary and advanced education. Their contents reflected real life issues explicitly and were much easier to analyze than primers. The 1990s and 2000s, however, have seen a growing interest in early modern elementary textbooks which are now studied not only within the context of the history of teaching and learning practices, didactics and pedagogical theory, but also in the context of the history of grammaticality, the history of reading, the evolution of pedagogical discourse, visual studies, intellectual history, the history of emotions, moral stereotypes, expectations, values, customs and norms in education. Many of these areas have become subdisciplines of the history of pedagogy.¹⁵

Among European scholars who came to focus on studying elementary level textbooks as a special sort of sources different from textbooks for secondary schools and requiring special research methods, Gisela Teistler takes a prominent place. She has compiled an extensive database for German-language primers from the 15th century to 1944.¹⁶ Of all the diverse approaches to studying the history of primers, Teistler gave the preference to the one that regards the primer as an evidence of the spreading of literacy. Many people in past epochs did master literacy without any primers, but nevertheless, Teistler emphasizes, the production and distribution of specialized books testifies to the progress of reading and writing teaching and to a mass *need* for literacy acquisition when both governments and common people found themselves in

¹⁰ Johnson C.: *Old-Time Schools and School-Books*. New York 1904; Littlefield G. E.: *Early Schools and School-Books of New England*. Boston, 1904.

¹¹ Ford P. L.: *The New-England Primer*. New York 1899.

¹² Bailyn B.: *Education in the Forming of American Society: Needs and Opportunities for Study*. New York 1960. Cf. Belok M.V.: *Forming the American Minds: Early School-Books & their Compilers (1783–1837)*. Moti Katra, 1973.

¹³ Nietz J. A.: *Old Textbooks*. Pittsburgh: Pittsburgh UP, 1961; Idem: *The Evolution of American Secondary School Textbooks*. Rutland, Vermont, 1966. Cf.: Carpenter C.: *History of American Schoolbooks*. Philadelphia, 1963.

¹⁴ Butterworth C. C.: *The English Primers (1529 – 1545). Their Publication and Connection with the English Bible and the Reformation in England*. Philadelphia: UP of Pennsylvania, 1953.

¹⁵ Crain P.: *The Story of A: The Alphabetisation of America from the «New England Primer» to «Scarlet Letter»*. Stanford: Stanford UP, 2000; Monaghan E. J.: *Learning to Read and Write in Colonial America*. Worcester: UP of Massachusetts, 2005; *Načalo učenja detem": rol' knigi dlia načal'nogo obučenja v istorii obrazovanija i kul'tury / Pod. red. V. G. Bezrogova, T.C. Markarovej*. Moskva 2014; Pichugina V. K., Bezrogov V. G.: *Istorija pedagogiki v sovremennuju epochu // Pedagogika*. 2016. № 8, pp- 104–112.

¹⁶ Teistler G.: *Fibel-Findbuch. Deutschsprachige Fibeln von den Anfängen bis 1944. Eine Bibliographie*. Osnabrück: H. Th. Wenner, 2003.

□ **Early Mod. Elem. Textbooks (cont.)**

a world where social well-being and advancement increasingly depended on literacy and education.¹⁷ The emergence and distribution of textbooks can demonstrate the degree of literacy training proliferation. Gisela Teistler's approach was adopted and used in a number of studies.

Since the early 2000s, the study of the history of educational literature systematically covers early modern textbooks, too. The historical analysis of textbooks written during the Renaissance, Reformation, Counter-Reformation, "Age of the Ratio" (17th century) etc. becomes an integral part of the history of pedagogy. It allows researchers to take a new look at important aspects such as specific book-based pedagogical methods, for example.¹⁸ Considerable attention is paid to the study of the contents and layout of Renaissance and early modern textbooks in the context of their dissemination and traces of their use by schoolchildren as well as in the context of reconstructing the intellectual and educational culture of the time. Such work uses data from the history of reading, codicology, the history of literary and church canon, etc. In the beginning of the twenty-first century, textbooks in early modern European countries became the subject matter of a number of special conferences such as the ones in Zurich (2005) and Bielefeld (2011). The former focused on the emergence and structure of textbooks in the transition period from the Middle Ages to Modernity while the latter was about the reading and understanding of 16th – 18th century textbooks in the context of teaching practices and cognition processes.¹⁹ Much work has been done to identify the textbook repertoire of the incunabula and paleotype time and to draw boundaries between school and non-school literature.²⁰ The kind of reading that was suggested by didactic works has been studied within what became a separate field of research.

In connection with the study of reading, the question arises of teaching different literary writing styles, text rhetoric and design.²¹ Therefore, historians now study the early modern linguistic and oratorical education as a basis for teaching everything else through language, and the basis for mastering all that was learned through oral (and, subsequently, written) eloquence.²²

Notwithstanding the importance of the Reformation (and Counter-Reformation) and the Renaissance lay culture in the development of education, there was a good deal of continuity between Renaissance-time and medieval elementary textbooks. A few studies of the latter show that especially in the Middle Ages, not infrequently the same books could be used both for elemen-

¹⁷ Teistler G.: *Fibeln als Dokumente für die Entwicklung der Alphabetisierung: ihre Entstehung und Verbreitung bis 1850* // Alphabetisierung und Literalisierung in Deutschland in der frühen Neuzeit. Tübingen, 1999, pp. 255–281.

¹⁸ Cf. Book and Education // *Paedagogica Historica*, Vol. XXXVII, No. 1. Leuven, 2002.

¹⁹ Scholarly Knowledge. Textbooks in Early Modern Europe / Ed. by E. Campi et al. Geneva: Droz, 2008; *Schulbücher und Lektüren in der vormodernen Unterrichtspraxis*. Hrsg. von S. Hellekamps, J.-L. Le Cam, A. Conrad. Wiesbaden: Springer, 2012.

²⁰ Moran J. A. H.: *The Growth of English Schooling 1340–1548: Learning, Literacy, and Laicization in Pre-Reformation York Diocese*. Princeton: Princeton UP, 1985; Thomson I. & L. Perraud: *Ten Latin Schooltexts of the Later Middle Ages*. Lewiston: Mellen, 1990; Henkel N.: *Deutsche Übersetzungen lateinischer Schultexte. Ihre Verbreitung und Funktion im Mittelalter und in der frühen Neuzeit*. München: Artemis, 1988; Orme N.: *An Early-Tudor Oxford Schoolbook* // Idem: *Education and Society in Medieval and Renaissance England*. L.-Ronceveret: Hambledon, 1989, pp. 123–152; Kühne U.: *Engelhus-Studien. Zur Göttinger Schulliteratur in der ersten Hälfte des 15. Jahrhunderts*. Freiburg (Schweiz): Universitätsverlag, 1999; etc.

²¹ Moore C. N.: *The Maiden's Mirror. Reading Material for German Girls in the Sixteenth and Seventeenth Centuries*. Wiesbaden: Harrassowitz, 1987 (Wolfenbütteler Forschungen, Band 36); *The Classics in the Medieval and Renaissance Classroom. The Role of Ancient Texts in the Arts Curriculum as Revealed by Surviving Manuscripts and Early Printed Books* / Ed. by J. F. Ruys, J. O. Ward, M. Heyworth. Turnhout: Brepols, 2013 (Disputatio, Vol.20); etc.

²² Moss J. D. & W. A. Wallace: *Rhetoric & Dialectic in the Time of Galileo*. Washington: The Catholic University of America Press, 2003; etc.

□ **Early Mod. Elem. Textbooks (cont.)**

tary and secondary education, making it as difficult to draw a borderline between the two²³ as between formal and non-formal education. Moreover, the borderline between teaching literacy and religious education was blurred. The principal Christian prayers as a foundation of elementary religious education were learned by children at first by ear, apart from their graphic basis. At a later stage teachers in schools and monasteries linked this knowledge to letters in books. The step from learning the alphabet and recognizing words to reading texts usually was made using Books of Hours, Psalters, Antiphonals, Menologies, and various kinds of prayer books in which letters were large and written/printed with big spaces between them, making them easy to read.²⁴ The transition from letter recognition to text reading was assisted by prayers being learned in advance as well as by alphabet and/or syllable tables. When pupils began to learn forms of words, grammar books, dialogues and dictionaries were added. Special reading-books barely existed then. Apart from religious books, reading training relied on collections of moral sentences such as the Distichs of Cato²⁵, showing once again that in medieval education texts of different genres often played a number of roles, including the didactic one. Therefore, special approaches are needed to identify, classify and reconstruct what we term as 'medieval European textbooks.'

The history of medieval educational texts has been studied since the 1930s, but until the 2000s, interest in them was sporadic and mostly typical of book lovers, bibliologists and local historians who studied books as local heritage rather than instances of a specific genre and paid little attention to their being embedded in pedagogical traditions. First attempts to see the process as a whole were made as late as the beginning of the 21st century by Michael Baldzuhn, among others, who studied texts that were used in education for several centuries, e. g. Distichs of Cato, Avianus's fables, Donatus' grammar, etc. Already preliminary findings showed the fruitfulness of this endeavor.

The canon of texts used for educational purposes is sometimes quite stable, regardless of the changing context. Both the canon and the deviations are very important to research. An illustrative example is a Swedish project carried out in 1989-1991 that studied 17 editions of elementary reading textbooks in various languages published between 1629 and 1783 by the Holy See's Mission department and were preserved in the library of Uppsala University.²⁶ Each booklet contained the Latin alphabet, the forms of one non-Latin language, sometimes with extensive introductions in Latin, followed by elementary exercises in reading based on prayers in the respective language, and at times in Latin, too.²⁷ Some covers have pictures showing a group of people listening

²³ Cf. Grubmüller K. (Hg.): *Schulliteratur im späten Mittelalter*. München: Fink, 2000 (Münsterische Mittelalter-Schriften, Bd.69); *Das Doctrinale des Alexander de Villa-Dei, kritisch-exegetische Ausgabe mit Einleitung, Verzeichniss der Handschriften und Drucke, nebst Registern*. Hg. von Theodor Reichling. Berlin 1893 (Monumenta Germaniae paedagogica, 12); Beaujouan G. : *L'enseignement de l'arithmétique élémentaire à l'Université de Paris aux XIIIe et XIVe s.* // Hommage à Millos Vallicrosa. Barcelona, 1954. T. 1; etc.

²⁴ Orme N.: *From Childhood to Chivalry. The education of the English kings and aristocracy 1066–1530*. London – New York: Methuen, 1984. P. 145–146.

²⁵ Barannikova N. B., Bezrogov V. G.: *Dialog nastavnika s učenicami kak forma učebnogo posobija v epochu rannego Srednevekov'ja: anglijskij variant* // Pedagogičeskoe nasledie čelovečestva: monografija. V 2 t. T.1. *Vseobščaja istorija obrazovanija i pedagogičeskoj mysli* / Pod red. G. B. Kornetova. Moskva 2013.. pp. 115–125; Iidem: *K rannej istorii dijaloga s detstvom: učebnye posobija v epochu rannego srednevekov'ja* // *Tinejdžery v sovremennom sociume: invariantnost' i labirinty* / Sb-k naučnych trudov pod red. K.V.Sultanova. Sankt-Peterburg: Asterion, 2014 pp. 608–618.

²⁶ *Alphabeta varia*. Tt. 1–2. Rome, 1629–1783.

²⁷ *Pater noster, Oratio Dominica, Ave Maria, Salutatio Angelica, Symbolum Apostolorum, Decem Praecepta Decalogi, Opera Misericordiae corporalia, Septem Ecclesiae Sacramenta, Canticum B. Mariae Virginis, Salutatio ad Mariam, Salve Regina mater misericordiae.*

□ **Early Mod. Elem. Textbooks (cont.)**

to a preaching missionary and a Latin inscription saying "Go out into the world and proclaim the Gospel to all nations." The structure that remained unchanged for a century and a half originated from the traditional Catholic oral instruction preceding baptism and confession. A study by E. Johansson showed²⁸ that the missionary "primer" adopted a shortened version of the set of prayers obligatory for a European Christian to know to be admitted to confession and communion. The boundaries of "literacy" (meaning religious knowledge) for each of the indigenous societies proposed for Christianization were defined based on the missionaries' understanding of the characteristics of a particular local culture. The shortest version turned out to be the same one that was used in the homelands of missionaries for three-to-four-year-old children, with the exception of the daily prayers in which they participated. The usual European primers (ABC-tablets, *Fibeln*, *lesebretten*, horn-books, ABC books, etc.) contained also benedictions to be said before and after meals, a morning, an evening and an afternoon prayer, the Ten Commandments in verse or in prose form, "Magnificat", part of the Sermon on the Mount, the Song of Simeon, "Ave Maria" (Germany, Holland, England, Norway). The fact that texts in vernaculars were published along with Latin ones facilitated reading and writing acquisition. Oral learning in one's own mother tongue, divorced from written texts, and Latin learning based on written texts slowed down learning to read and write in vernaculars.

Historians disagree today as to the level and types of elementary reading teaching in the early modern time. Some regard elementary reading as a passive skill used as an aid to memorizing the texts one heard. If so, then reading in the 16th and 17th centuries was something opposite to the literacy of the 19th and 20th centuries which was promoted by the spread of mass school education and everyday writing practices. Early modern literacy was more religiously oriented: one learned to read religious texts first and secular ones later. Modern literacy has mostly been secular: learning to read and reading that began with the first steps of education targeted secular texts first and foremost. Other scholars regard elementary reading as an active process in its own right. In this case, reading from memory, reading a written sacred text, reading printed church and secular books, learning to write and producing new texts are all seen as parts of a continuous process of literacy acquisition.

Early modern elementary textbooks have been studied more intensively since about fifteen years, and historians' interest in them is growing. Although much remains to be studied yet, historians found that textbooks reflect whole world pictures and can serve as a rich and multi-layered primary source for studying the history of education. In particular, a comparison of same-time primary school textbooks from different regions promises many important insights. The monograph traces the beginning of an intensive qualitative and quantitative growth of the vernacular elementary textbook genre in Europe. As the analysis presented in chapter 1 shows, a combination of four processes contributed to this growth.

First, typography triumphed over manuscript production. Book printing made it possible to produce significant numbers of identical books, which was especially important for textbook-based education to spread. Following reprints of classical authors and church books, publishing houses and bookshops began to

²⁸ Johansson E.: *Kyrkböckerna berättar*. Stockholm, 1983; Idem: *På läsbräda, mikro-kort och dator – eller kyrkolivets böcker i gammal och ny undervisning* // Årsbok för Föreningen lärare i religionskunskap. 1986. S. 89–100; Idem: *Pater noster i Rafnasill och Alphabeta varia. Eller några av kyrkolivets tecken* // Arkivet, historien, rörelsen: Sven Lundkvist 60 år / Ed. Carl Göran Andrae. Stockholm, 1987, pp. 139–144; Idem: *Den kyrkliga lästraditionen i Sverige. En konturteckning* // Ur nordisk kulturhistoria. Läskunnighet och folkbildning före folkskoleväsendet. 18. Nordiska historikermötet. Jyväskylä, 1981 (Studia Historica Jyväskyläensia 22:3). Mötesrapport III, pp. 193–224.

□ **Early Mod. Elem. Textbooks (cont.)**

offer an ever broader range of new educational literature. This was especially visible in Eastern Europe, where there was no direct impact of the pedagogical traditions of Antiquity and the Renaissance. Textbooks, by virtue of their mass production, became an increasingly important product type for publishers both in terms of circulation and in terms of the number of titles produced per year.

The second factor that went a long way to boost the production of textbooks was the Reformation. The inability to read the Bible by oneself came to be perceived as an obstacle to the salvation of one's soul. In Protestant regions illiteracy was often viewed as a trick used by Devil to prevent people from learning God's word and wisdom.

