

IDEOLOGICAL ISSUES IN CURRICULUM ORGANIZATION:
COMPARATIVE ANALYSIS OF BELARUSSIAN AND
NEWFOUNDLAND EDUCATIONAL SYSTEMS

CENTRE FOR NEWFOUNDLAND STUDIES

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DARIA SHALIMO



**Ideological Issues in Curriculum Organization:
Comparative Analysis of Belarussian and Newfoundland
Educational Systems**

by

Daria Shalimo

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in partial fulfillment of the requirements for the degree of**

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Abstract

Contemporary critical theory encounters and radicalizes pedagogy because it encompasses educational and social agendas where questions about justice, race, culture, sex, power, and schooling are jointly discussed. Critical theory may seem like a vague paradigm, but its main body is located in politics - politics which is presented in different aspects. This thesis provides insight into one of the political domains called ideology. It attempts to examine how cultural differences in moral presentation penetrates educational institutions and school curricula, and how power groups support this penetration to keep dominance of one culture over the others. Hence, the inquiry focuses on the investigation of two phenomena – ideology and curriculum.

Ideology is seen as the body of ideas reflecting social needs and aspirations of an individual, a group, a class, or a culture; and it is a set of doctrines or beliefs that form the basis of a political, economic, or other system. Curriculum, in turn, is viewed as a deeply social term which takes into account social significance of schooling rather than instructional subject-oriented system. Mapping relationship between these two terms, the study chooses critical social methodology as its framework. The use of critical methodology lets this analysis to take apart or deconstruct the abstractions of mentioned terms and to reveal the inner relations between them. To achieve this understanding the study bridges the gap between theory and praxis, history and present, providing the reader with the documents of theoretical background as well as with the documents that have been actively implemented in practice. Primary sources of data which is collected and analyzed in the study comprise of the Newfoundland and Belarussian educational

political platforms, more specifically provincial and country's educational legislations, acts, and decrees. Other sources of data, which give the full picture, are Ministerial Statements, Programs of Study, and Curricula. The method of comparative analysis places the inquiry into two (Newfoundland and Belarus) social domains and leads to understanding of their cultural, political, and educational similarities and differences.

Findings from the study indicate that both in Newfoundland and Belarus school structure and curricular, in their social essence, fulfill the expectations of the society with its particular political demands. Hence, the inquiry leads to understanding that every educational system in the world follows the tasks assigned by the government of this or that country. In other words, education acts within the boundaries of the main state ideology and nurtures the students as citizens for a particular country.

This study is an attempt to call for educators' reconsideration of the present day situation in education. This thesis is to urge the educators and politicians in rethinking the place of a modern student in the new informative age where the citizen of a particular country is seen as a citizen not only of one given country but as a citizen of the World with the global vision of world's histories, cultures, and structures.

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This paper was written in one of the islands (Newfoundland) on the Eastern Canadian coastline of the Northern Atlantic Ocean where the powers of ocean, wind, and bare cliffs gently coexist with my memories of green valleys and meadows, oak and birch groves of my native country (Belarus). I am thankful for the gift of these communities that, supplementing each other, beget a desire to evolve ideas about education and social realities out of the analysis of their past and present experiences.

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1. Introduction

No longer is education even seen as part of that fragile social alliance which combined many 'minority' groups, of women, teachers, community activists, progressive legislators and government officials, and others who acted together to propose (limited) social democratic policies for schools (e.g., expanding educational opportunities, limited attempts at equalizing outcomes, developing special programs in bilingual and multicultural education, and so on).

Michael Apple and Geoff Whitty (2002, p. 67)

From the quote above, it follows that a new alliance is under the auspices of a power bloc that integrates education into a wide set of ideological commitments (Hill, McLaren, Cole, Rikowski, 2002). The initial aim of this study is to focus on ideologies and their influence on curriculum organization in two particular countries: the Republic of Belarus and Newfoundland, Canada. The significance of these ideas is to show how ideological domains affect educational thought and curriculum by making use of language. The study emphasizes the significance of language use as an important tool for making sense of the world-level and of the description of the reality.

The choice of the topic for this enquiry is intrinsically motivated by the idea of understanding how people of different educational backgrounds, ideological views, and social structures can come to an understanding that power, represented by governing structures and elites, dictates the social views that are presented to them, and are often unrealized and unexamined by those subjected to the particular view. Again, language use by its phrases or combination of words serves this or that power. Through an inability to recognize what stands behind the saying or written words educators deprive themselves of an understanding of the ideological infusions to the curriculum

organization by a specific governing agency. An educator becomes the link between the ideologies of the prevailing power structures and multidimensional groups of students in his/her university, school, or class. Making this statement, the inquiry refers to the pleiad of critical thinkers, who promote the rights of oppressed groups and freedoms to the expression of the thoughts and ideas that should be notable and decisive for curriculum organization. Henry Giroux, Michael Apple, Thomas Popkewitz, Joe Kincheloe, Peter McLaren, and earlier Michel Foucault, and Paulo Freire have made significant contributions in helping educators grasp the politics that underwrite popular cultural formations. The above theorists have discussed the effects of ideological mechanization of new capitalism, and the reconceptualization of schooling practices in the interest of making them more related to identity formation (racial, gender, sexual, and national), within geopolitical and cultural spaces (Hill, McLaren, Cole, Rikowski, 2002). The use of language and the attention to what is being said is the road to progressive change and the way to a critical rethinking of the present-day situation in curriculum agenda.

1.1 Background of the Study

My experience as an educator and as educational researcher is based in part on Marxism and dialectical materialism. I see Marxist theory not, as it is often interpreted, as solely against capitalism, but as a social theory with strong arguments for social justice. It is easy to understand why even the prominent critical pedagogues and educators criticize Marxism. “The death of Marxism” syndrome happened under strong pressure from the West, which was anti-Soviet, regarding it as a rigorously suppressive regime (Hill, McLaren, Cole, Rikowski, 2002). Peter McLaren and Ramin Farahmandpur (2002) state that

Mocked as a ‘modernist’ form of outmoded phallomilitary and ‘totalizing’ demagoguery, Marxism is now relegated to history’s cabinet of lost revolutionary dreams where it is abandoned to those romantic images. (p. 43)

Paulo Freire’s and Che Guevara’s inputs into educational theory are shining examples of the best intentions to show the world that Marxism is not the same as the hierarchical and strict structure of the former USSR behind the “iron curtain”. From the perspective of Freire and Che, Marx’ theory of consciousness/praxis maps the movement of their pedagogical problematic onto the realm of a Marxist humanism. Paulo Freire and Che Guevara share with Marx the idea of a human potentiality that is directly linked to human relationships in naturally ubiquitous circumstances in life experiences (McLaren, 2000). I believe Marxist theory affords potential for articulating the multiple forms of oppression in relation to people who are disfranchised, because of their race, gender, sexual orientation, and other social and economical aspects that are undervalued by the majority.

Staying on this position, I intend to emphasize how two educational systems (Belarussian and Canadian) attempt to reach the same educational targets of comprehensive development of personality; they still cannot work collaboratively because these two culture groups are still limited by the specific perspectives and prejudices. My readers might argue by advancing the argument of linguistic difference, which may be counted as the barrier on the way to understanding of two agendas and collaboration between them. I believe that is not a strong argument; the most crucial reasoning in this situation is unwillingness to admit the ideas of other culture so as not to reduce the importance of the domesticated ones. Cross-fertilization of ideas would be valuable for both societies (Eastern and Western) and for both educational systems. If, in the Russian/Belarus educational system some shifts to adopt Western ideas have become notable in the last few years, in Western curricular pro-capitalist and conservative ideas remain basic. The explanation of this situation is seen in ideological change in Russian/Belarussian political life after Communism collapsed and Western societies' roots in conservatism (Popkewitz, 2000).

Awareness of Marxist theory in conjunction with exposure of Soviet reality in Belarus and, later by living in Capitalist society in Canada, lead me to a greater understanding of critical theory and critical pedagogy specifically. In relation to Soviet reality, I emphasize the period of my school years. School policy in the Soviet Union was penetrated by the Communist ideology, even in extracurricular and out-of-class activities, because they were a part of one agenda of 'upbringing' the Soviet personality. The word '*vospitanie*', which is used in Russian system of education, 'upbringing' has a wider

meaning than the word education. This fact explains the overt spread of ideological thought throughout the curriculum and social activities. The foundation of the Soviet ideology rooted in the very beginning of the school years: Oktobrists, Pioneers, and Komsomol child- and youth-organizations were a part of the Communist apparatus and were called the Communist youth organizations. These programs offered well-organized children's activities.

I graduated from school in the year of great changes in the Soviet reality. It was in 1992, the year of the collapse of the Soviet regime. I do not think that this year can be taken as the first and the most crucial year of changes. The underpinnings for this process started earlier. The changes and rethinking of the Soviet curriculum started in late 1980's. They came with the Gorbachev's epoch. These winds of change influenced pedagogical approaches and the new methods and trends in education, which were widely taught at the pedagogical universities, came into use. At same time they still emphasized the achievements of the Soviet School of Psychology, but the accent was on Vygotsky's ideas and on the works of his followers: Leont'ev, Galperin, Luria, Bozhovich, El'konin, Davydov etc. At the same time some of Western educational thoughts gained their voices in conjunction with former Soviet achievements (Kerr, 2000).

The years of my teaching experience (1997-2002) in the Republic of Belarus showed the contradictions between what was taught at the university and the reality of bureaucratic institutions. In other words, it was difficult to put into practice the new projects and ideas that were theoretically taught at the pedagogical university. As the result of that some progressive teachers started to organize their own innovative schools.

Shatalov's school with its own curriculum and methods of teaching is one of such examples (Tabachnick, Popkewitz, Szekely, 1981). One major concern was that many teachers did not share these progressive views. The reasons for unwillingness to accept something new and worthwhile were different. The first factor was strongly economical and based on insufficient wages for teachers who therefore had no motivation to change. The second issue was a reluctance to give up a system which had an advantage on an untested new system of views which were largely theoretical. Teachers' strong disinclination to step on the path of change derived from the Soviet period that 'the Soviet education was the best in the world' and did not need any changes. Struggling against these old self-surviving views I was searching for new opportunities and examples in the Western formative history of educational thought. Those aspirations led me to critical pedagogy in which I found a reflection of my ideas and some answers to the contradictions of the earlier thoughts that I could not explain to myself. I understood that at least we, as educators, can write about these problems and point to alternatives.

I have chosen the topic – Ideological Issues in Curriculum organization:
Comparative Analysis of Canadian (Newfoundland) and Post-Soviet (The Republic of Belarus) educational systems. This study aims to demonstrate:

(1) that educational institutions of different levels – ministries, school boards, and schools – work within the boundaries of one dominant ideology;

(2) that educational system is structured in the hierarchical order for being under better control of governmental institutions;

(3) that political and educational policies of any given country in the world follow the idea of nurturing a student as a citizenship for this/ that particular country;

(4) that strict orientation for and work within one particular ideological agenda lead to the barrier on the way to progressive educational thought, that, in turn, further integration of ideas between cultures/countries.

For Giroux, McLaren, Kincheloe, and Steinberg, as cited in the introduction to Giroux' *"Pedagogy and the Politics of Hope"*, pedagogy "involves the production and transmission of knowledge, the construction of subjectivity, and the learning of values and beliefs" (Giroux, 1997, p. xiii). The path of pedagogy is a strong influence on students' socialization, to assist them in "finding truth for themselves". It is clear that pedagogy engages not only in a mere transfer of knowledge, but should lead to the development of independent and critical thought. Giroux helps educators to understand the significance of ideology by claiming that "the making of citizens must be understood as an *ideological* process through which we experience ourselves as well as our relations to others and the world within a complex and often contradictory system of relationships and images" (Giroux, 1997, p. 16). In relation to this notion, educators need to go beyond simply taking into consideration and analyzing the dominant ideologies. They should critically examine the issues of how these dominant ideologies function through the social structures, and learn more about ideologies of minorities, whose voices are still weak (Doyle, Singh, 2000). Until educators can admit and understand the influence of ideologies in oppressing and overpowering some groups, they cannot reach the critical capacity to develop a coherent comprehension of the world and develop a rational

curriculum. Curriculum which is based only on the dominant ideology or ideologies of prevailing powers lead us, educators, to a pedagogy of lies that, in turn, creates an illusion of social relationships (Chomsky, 2000). I do not think that educators knowingly lie, but present biased information as a result of a failure to recognize their own inbuilt and unexamined assumptions. As a result children graduate from schools, and they are not ready to cope with the real problems in their micro and macro societies.