The third factor was mass home reading in vernaculars. The main reading matter was religious literature, especially catechisms. More or less complete translations of Holy Scripture appeared in the 15th and 16th centuries, allowing lay people who didn't command Latin, Greek or Hebrew to read the Bible. This changed the situation in primary education radically. The need to be able to read sacred texts and to preach generated large numbers of students for whom more and more primers, reading-books, grammars, and dictionaries were published.²⁹

The fourth important factor was the confessionalization that transformed Christian Europe into a complex conglomerate of territories of which some were dominated by Protestantism in its many varieties, others by Catholicism in its Counter-Reformation form and still others by various versions of Orthodoxy. Religious wars and relatively peaceful religious disputes, the spread of humanistic thought, the secular and spiritual authorities' care about the proper religious education of their subjects all led to an increase in the production of primers in protestant, but also in catholic and orthodox regions, especially ones where Jesuit pedagogic institutions began to spread. This was the time when in addition to book-printing using Latin (less often Greek) characters, production of books using Glagolitic and Cyrillic script began to grow. The East Slavic world owed the appearance of the "Alphabet" printed by Ivan Fedorov and all subsequent alphabet books and primers up to the "Primer" of Fedor Polikarpov (1701) to polemics and competition with western Catholics and Protestants.

Two chapters of the monographs deal with protestant German elementary textbooks by Valentin Ickelsamer, Peter Jordan, and Jacob Grüssbeutel³⁰ under different angles. Julia Kurovskaja uses cognitive linguistic analysis to show that the concept of "Learning to read" did not always have clearly defined lexical-grammatical contours: it was compositionally asymmetric (biased towards phonetics and spelling). At the level of grammars and primers of the 16th century, the manuals generally corresponded well to the characteristics of the target audience; they contained authentic information and were logically consistent. They created a more or less unified primary education space for

²⁹ Cf. Staf I. K.: «Prekrasnye litery» i nacional'naja gordost' francuzov v epochu rannego Renessansa // Russko-francuzskij razgovornik, ili ou Les Causeries du 7 Septembre / Sb. st. v čest' V.A. Mil'činoj. Moskva 2015, pp. 327–342; Bezrogov V. G., Kurovskaja Ju. G.: *Obučenie gramote v posobijach Valentina Ikel'zamera: jevropeskij pedagogičeskij opyt XVI veka* // Voschožhdenie k istorii pedagogiki. V 2 t. T. 1. Teorija istorii pedagogiki. Istorija pedagogiki za rubežom / Pod red. G. B. Kornetova. Moskva 2014, pp. 87–98; Iidem: *Obučenie gramote v učebnyh posobijach po čteniju Valentina Ikel'zamera* // Istoriko-pedagogičeskij žurnal. 2014. №4, pp. 147–158; Iidem: *Učebniki Valentina Ikel'zamera: kognitivno-lingvističeskij analiz škol'nyh posobij rannego novogo vremeni* // Vestnik pravoslavnogo Sviato-Tichonovskogo gumanitarnogo universiteta. Serija 4: Pedagogika. Psihologija. 2015. №1, pp. 19–31; Kardanova N. B.: *P'jetro Bembo i literaturno-estetičeskij ideal Vysokogo Vozroždenija*. Moskva 2001, pp. 90–134 etc.

³⁰ Valentinus Ickelsamer: «*Ein teütsche grammatica*» (1 ed., 1527–1532?); Iidem: «*Die rechte weis auff's kürztzist lesen zu lernen*» (1534); Peter Jordan: «*Leyenschül*» (1533); Jacob Grüssbeutel: «*Eyn besonder fast nützlich stymen büchlein mit figuren*» (1534).

□ **Early Mod. Elem. Textbooks (cont.)**

German-language reading, opening German speakers a way to theology, science, literature, and culture in general, since the method underlying the textbooks under study allowed not only to teach reading and writing, but to give more: by developing language consciousness, learners could develop cognitive abilities such as accurate perception of sounds and their characteristics, the ability to analyze, self-observation. The authors encouraged their own initiative, using learning games. The student's mastery of the content of the textbook would ultimately receive an integrated character that combined literacy training, moral and religious education and entertainment.³¹

The four textbooks that originated in different urban centers of Germany (Erfurt, Mainz, Augsburg) didn't contain many similar elements; they differed in structure, themes, vocabulary and methods. Nevertheless, they all had important similar features as tools for teaching reading. While their overall approaches and initial chapters are different, the texts proposed for the first coherent reading are almost identical, except for the innovations of Valentin Ickelsamer who included a fictitious dialogue of two girls on moral, disciplinary (behavioral, ethical) and religious themes in one of his publications. Discourse analysis made it possible to see their peculiarities and similarities in comparison with each other while methods of pedagogical semiology allowed to analyze Valentin Ickelsamer, Peter Jordan and Jacob Grüssbeutel's textbooks as sign systems of teaching, personality development and culture reproduction of the Reformation era. While Grüssbeutel paid the most attention to learning to read, Ickelsamer paid much attention to writing, including day-to-day office work, and Jordan was in the middle.

Kirill Levinson analyzes early modern German elementary textbooks to disclose the user concepts implied in each of them, the legitimization patterns characteristic of their authors' reasoning, and the role emotions play in the fictitious worlds presented by these books. In medieval and early modern Europe, learning in general and literacy acquisition in particular was not tied to a specific age: both home and school education could start at the age of six as well as fifteen or even forty. Therefore, elementary textbooks for grammar, spelling and reading were not necessarily designed for teaching children only. There are passages in Ickelsamer speaking of teaching "children", "old people and adults". Later editions of his "German Grammar" were transformed from a book for teachers into a book for learners. On the whole, however, authors of early modern German textbooks usually explicitly referred to their readers as students — schoolchildren or individually trained persons of all ages. Some even argued that with the help of their textbooks anyone can learn to read on their own. But an analysis of the texts showed that they were, in fact, primarily designed for teachers. Especially the first parts of these books were often methodological aids for teaching rather than primers and/or reading-books.

Providing justifications for the author's decision to design his book in a certain way — indeed, to publish it in the first place — were common in early modern Europe. Such justifications are termed as "legitimizations" in the monograph under discussion. The publication of a primer could be legitimized by the author using a wide range of arguments, barely repeated. Therefore, we have no reason to describe such legitimization patterns as common places reproduced from book to book. Rather, we can speak about individual legitimizations. The same applies to the inclusion of religious texts for reading in textbooks. When it comes to methods of teaching, the wide variety of justifications can be reduced to two patterns: first, authors indicated that the material they offered and/or the way it was presented would contribute to a faster, easier and more reliable learning; second, they referred to precedents.

³¹ Cf. Painter S. D.: The schoolmasters as a source for the pronunciation of early new high German // *On Germanic Linguistics: Issues and Methods*, edited by I. Rauch, G. F. Carr, R. I. Kyes. Berlin; New York: De Gruyter Mouton, 1992, pp. 233–244.

▣ **Early Mod. Elem. Textbooks (cont.)**

A section in the chapter devoted to early modern German elementary textbooks deals with a topic hitherto unexplored by historians: How were emotions reflected in these books? The genre of the textbook does not imply accurate documentation of reality, and even if an author reports something about his own pedagogical experience, we have no means to figure out which real episode in his life this data can be tied to. The information that we can extract from a textbook reflects either the author's own feelings, namely, those he wanted to tell the reader about (their authenticity cannot be verified), or the feelings that he, according to our interpretation (usually also unverifiable), intended to excite in his readers such as his patrons to whom he dedicated the book, educators, students or potential buyers looking at the book on the counter. This clause does not render the research pointless but makes it necessary to determine its purpose more accurately: what is possible and interesting to find out is what emotions are described or discussed, or mentioned in textbooks at all, and how. Summarizing the findings, 16th and 17th century German elementary textbook authors most frequently (although not exclusively) mentioned bright positive emotional experiences such as "joy", "pleasure", and "enthusiasm."³² They thus appeared to make a point of creating a positive emotional attitude as an important condition for successful study. This seems to be a nontrivial finding given the Protestant tradition of religious and moral education (which went hand in hand with literacy training, even the authors were often the same) that largely emphasized feelings of guilt, fear, and shame.

From the chapter dealing with Northern and Central European textbooks of the 17th century, two sections appear to be particularly worth mentioning here. Vitaly Bezrogov's detailed study of John Amos Comenius' "Orbis sensualium pictus" shows how the great Czech pedagogue began to create a level of education that was more multidimensional than anything available in the late Middle Ages or the Renaissance. If 17th century Europe was a realm of disciplines, schools, universities, academies and colleges, then the textbook of Comenius was intended to create for them a single base of general European-type education. The sound of words read aloud off the printed page could now lead to a living world, movable and diverse in the harmony of its painted image. The previous experience of pictures showing individual objects and processes whose names or voices began with the respective letter, and the experience of "pictorial alphabets"³³ that linked the pictorial, the written and the pronounced, now were incorporated into new, multi-figured compositions, numerous illustrations that became possible in textbooks due to the development of typography as well as pedagogy. In "Orbis sensualium pictus", the verbal picture of the world and verbal learning were supplemented with a visual picture which could be regarded from any angle that the teacher thought was right. While the textbook was translated into many languages, it is not in all countries at the same time that teachers took into account the importance of the "right look". In the regions that were the first to adopt "Orbis sensualium pictus" but methodically and technically relied on verbal learning and grammatical memory, in particular, in Hungary, Romania, Poland, Russia, and Austria, between the late 17th and the early 19th century we encounter editions of this textbook that are deprived of all (or some) pictures including even the alphabet composed of images at the beginning of the book. These editions of Comenius' work were used primarily as thematic phrasebooks for bilingual (or multilingual) language teaching without referring to the language of visual images even as a bridge between languages. Moreover, if in Hungary, Romania, Poland, and Austria "full" editions (containing all 150 topics and pictures) ap-

³² Of course, we don't know for sure exactly what some author or another meant e. g. by "Freude" (joy) and how it relates to our today's concept of joy. The risk of conceptual modernization should be kept in mind.

³³ Not to be confused with 'figurative alphabets' presenting letters as humans, animals, or monsters. They played a different role in the Renaissance and in the Middle Ages.

▣ **Early Mod. Elem. Textbooks (cont.)**

peared prior the "pictureless" editions or along with them, in Russia between the 1780s and the 1820s only a version abridged to 80 themes was published. It did contain illustrations (except those concerning abstract, religious, anthropologic, moral and political concepts), as opposed to the 1768 and 1788 editions that offered a complete translation of the text but were devoid of all images. These historical documents provide excellent material for understanding the pedagogical thought of the cultures involved. The perception of "Orbis sensualium pictus" by pedagogical practitioners and theorists in other countries took place in different contexts that mediated tradition and innovation. One result of this was that Comenius' principle of relying on senses in learning was often interpreted by his followers as emphasizing the need to draw students' attention to the way a word looked, thus ensuring a visual understanding of what part of speech this word represented by checking its appearance against the grammar rule the student had learned. Such logo-centric interpretation of "Orbis sensualium pictus" we encounter also in the manuals of Mark Lewis, a schoolmaster in Tottenham (Middlesex) who followed John Amos Comenius even in the external form, publishing his own manuals under titles resembling those of the Czech master's works.³⁴ His method of visual memorizing and training visual memory as a makeshift for the yet underdeveloped logical memory and weak abstract thinking was obviously a very peculiar adaptation of Comenius' ideas. Followers deliberately or inadvertently deviating from the initial concept of "Orbis sensualium pictus" probably accounted in part for both the wide range of interpretations and the immense popularity of Comenius throughout the centuries, Vitaly Bezrogov concludes.

The spectacular transition from the premodern type of textbook designed for training reading skills only to the modern one aimed at teaching pupils to both read and write was traced by Margarita Korzo who drew on 18th century Polish sources. Until the mid-18th century, Polish catholic boys (except noble ones) acquired elementary literacy in parish schools.³⁵ The very few surviving curricula of such schools barely mention writing. The composition of the extant elementary textbooks and primers also suggests that they were not designed to teach children writing skills. Textbooks containing cursive writing exercises and cursive letter samples appear only in the late 17th century. By the second half of the 18th century the schools adopted the idea that children should be taught to read and write at the same time. Cursive writing worksheets were printed as separate leaflets and attached to primers that initially had not contained them. An example of this practice is the Basilian textbook titled "Elementa puerilis institutionibus pluribus in Locis reformatas"³⁶ published in the printing house of the Pochaev monastery. It is a bilingual Polish-Latin textbook

³⁴ Lewis M.: *An Essay to Facilitate the Education of Youth by Bringing down the Rudiments of Grammar to the Sense of Seeing*. London 1670 (?). P. 2. Cf. Lewis M.: [Rudimenta?] *Grammaticæ Puerilis, or the Rudiments of the Latin and Greek Tongues, &c.* (an Apologie for a Grammar printed about twenty years since, ... and reprinted for the use of a private school, &c.). London [1671]; *Idem: Plain and Short Rules for pointing Periods and reading Sentences grammatically*. London, 1675(?); *Idem: Vestibulum Technicum, or an Artificial Vestibulum. Wherein the sense of Janua Linguarum is contained and most of the leading Words are compiled into Plain and Short Sentences, &c.* London, 1675; *Idem: A Model for a School for the better Education of Youth*. London [1675?].

³⁵ Noble Polish families employed home teachers. At the age of seven, boys from Catholic noble families were sent to study at the Jesuit College, and those from Protestant families to secondary schools in Gdansk, Elbląg or Torun, to the so-called "district" schools of Calvinists or the Akademia Rakowska, depending on denomination. Noble girls either received home education only or continued it in boarding houses run by nuns. Sporadic data on girls attending parish schools date back to the beginning of the 17th century. This mainly happened in regions where German influence was strong. Cf. Litak St.: *Edukacja początkowa w polskich szkołach w XIII-XVIII wieku*. Lublin 2010, p. 193.

³⁶ Cf. the copies kept at Stefanik Scholarly Library in L'viv, CT-I-17133 (1st copy), CT-I-18498 (2nd copy).

□ Early Mod. Elem. Textbooks (cont.)



Рис. 19. ПРИМЕР ВИЗУАЛИЗАЦИИ СОГЛАСНЫХ В «EYN BESONDER FAST NÜTZLICH STYMEN BÜCHLEIN...»

with an extensive catechism part and a liturgical section rarely found in Catholic elementary textbooks. An image of a hand holding a pen and samples of handwritten letters and syllables are placed on a sheet glued into the primer, and free space is left so that the student can train his hand. A rhymed appeal to the student accompanies the picture, encouraging him to learn this skill: "If you want to write beautifully, be diligent. There is no difficulty in training your hand. Look attentively at my samples, and with some effort you will become the master of your desires. When a hand with a pen works hard, it practices in drawing of fine-patterned letters. You will escape punishment if you write beautiful letters. Here are your samples." Later on, especially after the Commission of National Education replaced the Jesuit Order in managing the schools in Poland, schoolbooks containing practical instructions and exercises concerning writing appeared in quantities.

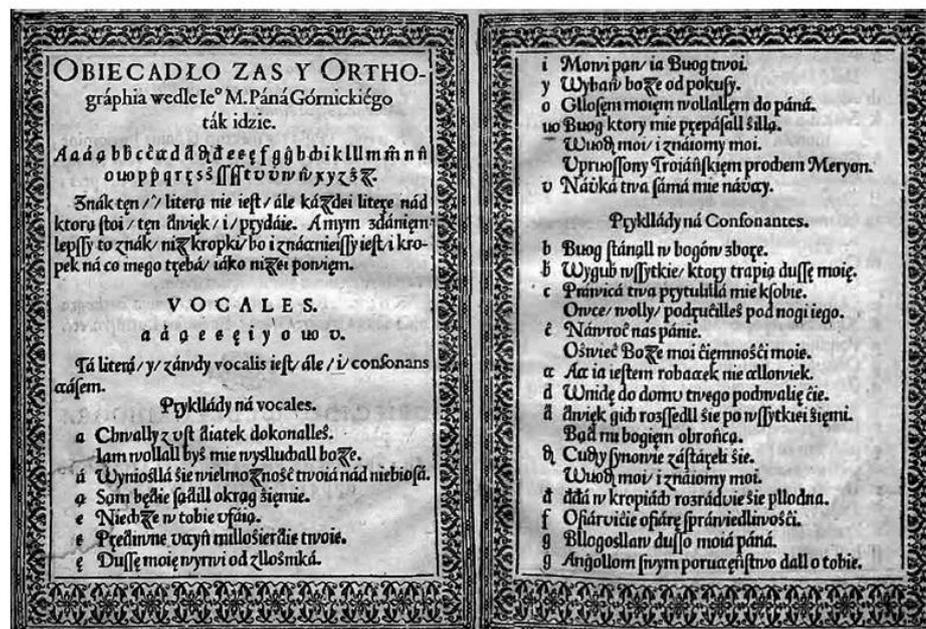


Рис. 32. АЛФАВИТ ИЗ «NOWY KARAKTER POLSKI». 1594

As can be seen from the material presented above, the time between the late 16th and the mid-18th centuries was a watershed period in the history of European elementary textbooks. On the one hand, the medieval tradition of using textbooks for teaching to read only was still strong in the beginning of this period and towards its end it gave way to the modern pattern of teaching to read and write using the same book. On the other hand, didactic traditions that persisted for the next 200-300 years originated in this time. The preliminary findings of our study of early modern European elementary textbooks can, we hope, provide a basis for further studies in this field, including comparative ones.