What Did You Learn in School Today?

What did you learn in school today, dear little boy of mine?
 What did you learn in school today, dear little boy of mine?
 I learned that Washington never told a lie,
 I learned that soldiers seldom die,
 I learned that everybody's free,
 And that's what the teacher said to me
 That's what I learned in school today,
 That's what I learned in school.
 I learned that policemen are my friends,
 I learned that justice never ends,
 I learned that murderers die for their crimes
 Even if we make a mistake sometimes.
 I learned our government must be strong,
 It's always right and never wrong
 Our leaders are the finest men
 And we elect them again and again.
 I learned that war is not so bad.
 I learned about the great ones we have had.
 We've fought in Germany and in France,
 And someday I may get my chance.
 That's what I learned in school today
 That's what I learned in school.

Paxton (1996, online)

The lyric of the song is satirical, indicating that children usually accept uncritically what they are taught, including the unverbaliised assumptions of the educators. What does that mean for the educators? What are the relationships between students' acquisition of knowledge and ideological underpinnings in curriculum making?

1.2. Purpose of the Study

The objective of this comparative analysis, based on the official curricular documents in Newfoundland (Canada) and The Republic of Belarus (former Soviet Republic), is to uncover the ideological aspects of curriculum organization. Analyzing existing documents, this thesis endeavors to uncover how ideology functions in the interest of social reproduction and how it works on and through individuals with different backgrounds (teachers, superintendents, school boarders, and civil servers) to secure their compliance with the basic ethos and practices of the dominant society (Giroux, Shannon, 1997). Meanwhile, it would be applicable to say that the goal of every serious curriculum organization is not only to present the evidence of students' knowledge of a subject, but it is also to form students' ethics. Curriculum organization is a multilevel process; hence, people who devise curricula draw heavily upon ethical thought and conclusions. They do not do this because it is prescribed and they do not turn to the ethics itself, but they are able to do that in so far as they accept the social system in which they reside and in which they make use of the conceptual schemes or intellectual perspectives already present and readily available to them in society (Morshead, 1995). Consequently, educators at different levels provide students with the knowledge in its preexisting mental context which students accept uncritically, and then may make further assumptions based on their experience before interpreting and evaluating everyday life. Thomas Popkewitz states that "the selection of knowledge is politically sanctioned way for individual to organize their view of 'self'" (Popkewitz, 2001, p. 163). I believe that the selection of knowledge in combination with educators' reluctance to examine their own assumptions

leads to the views of the dominant ideologies forming the basis for curriculum making, and to the inability to see the obvious contradictions. Henry Giroux uses the term “border crossings”, explaining the ‘self’ from “multiple subject position” as “we are embroiled in a number of different power relations and cultural struggles that may conflict” (Giroux, 1992, p. 37). The widely shared notion about curriculum is the vision of it as a prescribed or preplanned act. From this point I assume it is one of the ongoing reasons why ideology implants so naturally on curriculum making. Richard W. Morshead, in turn, states: “Ideologies are not just isolated social beliefs and action systems; instead, they function as a planning tool” (Morshead, 1995, p. 13). Giroux thinks about ideology as a dynamic construct that refers to the way in which meanings are produced, mediated, and embodied in knowledge forms, social practices, and cultural experiences (Doyle, Singh, 2000). In other words, ideology embodies an ethical outlook.

This inquiry contributes to the understanding of curriculum organization through the lens of globalization. It turns to point to the relation of cultural changes and to gloss over the theoretical implications of relations among knowledge, power, dominant and minor ideologies, and changing social patterns within language use. As cited in Popkewitz (2000) “Educational Knowledge”:

Schooling not only constructs the national imaginaries that give cohesion to the idea of the national citizenry; it also constructs the images of cosmopolitan subjectivities that travel across multiple boundaries. In multiple countries, curriculum reforms are concerned less with the specific content of school subjects and more with making the child feel “at home” with the cosmopolitan identity that embodies a pragmatic flexibility and “problem-solving” ability. (p.5)

In this study the curricula of two very different countries are selected to show how the dominant ideologies, which are differing, affect people, construing their micro societies under the auspices of governing powers where schools are seen as institutes of ideological propaganda. This idea is supported by Apple's view of schools as "ideological state apparatuses" engaged in the production of children as subjects, and capital needed in order to reproduce the social and technical relations of capitalistic society (Apple, Carlson, 1998). This statement is relevant for both East and West ideological expansion. Hence, the significance of the study in grasping the relationship between a theory of ideology, a theory of curriculum, structure of social institutes, and their meaning for education and pedagogical processes. For these purposes the analyses of curricular documents are presented and commented on. In addition, to make an irrefutable argument on the existing situation in the field of curriculum domain, I am analyzing ideological issues in curriculum organization in their historical context, which contributed to the production of culture and kept the record of knowledge available to us. The reason why the study is important is in the formation of knowledge through reflection and action. To attain this goal, this study introduces and analyzes historical presuppositions for educational reform processes in Newfoundland and Belarus that started at approximately the same time in 1990s. As noted by Apple and Carlson these prerequisites are significant from the point as the painter draws upon knowledge of what is painting is supposed to look like in the culture, so the writer or researcher is limited by the discourse in which he or she operates (Apple, Carlson, 1998). To go beyond these boundaries this study presents a critical outlook to the curricula of Canada

(Newfoundland) and the Republic of Belarus (Republic of the former Soviet Union), inspired by the set of common features: multiple populations, bilingualism as a state policy, and economical changes that characterize these countries. The fact that the countries have different cultural heritages that directly leads to different knowledge formation is viewed by us a good starting point for analysis of ideological presuppositions. Furthermore, I see language as the strong tool in the hands of dominant powers. People use language not only to name the categories but also to point to social relationships with or without explicitly naming them as such.

1.3. Limitation of the Study

Language is magic. It creates what we think and feel.

We will not survive the future unless we learn to communicate.

Scott Orlovsky (2003, online, ¶ 1)

Every parent has heard their child say: *“That is what the teacher said.”*

Sometimes parents argue with their child to refute statements that teachers have made; they try to present facts to prove their point. It is hard to say what happens with a child. At least when provided with differing points of view or opinions a child has a choice then, of whom to believe to or they may become intrinsically motivated to find his/her own truth.

The question is if a teacher is aware of the falsification of knowledge, or is he/she just blindly following prescribed instructions and texts without considering that it might be wrong. Even if a teacher uncovers falsity of information, how should he/she interpret it, what words are he/she able to find to express the truth? This example shows how we trust words, regardless if they are written or spoken. We, as educators, often do not know what kind of ideological premises are disguised under the surface of the language use (Wodak, 1989). Things like unification of research language and style in presentation facts, places, and ideas lead us to spread dominant ideology where there is no place for metaphoric thinking. Metaphoric thinking, thus, was mentioned by Kincheloe as the way to critical thinking that, in turn, spreads the individual ideas in discourse (Kincheloe, Steinberg, 1999). As real intellectuals, educators need to appropriate the language of critique so as to denounce the hypocrisy of presenting biased misinformation (Chomsky, 2000). Educators need to admit that schools embody both dominant ideology and the

possibility of resistance and struggle and educators should defend diverse groups as fundamental for preparing students to assume the responsibilities for expanding the horizons of democracy and critical citizenship (Giroux, 1997).

The reading of the world must precede the reading of the word, as Freire suggests. To access the true and total meaning from critical perspectives, in this study, I resort not only to the analysis of cultural, historical, political, and educational practices, I uncover how the use of language and repetition of the words or phrases in curriculum organization lead to the ritual of memory, which cultivates ideology, how humanistic subjects (language arts and literature) spread the dominant ideas, forming one limiting tunnel of reality.

The league of ours is beautiful, my friends
It's indivisible and timeless as the soul –
Unchained, unshakable, and heedless, and a whole,
It's grown in the friendly muses' hands.
Let fate prepare for us the hardest roads,
Let fortune play to us the golden strings –
We are the same: in worlds – we are outlaws,
And citizens – in Village of the Kings.

(Alexander Pushkin, 1999, online
Translated by Yevgeny Bonver, November)

2. Methodology

2.1. Significance of the Term

The title of the research is “Ideological Issues in Curriculum Organization: Comparative Analysis of the Educational Systems in Newfoundland and the Republic of Belarus”. The title defines the choice of methodology, and the methods applied as well. That is Newfoundland is examined in relation to its dependence on Canada, and the Republic of Belarus’ dependence on Russia in different historical context. Opening the curtain to the problems that are discussed in the study, it is worth mentioning that the methodological underpinning is a critical social approach to educational research and a suitable method for the analysis of documents. Documents can appear as primary and secondary sources (Hill and Kerber, as cited in Cohen, Manion, Morrison, 2000). This study examines historical documents as primary source. Primary sources of data comprise both modern and historical Newfoundland and Belarussian educational political platforms, more specifically provincial and country’s educational legislations, acts, and decrees. Other sources of data, which give the full picture, are Ministerial Statements, Programs of Study, and Curricular. Later in this chapter there is an interpretation which is concerned with the choice of methodological agenda, applied methods; and explanation why it is viewed as the most appropriate for this curriculum research.

The term “methodology” originates from the Greek language which means “science about method” or “theory of method”. Methodology investigates the theoretical ways and rules of an inquiry as a creative process. The term “methodology” is not an easy term to understand and interpret. Methodology as a large domain has two meanings

depending on the use of the term and its influential potential on a study. Wide or general meaning usually interprets an initial philosophical position about scientific perception. The universal scientific methodology or methodological field that applied for research combines materialistic and idealistic philosophies that study the laws of societal, natural, cognitive etc. development processes. In its narrow meaning methodology signifies the theory of scientific knowledge in specific scientific disciplines or paradigms (Kukushkin, 2002). Kaplan refers to methodology as a “generalization of techniques and concretization of philosophy” (Keeves, Lakomski, 1999, p. 36). Pedagogical methodology is a system of knowledge about foundations and structures of pedagogical theory, about the ways that applied for inquiries of pedagogical phenomena and processes, about the ways of knowledge acquisition that reflect changes in pedagogical reality under societal progressivism (Kukushkin, 2002).

Vygotsky’s vision of methodology is very figurative and picturesque. Vygotsky points to the place of methodology in scientific research:

Methodology is always like a basis. It is like a skeleton in an animal organism. Highly developed animal species have it inside of their bodies and use it as a body-hold or as a support for every move. Examining this or that scientific domain as a special category of existence among the others, methodology leads a research out of its own boundaries. Overcoming these boundaries and connecting this particular paradigm with science in its general meaning, methodology emphasizes this particular scientific domain and puts it into philosophical, world outlook, and social-cultural contexts of epoch.

(Vygotsky, 1982, p. 352)

Analyzing this quote, it must be said that awareness of philosophical issues is not enough for doing research if it is not supported by methodology.

Methodology keeps step with the term method, but these terms are different. Method refers directly to the techniques of data collection or to the ways of gathering experimental descriptions (Hatch, 2002). Very often method can expand methodological boundaries with the new outcomes and at the same time methodology can narrow the choice of methods. Kaplan, as cited in Cohen, Manion, Morrison (2000) indicates the aim of methodology as:

...to describe and analyze methods, throwing light on their limitations and resources, clarifying their presuppositions and consequences, relating their potentialities to the twilight zone at the frontiers of knowledge. It is to venture generalizations from the success of particular techniques, suggesting new applications, and to unfold the specific bearings of logical and metaphysical principles on concrete problems, suggesting new formulations. (pp. 44-45)

Harvey (1990) in his *Critical Social Research* indicates that

Methodology is the point at which method, theory and epistemology coalesce in an overt way in the process of directly investigating specific instances within the social world. Methodology makes explicit the presuppositions that inform the knowledge that is generated by the inquiry. (pp. 1-2)

Kuhn, as cited in Carr, Kemmis (1986), considers that initial research studies are not structured by any coherent methodology but they are engaged in a special activity and adhere to a single paradigm. Later he says that a paradigm embodies a particular conceptual framework through which a researcher operates and in terms of which a particular interpretation of the reality is generated.

2.2 Variety of Paradigms

There are a variety of paradigms in educational research deriving from different pedagogical foundations which, in turn, have their essences in different philosophical theories that require different methodological underpinnings and as the result different applied methods.

They are divided into two main areas: the normative and interpretive. In other words, there are two main underpinnings for educational research. The first agenda is the positivistic model and the second one is the anti-positivistic or interpretive model.

The *normative paradigm* or positivistic model follows two major ideas: the first states that human behaviour is essentially rule-governed; the second is concerned with investigation which should be conducted by the methods of natural science.

Behaviourism and Information Processing theories in education make a basis for this type of research. Moreover, they span many disciplines that relate behavioural, psychological, and neurological perspectives of knowledge and language accentuating their scientific significance. Collection of data in such types of research is generalized – very often based on statistical surveys. This approach in educational research called *quantitative* research (Sikes, Nixon, Carr, 2003)

The knowledge that is discovered by positivist research effectively reinforces the theoretical perspectives but it is operating in any given situation, hence, it serves the conservative task of insulating the theoretical ‘status quo’ from criticism and objections (Carr, Kemmis, 1986). Moreover, positivist approach in education rests on the persuasion that it is possible to produce scientific explanations of educational situations which, in

turn, can be employed to make objective decisions and draw conclusions. Of course, the input of positivist research in education cannot be disregarded, but the idea of educational decisions, besides instrumental questions (these are widely used in quantitative research and concerned with means) includes value questions as well. That means that positivist study cannot be assessed in terms of instrumental value alone, because educational means themselves are value laden as they incorporate attitudes towards people, and presuppose a background of moral constraint (Carr, Kemmis, 1986). In other words, subjective beliefs and convictions should be taken for granted as to keep paradigm 'crisis' and do not let the domain paradigm to spread its own truths. That is why it is possible to say that qualitative researches still competes with quantitative ones.

The *interpretive (anti-positivistic) paradigm* characterized by inductive reasoning of an individual researcher. It is represented by three main schools of thought: phenomenology, ethnomethodology, and symbolic interactions (Cohen, Manion, Morrison, 2000). Situation Cognition theory and Activity theory can be viewed as a good methodological basis for this type of educational research. They can be positioned as an alternative to naturalistic theories in the way they encompass not only psychological ideas in their pure scientific form of laboratory analysis, but emphasize the conductive role of social aspect. This approach is called qualitative or descriptive and it can be counted as applied research in education because its methods are close to the natural conditions and social life (Jonassen, Land, as cited in Cohen, Manion, Morrison 2000). Especially the turn to sociology of education gave the new direction to educational research and adaptation of its new stance – interpretation. The significance of

phenomenology is not a surprise in 'interpretive' approach, but it is its basis sustained by historical facts of how interpretive inquiry embodies. Alfred Schultz was the first who paid great attention to the social phenomenology (Schultz, as cited Carr, Kemmis, 1986). Later Berger and Luckman in "The Social Construction of the Reality" (1967) showed their concerns about sociology of knowledge. They argued that society is not an independent system maintained through the relationship of factors but it is rather constituted through the routine interpretive activities of its individual members (Carr, Kemmis, 1986). Husserl (1981) claims that only phenomena could answer the challenges of relativism and naturalism (as cited in Keeves, Lakomski, 1999). These statements are taken for granted as they explain the difference between positivistic and interpretive approaches in educational research. Moreover, the fields of education sociological inquiry should focus on understanding of social processes and facilitate research into the ways in which knowledge is socially organized, transmitted and assessed in schools (Carr, Kemmis, 1986). Except this particular study ethnographic/historic enquiry takes one of the leading roles in educational research as well. It must be admitted that interpretive researchers describing their own cases take into account educational process as practice and pay attention to human relationships in micro and macro groups. In practice this kind of research helps to uncover new approaches and realms in teaching-learning processes.

Despite the differences between positivists and interpretive approaches, it is important to emphasize that they both convey a similar understanding of educational researchers and of their relationship to the research act. In other words, in both

approaches the position of a researcher is outside the researched situation adopting a disinterested stance in which any explicit concern with critically evaluating and changing the educational realities being analyzed is rejected. Hence, despite their initial differences in the vision of educational realities which are subjectively (interpretive approach) or objectively (positivistic approach) structured, both of these agendas pursue the common methodological aim of describing social reality in a neutral, disinterested way (Carr, Kemmis, 1986).

As an alternative and as one of the best opportunities for a researcher to discover the new educational realms is reflective thinking which is widely used in *critical educational research*. This aspect can also be seen as a distinctive feature in understanding the difference between just qualitative and critical approaches within interpretive educational research.

Critical inquiry is the best way to see the new philosophical perspectives because it offers not only descriptions but alternative, critical assumptions that enable educators to rethink a situation, a text, or a process and to arrive at new outcomes. Critical theories would argue that quantitative and qualitative agendas are essentially technicist, seeking to understand and render more efficient an existing situation, rather than a question of transforming it (Cohen, Manion, & Morrison, 2000). That is what becomes valuable in critical social research and should be taken for granted in this study. Critical approaches are more radical in their attitude to social structural arrangements, interpreting and analyzing the role of power, value of ideologies, and encouraging rethinking the existing situation in education (Popkewitz, Fendler, 1999). Emphasizing the significance of the

critical approach in education lets the educators open the boundaries of the world and go further than just interpretation and operation in an already interpreted world. As cited by Gage (2000) “positivistic (quantitative) and interpretive (qualitative) paradigms are seen as preoccupied with technical and hermeneutic knowledge respectively” (as cited in Cohen, Manion, Morrison, p. 28). Critical educational research in turn takes for granted the political and ideological context. Critical social research denies that its study is ‘objective’ and it regards positivistic scientific method as unsatisfactory because it deals with surface appearances; and at the same time, critical approach goes further than just qualitative by locating social phenomena in their specific historical context. Critical social research is an extremely varied but critical methodology based on a number of elements that are drawn together in various ways in the process of deconstruction and reconstruction. These elements are abstraction, totality, essence, praxis, ideology, history, and structure. Each of these building blocks, participating in the process of research, aims to open new realities in understanding of educational agenda. These building blocks also aim to show its close relation to different aspects of social life (Harvey, 1990). New educational realities in combination with rethinking of social aspects result in new paradigms. New paradigms or plurality of their forms put a researcher into the state of ‘crisis’ which is characterized by seeking for new ways, methods, theoretical proofs, and philosophical resources. The ‘crisis’ can be resolved when the existing paradigm is deconstructed and rethought (Carr, Kemmis, 1986).

Understanding the weak points of critical research like “the link between ideology critique and emancipation is neither clear nor proven, nor a logical necessity” mentioned

by Morrison (Cohen, Manion, Morrison, 2000, p. 31), this inquiry aims to be ideologically neutral. This ideological neutrality enables analyses and comparisons of curricular of potentially biased ideologies that are revealed in different countries (Belarus and Canada) through the way power influences language use. That, in turn, makes educators spread the dominant values and beliefs, not of the people, but of the ruling structures or bureaucracies. From this point critical research appears as an influential paradigm even if its agenda is particularistic, prescriptive, and problematical (Cohen, Manion, Morrison, 2000). Furthermore, one can see these as strong arguments against following a research in the way of critical pedagogy; our study uses these weaknesses as a way to go beneath the surface of appearances (Harvey, 1990).

Several writers of curriculum theory (Giroux, Apple, and McLaren) who worked in the field of critical research argue that power is central; and it defines essential concept in the matters of the curriculum. Their discourses in curriculum theory are accorded to the political agenda, its bureaucratic structures, and concentration of political power in the hands of one or another political party that dictates and promotes curriculum “suitable” for the development of societal affairs and education for future generations. All these aspects, in turn, uncover the position of teachers and students as the weakest and most voiceless link in the hierarchical pyramid of educational institutions (Cohen, Manion, Morrison, 2000). Following this tradition, this study emphasizes language and how the use of language guides educators of different levels to spread ideology of ruling powers. From the perspectives of struggling for justice, this inquiry takes a humanistic approach and philosophical statements of equality, emancipation, and democratic

freedoms as a basis for its framework. As methodology includes not only philosophical underpinnings but applied techniques, this research is looking for method or methods appropriate for analysis that provides the study with the most significant and valuable outcomes.

2.3 Methods for Data Collection

Methods for data collection depend on the chosen paradigm and vary from study to study. As stated, methods can go beyond the confines of the inquiry and might provide methodology with new outcomes. Keeping this in mind a researcher should be very accurate in his/her choice of methods because not every methodology allows the most desirable methods to be used. As critical social research is extremely varied, its methodology has special aims of deconstruction and reconstruction and directs a researcher's attention at the fundamental nature of phenomena.

Speaking about abstraction in critical social research the emphasis is made on moving from abstract to concrete. Critical methodology's use of abstraction in this inquiry moves from the interpretation of two phenomena: curriculum and ideology and their collaborative relationship within concrete societal agendas.

Totality refers to the view of social phenomena that are situated in a wider social context and should not be analyzed in isolation. Hence, the components of the analysis should be interrelated into a coherent structure. For this inquiry this element of critical methodology has its significant meaning. Collecting data by way of document analysis, empirical details should be emphasized as historically specific of the social relation (Harvey, 1990).

For critical research, essence is a fundamental concept that is used as a key to unlocking the destructive processes. Our inquiry sees the use of language as the key to uncover ideological and curricular relationship.

Praxis is what humans do all the time and refers to practical reflective activity which does not include instinctive or mindless behaviour. It is what changes the world with new imputes derived from mental activity. That means that knowledge is dynamic and this process facilitates thinking about everyday life. A critical social researcher is not interested in the specific actions or reasons for action of an individual, furthermore he/she sees these actions as simply indicative of social groups operating within social structures and historical junctures. In this study, social group is seen as the group of individual educators who work in the field of curriculum making. The historical in conjunction with present day analysis has been made through the examination of the curriculum documents established in the resent past, but from the view of present day changes. The subjects of this study are analyzed in terms of their potential for developing processes which generate knowledge in the investigating field of ideology and curriculum relationship (Harvey, 1990).

Ideology is itself an important break of critical social research methodology and thus is emphasized strongly in this inquiry. Moreover, it is presented as a subject of the thesis. This study aims to show the significance of this concept because it serves to obscure the 'true material reality', which refers not to evident surface appearances, but relations (curriculum as production) that are obscured by social totalities.

Remembering that critical social research is not just abstract concept analysis, and the generation of the results, with the implications of theory added at the end, this critical paper develops elements in parallel. In other words each aspect of the study informs each of the other aspects. Thus the abstract analysis of literature in this paper is viewed as the

starting-point and then it is entirely related to empirical inquiry where conceptualization is grounded on the material world and linked to practice. Deconstructive-reconstructive process is in the center of this study and it involves a constant shuffling backwards and forwards between abstract concept as ideology and ideological agendas and concrete data curriculum documents.

Methodological underpinnings for critical educational sociological research turn this inquiry in the way of comparative analysis where theoretical treatises are viewed as dominant for critical reflections. Harvey claims that the distancing of critical theorizing and empirical material is understandable at the level that facts as descriptions are anathema to critical - dialectic thinking. At the same time critical social research requires that empirical material is collected. From this point the study provides *document analysis* as the leading method for empirical data collection. The choice of this particular method is reinforced by the notion that data is meaningful only in terms of its theoretical context whereas reliability and validity are functions of the context and they are viewed as epistemological presuppositions a researcher brings to the study (Harvey, 1990).

Documents are non-human resources that are always available, often at low cost, being factual, and original to the phenomena (Lincoln and Cuba, 1985, as cited in Cohen, Manion, Morrison, 2000). From the very beginning of this study the document analysis has occurred through literature analysis (textbooks, articles, online materials) which is presented as original historic presuppositions that place the topic into the context and explain the current actuality of phenomena. The later document analysis aims to lay bare facts and examine them as sources of evidence.