▣ Essays (cont.)

Latgalian Primers (1768-2018), Part 2

Juris Cibuļs

The first part of this article on the history of Latgalian primers – with sections on the Latgalian language, on Latgalian catechism primers and on primers compiled in the 20th century by Latgalian authors in Latvia – has been released in Issue 15 of RPI. This second part considers primers aimed at the Russification or Letonisation of Latgalians, Latvian primers adapted for use in schools in Latgale, Latgalian primers published in Soviet Russia and, finally, Latgalian primers published since 1992 in independent Latvia.¹

Primers Aimed at the Russification and Letonisation of Latgalians

From 1865 to 1904 there was a ban of the Czarist government to print Latgalian books using the Latin letters. The policy of Russification of Poles, Lithuanians and Latvians (Latgalians) of the Vitebsk Governorate began with the publication of the Circular of Kaufmann, the General Governor of the Vilna (Vilnius) Military District in 1865. This circular addressed only the Lithuanian language, therefore Gustav Manteuffel published the Latgalian calendar in Latin letters until 1871, but with the removal of the Vitebsk Governorate from the Northwest Territories administration and subordination to the Ministry of the Interior, the Circular of Kaufman was referred to the Latgalians as well. For the introduction of the Russian letters or the Cyrillic alphabet, two persons were appointed, namely Nikolai Sokolov and Jānis (Ivan) Sproģis. Under influence of Russification already in 1864, Nikolai Sokolov compiled a Latvian primer using Cyrillic letters.

The primer "Латышскій букварь. Латвьшу бокверіс" [Latvian Primer] was printed in Vilnius in 1864 with the permission of M. Muravyov, Vilna (Vilnius) Governor General. It begins with the sign of the cross of the Orthodox Church and the words of the sacred speech. The upper and lower case letters of the Russian alphabet and their pronunciation in Latin letters have been provided in the primer.

From a political point of view, a number of mistakes have been made in the primer. It is meant for Latvians of the Vitebsk Governorate, that is, for Latgalians who were Catholics. The particularities of Catholic learning are withheld, but not consistently; commandments in Latvian – Catholic, but in parallel in the Russian text – Orthodox.

The primer could be considered as a means of propaganda of Orthodoxy. It turned out to be too incomprehensible to Latgalians, and they did not take these primers, even for free. Only one copy is said to have been sold. Following this failure, J. Sproģis, in his letter to Krišjānis Valdemārs, is said to have complained about the *ungrateful Latgalians* who should be let disappear as a nation if they do not want to accept the Russian alphabet.²

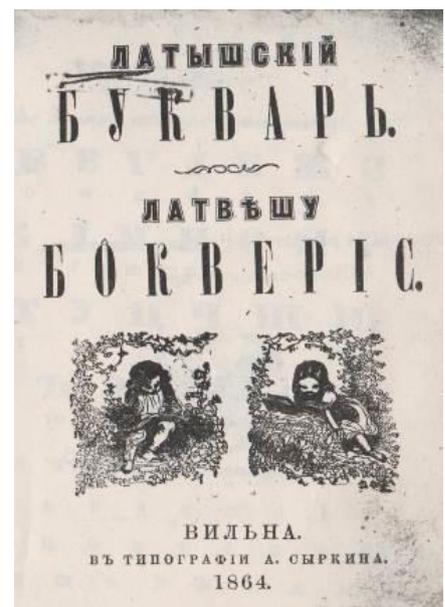


Image 6 – Jānis Sproģis: Латышскій букварь. Латвьшу бокверіс. Vilnius 1864

¹ A French version of this article has been published as "Les abécédaires latgaliens" in Li letro de Font-Segugno. Revisto Culturalo Prouvençau. Revue Culturelle Français, n°29, autouno 2018, pp. 34-41 and n°30, printemps 2019, pp. 35-39.

² Rupainis A., *Drukās nolieguma atcelšanas 50 gadu piemiņai* [In Memory of 50 Years of Cancellation of Printing Ban] (Sk. Katōju Dzeive, Nr. 3, 2008, p. 46 – "... lai viņi (latvieši) pazūd kā tauta! [let they (Latvians) disappear as a nation!]").

▣ Latgalian Primers (cont.)

Jānis Sproģis, a schoolmate of N. Sokolov, also compiled the primer "Русская грамота для латышей. Крѣву мѣцибас-грамата прѣкшъ латвѣшмѣ." [Russian Textbook for Latvians]. The 1st edition was issued in Vilnius in 1876. It was approved by the Committee of Scientists of the Ministry of National Education as a guide (a teaching aid) for teaching Russian in Lithuanian schools. The 2nd revised edition was published in 1884. The content is the same, the font is different in some places. J. Sproģis as the author has not been mentioned, but the list of his publications contains the primer issued in 1884. It is believed that the primer was intended for the Russification (and Letonisation) of Latgalians, rather than of Lithuanians, as written on the cover and title page.

Latvian Primers Adapted for Use in Schools in Latgale

During Latvia's first parliamentary era (1920-34), Latvian primers written by Leons Paegle and Šimanis Svenne have been translated or rather adapted for use in Latgalian schools.

Primers of Leons Paegle



Image 7 – Leons Paegle: *Vōlyudzes šyupuļs. Abece mōjom un školom.* Riga 1925

Leons Paegle (1890–1926) has written several textbooks at the beginning of the 20th century. The primer of Leons Paegle *Vālodzes šūpulis* [Oriole's Cradle] (Riga, 1922 and 1925) is one of the first attempts in the history of Latvian primers when a pedagogue, a painter and a poet work together. About 30 large drawings are found in the primer; each letter has its own drawing. In the primer there are a lot of foreign animals – a lion, a camel, an ostrich, a rhino, an elephant, a hyena, a giraffe, a chimpanzee. Edgars Ego (his real name is Staņislavs Belkovskis) adapted this primer for Latgalian schools from its second revised edition. Another edition of Paegle's primer was published in 1925 in Riga with the extended title *Vōlyudzes šyupuļs. Abece mōjom un školom* [Oriole's Cradle. Primer for Homes and Schools] (on the cover – *Abece*, see image 7).

Adaptations as applied in this primer for Latgalian schools are not always justified. For example, in Latvian the vowel O occurs only in borrowed words, whereas in Latgalian it is one of the most common vowels. To leave *Oja* at the letter O as the main word (the name of the Russian girl) in the Latgalian primer is unacceptable, also in the Latvian primer. Such boys' names as *Ģirts*, *Ģiģs* are not typical for the Latgalians; moreover, in Southern Latgale, the name *ģirts* means 'drunken, tipsy'.

I remember my school years when I was learning to read Latvian from a Latvian primer. I could not understand how the boy could have the name Klāvs since in Latgalian the word *klāvs* means 'a cowshed'. The authors had not thought about the pupils in Latgale. This is in contrast to what the foreword states: "A primer must not be child's sorrows anymore, from which a child runs away as far as it can but joy which a child seeks itself. Each letter should be a lovely guest with which a story or a vision is bound. A painter, a poet and a pedagogue must do a great job to compile a similar primer."

Primers of Šimanis Svenne

The first school in the neighbourhood of my native village Purlova was opened in 1907. Šimanis (Seimaņš) Svenne (1883–1951) was appointed as the first

Latgalian Primers (cont.)

teacher in this school. Svenne was also known as an inspector of schools, and he authored 23 textbooks, including several primers.

The primer "Mozō ābece" [The Little Primer], written by S. Svenne, at that time was well known in the teachers' circles in Latgale also due to the fact that it was the only primer that was issued simultaneously in Latvian and in Latgalian – *latvišu literatūras volūdā* [in the language of the Latvian literature] and *latgališu izlūksnē* [in the Latgalian subdialect]³. The Ministry of Education recognised it as applicable in preschools. Latgalian teachers received such a recognition with satisfaction and gratitude, because it was clear that children were allowed to be taught in their native language (*latgališu izlūksnē* [in the Latgalian subdialect]).

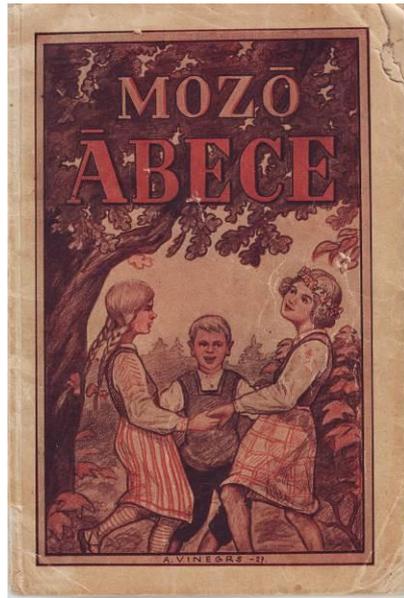


Image 8 – Sīmanis Svenne: *Mozō ābece*, 1st ed. 1923 – I got this primer from Maruta Latkovska, editor of the Latgalian magazine "Katōļu Dzeive" [Catholics' Life], when I had fulfilled her request to write and publish a new Latgalian primer.

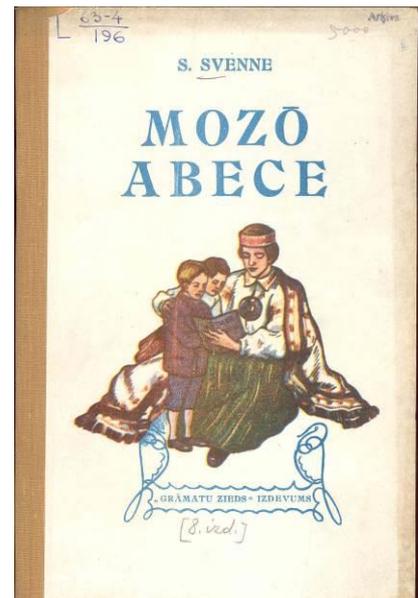


Image 9 – Sīmanis Svenne: *Mozō ābece*, 1937 – This primer (1937) was the last Latgalian primer till restoration of independence in Latvia in 1991 since during the Soviet era no Latgalian primer was issued in Latvia.

The first edition was issued in Riga in 1923. The primer has been developed according to the sound method which is the most suitable for acquiring proficiency in reading in the Latgalian language. A text has been inserted for reading referring to the primer with a big red rooster on the cover. Yet there is no Latgalian primer on the cover of which one could see a rooster. The roosters depicted in German or Latvian primers were usually drawn similar to those as seen on the Lutheran church towers. The author has forgotten that the children of Catholics (Latgalian) learn from this primer, not the Lutheran children do.

This primer has had eight editions in the Latgalian language. Although after the coup d'état on May 15, 1934, Latgalian schools were closed and textbooks were removed from school libraries and even burnt, still in 1937 in Riga the 8th edition of the primer "Mozō ābece un pirmo losomō grāmota mājā un pirmiskūlā" [The Little Primer and the First Reader at Home and Preschool] by Sīmanis Svenne was published. It is the first Latgalian primer published in Latvia, on the title page of which there is a resolution of the Ministry of Education "The Evaluation Commission of the Latgalian Textbooks of the Ministry of Education has recognised this primer as appropriate for use".

³ See: M. Bērziņš, S. Svenne: *Mozō ābece*, Latgolas Škola, 1938, No. 6.

▣ **Latgalian Primers**
(cont.)

Latgalian Primers Published in Soviet Russia

In Soviet Russia, Latgalian primers were issued in St. Petersburg, Moscow, Pskov, Novosibirsk and Tomsk. In December 1926, the Central Statistical Bureau of the USSR conducted the second general census. For the first time the Latgalians (*латгальцы*) were distinguished as a separate nation. In the following censuses, starting in 1959, the Latgalians were counted together with Latvians, but in the last Russian census, that is, in the census of 2002, Latgalians were identified as a Latvian ethnic group. According to the statistics of this census, 28,520 Latvians and 1,622 Latgals lived in the Russian Federation.

After 1926, Latgalians in Russia were officially recognised as a national minority and obtained the right to organise their own schools and cultural life. At the meeting of the national minorities convened in Novosibirsk on February 15, 1930, the Latgalian delegation raised the issue of the need to prepare good textbooks for children, including primers. However, there was a requirement that textbooks should be based on the *Siberian material* and should be addressed for use in so-called "regions of continuous collectivisation". This meant that in the primers there were no place for topics related to Latvia and Latgale. The requirement was set out to saturate the content with the theory of the "class struggle, destruction of classes, and elimination of wreckers". At the Second All-Union Latgalian Conference of Cultural and Education Officials, held on 11–14 June, 1935 it was announced that 54 Latgalian schools, including six incomplete secondary schools as well as the Latgalian department of the Achinsk Pedagogical University function in Siberia. 90 Latgalian teachers already worked in these schools.

The primer "Mozi draugi Sibīrī" [Small Friends in Siberia] was issued in Tomsk in 1919 (on the cover – 1918). It has been compiled by Anna Saliniece. Her pseudonym was Anite (Aneite). Although the primer has been addressed to the Latgalian children living in Siberia, it has no environmental features specific to Siberia.

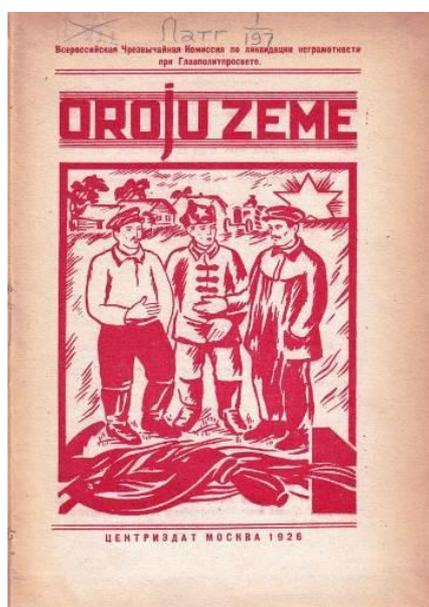


Image 10 – V. Daškeviča, A. Eisuļs:
Oroju zeme. Moscow 1926

One year later the primer "Abece. Dorbs un rutaļa myusu barnim" [Primer. Work and Play for Our Children] was published in Pskov. The Latgalian school workers have compiled this primer on the basis of the Latvian primer written by I. Rītiņš. It was published by the Latgalian Youth Association "Gunkurs" [Fire]. To show the difference in pronunciation and thus to mark the ending of the infinitive of the verb *ī* is used, but to mark the ending of the second person of the singular of the indicative mood – *t*, for example, *lyuzt* [to break], *bet lyuzt* [he/she/it breaks]. However, in the primer one can come across both forms, for example, *barni it*, *barni it* [children go]. The Polish language letter *ł* is used for a soft consonant *l*, for example, *rutaļa* (in the title of the primer as well). It

seems quite strange since in Polish it is vice versa, namely, *l* is for a palatalised consonant and *ł* for a non-palatalised consonant.

The primer "Oroju zeme" [Ploughmen's Land], written by V. Daškeviča and A. Eisuļs, was published in Moscow in 1926 (see Image 10). The authors have created it on the basis of Russian primers. It was issued by the All-Russia Extraordinary Commission of the General Directorate of Political Education for the elimination of illiteracy.

▣ Latgalian Primers (cont.)

It is envisaged for adults. Already during the first lesson the authors suggest that, with the help of questions, learners should be aware that “until the October revolution in 1917, the land was at the tenure of the Tsar, the masters and the monasteries. After the October revolution, we seized the power, now the power belongs to ploughmen and the land belongs to ploughmen.”