There are some advantages of document analysis that are taken as matter of course and proposed by McKernan (1996) in his "*Curriculum Action Research*":

- Data collected establishes the facts retrospectively.
- Information may be more reliable and credible than the obtained form questionnaires, interviews, etc.
- Documents are condensed and easy to use.
- Documents are often readily available.
- Documents are often inexpensive. (p. 149)

In this inquiry document analysis is seen as the most appropriate way of proceeding because the documents are non-reactive, but at the same time they reflect this or that ideological view of educators who created them. In addition, this fact means that we as researchers do not effect the situation as interviewers for instance, but we do effect the situation in the terms of reflexivity. Reflection is a frame in which the main method of document analysis occurs intrinsically at every stage of this paper. Following Hall's suggestion I use reflexivity as an integral element and epistemological basis of my emancipatory critical educational sociological research (Hall, in Cohen, Manion, Morrison, 2000). For the critical researcher, knowledge is a process of moving towards an understanding of the world and of the knowledge which structures our perception of the world (Harvey, 1990). In the best traditions of this type of research this study pays attention not only to the facts presented in documents, but to the context. Detailed and comparative analysis of document contexts allows this study to go beyond the boundaries of one world because of the following factors: (a) cultural differences, (b) language differences, (c) ideological rivalry. At the same time this study aims through the method

of analysis to examine if these factors are really significant for curriculum organization or if there are any other factors that are hidden but have a crucial importance.

3. Review of Literature

This chapter is concerned with the general term *ideology*, and specifically ideological phenomenon, ideological domains, ideological quality from linguistic and historical perspective, and their educational and social applications. Critical and reflective analysis is applied.

3.1. Ideology

What is knowledge for one person is ideology for another
and vice versa.

R. Boudon (1989, p. 22)

Throughout history, education has been the subject of much critique, debate, and conflict. These tendencies have become particularly obvious in recent years. It is only relatively recently that the potential impact of *ideology* on curriculum has been recognized, how it spreads, and what relationship it has to education is a matter of great interest and concern. Debates and conflicts in education can be provoked by ideological conflicts that change the views of society on education in general and school curricular in particular. The role of ideology and its place in education should come as no surprise, because teachers, curriculum makers, and educators need to comprehend this to cope with turbulent times and confusing circumstances (Ball, Dagger, 1995). Moreover, each educator is engaged to one or other ideological trend even if unconsciously, because ideology has significant consequences for education in both formal (prescribed curriculum) and informal (hidden curriculum and media) senses as it portrays an ideal citizen as a model of citizenship (Gutek, 1997). As cited in Ball, Dagger (1995) ideology does this through “four important functions: the explanatory, the evaluative, the orientate,

and the programmatic; it serves as a guide and compass through the thicket of political life” (p. 1). The link, which is important to emphasize as to clarify the invisible connection between ideology and education, is that ideology is more action-oriented than theoretical (Gutek, 1997). If we accept curriculum-making as a process based on a set of actions, we also accept that formation of knowledge through curriculum organization directly depends on ideological viewpoints and leads to the formation of the society under the auspices of a particular ideological dominance. Ideology differs from philosophy, because of its relation to pragmatism or action-orientation and influential potential to construct society under the power of the dominant political party (Eccleshall, Finlayson, Geoghegan, Kenny, Lloyd, MacKenzie, Wilford, 2003). The early usage of the term was to distinguish a science of ideas from an ancient metaphysics that was the underpinning of philosophical theories (Barton, Meigham, Walker, 1980). To guide this preliminary discussion, the stipulated definitions of ideology, of its origin, of its domains, and of its linguistic underpinnings are provided.

Webster’s dictionary defines *ideology* as “the body of ideas characteristic of a particular individual, group, or culture, and the assertions, theories, and aims that constitute a political, social, and economic program.” The dictionary of Sociology cites that “this term has a long, complex, and extraordinarily rich history, and as a specifically sociological concept, it originated in the work of Karl Marx.” In other words, as a coined word, the term *ideology* has a precise origin in the era of the French Revolution, and the decisive shifts in its meaning have been associated with some colorful and influential figures in modern history; Karl Marx is one of them (Ball, Dagger, 1995). Marx uses

ideology in a neutral sense where he refers to the legal, political, religious, aesthetic or philosophic as ideological forms in which men become conscious of conflict arising from conditions and changes in economic production, and here ideology is not seen as false consciousness (Barton, Meigham, Walker, 1980). As stated, I believe that *ideology* achieves its meaning not because of Marxists' theoretical interpretation, but because of the ideas that Marx emphasizes: the idea of equality of groups, for instance, that is used as the basis for other ideological domains (Feminism) as well. Thus, in Marx's analysis an ideology came to mean not just a body of ideas that conformed to certain formal characteristics, but any ideas that gave apparent validity and assumes authority to the claims that members of different classes might make when they pursued their various interests (Ball, Dagger, 1995). Marx, pointing at ideology, refers to the group philosophy that is why it can be seen as a proof of why the term ideology became so close to sociological use and achieved such attention in education (Barton, Meigham, Walker, 1980). Moreover, ideology as a group philosophy has influence on knowledge acquisition and implementation, thus, it directly relates or even plays a significant role in curriculum making. It does not matter which ideology is taken for granted. Ideology has three distinctive features: deals with legitimation, power conflict, and a special style of argument (Apple, 1990). Ideological legitimation, as cited in Barton, Meigham, Walker (1980), is "an achievement of acceptance of the ideas, promoting by an ideology" (p. 138) or, as cited in Apple (1990), it is "the justification of group action and its social acceptance" (p.21). Power Conflict, as it seen by Apple (1990), refers, in its narrower sense, to "a society's formal distribution of authority and resources which by and large

takes within realm” (p. 21). In other words, power conflict links to ideology in term of people seeking or holding power. Apple stays that Style of Argument is a rhetorical way to prove the assumptions, in order to reinforce solidarity and agreement among the members of a group (Apple, 1990). Barton, Meigham, and Walker (1980) also emphasize domination and incorporation as the significant attribute of ideology. From their perspectives “one ideology may achieve a position of dominance over the others, and what Gramsci called ‘cultural hegemony’ where the dominant culture represents itself as the natural, obvious or mainstream culture that attempts to contain all others within it” (p. 138). “One ideology may absorb, take over or combine with another in a variety of ways and, if this is successful, it is referred to as incorporation,” as Barton, Meigham, and Walker noted in their “Schooling Ideology and the Curriculum” (1980, p. 138).

Truth also has to be considered, as the ideological interpretation of the past may or may not be historically accurate (Guttek, 1997). I think many educators unconsciously become the ideological adherents. Curriculum makers promoting the origins of the belief system are built on ‘their’ knowledge of past. This interpretation of past is intended to make aspects of its operation through the action in the present. Action, thus, based on the policy guidelines, and all that produces a desired result to curriculum organization: curriculum as a plan, as a subject matter, as an experience, or as an outcome (Apple, 1990). Michael Apple refers to the implantation of “norms, values, and dispositions” (in other words ideological postulates) that occurs as students experience the school’s institutional expectations (Guttek, 1997). As we see later, educational goals, objectives, practices, methods, and outcomes can be extrapolated from different ideological

perspectives in which the converse is also applicable. That is why, as Giroux indicates “the relationship between ideology and schooling is problematic” (Giroux, Shannon, 1997, p. 72). Emphasizing this statement, Giroux says that schools are both ideological and instructional sites. This notion is often refuted by educational theorists and thus fails to interrogate the internal logic of the curriculum in order to reveal its hidden meanings, structured silence, or unintended truths (Giroux, Shannon, 1997). This paper, therefore, aims to describe different ideological domains, to show their participation in the formation of the curriculum organization and uncover their spread through curriculum documents. In the Marxist tradition, ideology is viewed through materialistic perspectives (different social institutions). However, this study goes further and tries to present the unconsciousness aspect of ideological spread through the use of language.

3.2. Curriculum

The growth of interest in the field of curriculum research is recognizable. During the last number of years researchers in this field have separated and reorganized curriculum research into a subcategory of educational research (Cohen, Manion, Morrison, 2001). This fact might be viewed as a change in societal attitude towards curriculum organization. For a better understanding of the term and as an introductory chapter to this study, my thesis provides information about the formation of views in this area.

Two approaches are employed: The first is based on chronological order in which curriculum gained its significance and the second concerns etymological changes of this term. The use of a historical lens of curriculum formation is to explain why things are as they are today. Notably, the profound influence of both Greek system of education and the more common form of citizenship education in the Roman Empire are recognized as the underpinnings of present-day curriculum organization (Ornstein, Behar-Horenstein, Pajak, 2003). This part of the research paper concentrates not on showing the full chronicle of curriculum development, but on emphasizing the most significant aspects of curriculum organization that still have tremendous influence today.

One turning point was the year of 1918 when Franklin Bobbitt published the first text on curriculum, entitled "The Curriculum." This book addresses the changing knowledge of learning, and the author advocates a skill-based approach to learning through real experience. These skills link to behavioural objectives and allow the learner to gain functional knowledge. Klienbard says (1997) about Bobbitt's scientific

curriculum “there was no reason why scientific principles applied to education would not meet with the same success as science applied to business in the form of scientific management” (p. 31). Later in the article Klienbard emphasizes that adjustment of Bobbitt’s curriculum was so successful, not because of Bobbitt’s application of certain management techniques to education, but because he provided educators with concepts and metaphors. In other words, in his curriculum interpretation Bobbitt used the very language that created the aura of technical expertise without which the hegemony of professional educators could not be established (Klienbard, 1997). My study takes this notion for granted, as I analyze language use through which different ideological thoughts are proclaimed.

At the same time another approach was widely presented in the works of John Dewey “The Child and the Curriculum” (1902). He concentrates not on the importance of subject matter, but on the concerns of child development. It is known as an approach of child-centered curriculum. The appearance of these two curriculum trends can be acknowledged as the starting point to discourse regarding “What is on a great demand in curriculum: learning for the industrial progress or learning for the societal improvement” (Klienbard, 1997, pp. 31-40). That is what the situation was to look like in the Western society at that period. In Eastern Europe (this inquiry is more interested in Russian or moreover Slavonic nations) the changes were implemented under the great influence of the theses of Luria and Vygotsky. A close look at their works shows that their ideas are very similar to Dewey’s: “educational process has two sides, one psychological and one sociological, and that neither can be subordinated to the other, nor neglected” (Dewey,

1997, pp. 17-23). Through mention of the works of Dewey and their significance, this paper aims to emphasize that ideological contradictions between American and Russian educational systems were contrived.

Later Bobbitt's ideas found their reflections in the works of Charters' "Curriculum Construction" (1923) and Tyler's "Basic Principles of Curriculum and Instruction" (1949). Both of them in different ways emphasize that goals are essential to a good curriculum planning. Charters approaches the problems of curriculum from the perspective of functional efficiency (Klienbard, 1997). As Flinders and Thornton (1997) believe efficiency suggests not only smooth operating procedures but minimization of "waste" as well. Tyler sees educational objectives through the lens of serving the criteria which later are viewed as a point for further planning. If we put these theses into account of curriculum theory it becomes understandable why such definitions of curriculum as "subject matter, plan, experience, and outcome" are represented thoroughly in curriculum agenda. As Bobbitt's approach to the curriculum used behavioral theory as a basis, his followers improved and added much to this field, omitting arguments about the interest of children as irrelevant to the education process (Flinders and Thornton, 1997).

As stated previously, contrary to Bobbitt's views, the educational agenda is considered in Dewey's curriculum organization. The contrast between their views is evident in Dewey's focused interest in problem-solving, not in the mechanism of consulting schools. Elliot Eisner is one of the most prominent followers of Dewey's ideas. Eisner has said, "I am impressed with Dewey's view of the functions of curriculum and believe it has implications for curriculum theory" (Eisner, 1997, p. 74). Adhering to

this idea, he questions not only organization system of curriculum, but the content of knowledge. Eisner's "Who Decides What Schools Teach?" is viewed not just as an article with reasonable arguments of curriculum construction, but as an important question that remains unanswered (Flinders and Thornton, 1997).

Admittedly, Goodlad, a curriculum scholar par excellence, in "A Place Called School" (1984) not only identifies the strengths and weaknesses of schooling but also identifies and justifies what should be taught there (Eisner, 1997). In his book, he calls for reform that would combine action learning with academic work, which will take considerable time. Considerable time for reform is a necessity because the problem exists not only for methods of teaching, but for rethinking of curriculum constituents (teachers, grades, students, plans, efficiency, etc) and their integrity, as Goodlad also mentions later in the paper.

For some reason the wave of rethinking the situation in curriculum gained power in the early 1990s. It was marked by the appearance of 'critical' educators: Michael Apple, Henry Giroux, Thomas Popkewitz, and Peter McLaren who emphasized the sociological aspects of educational domain and curriculum theory. Taken for granted, the historical analysis of curriculum organization this fact might be explained from the ideological perspective. As mentioned in Carr and Kemmis (1986) "Becoming Critical", in 1957 *Sputnik* was launched and the American curriculum development began. In other words when Russians launched *Sputnik* "both a space and education race began" (p. 4). This fact encouraged academic subject-matter specialists to take over the specification of

content of the new curricula and academic educators were pressed into service in curriculum design in the way of technical matter (Carr, Kemmis, 1986).

At that time Russian education was under the auspices of totalitarian control of Soviet Communism. The Communist Party of the Soviet Union (CPSU) was the only party which carried out all political and social changes in the country. "Country" means not only the Russian Federation, but the other 15 republics with their diverse populations. Besides the diversity of population in the former Soviet Union all education was accomplished and implemented in the Russian Language. An understanding of the period of Soviet history from 1917-1992 leads to an understanding of the educational system. The Party was the center of Soviet society in various senses. The Party did more than just simply govern; it also determined the nature of social discourses. The pervasive ideology of Communism was spread through all social structures: the influence was not only social, but individual and personal. The ideological motto was "creating a New Soviet Man". In education, the Party not only controlled employment, but also determined decisions regarding the content of school programs and even the form of extracurricular studies. The works of Luria and Vygotsky gained power but only in the way which served the interest of the Party. It was social organization of curriculum which in the former Soviet Union spreads the single ideology of Communism. The real crash of the Soviet educational system began 1986 when the strongest ideological fortress had failed (Kerr, 2000). The curtain was opened to the new ideologies but with the old bureaucratic apparatus. At the same time in America the Cold War was over and the first works of Vygotsky were translated into English. This monumental occurrence can be viewed as a

new turn in American curriculum theory which is without boundaries and, more significantly without strict anti-Russian prejudices (Popkewitz, 2001). Moreover, it can explain the change in etymology of the term curriculum, which grew in relevance from its narrow interpretation into a much broader one, thus gaining more significance in education (Popkewitz, 2001).

3.3. Dominant Ideologies and Curriculum Organization

3.3.1. Conservatism and Curriculum Theory

Conservatism is an ideology that has vague boundaries. It has impacted the development of other ideological trends that are closely related to its own. Fundamentalism, for example, is one such trend. Conservatism is heterogeneous in its understanding. The word which best defines conservatism is *tradition*. That is not an exhaustive description, but the conservative reverence for the past and the historic sense is cultivated through education. The conservative perspectives are strongly promoted through language, literature, and history in curriculum. They may narrow the scientific interpretation of the past under the religious doctrine that society is divinely ruled. Some forms of conservatism are rooted in religion, and in Western society, including Slavic nations as well; it is based on Judeo-Christian tradition (Morshead, 1995). Darwin's theory of evolution, for instance, is not a part of curriculum in some schools that have a strong religious conservative orientation within some of the Southern States of the U.S.A., for example, such as Alabama.

As an ideological term, "conservatism" started to spread in the early part of nineteenth century when writers and scholars began to use it to describe the work of the great English ideologist Edmund Burke (1729-1797) (Morshead, 1995). An educational ideology derived from Burke emphasizes the need to cultivate in the young a sense of awe and respect for state institutions, including the church. It also involves the inculcation of traditional standards of behaviour and civility in the young (Guttek, 1997). Critical analysis of Burke's ideological statements from the perspective of education,

attention should be paid to his interpretation of political practices that lead to the understanding of social organization of relationships (Eccleshall, Finlayson, et al., 2003). In his *Speech on the Reform of the Representation in the House of Commons* (1782) Burke said: “The individual is foolish, multitude, for the moment, is foolish when they act without deliberation, but the species is wise, and when the time is given to it, as a species it always acts right” (Eccleshall, Finlayson, et al., 2003, p. 51). To clarify, Burkean conservatism promotes the socially undesirable consequences of private reason undisciplined by custom and convention. The doctrine of natural rights, as it is seen by Burke, was the product of faulty judgment, formulated by individuals intoxicated with their capacity for abstract thinking disconnected from historical realities. I infer that Burke believed in decision-making by elite, well-educated persons, and that he was indifferent to human potentiality, which he only saw as a result of the social milieu into which people are born and dwell. That may be interpreted as hegemonic construction of society, which critical pedagogy rejects and criticizes.

Burke’s ideas found support in the works of Michael Oakeshott (1901-1990) who was the torch-bearer of conservative ideology and regarded by many politicians and philosophers as the finest British conservative since Burke. His ideas are worth mentioning because of his analysis of knowledge: he distinguished two types of knowledge: technical and practical. He criticized the deficiencies of technical knowledge, as the basis for public affairs. By the term technical knowledge he means the acquisition of special skills that later lead to practical knowledge. Oakeshott argues that practical knowledge, on the one hand, can be learned in advance of an activity, on the other hand,

it is imprecise because it is acquired by experience rather than learned in a mechanical fashion. I think his interpretation of societal structure is done in the best traditions of conservative hierarchal institutions (elite) with the strong emphasis on experience. One example he gave was how the enfranchisement of women in Great Britain at the beginning of twentieth century was attained. He states that women were granted the vote not because of the compelling logic of some abstract idea such as natural justice or universal rights, but because of their gradually improving legal and social status (Eccleshall, Finlayson, et al., 2003). Applying this to education, I emphasize that conservative ideology is based on differentiation of society into the superior and inferior classes, therefore, the 'appropriate' education for each. In turn, the conservative statements and judgments lead to the selective use of knowledge (according to class, race, or gender), providing a perspective into evaluation of the particular culture and its heritage (Gutek, 1997).

Rediscovering the worthy past in Russian educational system can be presented as promotion of conservatism (Kerr, 2000). Renewed interest in the works of Lev Semenovich Vygotsky offers another glimpse into how educational theory and practice can evolve in new ways (Popkewitz, 2001). Besides that fact, the rediscovery of the 'old' educational institutions gained their importance. There are a number of classical gymnasiums, religious academies, and lyceums that are deeply rooted in traditionally conservative traditions of Slavic culture. What I intend to emphasize is that education in present-day Russia searches for a distinctively Russian approach to the fundamental

issues and problems in education. The same tendencies are recognizable in the former republics of the USSR, and in the Republic of Belarus in particular (Kerr, 2000).

Moreover, conservatives prefer to integrate the character formation within religious context and the appearance of religious academies or Sabbath schools in post-Soviet republics may be viewed as a bright example of conservative recovery.

Conservatism has an additional feature that is exhibited by interpretation of the past, which somehow relates to nationalism and national curriculum organization.

3.3.2 Nationalism and Curriculum Theory

Nationalism is a doctrine invented in Europe at the beginning of the nineteenth century...the doctrine holds that humanity is naturally divided into nations, that nations are known by certain characteristics which can be ascertained, and that the only legitimated type of government is national self-government.

(Kedourie, 1960, as cited in Eccleshall, Finlayson, 2003, p. 99)

As cited by Eccleshall, Finlayson et al. (2003), “we think of the world largely in terms of nations and national peoples and our ‘mental map’ of the world generally divides it onto sovereign states and classifies people according to their ethnical characteristics” (p. 109). Hence, this ideology must be one of the significant doctrines to be discussed in curriculum formation.

If the relationships between ideologies are examined, it becomes evident that all of them combine with nationalism, because it is pervasive and facilitates powerful and successful political movements by providing solidarity or community within particular groups of people. Nationalism has a powerful influence on curriculum, whether this is recognized or not: history, for example, is taught from the national perspective of the society which teaches it. It may be used to promote patriotism, again consciously or not (Barton, Meigham, Walker, 1980). Patriotism, as mentioned by Morshead (1995) in *“Patterns of Educational Practice: Theories of Curriculum,”* is one of the features of nationalist ideology. It is accomplished by the means of ‘national transformation,’ especially through language, literature, and history. These subjects, when included into curriculum as core subjects, can be greatly influenced by national outlooks (Guttek, 1997). Moreover, nationalism may exist and spread through hidden curriculum as well.

Common cultural traditions are often reflected in society, always through dominant language, and presented through national heroic figures, commemorative days, anthems, and symbols such as national flag (Morshead, 1995). Children can not help but be exposed to this. On the one hand, in the countries such as Great Britain, Germany, France, Russia, and China, where education systems are considered as public or government sponsored, have been brought to the national-state context so as to educate the nationally 'neutral' child (Gutek, 1997). In Canada, particularly the national curriculum has been debated and changed to the provincial level curriculums, whereas in the former Soviet Republics it has been more widespread. In the Education Act of the Republic of Belarus, the second chapter is devoted directly to national-building curriculum and state-prescribed standards in education, and it is titled as *National System of Education*. The principal points of concern in this document appear to be:

- The structure of the national education system;
- Basis (basic) education;
- Additional education (extra-curriculum activities);
- The forms to achieve education;
- General requirements for entering the education institution, and the distribution of students in these institutions;
- Standards in educational sphere;
- Requirements for organization of the educational process;
- Certification (attestation) of students in educational institutions;
- Graduate documents of achieved education.

(Ministry of Education of Belarus, 2002, online, Chapter 1, ¶ 2)

That means that the 'core' curriculum has been promoted in all educational institutions and varies only because of children's abilities; for these purposes and for these students the special types of schools are organized. 'Core' curriculum includes the

mastering of native and foreign languages (literacy and literature), mathematics and technology (algebra, geometry, and computing), science (physics, astronomy, chemistry, geography, and biology), history (the history of the republic and the world history); arts (music, drawing and painting, aesthetics), social studies (a man and society), craft studies, and physical education (Ministry of Education of Belarus, 2003). The stated curriculum is published by state education departments (Ministry of Education of the Republic of Belarus and Local Ministries of the provinces or districts). These all espouse values of democracy and personal choice.

On the other hand, the United States constitutionally has fifty-two state systems of education rather than a unified national system, but those state and local systems follow the national homogeneity or Americanization. Likewise, European countries contribute to a national character in its educational systems, however, using other means for the achievement of their aims (Gutek, 1997). In Canada (Newfoundland) the shift to escape national promotion through the curriculum was made. As cited in *Royal Commission of Inquiry* (1992), Chapter 14, item Recent Trends in Curriculum Development the improvement and restructuring of curriculum organization since 1968 is presented as a great and significant achievement on the way to educate nationally-neutral citizens.

...the educational system of the province was characterized by rigid prescriptions for curriculum associated with single textbooks, pervasive public examinations and an overtly inspectorial role. Since that time centralized control of the Department of Education has gradually loosed. Formerly, the Department of Education made virtually all decisions about curricular programs and texts for the province, and little teacher input was invited in such matters. Invariably, a single text was chosen for each course, and that text became, in effect, the program throughout the province. Today, there are provincial curriculum committees which include teachers and program

co-ordinates; and these committees are influential in the design of the curricular documents and in the selection of texts and resources. (pp. 297-298)

Later, in the same chapter, but under the headline Assumptions the Commission establishes its own conclusions about the nature and value of the curriculum process in the form of a set of assumptions and requirements of an acceptable curriculum:

To ensure that a high standard of education is available in all areas of the province, the Department of Education must define the core curriculum, set program and learning goals and objectives, and be helpful, but not prescriptive, in proposing effective strategies for implementing the curriculum. To ensure the highest quality curriculum content, the best and the most creative ideas, and the most effective use of scarce resources, quality control must be maintained at the provincial level. (p. 299)

Although the educational systems of Belarus and Newfoundland appear to have great differences, inherently, this is not the case. The two documents referred to above, Education Act of Belarus and the Royal Commission of Newfoundland, illustrate this. There are three significant similarities: (1) both have core subjects, and both prescribe the texts to be used (2) both have the same basic structure, Primary/Elementary, Secondary/Basic, and Post-secondary education, (3) both are subject to control by the Educational Department. Teachers are permitted some flexibility in their teaching methods, but not in the choice of texts and cannot go outside the curriculum.

In Belarus the educational system is national, involving the whole country, which consists of six provinces: in Newfoundland obviously the system is provincial, in the case of Canada as it has 12 provinces in essence, there are also 12 educational systems.