The so-called global or whole word method has been used in the primer. Firstly, one gets to know the word, which is divided into syllables and then a syllable is divided into separate letters. Syllables are searched for both in the primer and the newspapers. It is recommended to use materials from the neighbourhood, such as the name of the cooperative store or society, the slogans seen in the village, the decrees issued, and so on. In the primer several texts are related to Siberia, Altai, but not a single word is dedicated to Latvia or Latgale. The units of the new metric system are being taught next to the Russian ones, such as puds, desiatinas, arshins, versts, zolotniks, etc.

In 1933, the National Sector of the State Association of Book and Magazine Publishers (OGIZ) in Novosibirsk published “Latgališu abece” [Latgalian’s Primer], written by Izidors Meikšāns.

In some places instead of the letters *k* and *b* the Russian alphabet letters *κ* and *β*, are used, for example, *okai kūka rama; Abeci un burtneicas turet teiras*. There are many texts on the Red Army, pioneers and Little Octobrists, the fight against kulaks (hist. rich peasants). Separate pages have been dedicated to Lenin and Stalin, the text of the International has been inserted as well. There is also a text about the Latgalian newspaper *Taisneiba*. The schools of Barokovka and Akimoannenka in which Latgalian is taught have been mentioned in the primer.

I. Meikšāns’ other textbook “The Latgalian Primer for Primary Schools” (the title is in Russian) was issued in Novosibirsk in 1935 by the West Siberian State Publishing House.

Latgalian Primers Published after Restoration of Independence in 1991

After a long break of 55 years the new Latgalian primer “Latgališu ābece (lementars)” [Latgalian ABC-book (Primer)] was published in 1992 within the framework of the programme of Latgale developed and approved by deputies of the newly elected Supreme Soviet of Latvia where the majority of votes were won by the Popular Front of Latvia. I was one of those deputies or members of the parliament.

The primer has a note on the title page that it has been authorised for use in schools by the Ministry of Education of Latvia. Taking into account the fact that the gap was really long and the Latgalian language was not taught in schools all this time, the primer has not been designed as a conventional textbook for Latgalian children or adults who cannot read at all, but for those Latgalian children or adults who already know how to read in the Latvian language. The primer is also a unique guide of the Latgalian literary (standard) language as compared to the Latvian language. In 2014 a new Latgalian primer, a workbook for writing and reference material on the primer for teachers were published in the electronic format:

http://ldb.lv/skreineite_vl/; http://ldb.lv/skreineite_vr/; http://ldb.lv/skreineite_um/.

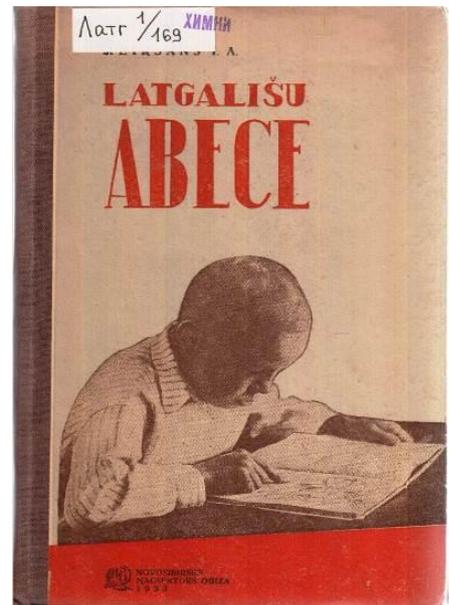
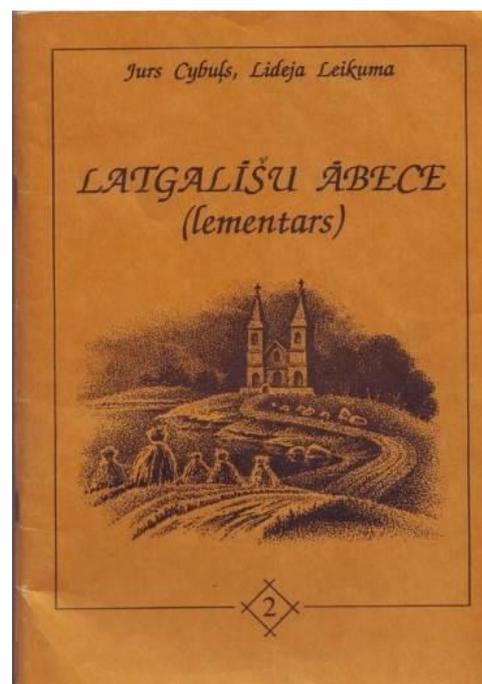
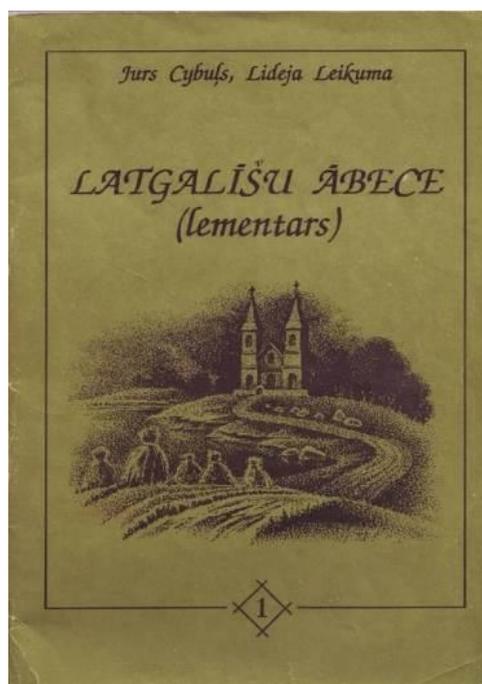


Image 11 – Izidors Meikšāns: *Latgališu abece*. Novosibirsk 1933

□ **Latgalian Primers (cont.)**



Images 12-13 – Jurs Cybušs, Lideja Leikuma: Latgališu ābece (lementars). Lielvārde: Lielvārds 1992, part 1 and part 2

In 2017 the Latvian Language Agency published this set of textbooks for teaching the Latgalian language in the paper format. The new primer is a book of a classical type of primary education intended for teaching to read in Latgalian. It can be used for home-teaching, in kindergartens or in primary schools.⁴

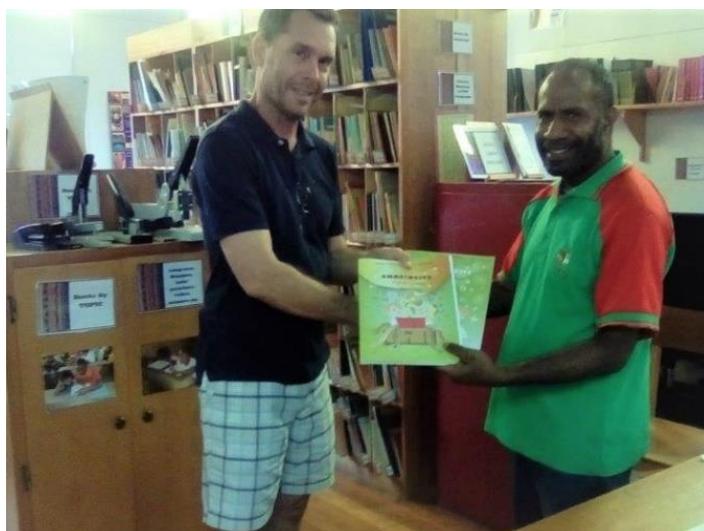


Image 14 – Mr Ray Stegeman (The Summer Institute of Linguistics in Papua New Guinea/SIL-PNG) presents the new Latgalian primer to Mr Samuel Saleng, a worker in the Literacy & Education Department for SIL-PNG.

I have also written a primer in my native Purlova subdialect. Purlova is located in the present civil parish of Lazduleja (formerly the civil parish of Šķilbēni), the Balvi region, Northern Latgale. This is the first known attempt to write a primer in a specific Latgalian subdialect. The first edition was published in 2011 and the second revised and supplemented edition in 2014.⁵

⁴ See: RPI, No. 11, February 2015 and RPI, No. 14, October 2017.

⁵ See: RPI, No. 11, February 2015.

▣▣ Essays (cont.)

The First Reading Primers in Uzbekistan: Towards a Historical Examination of Their Context and Content

Zilola Khalilova

In the beginning of the 20th century in Turkestan, on the territory of present-day Uzbekistan, with the opening of publishing houses and the founding of new primary schools, the necessity of creating new textbooks arose. As a result children's reading primers were published. These primers were used in newly established Uzbek and Tajik schools to improve students' reading and writing skills. This article analyses the emergence of the first primers in Uzbekistan, their origins, their status, composition and context, and their pedagogical didactic aspects.

1. Islamic Educational Institutions in Uzbekistan

Education in the region which is known today as Uzbekistan has a history that goes back to the Middle Ages. Foreign and local historiographic works on the study of the history of culture, education, and religion in Uzbekistan provide some information about the situation of primary education and its conditions (see the list of references). However, the reading primers which at that time became an important tool of primary education have not been adequately studied so far.

The foundation of traditional education in Central Asia is directly related to the spread of Islam. From the end of the 7th century up to the second half of the 19th century, education in the region existed on the basis of Islamic religion, offered in Muslim religious schools at mosques such as the *maktebhona* [old schools], *madrasah* and *karikhana*. There were also schools where female students studied under the guidance of an *otun*, i. e. a Muslim teacher (NARUZ, I-47, op.1, d.601, pp.149). In 1876, the territory was annexed to the Russian Empire, and the Turkestan educational district was formed; in this context Russian general schools, vocational schools and Russian-language schools were established. Moreover, so-called *Usul-i jadid* [new-method schools], founded in Muslim parts of the Russian Empire, e. g. in Tatarstan and the Crimea, started to influence pedagogical thinking and practices in Turkestan.

In Islam, primary education by tradition includes reading and writing in Arabic, as well as the primary Islamic knowledge transmitted in the form of a story or instruction. In this regard, until the second half of the 19th century, modern textbooks and special textbooks on teaching the alphabet were not developed in elementary schools in the territory of Uzbekistan. Pupils usually studied the Surahs of the Qur'an, and the *Haftiak*, a part of the Qur'an, and the prose portion of *Chor Kitob*, compiled by Muhammad ibn Ibrahim Fahriddin Attor (12th century) and the *hadith* compendium of Imam al-Bukhari's (Al-Jome' as-sahih) served as the primary textbooks (F.I-47, op. 1, d. 333, pp. 14, 15, 15 verso). Children who were able to read could start to read the book *Sabot-ul ojizin* [Perseverance of the Blind] written by Ishan Sufi Olloyor binni Olloquli from late 17th century Samarkand (Abdullayev 1960).

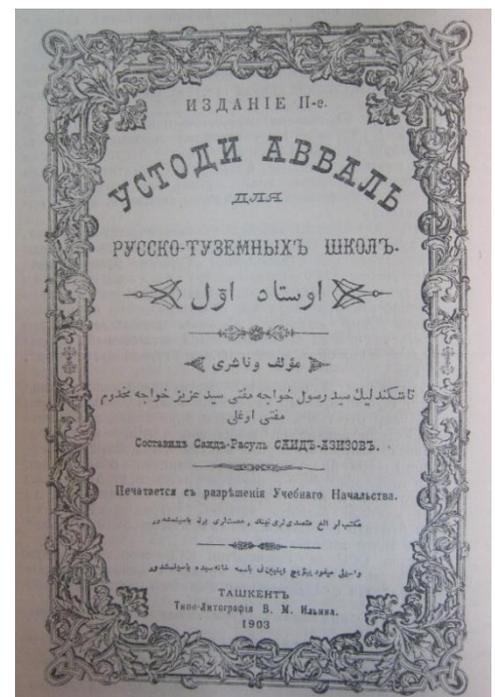


Image 1 – The first Uzbek-language primer published in Uzbekistan: *Ustadi avval*, Tashkent, 2nd ed. 1903, title page

▣ **Primers in Uzbekistan (cont.)**

Jadidism and the "new method schools"

Up until the early-20th century, the Muslim educational institutions of the region mainly taught courses that reflected the culture of the Muslim world of previous centuries. During this period, most schools and madrasas kept teaching formal education that was exclusively religious (ibid.). The beginning of the modern spread of ideas concerning reformation among Muslims in the Russian Empire is connected with commercial networks, *Hajj* pilgrimages and interactions with the countries of the Middle East and Europe. The result of such travels was the emergence of a group of new thinkers in Turkestan – a group of "enlighteners" or new educational intellectuals. They called themselves *jadids* [Arabic for "new"], and this movement [was named Jadidism. Jadidism was a reformation movement within the Islamic framework and a program for the revival of Muslim schools. Jadidism sought to stimulate enlightenment and national democratic movement, to revive Turkestan, to renew its sociocultural and economic life, to carry out cultural reforms, and to realize the ideas of national independence. Leading representatives of this progressive national intelligentsia began their activities with reforms in the field of education and culture on the territory of Turkestan. The goal that they set was the advancement of education, drawing from national traditions and at the same time using global achievements. On this basis, the intelligentsia developed a modern Muslim teaching system, called *usul-i jadid*, where new, modern teaching methods were combined with more traditional methods, while still preserving the Islamic part of education.

Educational establishments which worked with this system were called "new-method schools" [Russian: *školy po novomu metodu*]. An important distinguishing feature of teaching methods in these schools was the class-lesson system of having a certificate using the analytical-sound method of teaching the alphabet with parallel teaching of reading and writing. Analytical phonics refers to an approach to the teaching of reading in which the phonemes associated with particular graphemes are not pronounced in isolation. Children identify (analyse) the common phoneme in a set of words in which each word contains the phoneme under study.

New-method schools taught such subjects as arithmetic, history, geography, and basic science. Moreover, Arabic language and the basics of Islamic belief were taught. Some schools also taught the Persian language and Turkish literature. The Jadids demanded that the new schools obliged them to fulfill the national patriotic spirit, and demanded the preservation of Islamic spirit. The ideological basis of the educational activities of the Jadids were the chapters of the Qur'an that call on Muslims to seek knowledge. As a rule, boys from 8 to 12 years old were enrolled in Jadid schools only at the beginning of the school year. Each enrolled child and his parents were informed about rules of behavior, fees, and rules for keeping materials. A pedagogical council held a meeting on a certain day of each week. Teachers were forbidden to beat, insult or harass the students.

The first „new-method schools“ in Turkestan were established since 1893 in Tashkent, Samarkand and Kokand. Sometimes they were closed due to opposition from the local people or lack of textbooks. Between 1900-1910, M. Abdurashidkhonov, M. Behbudi, A. Shakuri and other intellectuals from Tashkent and Samarkand opened "new-method schools" in Tashkent, Bukhara, Samarkand and Khokand. At this time, the schools used textbooks that were published in Kazan and Orenburg (Russia). Yet soon the problem of creating new textbooks in the local language arose. It seems that there were difficulties with the Orenburg/Qozon books which necessitated the creating of new textbooks (NARUZ, f.I-47, d.1149, l.55ob).

Russko-tuzemnie školy [Russian-indigenous schools]

After the accession of Central Asia to Russia, general education schools of the Russian state system began to operate in Turkestan: elementary schools of

▣ Primers in Uzbekistan (cont.)

various types which provided primary education, and also grammar schools and other secondary schools for more privileged classes. Russian schools were significantly ahead of the Muslim *maktabs* of the medieval type in the second half of the 19th and the early 20th century, and this superiority was also noticed by the representatives of the local intelligentsia. Besides that, since the end of the 19th century, due to the growth of economic relations in Turkestan, local rich people demonstrated increased interest in Russian schools. They became aware that the *maktabs* did not meet their trading needs and thus began taking their children from these schools and sending them to Russian schools.

Russko-tuzemniye shkoly [Russian-indigenous schools] became especially popular in Tashkent, where the first school of this type opened in December 1884. The first grade in these schools operated with two sections, one of for Russian pupils and the other for Muslim (Uzbek) children. Teachers who had graduated from *madrassas* and who knew at least a little Russian were usually sent to Uzbek classes; they could teach children to write and give lessons not only in language, maths, history, geography but also in Islamic principles. In the Russian-language section, the Russian language and arithmetic were studied, as well as elements of world studies (natural science and some historical information). At the end of the school year, from May 10, exams were usually held in oral and written form, including arithmetic and "Muslim" reading and writing. From the second year onwards these classes were taught together with Russian curriculum and textbooks adopted by the Ministry of Education.