Originally the classic studies of the impact of nationalism for many historians appears to be a specifically modern phenomenon, emerging out of the social

transformations of seventeenth and eighteenth-century Europe from the age of the French Revolution (Eccleshall, Finlayson, et al., 2003). According to Greenfeld's (1992) "Nationalism: Five Roads to Modernity," the "original modern idea of nation emerged in sixteenth-century England, which was the first nation of the world." Despite the clear ways in which concepts of nationhood acquire a specific and new meaning in the modern period, there is no uniform scholarly opinion of how new it is. Therefore, it is fundamentally related to the idea of popular sovereignty or democracy (Eccleshall, Finlayson, et al., 2003).

How might nationalism be related to the process of modernization in society and the modern vision of curriculum organization? Industrialization is a prime example of this, as it illustrates how people move through society, thus resulting in a more pronounced racial mixing. Migration assumes multicultural transmission, which should be embodied in curriculum so as to promote the ideas of ethnical and racial equality as well as give educators an understanding of this complicated situation (Gutek, 1997). Scholars of nationalism have often pointed to the significance of communication systems in enabling people to develop a sense of shared culture and belonging. From this perspective, the ideology of nationalism is twice as important to education, because it is closely related to the spread of cultural knowledge in printed matter. In order to create prolific curriculum, this knowledge assembled varied dialects into more homogeneous languages, creating a bridge between elite Latin and diverse popular vernaculars (Apple, 1990). Nationalism is an ideology; the function of which is to explain why we should think of ourselves as living together in certain ways rather than separately, and to provide

at least one part of the explanation for the way in which we might do so (Eccleshall, Finlayson, etc., 2003). From humanistic perspectives we aim to achieve this understanding, but history gives us other examples of nationalism that have included *fascism, communism, and totalitarianism*.

3.3.2.1 Curriculum in Terms of Totalitarian Regime

Emphasizing the main features of totalitarianism, leads us to the understanding not only of the dictatorship of one party, but to the understanding of a monopoly on the source of information and indoctrination (Jahonda, Cook, as cited in Friedrich and Brzezinski, 1966). To give historical presuppositions for the appearance of totalitarianism ideology and its analysis, the accentuating discourse of this term began in the 1950s, when the most horrible regimes such as Nazism in Germany, had been overcome, and Stalinism in Russia, after Stalin's death began to wane. According to Arendt (1968) as cited in Siegel (1998) these regimes did not disappear completely from the political arena, they continued to be disguised with new faces, and still are.

According to Friedrich and Brzezinski (1966) totalitarianism dictatorship characterized by the six features:

1. an official political trend directing society to a final mankind which legitimizes all violence and sacrifices, aiming to realize the higher form of democracy;
2. a hierarchically organized, dictatorially led party to which the state bureaucracy or every institution is subordinated;
3. a politically instructed police terror, directed against arbitrarily defined opponents (dissidents), encompasses the entire population, as well as the party;
4. the state monopoly on information, news;
5. weapons means a concentration of all the means of domination in the hand of the party;
6. the economy becomes subordinated to bureaucratic

co-ordination and central control. (p. 75)

The monopoly on information and news is seen as the most important feature of totalitarianism for us as educators. It directly leads to the control of knowledge and limitations in the use of language. Both are used in the propaganda of dominant ideas and the ideology that stands behind them. Knowledge is mostly delivered to students through the texts or textbooks that are caught in a complicated set of political and economical dynamics (Apple, 1993). Anyon's statements about curriculum organization point at the text as the best and the easiest way to control society by powerful groups (Anyon, as cited in Lynch, 1989). Here, I would like to pose the question: What is the writers' intention, what happens afterwards, which utterances support the meaning and constitute the illocutionary force? Today educators speak of 'discourse' or of 'text' in both written and oral forms that influence the 'context' of our life (Wodak, 1989). For education it means to teach students to think critically or to 'read between the lines' that might be achieved only by 'open' curriculum organization. This type of curriculum might exclude the propaganda of only one viewpoint and help the students to find their own understanding of insight. Using not only one textbook, but the list of recommended books, students can analyze different perspectives and through this reflective analysis they can form their own attitude to the social values of life (Wodak, 1989). This type of curriculum organization will exclude totality and prevent dictatorship.

3.3.2.2 Science in Terms of Totalitarian Regime

It appears very important to explain the scientific achievements of Soviet psychology and its implementation in educational agenda, as the Russian education and

curriculum organization derives from that particular period and is based on the main research of that period. By that period, I mean the most rigorous years of totalitarianism in the Soviet Union. The years that are acknowledged by the political analysts as a totalitarian regime are those of Stalin's rule of terror (1924-1953). The regime did not end immediately after Stalin's death; it took another form that was still insisting on the fundamental distinctiveness of Marxist-Leninist theory (Siegel, 1998). Marxism-Leninism principles must be stressed strongly because all the research works in Russia of that and latter periods were based on the principle of a dialectical-materialistic interpretation of the world. The main achievements in psychology in the Soviet Union during that period are nowadays established not only in Russia but all over the world. The origin of the Soviet Psychological School is marked by the names of V. M. Bekhterev and I. P. Pavlov. In 1885 they formed the Moscow Psychological Society: seven years before the formation of the American Psychological Association in 1892 (Nalchajian, 1997). That year is considered as the beginning of the development of Russian psychology that later found its implementation in educational domain. This was an uneven mix of neurology, psychology, physiology, and philosophy – with not a clearly distinguishable accent on psychology itself. During the first years of the Communist era the Psychological Society was expected to produce “Marxists Psychology” in synchronism with Marxism-Leninism's materialistic, environmentalistic, egalitarian ideology (Nalchajian, 1997). Stalin's regime imposed government control on psychologists. Many leading psychologists found themselves exiled or accepted the controls imposed by the regime. Their works were censored in those dark years, the

works of Vygotsky, Luria, El'konin, and Pavlov were carefully checked by censorship offices and translation into other languages was forbidden (Joravsky, 1989). In Gorbachev's time (1985-1991) their works were translated for the first time into many languages, and were recognized as valuable achievements of the century (Stepanov, 2001). The works of these prominent scientists and sociologists will be presented in detail later in this paper so as to give the full picture of the formation of the Soviet educational thought and of the ideological changes that gave the impetus for the later changes in curriculum organization in the former Soviet Union.

3.3.3 Liberalism and Curriculum Theory

Over himself, over his own body and mind, the individual is sovereign. Men, and governments, must act to the best of their ability. There is no such thing as absolute certainty, but there is an assurance sufficient for the purposes of human life.

John Stuart Mill (reprinted 1993, p. 87)

The common ground of all liberals derives from the linguistic origin of the word.

The word '*liberal*' is rooted to the Latin '*liber*', which mean free. This meaning was not used in the vocabulary of politics until early in the nineteenth century. Before that, the word was commonly used to mean tolerant or generous as befits a "gentleman", just as a "liberal education" was meant to prepare a young gentleman for life. "Liberal" still holds its original meaning, as when someone says that a teacher follows liberal grading policy or he/she should be liberal which is indicating his/her tolerance (Ball, Dagger, 1995).

Liberalism, in everyday usage, often represents a little more than a collection of values and principles which no decent person would refute, to be a liberal means to be perfectly sensible (Eccleshall, Finlayson, et al., 2003). The next quote is applicable for political movements as well as for one of the educational aims which is to form a harmonious personality:

Liberalism's aim is to create a nation, a nation of free, responsible, law abiding, and self-reliant men and women-free from the grinding servitude of poverty and free the tyranny circumstance; with healthy bodies and alert trained minds; enjoying a real equality of opportunity to make the most best of their powers for their own advantage and that of the community, and choose the way of life for which they are best fitted; having the real share of responsibility for regulating the management of their common affairs and the conditions of their own life and work; and secure of sufficient leisure to live a full life and enjoy the delights of Nature, letters, and the arts.

(Muir, 1934, as cited in Eccleshall, Finlayson, et al., 2003, p. 18)

The explanation of such a close relationship between political and educational aims in liberal ideology depends upon the belief that society is a structure of equal rights in which all are citizens. This also assumes that the conviction which states that not only should the government be democratically accountable, but in many areas of life individuals are responsible enough to manage their affairs without state assistance. I believe these ideas link liberalism ideology with socialism and differentiate it from conservatism. So the doctrine of natural rights is a conceptual device that leads to individualistic creed of liberalism ideology (Eccleshall, Finlayson, et al., 2003).

The concept of natural rights is emphasized in the works of the most influential British liberal thinker, John Stuart Mill (1809-1873). Mill (as cited in Eccleshall, Finlayson, 2003) in his book "Principles of Political Economy" (1848) outlined that "society had advanced to a stage where the poor had to be treated as citizens rather than subjects" (p. 36). Mill argues that individuals who are secure in their independence would contribute to the welfare and progress of society. His idea is based on constructing a community in which autonomous individuals co-operate in the pursuit of shared objectives. According to Mill, in modern society there were increasing pressures to conform which inhibited individual spontaneity and cultural diversity and without space for individuals to experiment with life, human potential would be thwarted and society stagnate (Mill, reprinted 1993). I think Mill's desire for a more open, pluralistic society shaped his attitude to democracy that impacts the formation of educational thought. His views originate from the works of the earlier liberal thinker John Locke (1632-1704).

For Locke, individuals are free, equal, and independent and no one can deprive them of property or subject them to another political power without their consent (Guttek, 1997). His contribution to the development of educational thought is tremendous, because his work on the theory of knowledge was the first systematic assault on Cartesian rationalism, which is the view that reason alone guarantees knowledge (Pojman, 1993). There are three reasons why he rejects the rationalist notion: (1) there is no good deductive argument establishing the existence of such entities, (2) children and idiots do not seem to be rational, and (3) an empirical manner of knowing, which seems far more reasonable, has no need for such entities (Pojman, 1993). According to Locke, the mind at a birth is a *tabula rasa*, a blank slate and it is like a white paper, devoid of characteristics until it receives sense perceptions (Pojman, 1993). As cited by Pojman (1993) in “The Theory of Knowledge: Classic & Contemporary Reading” Locke’s interpretation of knowledge emphasizes that it “begins with sensory experience on which the powers of mind operate, developing complex ideas, abstractions, and the like” (p. 69). To summarize, Locke’s theory denies the exclusive reliance on tradition, custom, and authority based on immutable first principles and his rejection of innate ideas suggests that human character is shaped by experience and different people have different mental potentials; all his empiricism emphasizes the use of the scientific method. Locke’s contribution to education is seen in his critique of the doctrine of the “divine right of kings” that opens the window to the new understanding of education as egalitarian education and leads to civic education. Civic education seeks to develop knowledge of the institutions and structures related to government, for example, it would involve an

examination of federal, state, and local government and cultivate values that encourage a commitment to participate in the political process. Educational implications of liberalism find their reflections in popular education and organization of educational policy. In a liberal ideological system the diffusion of power is significant as it protects schools from monolithically imposed policies and from rapid reform. In other words the changes in education are not moving in radically different directions and the policy tends to be centrist. Obviously, liberals in education would stress learning and playing by the rules, having respect for but not necessary an agreement with the opinions of others and following the rules of orderly decision making (Guttek, 1997).

3.3.3.1 John Dewey's Progressivism

In order to discuss Dewey's input into educational agenda, I believe it is useful to cite the responses of his students to his way of teaching. I think that the best teachers consider the ideas of his/her students and incorporate those that are beneficial into his/her teaching style.

Thomas Munro was a student of Dewey's before World War I and a colleague afterward. Munro says:

He [Dewey] was a great figure, and I hesitated to bother him [but] ... I found him always willing to stop what he was doing, even in the midst of typewriting. I often apologized for interrupting him, but he always waved me to chair and asked me to explain what I had in mind. He would finish with some good, practical suggestion...He was always friendly; he was never pompous... he tacitly encourages a student to talk... He wanted to help the student... work out his own problems. Talk, for Dewey, was the transactional version of thinking; 'talking together' or 'listening together' was 'thinking together.

(Munro, as cited in Martin, 2002, p. 261)

James Gutmann recalled:

I think there was no other teacher I ever had who gave such a sense that for fifty minutes you were watching a man think; and the [symbol of this was]... he would take the notes he'd brought along,... often on yellow paper [or sometimes on a piece of a brown bag], and crunch them up as though to say, "I've thought it through, now I've said it, and next time I'll think again.

(Gutmann, as cited in Martin, 2002, p. 260)

John Dewey is classified as the great thinker or philosopher of his era, he was also acknowledged as a great educator. His book "School and Society" (1899) promotes Dewey's ideas of progressive education. His extended argument is that education contains three primary elements: the school, a dynamic, involving society; the children; and the community. Children can pass through the right kind of school to become a part of the community, contributing their own inner development to the growth of society and to the progress of politics (Martin, 2002). The child's role in the growth of society, as Dewey sees it, lies in the child's contribution as a member of a community; the child's participation in a community leading to the progress of politics, because the child is viewed as a citizen. By this, Dewey emphasizes the aim of education as *child-centered* instead of traditionally *institution-centered* and from this perspective Dewey suggests that schools should be organized as a reflection of life instead of curriculum, which is why he organized the earliest schools on the basis of occupations (Martin, 2002). I consider Dewey's progressivism is basically conservative in philosophy and liberal in activity. Popkewitz in his article *Dewey and Vygotsky: Ideas in Historical Spaces* (2001) states that "the modern citizen, for Dewey, embodied a Protestant notion of hard work, a commitment of science as a problem-solving approach for a democracy, and an

Emersonian notion of citizen of ‘volunteerism’ in social affairs; and at the same time, Dewey’s ideas embedded the ideals of a professional code of ethics” (p. 316). Dewey’s ‘methods of life’ are based on two forms of knowing: learning and creating knowledge that derives (1) from occupations that naturally proceed to correlative disciplines, (2) from production to economics, (3) from cooperation to politics, (4) from experiment to science, from activity in a community to the understanding of other, (5) from the activity of a civilization to ethics, morals, and manners (Martin, 2002). As mentioned above, Dewey’s divergence from Marxism theory is evident: he is adamant in his interpretation of the community through the individual and his potentials not through collectivism of the society where all are identical and he regarded this as a threat to democracy because of the reduction in individuality and people’s participation in everyday affairs (Beck, 2001). He saw orthodox Marxism in reality during his visit to Soviet Russia in 1928. His attitude toward the Soviet Union was complex at that time. Later in his “Impression of Soviet Russia” (1929) he saw Russian society as a vast experiment, “the most interesting one going on upon the globe”, which sought to create a new “collective mentality” where “individuals became, through “constructive tasks”, “organic members of organic movement” free from the “competitive struggle for personal point” (Dewey, as cited in Beck, 2001, p. 107). Considering the changes in Soviet Russia as positive, he was misunderstood by the American government and labeled as “pro-Communist”. For the rest of his life he attempted to maintain the distinction between his favoring of Russian educators and the changes they had wrought, and his criticism of Soviet politics (Martin, 2002). I think that the failure of American society to recognize this distinction may be

viewed as one of the ideological contradictions that led to the deprivation of the American curriculum of a valuable input. Dewey's social psychological perspectives in education were replaced by Taylor's notion of economy of scale, and the formation of a single, universal social identity in the effort to "Americanize" immigrants and marginalized groups and Bobbitt's curriculum merged industrial sociology with behavioral psychology (Popkewitz, 2001). It has roots in a society that aims to reach economical welfare and where moral values are replaced by financial consideration. Analyzing Bobbitt's original ideas "Education is not primarily to prepare for life at some future time. Quite the reverse, it purposes to hold high the current living... in a very true sense, life cannot be 'prepared for'; it can be lived" (Klienbard, 1997, p. 33). Bobbitt promotes the curriculum with the emphasis on instructional knowledge delivery as one of the ways to achieve financial success. In *Royal Commission of Inquiry*, in chapter 14, Curriculum, one of the first lines addresses instruction: "Instruction, of course, very closely connected with curriculum; the one is manifestation of the other" (1992). In the same page the interpretation of the term curriculum is given:

The term curriculum means different things to different people. Some use the term to refer to the subjects offered at schools, while others include all of the experiences-including extra-curricular activities-a child might have under the guidance of the school. One of the critical factors is its relevance to children and learning. (p. 295)

It would appear that subjects and the promotion of certain types of knowledge are still of greater value than formation of the child's individuality. From the above quote depicts things such as instruction, obedience, and rigor of standard in an obvious fashion. Later in this chapter: "Put another way, instruction is the curriculum in action" (Royal

Commission of Inquiry, 1992, p. 295). In other words, teachers can educate children on the reflexological level. Do we really want this sort of curriculum or is it merely an inappropriate use of language?

In the Soviet Union the approach to “Sovietization” of the individual was notable for the degree to which Vygotsky’s ideas illustrated the pedagogical issues (Popkewitz, 2001). Later, following Vygotsky’s suggestions in educational agenda some changes were made. The Educational Legislation of the Republic of Belarus states:

Education is the process of teaching, learning, and upbringing that serve the interests of the person, society, and state. This process is directed to delivery and transmission of knowledge to the new generations, and to the satisfaction of a person’s needs in their intellectual, cultural, and moral development. This process leads to the preparation of well qualified people for all spheres of economics.

(Ministry of Education of Belarus, online, 2002, Chapter 1, ¶2)

This is an official policy but is neither enforced nor followed.

3.3.4. Socialism and Curriculum Theory

As cited by Simon Blackburn in *Oxford Dictionary of Philosophy* (1996)

Socialism is a political system in which the (major) means of production are not in private or institutional hands, but under social control. Typically this is seen as one aspect of a more general concern for people's equal rights to various benefits (health, education), and of a concern to limit the inequalities of wealth and power produced by the unrestricted operations of market forces. Socialism avoids the totalitarian implications of communism, and works within liberal democratic constitutions. (p. 354)

The definition shows socialism as a vague ideology that has its disagreements and commonalities. The core idea is equality of individuals. The disagreements between sub-socialist divisions derive from 'essentialism' and 'historicism'. Essentialism reduces the richness of socialist thought to a few general characteristics; historicism is the reduction of the socialist tradition to mere historical narrative. Disagreements that socialists meet are based on their interpretation of the vision of state, state structure and private property.

To begin at a very general level, it must be stated that socialists of different ideological trends inside the domain are engaged in three fundamental activities:

1. they offer critique as alternative;
 2. they reveal the defects in the society;
 3. they suggest better measures and how to achieve these improvements
- (Eccleshall, Finlayson, et al., 2003, p. 75)

Central to these activities is critique, which impacts the remainder of the actions. The critique is grounded in some form of egalitarianism and its main target is capitalism with its unequal economic system which concentrates the power and wealth in the hands of minority. One of the critique elements is denunciation of those practices and institutions that stifle sociability and co-operation. The critique interprets the conception

of freedom, which sounds much stronger than the liberal interpretation. Summarizing the notions about social critique and its implementation, I infer that in their critique, socialists conceptualized in their own way the understanding of equality, community, and liberty.

3.3.4.1 Marxism and Curriculum

The underpinning for Marxism is Hegelianism. This statement is significant for an interpretation of Marxist theory and the formation of Marxist ideology that later has its implementation in different spheres of social life. Moreover, it is significant for educational thought because Hegel explained the theory of knowledge as the ‘freedom of reason’. Hegel starts with Kantian response to skepticism and goes to the scheme in phenomenology where the development of all forms of consciousness are possible and where awareness becomes possible not as mere phenomena, but as reality as it is in itself, identified both with knowledge of the Absolute and with the moment when the mind finally knows itself (Blackburn, 1996). Hegel’s understanding of one ‘mind’ which is opposed to the normal plurality of many ‘minds’ proceeds and justifies through social nature. Here the explanation of dialectical materialism is of great value, because it is a difficult point for American and Russian educational theories and their curriculum organizations. Dialectical Materialism is a way of understanding reality; whether thoughts, emotions, or the material world (Marxism and Education, online). Simply stated this methodology is a combination of *dialectics* and *materialism*.

Dialectics, so-called *objective* dialectics, prevails throughout nature, and so-called subjective dialectics (dialectical thought), is only the reflection of the motion through opposites which asserts itself everywhere in nature, and which by the continual

conflict of the opposites and their final passage into one another, or into higher forms, determines the life of nature.

Fredrick Engels
Dialectics of Nature
(Marxism and Education, n. d., online)

But dialectical materialism insists on the approximate relative character of every scientific theory of the structure of matter and its properties; it insists on the absence of absolute boundaries in nature, on the transformation of moving matter from one state into another, that from our point of view [may be] apparently irreconcilable with it, and so forth.

Vladimir Lenin
Materialism and Empirico-Criticism
(Marxism and Education, n. d., online)

That brings us again to Hegel's interpretation of the relation between freedom and necessity. To him, "freedom is the appreciation of necessity and it does not consist in the independence of natural laws, but in the knowledge of those laws, and in the possibility this gives of systematically making them work towards a definite end" (Hegel, as cited in Wetter, 1966, p. 76). Marx found in Hegel's dialectic interpretation of knowledge and freedom the ammunition to assail the bourgeois, religious, and monarchical order (Blackburn, 1996). Marx takes into the account the value of the labour theory that is used later as the basis for the development of the Soviet educational thought. He also views the interpretation of the originality of consciousness that is seen as the underpinning for curriculum organization in the view of formation of knowledge, not for the curriculum in its broad meaning that in addition to knowledge formation includes educational institutional structures as well (Wetter, 1966).

The educational theory which is based on Marxists ideology got the name of Constructivism. It was centered in Moscow in the 1920s and emphasized the constructed character of the world; the social-historical and collaborative character of human activity. It was presented by the group of Soviet psychologists Vygotsky, Luria, Leont'ev, and Bozhovich. Later, the constructivism art movement was shaped into the theory of Developmental Education which was promoted by Ana'ev, Gal'perin, El'konin, Repkin, and Davydov (Tabachnick, Popkewitz, Szekely, 1981).

3.3.4.2 Lev Vygotsky's Social Constructivism

Lev Vygotsky is a genius and a founder of the Soviet Psychological thought.
(Luria A. R., as cited in Stepanov, 2001, p. 202)

That is not just Luria's opinion about Vygotsky's achievements, it is a widely spread notion of Soviet and later Russian educators, because the educational system in Russia and the Post-Soviet territories is established on Vygotsky's ideas. His input to education and psychology still takes the leading position in interpretation of educational system, its curricular, and upbringing.

Lev Vygotsky was born on 15 November 1896 in Orshe in the Soviet Republic of Belarus. He graduated from the university achieving the specialty of a lawyer. In 1914 he decided to continue his legal education, but also enrolled in the historical-philosophical division of the Shanavsky's University, attending both simultaneously. After graduation he returned to Belarus and was working as a teacher in vocational school teaching literature, the Russian language, aesthetic, and philosophy (Vygotskaya, n. d., online). In

January 1924, the 2nd All-Union Congress on Psychoneurology held its session in St. Petersburg. Psychological thought in Russia at that time was presented by Behterev and Pavlov who worked on 'mechanisms of behaviour' and their concept was based on natural reflexes. Vygotsky had his own opinion on the value of reflexivity in education and criticized these scholars for dualistic thought (Stepanov, 2001). In 1924 Vygotsky prepared his first report "Methods of Reflexological and Psychological Investigation" in which he represented his arguments against behaviorist theory in their pure form. His ideas were accepted as the new approach on the way of the development of psychological thought. He was invited to Moscow and started working with Luria and Leont'ev in the Moscow Institute of Experimental Psychology.

In the summer of 1924, Vygotsky began to work in the center for physically handicapped and mentally retarded children at the Department of People Education. In 1925 he was sent to London to participate in an international conference on education of deaf-and-dumb children, where he presented a comprehensive report. On his way to England, he visited France, Holland, and Germany where he familiarized himself with the works of psychological laboratories and special schools (Vygotskaya, online). After his return from abroad he published the most significant work in methodological field entitled "The Historical Meaning of the Crisis in Psychology: A Methodological Investigation" which was published 55 years after its creation (Stepanov, 2001). The study was only published in 1982, in "The Collected Works" (Davydov, 1997). In this essay Vygotsky explaining his arguments in detail, he concluded that psychology, in fact, was divided into two sciences and these sciences are in conflict. He called the first

interpretive or physiological science which explains the essence of objects, but it fails to explain the more difficult forms of people's behavior:

And indeed, the source from which we derive all our basic categories for the investigation and description of behaviour, the standard we use to verify our results, the model according to which we align our methods, is zoopsychology.