From the beginning of the 20th century, Uzbek teachers of Russian-indigenous schools used textbooks based on the Tatar primer *Muallimi Avval* [First Teacher]. These editions were normally written in Nogai, another Turkic language, and their use provided some difficulties for reading and writing. By that time, Uzbek teachers felt the need to create textbooks in their local language.

In Russia, the first reading primer for „new-method schools“ was created in Bakhchysarai (Crimea) by the Tatar leader I. Gaspirali, who in 1898 made a radical change in the education of Russian Muslims with two books: a textbook called *Khujai Sibyon* [Children's Teacher] and a teacher's manual: *Rahbari muallimin yoki muallimlarga yuldash* [Teacher Leader's or guide for teachers].



Image 2 – *Alif*. Tashkent 1916, title page

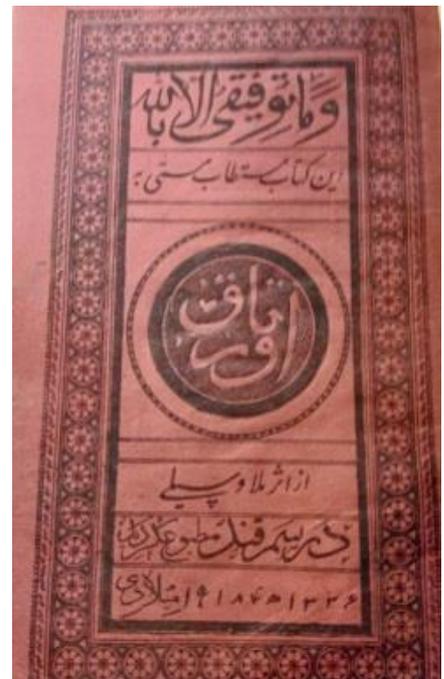


Image 3 – *Vyatkin: O'rtoq*. Samarkand 1918, title page

▣ Primers in Uzbekistan (cont.)

The latter describes in detail tutorial strategies, curriculum, lesson organization, classroom, annual exams, lesson schedules, and even the location of the teacher's chair in relation to the pupils' places (Lazzereni 1973). In the beginning of the 20th century, first attempts were made in Turkestan to compile textbooks and other teaching aids in the regional vernaculars, i. e. Uzbek and Tadjik, by intellectuals such as M. Behbudi, A. Avloni and A. Fitrat.

2. Uzbek-language primers

The first reading primers for elementary education in Uzbek and Persian (Tadjik) in Uzbekistan were called *Talimi Avval* [Early Education], *Boshlanishi* [Introduction], *Birinchisi* [Literacy], *Bilim Olish* [Learning], *Savod Chikarish* [To Get an Education], *Harflar Bayoni* [Description of Letters] or *Tahsil* [Enlightenment]. After 1912 the term *Alifbe* was used for all reading primers. The word comes from the name of the first two letters of the Arabic alphabet "alif" and "be," based on the old Uzbek inscription and is a set of letters or syllable characters that are accepted and written in a particular language. The term *Alifbo*, in contrast, is the name of the alphabet of graphic writing in the Uzbek language.

School-based education often begins with teaching the alphabet. Therefore, the creation of reading primers was identified by educators as one of the first tasks. In this work, local intellectuals in Turkestan started to create primers in the Uzbek and Tajik languages based on the phonetic method, mostly by the example of Tatar and Russian primers. For example, in the 1900s Karim Qori Kuchakboyev, an Uzbek-language teacher of the fourth Russian-indigenous school, compiled a primer; however, this textbook was not accepted in "new-method schools" (basically based on phonemic-letter analytical-synthetic method), because it did not meet the requirements of the phonetic method, and the manuscript was returned to the author to correct deficiencies (NARUZ, F.I-47, op.1, d.561, pp.28).

The first Uzbek primer published in Turkestan was *Ustodi avval* [First teacher] written in 1900 in the Turkic language for Russian-indigenous schools [*Russko-tuzemnye shkoly*] in the Shaikhontohur area by Saidrasul Saidazizov (1866-1938), also known as Azizi from Tashkent. According to Hoji Muin, a well-known educator at that time, some parts of this textbook are derived from the Tatar primer *Muallimi avval* (First teacher) by Ahmad Hadi Maqsudi of Kazan (Hoji Muin, 1926). Three thousand copies of this textbook were published in 1902 with official permission. *Ustodi avval* was reprinted seventeen times by 1917, primarily for use in the "Muslim" class in the Russian schools in which not only Uzbek children, but also Kazakh, Kyrgyz and Turkmen children were taught. This primer was also used in "new-method schools" because they did not have appropriate alternatives (Hoji Muin 1918).

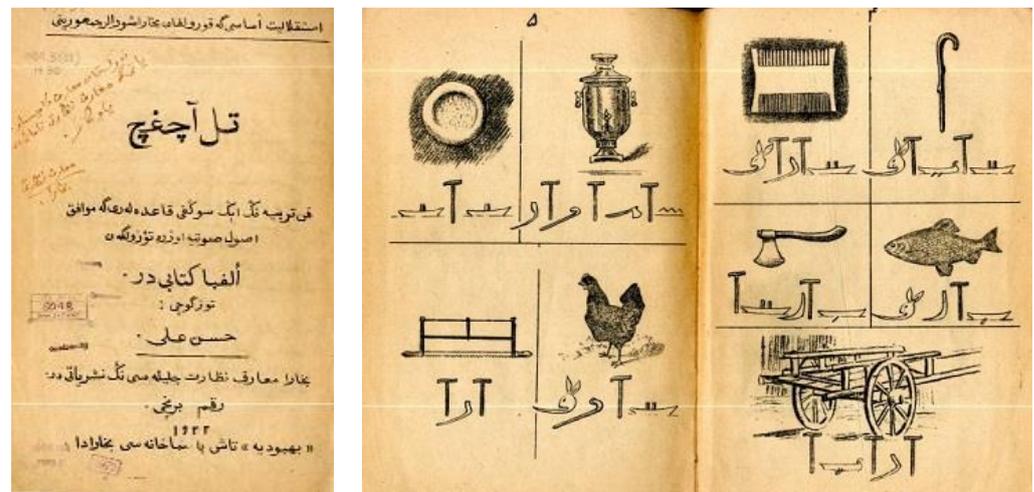
Ustodi avval is a pedagogical and literary work containing a methodology for teaching lessons, reading letters, and related texts. The book contains Arabic letters and syllables in the Uzbek language. It offers stories, poems and texts from works by such Russian authors as L. N. Tolstoy, I. A. Krylov, M. Arakulov, and S. M. Gramenitski. The book contains about 20 stories from folklore and examples of literary works of the East, e.g. *Xat* [Letters], *Beodob* ([Perseverance], *Ikki oshna* [Two Friends], *Chaqimchi* [The Swindler] and also translations from Russian classical literature, e.g. *Tulki va uzumlar* [The Fox and and Grapes], *Bola va ota* [Child and Father], *Yolg'onchi cho'pon* [The Lying Shepherd] and *Vatani rus* [The Russian homeland]. Three texts are poems and the rest is prose (Saidazizov, 1909). The textbook was widely used in schools. According to Y. Abdullayev a considerable number of authors (over ten) who wrote Uzbek primers after Saidrasul Azizi used the style of *Ustodi avval* (Hoji Muin, 1926).

One of the leading Uzbek intellectuals, Munavvarqori Abdurashidkhanov, created a second reading primer in 1907 in Tashkent: *Adibi avval* [Primary education]. This textbook for the first time uses drawings for the explanation

▣ Primers in Uzbekistan (cont.)

of words. It contains not only Uzbek sound alphabets in Arabic script, but also a small number of literary stories. In this regard, this textbook played an important role in improving the practice of reading and writing in the students' native language, in the Arabic alphabet, and in the old Uzbek script. An important aspect of this textbook is that it does not give only short texts that reinforce letters, but also introduces punctuation marks for the first time. In particular, exclamation points and question marks are given, and uppercase and lowercase letters are used to facilitate reading in Persian and Turkic (NARUZ, F.I-47, op.1, d.955, pp.42).

In the primer, Arabic letters are divided into two groups, depending on whether they correspond to the previous and subsequent letters. The first is the *Hurufi muttasil*, which joins on two sides, consisting of 25 letters, and has four different forms: separate, in the beginning, in the middle and at the end. The second, *Khurufi munfasil*, has seven types and has three different forms. Munavvarqori uses an approach different from other authors and presents *Khurufi munfasil* in the first part of the textbook to make it more convenient for students. This approach also serves as a methodological guide to facilitate the instruction of teachers by teaching them important aspects of linguistics. Following the sounds of letters, the author of the text gives an overview in texts about nature, population, cities, Muslim countries, religious words, animal names and Muslim nationalities in the world (Ibid, pp.42 ob).



Images 4-6 – Hassan Ali: *Til Ochg'ich*. Buxoro 1922, title page and sample pages

In 1916, the textbook *Turkiy alifbo* [Turkish Primer] was prepared by the teacher Muhammadhon Abdulholik ug'li and published at the initiative of the *Gairat* library in Khokand, decorated with illustrations (Maorif va o'qitg'uvchi, 1926). The reading primers for the first time contained illustrated images that was unconventional for the Islamic tradition. The illustrations serve to enhance the students' perceptions of the environment; most of the images reflect the appearance of animals, birds, and state symbols which are taken from the Russian *Azbuka* [ABC book].

As mentioned above, the next editions of *Adibi avval* also include drawings and images of what is written in the text that corresponds to each lesson. This was meant as support for pupils to keep pictures in their memory and better understand the words they heard. When creating the primer, the author was guided by the pedagogical principle of the progression from easy to difficult, taking into account the age characteristics and level of knowledge of the pupils, as well as the acquisition of cognitive skills. This textbook was used both in "new-method schools" and in "Russian-indigenous schools" (Ibid, p.42-43).

In 1912, one of the founders of the Uzbek school, Abdulla Avloni, wrote the primary textbook *Birinchi muallim* [The First Teacher], published in Tashkent on the initiative of the Maktab (school) library by the publishing house of V. Ilin. This tutorial is based on Saidrasul Azizi's book, *Ustadi avval*. The text-

▣ **Primers in Uzbekistan (cont.)**

book first gives the letters in alphabetical order, followed by simple examples of how and where to write them. It explains how Arabic letters are written at the beginning, in the middle and at the end of words, how capital letters are added to the alphabet and how *madd* symbols are used. According to the rules of the *maddiah*, some words do not make sense. That is to say, the author of the primer draws attention to the indication of the forms of letters. Since the use of *maddiah* does not add meanings to most words, the author of the primer focused on showing the orthography of the words that involves the separation of words into its constituent letters and phonemes at the first stage of training. At the second stage, it involves the opposite effect, that is, the connection letters, phonemes in syllables and words. The sound method of teaching literacy is used instead of the literal. The reading primers consisted of two parts. First, the alphabetical part was designed to be studied during the first six months of instruction, focusing on the experience of reading and writing. The second section moves on to practicing the reading of texts. The text *Maktab* [The school] is one example:

Taraddud birla maktabda o'qing o'g'lonlar, o'g'lonlar
Bo'lursiz bir kuni olamda zo'r insonlar, o'g'lonlar.

[*Study strenuously at school, boys and girls*
One day, the best people in the world you'll be, boys and girls.]

The second part of the primer also enriches the socio-ethical views of the children with such educational texts as *Yamonliq jazosi* [Punishment for evil], *Baxtli bola va baxtsiz bola* [A happy child and an unhappy child], *Qanoat* [Abstinence], *Zar qadrini zargar bilar* [The jeweller knows the price of gold], *Yaxshilik yerda qolmas* [The dignity of dice], *To'g'rilik* [Goodness] (Avloni, 1912). The textbook is focussed mainly on moral education, and it contains stories written by Xoja Poshshokhuja Abdulvahobkhoja ugli (1480-1547), a leading representative of Uzbek classical literature, taken from his work *Miftoh-ul adl* [Key of Justice] and from *Gulzor*, a collection of short stories.

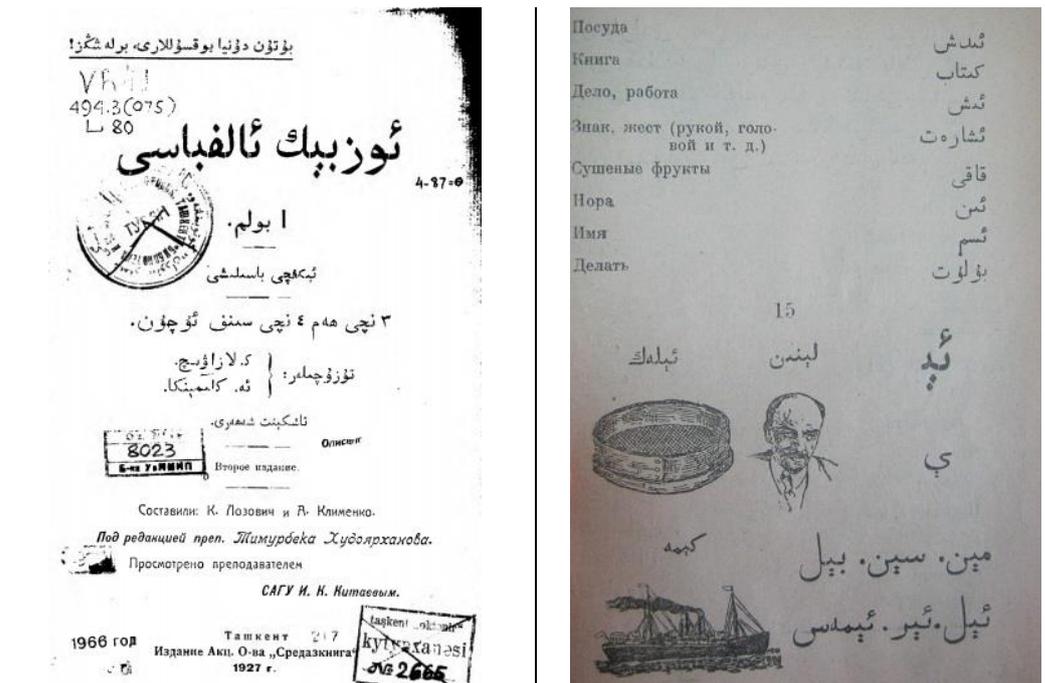
In 1919, an illustrated reading primer under the name *Sovg'a* [Gift], was published with the financial support of the Ministry of Education of Turkestan, compiled by the teacher Shokirkhon Rahimi. This textbook, contains a total of eighty pages, and the introduction to the primer provides guidance and advice for teachers on how to use this textbook to teach reading and writing. Initially for writing skills, a four-way spelling of the letters is given with their visual representations, such as a drawing of a snake for the soft letter *z*. The following pages provide syllables and words to read. After the alphabetical stage, students can familiarize themselves with short stories, accompanied by illustrations, about the life of animals, calling for kindness and good deeds, such as *Yolg'onchi chupon* [The lying shepherd], *Tarbiyali qarg'a* [Raised crow], *Tovuq* [The chicken], *Tok bilan bog'bon* [Wine and the gardener], *Qush nima dedur* [What does the bird say], *Quyov va qurbaqalar* [The hare and the frog], *Qushlar* [The birds], *Toshbaqa* [The turtle], *Fil* [The elephant] and others (Sovg'a, 1924). Rahimi also wrote reading primers for adult students who studied in Soviet schools as part of the campaign to overcome illiteracy in the 1920s and 1930s, with titles such as *Kattalar alifbesi* [Primers for adults], *Batraklar alifbesi* [Reading primer for a farmhand], *Qizil askarlar alifbesi* [Primers for the Red Soldiers], *Savod* [Knowledge], and *Alifbo* [Reading primer] (Dolimov, 2012).

The reading primers which were published since 1902 were subject to strict censorship by the Russian Ministry of Education. As mentioned above most of the morally spiritual texts were taken from primers of Russian authors. In April 1918 the Turkestan Autonomous Soviet Socialist Republic was created, and in the context of the eventual establishing of the Uzbek Soviet Socialist Republic in 1925, a process of Sovietisation and Russification of textbooks was started, led by the interest of the Communist Party and state authorities. As the political regime was trying to establish its power and legitimacy throughout the former Russian empire, it went about constructing regional administrative

▣ Primers in Uzbekistan (cont.)

units, recruiting non-Russians into leadership positions, and initially promoting non-Russian languages in government administration, the courts, the schools, and the mass media. All school matters were controlled by the Ministry of Education (before the Public School Administration of the Turkestan General Governorship) and the All Russian Extraordinary Commission for the Liquidation of Illiteracy (established by Sovnarkom of RSFSR on June 19, 1920). The political propaganda highly affected the primers which were published after 1917.

For example, in 1924 the Bukhara Public Education Department published *Qulay alifbo* [Handy Reading Primer], co-authored by Mazhar and Sadridin. Its title page presents the slogan *Proletarians of all countries, unite!* In the primer, each letter is combined with a word using that letter and a picture which is intended to help the child remember it. The book is illustrated with drawings of new items and words that have emerged in society, such as *foytun* [foyer], *vagon* [wagons], *uchar ballon* [flying cylinders], *Marx* and others (Mazhar, 1924). From the other side it was one of the mechanisms of Soviet propaganda. In 1927, the *Sredazkniga* Society in Tashkent published *Uzbek alifbo* (Uzbek Reading Primer), co-authored by K. Lozovich and A. Klimenoko and edited by T. Khudurkhonov. This book was designed as a primer for teaching the Uzbek language in schools with Russian as the language of instruction, and it also contains an Uzbek-Russian dictionary with Uzbek in Arabic script. The textbook gives readers the opportunity to learn names not only in Uzbek, but also in Russian. The second edition of the book consists of 128 pages, including drawings. Among the drawings is an illustration with the flag and coat of arms of the USSR and a portrait of V.I. Lenin (Lozovich, 1927).



Images 7-8 – Lozovich & Klimenko: *Uzbek alifbo*. Tashkent 1927, title page and sample page

All in all, the first Uzbek-language reading primers were published between 1900-1930, based on the pedagogical requirements of the teaching at school, simple and age-appropriate to facilitate reading and writing; most of these textbooks duplicated the content of primers published by Tatar and Russian authors. Textbooks also used illustrated images for the first time and included a combination of punctuation, spelling, and linguistics. The period of these primers ended in Uzbekistan in 1930, when *usuli-jadid* and Russian-indigenous schools were closed by the order of government, replaced by Soviet schools which taught only secular subjects. From then on, Islamic knowledge

▣ **Primers in Uzbekistan (cont.)**

was handed over to the young generation nonofficially in private circles (khujra) by unauthorized Mullas.

3. Tadjik-language primers

The territory of present-day Uzbekistan, mainly Turkestan, has been and is inhabited not only by Uzbeks but also by Tajik, Kazakh, Kyrgyz and Karakalpak-speaking nations, and textbooks in these languages were published in the early 20th century Turkestan, too. For reasons of space this section focuses in Tajik-language primers. The Tajik language is a member of the southwest group of Iranian languages, closely related to the mutually intelligible dialects of Farsi and Dari in Iran and Afghanistan, respectively.

Mahmudkhoja Behbudi, a representative of Uzbek enlightenment and actively engaged in educational and methodical work, compiled the reading primers *Risolai asbobi savod*, *Alifbo maktabi islomiya* (1906), *Kitabat-ul atfol* [Book for Detail] (1908) and other textbooks for new method schools (Behbudi, 1999). His Tajik-language textbooks were published in 1906, such as *Alifbo maktabi islomiya* [Primer for Islamic schools] in Samarkand and *Haza Risala 'Asbabi Savad Alifboi Maktabi Islomiya* [The primer for new method Islamic schools]. The latter starts with a pedagogical instruction for teachers. A distinctive feature of this primer is that it includes Arabic letters and, in addition to Tadjik words, also offers many Arabic words. The textbook includes an elementary part, a part with reading exercises and a part of the Islamic basic guidelines with short texts. The initial part describes letters; the author presents the Arabic letters in three sections, taking into account the style of the letter which varies depending on the location in a word. Thus, the presentation of the Arabic letters includes the following parts: *Hurufi hijoiyi arabiy be xati Qur'oniy* [Arabic syllable letters for reading the Qur'an], *Shakli harfhoiyke dar avvali kalime mioya(n)d* [Letter forms that are written in the initial word], *Shakli harfhoiyke dar vasati kalime mioyad* [letter forms which are written in the middle of the word], and *Shakli harfhoiyke dar oxiri kalime mioyad* [Letter forms that are written at the end of the word]. Next, the primer focuses on reading syllables, and for each letter many examples with short words are given; the reader gradually switches from ordinary syllables to complex words. The next part of the book is intended for reading small texts, and these texts range from simple to difficult. Most texts include religious and educational character, for example *Dar bayyoni umri odamiy* [On the life of a person], *Dar bayoni ma'ishati odami* [On the everyday life of a person], *Odamoni gayri musulmon* [Unbeliever people] and etc. A last part of the book contains elementary rules and principles of Islam. As the informational texts is given such simple topics: *Kalime v saxanxoi diniy* [Religious words and dialogue], *Dar bayoni kalimai tayyiba* [About the blessed word], *Dar kalimai shahodat* [On the words of testimony Shahada], *Dar bayoni idgom* [About the Idgame (one thing) from the rules of reading the Qur'an], *Musulmon va gayri musulmon* [Muslims and non-believers]. (Behbudi, 1906).

Another work, entitled *Risola-i asbob-i savod* [Literature brochure of literacy], based on new-method teaching, was compiled by Mahmudkhoja Behbudi in 1905 and published in two thousand copies with one revision. The brochure consists of 40 pages, with a preface on *Asbobi savad* [Causes of literacy], followed by sections on lesson and letter structure, skills in reading words and syllables, and short texts. Besides that the author in 1904 published *Kitabat-ul atfal* (Children's letters), devoted to the rules of business and personal correspondence in 1908, which has helped to maintain correspondence not only for children but also for adults.

In 1908, hijra 1324, the 36-page reading primer, *Rahnamai savad* (Guide for Literacy) by Hoji Muin ibn Shukrullo and his teacher Abdukadir Shakuri, was published 2500 copies in lithograph Timirova in Samarkand. The textbook is based on the appearance of reading skills among pupils, because letters are not spelled out, but rather more attention is paid to reading syllables. Each

▣ Primers in Uzbekistan (cont.)

letter is used to create a word. In addition, the primer is not confined to reading, but also touches issues of grammar, including *Zhuzi Rakhnamoi Savodi Avval* [Part of *Rakhnamoi Savodi Avval*], *Mufradi Muhotob* [Singular nouns for second person], *Istikbol* [Future tense of the verb] etc. (Hoji Muin and Shakuri, 1908). A new primer in Persian, *Alifbe ta'limi* [Reading Primer education], was published in 1915 in Tashkent by Ismatulla Rakhmatullaev, a teacher of Samarkand and one of his students, Abdukadir Shakuri. The contents of this primer were influenced by the Russian pedagogues K. Ushinskiy and L. Tol'stoy. Finally, *Rahbari maktab* [Leader of the school] is a textbook for beginners, with 2000 copies printed. The book consists of 46 pages in three sections. The first part presents exercises on writing elements of the letter, the second part presents different types of letters and the third part offers stories and poems that were supposed to be of educational value (Rahmatullaev, 1915).

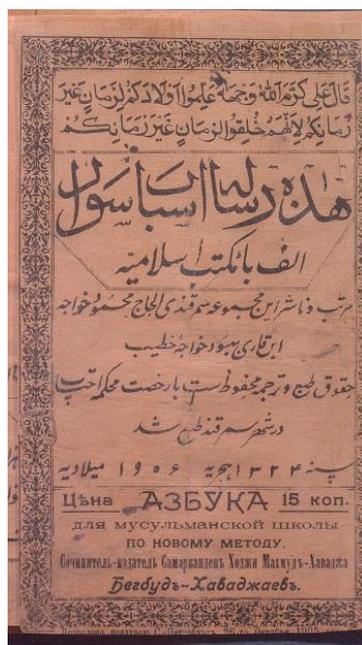


Image 9 – Behbudi: *Alifbo maktabi islomiya*. Samarkand 1906, title page



Image 10 – Shukrullo & Shakuri: *Rahnamai savad*. Samarkand 1908, title page

4. Concluding remarks

In general, the first steps taken to create reading primers on the territory of Uzbekistan have produced positive results. Uzbek and Tajik primers were created based on the Arabic graphics and making use of a new methodology of reading instruction, mainly drawing from the content of the primers published in Russian and Tatar languages.

For the first time in Turkestan, reading primers offered illustrations – a practice that was unconventional for the Islamic tradition and had never been seen in textbooks before. Although the illustrations serve to enhance the pupils' perceptions of the environment, most of the images reflect the appearance of animals, birds, and state symbols taken from the Russian abc-book (*Azbuka*). Another important feature of the reading primer is its instructive and didactic character. While reading the alphabet, stories are given in the spirit of instruction. In doing so, the authors also present philosophical symbolic stories directed at the upbringing of children in accordance with Islamic religious orders and based on their own religious beliefs.

Although the primers were written independently by the educators of that period, they were published under the supervision of the Ministry of Education of the Russian Imperial and Soviet governments. Therefore, the alphabetical context is not limited to letter writing and reading, but the primers published since

▣ Primers in Uzbekistan (cont.)

1917 contain poems and texts that reflect the political propaganda of the state, such as the October Revolution, socialism, I. Stalin, V. Lenin, and government policies.

Because of the eventual abolition of the “new method schools” by the Soviet government and the establishment of new Soviet schools in the late 1930s, the use of the above-mentioned reading primers continued until then. This process was also directly related to the abolition of the Arabic graphics and the process of adopting Uzbek letters based on the Latin and later Cyrillic alphabets.

5. Appendix: Reading Primers Published in Turkestan/Uzbekistan 1901-1930 – A Bibliography

Part 1: Turkic/Uzbek-language Primers

1. Saidrasul Saidazizov: *Ustadi Avval' dlja russko-tuzemnych shkol* [First teacher for Russian-indigenous schools]. Tashkent: Tipo-litografiya V. Ilina 1902, 44 p. (18 editions until 1917).
2. Munavvarqori Abdurashidkhanov: *Adibi avval* [Primary education]. Tashkent: Gulomhasan Orifjonov bosmaxonasi 1907, 48 p.
3. P.A. Bidanov: *Sullami avval* [The First Step]. Tashkent: Porsev toshbosmaxonasi 1908, 70 p.
4. Komiljon Hadi Karimi: *Alif* [= the first letter of the Arab alphabet]. Tashkent: Gulomiya 1910, 44 p. (another edition published in 1916)
5. Shokir ibn Zokir: *Talimi avval* [The first leader]. Tashkent: G'ulomhasan Orifjonov bosmaxonasi 1910, 32 p.
6. Abdul Vahab Ibadullayev: *Tahsil ul-Alifbo* [Reading primers enlightenment]. Tashkent: Lithografiya Arifjanova 1912, 48 p.
7. Abdulla Avloni: *Birinchi muallim* [The first teacher]. Tashkent: Ilin toshbosmaxonasi 1912. 44 p.
8. Mukhtar Bakir: *Savod* [Knowledge]. Kazan: 1913.
9. Rustambek Yusufbekhoji ug'li: *Ta'limi avval* [The first leader]. Tashkent: Litografiya Arifdjanova 1915/16, 30 p.
10. Muhammadhon Abdulholik ug'li: *Turkiy alifbo* [Turkish primer]. Khokand: Gairat library 1916.
11. Said Rizo Alizada: *Birinchi yil* [First year]. Samarkand: Zarafshan 1917, 96 p.
12. M. Fakhriddin: *Rakhbari avval* [First leader]. Tashkent: Khurriyat 1918.
13. Mustashrik Vyatkin: *O'rtoq* [Friend]. Samarkand: Maorif komissarligi nashriyoti 1918, 72 p.
14. Shokirkhon Rahimi: *Sovg'a* [Gift]. Tashkent: Ministry of Education of Turkestan 1919 (reprinted in 1924) 80 p.
15. M. Kadiri, A. Muammini, Sh. Islami: *Kattalarga uqish* [Reading for adults]. Tashkent: State Publishing House No 4. 1920, 129 p.
16. Hassan Ali: *Til Ochg'ich* (Key to the language). Buxoro: Behbudiya's Lithography 1922, 80 p.
17. Sadriddin Aini and Abdulvahid Munzim: *Kattalar yuldoshi* (Companion to adults). Tashkent: Central Commission to Combat Illiteracy 1924.
18. Mazhar & Sadriddin: *Qulay alifbo* [Handy reading primer]. Buxoro: Xalq maorif nazoratining nashri 1924, 80 p.
19. Hoji Muin, Ismatulla Rakhmatullaev: *O'qitg'uvchi* [Teacher]. Tashkent: Extraordinary Commission on the Elimination of Illiteracy 1925, 63 p.
20. K. Lozovich and A. Klimenko: *Uzbek alifbo* [Uzbek primer]. Tashkent: Sredazkniga 1927, 128 p.
21. Shokirkhon Rahimli: *Savad. Qishlaq balalar alifbesi* [Knowledge. Reading primer for children's village]. Tashkent: *Uznashr* 1930, 112 p.

Part 2: Farsi/Tajik-language Primers

1. Abdukodir Shakuri: *Rahnamo'i savod* [Literacy guide]. Samarkand 1901, 36 p.
2. Saidahmad Vasli: *Bayon al xuruf* [Description of letters]. Samarkand 1903, 40 p.
3. Mahmudkhoja Behbudi, *Risolai asbobi savod* [Literature brochure of literacy]. Samarkand: Demurov toshbosmaxonasi 1905, 40 p.

▣ Primers in Uzbekistan (cont.)

4. Mahmudkhoja Behbudi: *Alifbo maktabi islomiya*. Subsidiary title: *Azbuka dlja musul'manskoj školy po novomu metodu* [Primer for new method Islamic schools]. Samarkand: Litographiya Demurova 1906, 40 p.
5. Hoji Muin ibn Shukrullo, Abdukadir Shakuri: *Rahnamai savad* [Guide for literacy]. Samarkand: Demurov toshbosmaxonasi 1908, 36 p.
6. Ismatulla Rakhmatullaev, Abdukadir Shakuri: *Rahbari maktab* [Leader of the school] Tashkent 1915. 46 p.
7. Mustashrif and Vyatkin: *Bakhori donish* [Literacy's spring]. Samarkand 1918, 64 p.
8. Sayyid Rizo Alizoda: *Soli naxustin* [First year]. Samarkand: Turkestan Educational Commission 1920.
9. Mirzakh Mahmud Samarzoda (Sobit): *Miftah at-tallim* [The key to reading]. Samarkand: Turkestan State Publishing House 1922, 57 p.
10. Naysar Muhammad: *Alifboi zaboni Tojik* [Reading primer in the Tajik language]. Tashkent: Central Asian State Publishing House 1924, 48 p.
11. Mazhar Burhan and Sadridin Ikrom: *Alifboi Tojik* [Tajik-language primer]. Moscow 1925, 92 p.
12. Ismatullo Rahmatullozoda and Hoji Muin: *Rahbari besawodon* [Guide for illiterates]. Samarkand 1925.
13. Said Riza Alizoda: *Dabistoni tojik* [Tajik school]. Samarkand 1926, 48 p.

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▣ New Book

Visual Components of 19th and Early 20th Century Russian Primers

Dorena Caroli

In April 2018, Issue 15 of this newsletter had brought an outline of the research project "The visual world of Russian ABC books and primers of the second half of the 19th and the early 20th centuries: the evolution of visual learning strategies", at that time carried out at Tula State Lev Tolstoy Pedagogical University in Tula (Russia) by a team of researchers led by Ekaterina Romashina. Results of this project have been recently presented in E. Iu. Romashina, I. I. Teterin, N. M. Startseva, G. A. Furtova: *Očevidnaja gramota: vizual'nyj rjad rossijskich azbuk i bukvaraj XIX – načala XX v.* [Visual literacy: visuals of Russian ABC books and primers of the 19th and early 20th centuries]. Pod. red. E. Iu. Romashinoj. Tula: Dizajn-collegija, 2019, 268 p., ill. (ISBN 978-5-903877-31-7).



This well-written scientific publication continues the prestigious tradition of the Russian *bukaristika*, understood among others as a specific research field with a focus on ABC books and primers. The volume is the result of research carried out in depth by a group of four scholars; they bring the reader to discover the extraordinary rich treasure of ABC books and primers published in Russia from the nineteenth century until the early twentieth century. First of all it's interesting to note that in Russian these textbooks are indicated by

two words, *azbuka* and *bukvar'*. In some cases they can be considered two different tools: an *azbuka* then is compiled for children who are at the beginner level of reading, whereas a *bukvar'* is written for young readers with some experience in reading and writing; in other cases the two terms can be considered synonymous.

Comprising a foreword, five chapters, an epilogue and a bibliography, the book begins with a foreword under the heading *The visual world of ABC books and primers*. It offers considerations about the "visual turn", referring to D. Bakhmann-Medik's suggestions (2017), who contributed to move the accent "from the image to its performative character"; the authors highlight the way in which the image becomes "a means of comprehension, and a methodological tool" (p. 5).

The book is well conceived: While chapters 1-2 present and discuss the methodological and theoretical basis of the research, chapters 3-5 offer a very articulated investigation on the different typologies of ABC books and primers and the way in which they combine the learning of reading and writing skills. The first chapter *Where, why and how to look? Methodology, chronology, sampling* presents a very detailed, interesting and innovative methodological description of the study of the visual components of Russian ABC books and primers of the 19th and early 20th centuries. It describes the "historical traditi-

▣ Russian Primers (cont.)

on” of textbook research in Russia and abroad, stating that the visual approach has up to the present only rarely been implemented in historical textbook research in Russia. Furthermore, the authors explain their tools. For the analysis of the visual aspects, the starting point is constituted by the contribution offered by N. B. Barannikova, V. G. Bezrogov and M. V. Tendrjakova about the conception of the semantic and pedagogical analysis of illustrations in primary school textbooks (2013). Also, the model of the description of the visual components of ABC books and primers is illustrated by a very clear and useful table. From the theoretical point of view, the crucial aspects that emerge along the chapters are the following: the interrelation between the textual and non-textual elements of the textbooks, the way in which the ABC books and primers present the learning methodology of reading the alphabet – according to the alphabet-syllabic, syllabic, fono-analytical, analytical and synthetical or of the whole word method – and thus constituting another interesting result of this volume –, the didactical functions of the visual elements and finally, the typologies of didactical exercises presented in the books for novice readers.

The second chapter analyses the theoretical foundations of visual teaching of literacy in the works of the main Russian pedagogues of the 19th - early 20th centuries, such as Nikolai I. Pirogov, Konstantin D. Ushchinskii, Iosif I. Paul'son, N. A. Korf, Nikolai F. Bunakov, Vasilii I. Vodovozov, Dmitri I. Tikhomirov, Petr F. Kapterev and Vasilij P. Vakhterov. They were authors of important pedagogical works, contributing to the raising of new pedagogical ideas and to the spreading of literacy, being at the same time authors of new ABC books and primers, based on a stricter relation between the visual and textual content that simplified the acquisition of reading and writing skills.

Chapters 3-5 are the core of the book, and they offer a very innovative, interdisciplinary investigation of these particular textbooks. The third chapter describes the dynamics of the visual level of Russian ABC books and primers. From 1802 until 1863 527 titles of relevant textbooks, including some second editions, have been published. For this investigation 49 editions have been selected; the book presents, in addition to the analysis, a rich choice of pages containing images, that illustrate also their different internal structure. The analysis takes in particular consideration the visual elements of ABC books and primers of the first half of the 19th century. Furthermore, during the years 1905-1917(8) in Russia about 500 titles have been published (including second editions). This variety of textbooks, which reflect different pedagogical tendencies, came with the development of primary school education in Russia and with the rise of publishing companies unknown until the beginning of the century. The notion of the so called “functional inaction” conceptualized by



Image 1 – *Zivopisnaja azbuka ili rossijsko-nemecko-francuzskie sklady [Illustrated ABC book or Russian, German and French syllables], Moskva 1838 (n. 9, p. 58).*

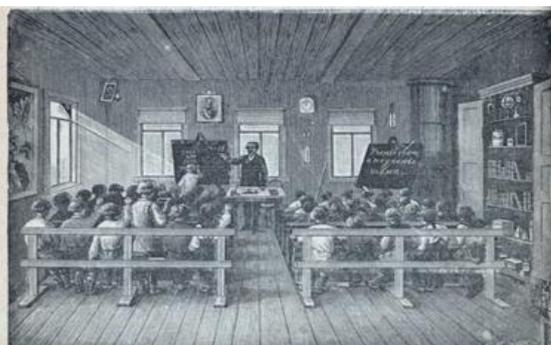


Image 2 – *D. N. Dmitriev: Zolotoj buket [The Gold Bouquet], Moskva 1896 (n. 40, p. 81).*

▣ Russian Primers (cont.)

the authors focalizes the tie between the textual and visual: in some cases, the message of the two levels didn't coincide and was even disconnected. In the part concerning the inclusion of visual elements in the mechanism of mastering literacy during the second half of the 19th century, particular attention is paid to the typography of the letters, representing a visual feature in its own right. Finally, one can observe the visual elements of ABC books and primers of the early 20th century and the huge variety of their didactic functions addressed to reading and writing.

The fourth chapter *From letter to image* deals with the thematic approach of the analysis of the visual range of ABC books and primers. This chapter has two parts. The first presents the methods of teaching literacy and visual elements of textbooks, as well as illustrated alphabets in the Russian educational tradition and the ABC books with images (*azbuki v kartinkach*) that can be considered genuine picture books.



Что нарисовано на картинках? Перечислите те предметы, которые находятся в классе. Что делает учитель? Что

Image 3 – N. F. Bunakov: Azbuka i uroki čtenija i pis'ma v trech known and unknown names, that is the presentation

of authors of more widespread ABC books and primers in Russia until the beginning of the 20th century: *Elka. Podarok na rozhdestvo* [The Christmas Tree. A Gift for Christmas] by A. M. Daragan; N. F. Bunakov's role in the dynamics of the visual series of his *Azbuka*, published from 1871 to 1912; V. A. Lebedev with his primer and book for reading from the pictures; M. A. Trostnikov's *Atlas*, with pictures originally published by J. F. Schreiber in Esslingen (Germany), to be used after the "wall tables" and, finally, the primer by the teacher Kh. V. Korchinsky. The research concludes with an epilogue and bibliographic compilations, including an alphabetical list of 275 ABC books and primers and secondary sources.



Image 4 – V.P. Vachterov: Pervyj shag [First step], 1910 (n. 125, p. 165).

The second part of this chapter deals with different aspects related to literacy such as adult education, represented, for example, in *Bukvar' soldatskij* [Soldier's Primer], the school and teachers in illustrations of ABC books, primers and reading books, the visualization of religion in these textbooks and, finally, some illustrations indicating the perception of European culture.

The fifth chapter *Who and how?* analyses creators of ABC books:

is the presentation of authors of more widespread ABC books and primers in Russia until the beginning of the 20th century: *Elka. Podarok na rozhdestvo* [The Christmas Tree. A Gift for Christmas] by A. M. Daragan; N. F. Bunakov's role in the dynamics of the visual series of his *Azbuka*, published from 1871 to 1912; V. A. Lebedev with his primer and book for reading from the pictures; M. A. Trostnikov's *Atlas*, with pictures originally published by J. F. Schreiber in Esslingen (Germany), to be used after the "wall tables" and, finally, the primer by the teacher Kh. V. Korchinsky. The research concludes with an epilogue and bibliographic compilations, including an alphabetical list of 275 ABC books and primers and secondary sources.

Based on sophisticated research, this book is recommended also for non-specialized readers, and in any case an important contribution to the history of literacy and educational media, and also to the history of book printing in the Russian Empire, where literacy became more widespread among various social classes after 1864. It offers a huge choice of images that allow to understand in which way the history of illustrations developed, thanks to the lithography and to colored printing as an effective educational tool characterizing also children's books. After reading this book one would welcome a next, second volume, with a focus on twentieth century Soviet Russian ABC books and primers, or even of new post-communist ones, printed after 1989.

▣ Notes from Here and There

▣ Finland

Bachelor Dissertation "From Flax to Bugs: A Modern ABC Book"

Wendelin Sroka

Laura Kinnunen has in 2018 completed a Bachelor of Arts course at the Institute of Design and Fine Arts based at the University of Applied Sciences in Lahti (Finland). The aim of her bachelor dissertation was to develop a „modern ABC book“, challenging the traditional book format and presented as an ABC in 3D type design, with hand built 3D letters. The results of this endeavour are published on the web in the Theseus collection under the title *Aivinasta ötökkään: moderni aapinen* [From Flax to Bugs: A Modern ABC Book], with the main text in Finnish, an English summary and many pictures:

<http://www.theseus.fi/handle/10024/145003>

From a distance, some points addressed in Laura Kinnunen's work deserve to be mentioned here. First, the theoretical background of the dissertation comprises three areas: the history of the Finnish *aapinen*, the history of 3D typography and the ways of using it, and texts or letters functioning as visual elements.

The section on the history of the Finnish ABC book focuses on the graphic design in which the alphabet is presented and also on the role assigned to this textbook as a means to teach values to the young generation. In this context it considers an impressive range of catechism and secular primers.

Second, the "modern ABC book" created by Kinnunen consists of 29 three-dimensional capital letters of the Finnish alphabet, with an average height of 32 cm. Different materials have been used to build each of these letters, and each material is chosen to deliver an indication of the represented letter in that its name begins with the respective letter: from A, made of *aivina* (a Finnish linen fabric from flax) to Ö – *ötökkä* [bug]. Whereas modern ABC books often restrict themselves to offer a "play with letters", *moderni aapinen* goes far beyond that. All materials are meant to point to themes which are important in modern society, and they address subject areas like food and nutrition, climate change and ecology or traditional and modern materials. As the author underlines this selection is subjective, but the meaning attributed to each material is explained and discussed when the individual letters are introduced. For example, the Xerox-copy paper, used to create the letter "X", provides the opportunity to reflect on the future of paper.

Finally, the target group of Laura Kinnunen's work are adults with an interest in type design and primers. Even though *moderni aapinen* is not intended to support the acquisition of reading skills it is a noteworthy attempt to present the letters as introduced in primers of the past in a creative way, beyond the traditional book format.



AIVINASTA ÖTÖKKÄÄN
moderni aapinen

Image 1 – title page



Image 2 – Xerox-kopiopaperi [Xerox-copy paper]. Laura Kinnunen: Aivinasta ötökkään 2018, p. 79

□ Germany

1633 Edition of Jakob Größbeutel's *Stimmenbüchlein*

Michael Schmitzer and Wendelin Sroka



Image 1 – Title page of the primer mentioned in the text. © Nuremberg School Museum

In the early 1990s two copies of a 17th century reading primer of 46 pages with a series of woodcuts in the first half of the booklet were found in the attic of an old house in Nuremberg, and one of them was added to the holdings of the local school museum. The title page of both items, and especially the page area which once had provided the title, is heavily damaged by fire, allowing to read only fragments of the text. What the title page of the copy held by the museum reveals is that the booklet has been printed in Nuremberg by „Simon Halbmayers sel. Erben“ in 1633 – during the Thirty Years' War.

Luckily all other pages of the booklet are in a better shape, and as part of the preparation of a project on „Schooling in Times of Crisis“ the Nuremberg School Museum has made efforts to learn more about the said print and to this purpose joined forces with members of the Reading Primers SIG.

Investigations undertaken so far have proven that the booklet is a print of a to date unknown, revised edition of *Ein Besonder fast nützlich stymmen Büchlein* [A Special, very Useful Booklet of Voices (= Sounds) ...], originally

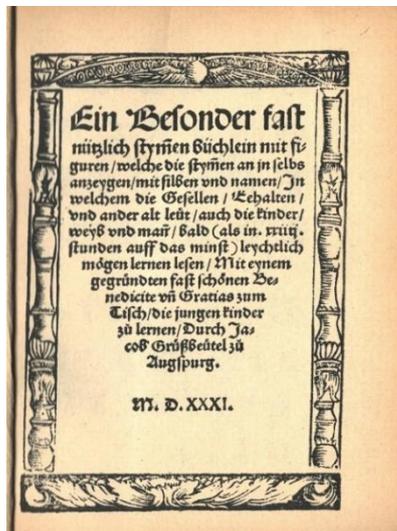


Image 2 – “A Special, very Useful Booklet of Voices with Figures / which Indicate the Voices by Themselves / with Syllables and Names / by the Use of which the Journeymen / Servants / and Other Old People / also Children / Woman and Man / soon (in no more than 24 Hours) May Easily Learn To Read [...] By Jakob Größbeutel in Augsburg. 1531.” Title page of Jakob Größbeutel's *stymmen Büchlein*, printed in 1531 in Nuremberg by Kunigund Hergot

compiled around 1530 by the Augsburg-based Protestant pastor Jakob Größbeutel, with the first extant print issued in Nuremberg in 1531. This textbook – in brief often referred to as *Stimmenbüchlein* – is well known in historical studies of primers and methods of reading instruction in Germany as an effort to start the teaching of reading with a focus on sounds, in line with the approach propagated in those years by Valentin Ickelsamer – rather than by teaching the names of the letters in accordance with the alphabet method.¹ Moreover systematic use is made in Größbeutel's primer of figures representing these sounds.

So far, editions of the *Stimmenbüchlein* from 1531, 1534, 1536, 1552 and 1591 have been known, all of them printed in Nuremberg. The detection of a copy from 1633 gives proof of a success story of Größbeutel's primer and his teaching approach which stretches over more than a century. In a next step, the cooperation partners will examine the 1633 print in more detail. A comparative study of extant editions seems promising as regards texts and likewise illustrations.

¹ See, for example, the references to Größbeutel in “Studying Early Modern Elementary Textbooks” by Vitaly Bezrogov and Kirill Levinson, in this Issue of RPI, p. 15 and p. 18).

□ Russia

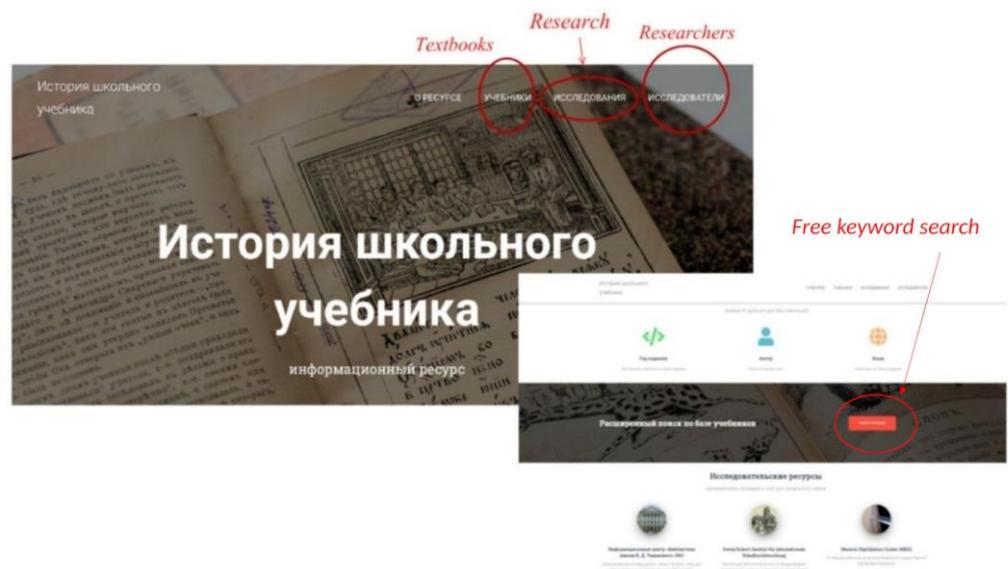
“History of the School Textbook”: New Information Resource

Ekaterina Romashina

Under the auspices of Tula State Lev Tolstoy Pedagogical University Ivan Tererin and I have created an open information resource *Istorija školnogo učebnika* [History of the school textbook]: <http://primer.tsput.ru>. It is a full-text database containing digital copies of textbooks from various countries, at present primarily from Russia. The materials are systematized by country and year of publication, authors/compilers, and language. Free keyword search is also available.

We understand the mission of this information resource as the development of a variety of research, cultural and educational practices, the promotion of international cooperation of scientists, school teachers and university students.

In addition to school textbooks in a narrow sense, the resource also includes textbooks for home education and self-education, as well as reference and encyclopedic works for children. A significant part of the resource consists of ABC books, primers and readers.



We hope that the created information resource will in perspective become a convenient platform for meetings, discussions, exchange of opinions and research results of scholars from various countries. The "Research" section includes research papers on textbook history; and the "Researchers" section contains contact data of experts from various countries. Colleagues are invited to share with us their expertise in the field of historical textbook research. We will be happy to post articles, responses, reviews, abstracts or full text copies of textbooks and comments to them.

At the moment, the resource contains more than 450 textbooks from Russia, Germany, Austria, Sweden, USA and more than 130 scientific works. We strive to further expand the database as regards coverage of historical eras, countries and languages. Our plans include creating an English version of the website, as well as a version for mobile applications.

All materials are published under the terms of the [Creative Commons Attribution – NonCommercial 4.0 International](https://creativecommons.org/licenses/by-nc/4.0/) license, which allows interested parties to use and distribute the results of intellectual work for non-commercial purposes, with the mandatory indication of the author's and publisher's imprint of the original publication. The resource is based on the digital collection of Vitaly Bezrogov (1959-2019) and dedicated to his memory. The reported study was funded by the Russian Foundation for Basic Research (RFBR), project numbers 20-013-00227, 20-013-00246.

□ Switzerland

Bernese Exhibition on Learning to Read

Britta Juska-Bacher



An exhibition entitled *Lesen lernen* [Learning to read] took place in the *Generationenhaus* [House of Generations] in Berne from August 14 to September 20, 2019. The presentation was financed by the Swiss National Science Foundation and was related to a reading research project carried out at the University of Teacher Education Berne. This form of funding aims to foster dialogue between scientists and society. The exhibition was

designed to provide a generally understandable insight into the individual acquisition process of reading and to document the development of various methods used in reading primers. The location, situated right in the city centre and next to the main railway station, provided a point of reference for the exhibition in two aspects: Firstly, it attracted different generations of visitors, for example children who just had started school and learning to read, and their parents and grandparents. Secondly, the exhibition presented different generations of reading primers and methods, thus inviting visitors to a journey through a period spanning about 350 years.

The exhibition was structured in three sections: The first, "Learning to read – how does it work?", explained the findings of contemporary reading research in an easily understandable way. The second and most comprehensive section, "Teaching to read – but how?", presented the historical development of teaching methods in several reading primers. Starting point of the "world of reading primers" was a historical part with a short timeline of developments and reproductions of some Bernese reading primers from the seventeenth to the nineteenth centuries (for a description of some of these primers see my article on Bernese reading primers from the 17th to the 19th century, published in RPI 15, pp. 8-22). The transition to modern reading primers was made by a video recording of an interview with a former teacher in her 80s who provided information about changes of reading primers and teaching methods since the middle of the last century. After a glance into the past, five reading primers which are in use in German-speaking Switzerland today were presented. The section ended with an outlook into the future by presenting a primer that is currently being developed and is due to be published in 2021. The third and final section, "Support reading – who can help?" introduced support options for children and adults for whom the acquisition of written language is not going smoothly.

The exhibition was accompanied by a framework programme, which included



as the exhibition's kick off a panel discussion on the teaching method *Lesen durch Schreiben* [reading by writing]. This method has been developed in the 1980s by Jürgen Reichen, a teacher and educator with relations to the progressive education movement. Initially welcomed fervently and practiced by parts of the teaching profession es-

□ Switzerland (cont.)

pecially in Germany and Switzerland, Reichen's method has been heavily criticised in both countries in recent years. A member of the National Council as well as from education policy, experts in language didactics, special education and a teacher critically discussed the method.

In each subsequent week of the exhibition, visitors could experience staged school lessons with a specific reading primer. For the three modern reading primers, these lessons were conducted by the authors themselves. A historical school lesson was presented by the School Museum of Bern (www.schulmuseumbern.ch). At this occasion the classroom was equipped with historical school benches, a historical blackboard and school murals. The schoolmistress worked with visitors using slates and the reading primer *O, mir hei ne schöne Ring* [Oh, we have a beautiful ring] by Ernst Schneider with illustrations by Emil Cardinaux (printed from 1920 to the 1950s), thus giving a lively insight into how working with this primer may have looked like in the 1920s. – For an electronic version of the 58-page exhibition booklet in German, see <https://www.phbern.ch/sites/default/files/2019-10/Brosch%C3%BCre%20Lesen%20Lernen.pdf>.



□ RP-SIG News

□ Members' News

In September 2019 Dr **Dorena Caroli**, former researcher and associate professor at the University of Macerata (Italy), has taken up a new position as associate professor for the history of pedagogy at the Department of Educational Research 'Giovanni Maria Bertin' at the University of Bologna. Her new address is [dorena.caroli\(at\)unibo.it](mailto:dorena.caroli(at)unibo.it).



The book *Pasaules tautu ābeču kolekcija* [The Collection of ABC Books and Primers of Peoples of the World], compiled by **Juris Cibuljs**, Riga (Latvia), has been published by Raudava publishing house in Riga in 2020. Designed as a Latvian-language book of reference it offers general information on the collecting of ABC books and primers in Belarusian, Bulgarian, Chinese, Danish, Dutch, English, Esperanto, Estonian, Finnish, French, Hebrew, Irish, Italian, Latgalian, Latvian, Lithuanian, Manchu, Norwegian, Polish, Portuguese, Romanian, Russian, Spanish, Swedish, Turkish and Ukrainian. It also contains lists of the languages and countries represented in the author's collection as well as of publications, exhibitions and other activities related to ABC books and primers and their collecting.

Sylvia Schütze, Hannover, and **Eva Matthes**, Augsburg, are editors of the proceedings of the IGSBI conference on *Migration und Bildungsmedien / Migration and Educational Media*, held in 2019 in Chur (Switzerland). The conference volume, published in 2020 by Klinhardt Publishers, Bad Heilbrunn, is dedicated to the memory of Vitaly Bezrogov. It offers, next to an introduction into the topic by Vitaly Bezrogov and a general outline of the book by Sylvia Schütze, 19 papers, arranged in three sections: Historical perspectives of educational media for migrants (section 1), current perspectives of such media (section 2) and the presentation of migration and migrants in educational media (section 3).

Beiträge zur historischen und systematischen
Schulbuch- und Bildungsmedienforschung



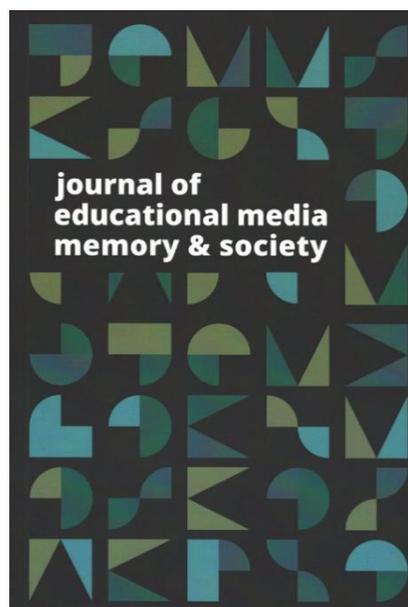
Sylvia Schütze
Eva Matthes
(Hrsg./Eds.)

Migration und Bildungsmedien
Migration and Educational Media

□ **RP-SIG: Developments and Plans**

"After the War: A New Beginning? Reading Primers and Political Change in European Countries around 1945": JEMMS Special Issue

Wendelin Sroka



Results of the Workshop "After the War – A New Beginning? A Comparative Examination of Reading Primers Published and Used in 1945 in Europe", held in Braunschweig (Germany) in November 2015 and sponsored by the Georg Eckert Institute for International Textbook Research (GEI), the Research Library for the History of Education (BBF), Berlin, and the Reading Primers SIG, have been published in Volume 11, Issue 1, Spring 2019 of the Journal of Educational Media, Memory, and Society (JEMMS). Next to an introduction by the guest editors, Simona Szakács-Behling and Wendelin Sroka, this issue includes articles by Vitaly Bezrogov and Dorena Caroli ("Soviet Russian Primers of the 1940s: The War after the Victory"), Darko Leitner-Stojanov ("Militarization via Education: A 1945 Primer from Socialist Macedonia"), Niki Sioki ("The Postwar Schoolbook as a Material Artifact: Two Greek

Reading Textbooks from 1944"), Verena Stürmer ("Similarities and Differences between East and West German Primers, 1945-1949"), Simona Szakács-Behling and Mihai Stelian Rusu ("Nurturing Romanian Socialists: Reading Primers Before, During and After the Second World War"), and Joanna Wojdon ("Between the Old and the New World in Poland: Marian Falski's *Elementarz*").

"Catechism Primers in Europe from the Sixteenth to the Nineteenth Centuries": Ongoing RP-SIG Project

Britta Juska Bacher and Wendelin Sroka

Several studies have been undertaken in the past to examine the history of catechism primers in various European countries, and RPI has reported on some developments and related publications in previous issues. These studies have usually been framed by national histories and have been published in the respective national language, thus limiting the scholarship's reach. Since 2018 members and friends of the RP-SIG from fifteen countries have joined forces to prepare an English-language volume on this subject matter, aimed at shedding light on an interesting part of the cultural heritage in Europe and giving fresh impetus for further transnational research. Edited by Britta Juska-Bacher (Berne), Matthew Grenby (Newcastle), Tuija Laine (Helsinki) and Wendelin Sroka (Essen), the book will be published by John Benjamins Publishing Company, Amsterdam, in its Series "Children's Literature, Culture, and Cognition". The CLCC book series is peer reviewed and indexed in Scopus, with Nina Christensen (Aarhus), Elina Druker (Stockholm) and Bettina Kümmerling-Meibauer (Tübingen) acting as series editors.

The book will offer a systematic overview of the manifestations of catechism primers, encompassing research focussing in depth on seventeen European countries and regions. In the order of the articles these are: Germany, Poland, Denmark, Iceland, Greenland, Norway, Sweden, Finland, Estonia, England, The Netherlands, France, French-speaking Switzerland, German-speaking Switzerland, Italian-speaking Switzerland, Italy and Spain. The concluding part of the book, authored by the volume's editors, offers comparative findings and conclusions. This section summarises the results of the previous case studies and examines the object of the study from various disciplinary perspectives. A glossary of relevant terms is provided in the appendix.

□ **RP-SIG: Developments and Plans (cont.)**

“Adults as a Target Group of Reading Primers”

Wendelin Sroka

The 2021 Annual Conference of the International Society for Research on Textbooks and Educational Media (IGSBI), scheduled for October 1-3, 2021, in Gdańsk (Poland), will focus on „Educational Media for Adults“, and the CfP will be published in early 2021: <https://www.uni-augsburg.de/en/fakultaet/phil-soz/fakultat/pedagogy/news/news/>

Even though reading primers for good reasons are in general seen as school textbooks for elementary grades and/or as children’s books, and even though these textbooks are often designed as books to be given first and foremost into the hands of children: The reading primer as a book genre also addresses adults, and it may do so on various levels, considering adults e. g. as (a) exclusive end users (often in the context of campaigns to fight illiteracy; see, for example, the case of Soviet Uzbekistan, page 30 of this newsletter), (b) inclusive end users, next to children and young people (see, for example, Jakob Grüßbeutel’s *Stimmenbüchlein* as a book for “Journeymen / Servants / and Other Old People / also Children / Woman and Man”; page 40 of this newsletter), (c) readers involved in the process of textbook approval (from the state to the school level), (d) buyers of primers (as a target group in the book trade), (e) instructors (using the primer as a teaching aid), and, finally, (f) buyers and readers of reprints of historical primers.

The editors of this newsletter welcome thematic submissions on the theme “Adults as a Target Group of Reading Primers” for publication in the next issue of RPI. Moreover, depending on the details of the CfP for the forthcoming IGSBI conference, this subject matter might provide an opportunity for the Reading Primers SIG to submit a coordinated offer to the conference organisers. Interested readers should feel encouraged to write to rp-sig@arcor.de.

□ **New Members**

We are pleased to welcome colleagues from Italy, the United Kingdom and Uzbekistan as new members of the Reading Primers SIG:

Dr **Maria Cristina Bragone**, Pavia (Italy), is associate professor of Slavic philology and Russian literature at the University of Pavia. Her research focuses on East Slavonic primers, e. g. she published and commented the manuscript of an extensive seventeenth-century Russian primer. Over the last years, she paid particular attention to the transfer of Western European didactic ideas and materials to Petrine Russia, especially in the context of the Pietist movement from Halle and the translation efforts of Johann Werner Paus. E-Mail: mariacristina.bragone@unipv.it.

Mark Lee Carter, MA, London (UK) has recently completed a Master of Arts Degree in Children's Literature at the National Centre for Research in Children's Literature based at Roehampton University. For his dissertation he researched the social construction of bedtime routines and how they are expressed in bedtime books. As part of this project he began looking at a range of board books for very young children and began thinking about how ABC books might be used to explore social, cultural and historical trends. He has begun a PhD at Roehampton University in September 2020, studying ABC books produced in the UK from the early 20th Century onwards. E-Mail: markleecarter@hotmail.com.

Dr **Zilola Khalilova**, Tashkent (Uzbekistan), is a research fellow at the Institute of History, Academy of Sciences, Uzbekistan. She is working on Islamic education in pre-Soviet, Soviet and post-Soviet Uzbekistan. Her special interests cover every life of Madrasah students, curricula, textbooks and educational practices, with a focus on modernization processes. In this context she investigates the history of the Uzbek primers published and used in the early 20th century. E-Mail: zilola_kesh@mail.ru.

□ Bibliography

Vitaly Bezrogov: A Bibliography of His Publications on Primers, Readers and Methodological Issues of Textbook Research

Compiled by Kirill Levinson, Ekaterina Romashina and Wendelin Sroka

Vitaly Bezrogov has contributed to the historical study of school textbooks in many ways, and he has done so both nationally and internationally. This bibliography is a collaborative effort to document an important part of his work: his publications in a) the history of primers and readers and b) the methodology of historical textbook research. The purpose of this bibliography is to present the international community of researchers a chronological listing of Vitaly Bezrogov's publications in these fields, considering the fact that most of his works are published in languages other than English. Therefore all citations in this bibliography include, where appropriate, in addition to the original title of the publication its English translation. For easy identification of studies published in Russian, the Cyrillic script has been kept in these cases; the corresponding approach has been implemented in the case of Greek. Only texts covering a minimum of six printed pages have been considered.

This bibliography comprises two parts: data about historical studies on primers and readers (part 1) and data about texts addressing methodological issues of historical textbook research (part 2). In both cases the entries are basically arranged in chronological order. Within the respective year of publication, entries start with publications in Russian, followed, if any, by publications in other languages.

Citations presented in this bibliography are mainly based on the inspection of the relevant publication by at least one member of our team. The website *Istorija školnogo učebnika* [History of the school textbook] <http://primer.tsput.ru> will in the future offer all relevant articles that are freely available.

Part 1: Historical Studies on Primers and Readers

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- (1.2) *Die Welt der Erwachsenen und die Welt der Kinder in gegenwärtigen russischen Erstlesebüchern* (mit G. V. Makarevich) [The world of adults and the world of children in present-day Russian early reading books (with G. V. Makarevich)]. In: Eva Matthes & Carsten Heinze (Hrsg.) *Die Familie im Schulbuch*. Bad Heilbrunn: Julius Klinkhardt 2006, S. 235–252.
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- (1.6) Пословица в учебнике советской начальной школы (в соавт. с К. Келли) [The proverb in the textbook for the Soviet elementary school (with C. Kelly)] // Учебный текст в советской школе. Сборник статей. Под ред. С. Г. Леонтьевой, К. Г. Маслинского. Санкт-Петербург, Москва: Институт логики, когнитологии и развития личности, 2008. С. 386–417.
- (1.7) Сравнительно-педагогическое исследование российских и германских букварей (в соавт. с Г. В. Иванченко, Т. С. Стрикиной) [A comparative pedagogical study of Russian and German primers (with G. V. Ivanchenko, T. S. Strikina)] // *Мировая словесность для детей и о детях*. Вып. 13. Москва: Московский государственный педагогический университет, Под ред. И. Г. Минераловой. 2008. С.145–151.

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