(L.Vygotsky, 1997, p. 234)

The second, Vygotsky states, is the descriptive science of phenomenological psychology, which is the most difficult between the two for explaining and understanding objects, as it only tells about them and their existence in the descriptive form as the ability to understand them are beyond people's consciousness (Stepanov, 2001). In other words, the psychological science is based on two disciplines, one of which is animal psychology; and the other one is experimental and extrapolates animal behavior into people's activities. According to Vygotsky, both of these have a tendency to construct their own theory as the general science and this leads to psychological education as pseudo-science (Vygotsky, 1997). Vygotsky's notion, proclaimed in this work and his response to the "crises" is epistemological. It is a critique based on common sense and clear thinking in which he identifies the lack of general science as the main cause of the problem, and he carefully discusses how this general science must be constructed. Vygotsky states that this unifying science would show the connections and relations between all the fields of knowledge and advises the analysis of terminology as the best way to get an idea of the extent of the crisis (Rieber and Wollock, as cited in Vygotsky, 1997, pp. vii-xii). Later, his thought was presented as a *cultural-historical* concept in

education which is based on the analysis of aesthetic signs where the language plays the leading role (Stepanov, 2001). Vygotsky, formulating the fundamental assertions of *cultural-historical* theory, explained the development of those mental functions which are not only specific to human beings, for example, attention, memory, and thinking, but which also possess a social, cultural, and life-history origin and are maintained by a special medium, called *signs*, that arise in the course of human history (Davydov, in R. Silverman, 1997).

Taking into account especially this Vygotsky work, this enquiry aims to show that the vision of pedagogical science in general can be viewed as the main difference between Newfoundland and Belarussian curriculum organizations. In other words, earlier in the paper it was mentioned that both of these educational systems have much in common (Nationalism and Curriculum), but now, from the perspective of Vygotsky's work it is clear that they have differences. These differences are not related to the institutional organization or methods of teaching; they are in the type of knowledge which is taught, implemented through the curriculum, and what is more significant on which level of child's development. The Panel considers the use of instructional time (which is applicable for Belarussian number of teaching and learning hours) as an important factor and it views the use of this instructional time as a tremendous opportunity for student improvement by insuring that the days currently allocated for learning are optimized for that purpose, and it strongly recommends that school boards, councils and staffs be vigilant in excluding extraneous activities from the school day and minimize the interruptions in the school day as well (Supporting Learning, 2000).

3.3.5. Critical Paradigm and Curriculum Theory

Critical pedagogy as one of the approaches in educational dimension that is relatively new. It starts with the neo-Marxian literature as early critical theorists believed that Marxism had underemphasized the importance of cultural and media influences for the persistence of capitalism, and that maintaining conditions of ideological hegemony were important for the legitimacy and smooth working of capitalist economic relations. Critical pedagogy sees the systems of education among the institutions that foster and reinforce these beliefs through the curriculum. The progressive educators of critical pedagogy aim to work within educational institutions and other media as they seek the answers to the questions about inequalities of power and about the way belief systems become internalized to the point where individuals and groups abandon the very aspiration to the question or change their lot in life (Burbules and Berk, 1999).

Following the ideas of critical pedagogy, the works of Henry Giroux, Michael Apple, Peter McLaren, and Thomas Popkewitz are valuable and supportive for this inquiry. Each of these educators pays attention to ideology and its spread by powerful structures that, in turn, impose their decisions on educational system in general and curriculum organization in particular. It is important to say that these educators do not deny the existence of different ideological agendas, but they criticize them because they view them as a strong weapon in the hands of power. At the same time it can be assumed that they promote their own ideology.

Michael Apple questioned the relationship between ideology and curriculum in his “Ideology and Curriculum” (1990). He interprets the nature of ideology, ideological presuppositions in the formation of hegemony by leading political trends that grapple with power, and how these dominant normative conceptions enter into the curriculum, presenting objective factual knowledge: “official knowledge may represent ideological configurations of the dominant interests in a society” (p. 14). From the point how schools legitimate this knowledge, he raises the question about *hidden curriculum* that takes place in educational process:

...the hidden curriculum in schools-the tacit teaching to students of norms, values, and dispositions that goes on simply by their living and in and coping with the institutional expectations and routines of schools day in and day out for a number of years.

(M. Apple, 1990, p. 14)

Apple’s notion of hidden curriculum is somewhat relevant to Giroux’ notion of unconscious grounding of ideology. Giroux sees it as one of the three specific areas in the interface of ideology and individual experience. In his “Ideology and Agency in the Process of Schooling” Giroux promotes the idea that in traditional Marxism the concept of ideology is located in the sphere of consciousness. In other words, Marx suggests that any theory of ideology has to include the theory of power that takes as its central concern social antagonisms and class struggle (Giroux, Shannon, 1997). Later, in his article, Giroux argues that when Marx linked ideology to the sectional interest of dominant groups in society he pointed to a form of ideology critique:

Ideology critique center around a critical analysis of the subjective and objective forces of domination and at the same

time reveals the transformative potential of alternative modes of discourse and social relations rooted in emancipatory interests. It is also important to argue that ideology critique involves more than critical analyzing modes of knowledge and social practices in order to determine whose interests they serve. That is, ideology both promotes human agency and at the same time exercises force over individuals and groups through the 'weight' it assumes in dominant discourses, selected forms of socio-historical knowledge, specific social relations, and concrete material practices.

(Giroux, 1997, pp. 72-93)

Here, Giroux stresses the existence of an ideological universe in which contradictions are both in and outside of the individual. Moreover, he emphasizes that meaning as it produces and received within the complex of ideologies and material forces is not reducible to individual but has to be put in the account because individuals circulate and constitute the wide society. Analyzing Giroux, Marxism gained its power as one of the systems of modern thought that is not fragmentary and within which it is possible to make all kinds of connections between forms of knowledge, but Marxism has its own particular point of view of dialectic materialism (the sphere of consciousness) and social struggle that can be accepted as one of a radically humanist philosophy. It is radical not only because it emphasizes the human aspect, but because it removes God from the traditional God/man relationship. Marxists human society is a human society at any given historical moment, and God is not seen as the final cause of nature itself (Rieber, Wollock, in prologue to Vygotsky, 1997). This can be viewed as a move to explain the nature of ideology especially from the perspective of consciousness. At the same time Giroux's addition of unconscious sphere is significant as a lens to understand how people act against their own interests, thereby sharing their own oppression. As cited

in Giroux, Althusser's notion about ideology that is grounded unconsciously, points to the limits of consciousness in explaining the nature of domination which is directly points to the power of the materialistic practices and social relations through which people live their experiences and generate meanings (Giroux, 1997). Here is the question: What serves the ideological sphere of unconscious? The answer is the use of language which may be unconscious for one, but conscious for the others. The concern is not how to struggle against domination, but what means can be used as the leading tools for this struggle, because as history shows, oppressed groups quite often become the dominant groups.

Interrogating the curriculum structure, Popkowitz pays more attention to ideological underpinnings in science that he sees as the significant presupposition for curriculum organization. He has done great research work in the field of comparing two (Russian and American) educational and sociological sciences. This brings a special light to curriculum and clarifies the question about educational differences between these countries. He states that the difficulty that Americans meet in reading Soviet research literature should not be found in the infusion of philosophical assumptions into empirical discourse, but it is in a need to understand more about the philosophical, epistemological, and ontological assumptions that underlie both Soviet research and their own.

American psychology and didactics tend to treat nature and culture as distinct and autonomous fields of study. Since philosophical assumptions cannot be empirically proved, science has viewed philosophy and its systems of ethics and morality as speculative and to be considered independent of empirical research. In the Soviet world

view (and some Western social science and philosophy) such a separation of social philosophy from science ignores the nature of praxis in which theoretical systems are drawn from the practical world and in turn, act upon producing human conditions.

(Tabachnick, Popkewitz, Szekely, 1981, p. 14)

In his paper Popkewitz explains his intention to compare the issues of pedagogical research in these countries, because he says that “the politics of schooling is not only concerned with governmental decision making as it influences school policy” (Tabachnick, Popkewitz, Szekely, 1981, p. 10). He argues that the political nature of schooling is justified by certain philosophical claims that, he stresses, are neither proved nor unproved, but may be viewed as plausible and considered as ideologies. Discussing the issues of curriculum from social epistemological perspectives, he again turns his attention to governing and its influence on schooling. Then, in his essay Popkewitz suggests to approach a historical inquiry of curriculum that focuses on knowledge as a governing practice. He stands for curriculum as the broader concept of pedagogy and explains its existence within an institution that is called schooling (Popkewitz, 2001). Furthermore, his concern about governing patterns in curriculum derives from the concept of “childhood”. He states that the modern school and its curriculum are related to diverse trajectories about social and cultural forms through which individuals are to “understand” and “participate intelligently” with new sets of relations and institutions that maintain their own ideological views. In the light of these concerns, he argues that the concept of “childhood” is overwhelmed with psychological, cultural, and societal transformations under the governing principles and needs to be seen not as a break in the system of knowledge through which individuals are to regulate and discipline “selves”,

but as the whole knowledge acquisition where thinking and reasoning, not instruction, leads to understanding of “selves”.

Curriculum inscribed certain rules through which individual should reason about the “self” and discipline the actions to be taken. The inscriptions were not enacted through the brute force, but through the principles that order the symbolic systems by which one was to interpret, organize, and act in the world.

(T. Popkewitz, 2001, p. 160)

The relation between ideology and curriculum in Popkowitz’ works are explained through the interpretation of pedagogical theories and their practices. He states that both of them are governing practices as in moral and in political concepts that were brought to the social science and later reclassified as those of schooling. He claims pedagogy as “...strategy that related political rationalities with individual consciousness and that makes educators think of the child’s reasoning and normalcy. That normalcy included binaries that marked certain individuals as “noneducable” and they existed outside of “reason and salvation” (Popkewitz, 2001, p. 161).

Giving the term curriculum the broader meaning and using the word pedagogy which includes not only educational processes, but scientific inputs instead of just education, Popkewitz enlarges the possibilities of the use of language. Those open new perspectives for this inquiry and allow us to follow a comparative analysis of critical social research.

4. Historical Prerequisites

The boundary of one's historical memories is often defined in reference to experience within sets of social relations regulated under the regime of "nation" or "tribe" – where that national or tribal entity is coincident with the terrain of state sovereignty or a diasporic cultural formation.

Roger I. Simon (online)

This chapter aims to uncover ideological issues in the present-day curriculum that are deeply rooted in the past. The critical perspectives of this inquiry seek to account for societal and educational changes that have influenced the organization of societal institutions. The analysis of historical documents is concerned with researching for the underlining meaning and structure of a message. The chronology of historical events in Newfoundland and Belarus is a rich field for future comparative curriculum analysis. Moreover, this chronological order uncovers and explains under what circumstances ideological views appeared, changed, and became essential part of societal and educational agendas.

4.1. Beginning of Belarussian and Newfoundland Societal Settings

The fact that American civilizations, as we know them, were discovered by Europeans in the fifteenth century, let us start this comparative historical analysis with the history of Slavic tribes that inhabited Eastern Europe, and as most historians believe, they derived from the German tribes called *Prussians*. Tribes left them the name, which later became corrupted as *Russia* (Zaprudnik, 1993). Originally what is Russia derived from *Rus* or *Kievan Rus* as it firstly mentioned in manuscripts of the 9th century. In this study the discussion is about Belarus as a Slavic nation. Derivation of the name of the

country should be explained, because the interpretation of the name of the country will bring to light the formation of the Belarussian nation which since those “dark historical times” has been struggling for independence. The understanding of the name is also significant for this study in terms of explaining the different ideological streams that influenced educational thought in what is present-day Belarus.

The name *Belaya Rus* is variously translated as “*White Russia*”, “*White Ruthenia*”, “*Byelorussia*”, “*Byelorussiya*”, or “*Belarus*”. The name originally is something of a puzzle deeply rooted to the origin of people historically inhabiting the northwestern territories of Russia or Ukraine. Historians proposed various interpretations of the term, but the most significant refers to the appearance of the “*White*” in the twelfth century, which was intensely Orthodox. In other words, during that period of time most territories of Kievan Rus and present Russia were conquered by the Mongols and Tatars, only the northwestern areas remained free. As noted by Tarasau, the “term ‘White Russia’ was not a self-appellation, rather, it was used by the German Knights of the Cross to indicate the Orthodox character of people living on the Eastern territories” (Zaprudnik, 1993, p. 2-3). The Mongols’ invasions caused the division of Kievan Rus into three areas: Western Russia, South Russia, and North-East Russia, which later became known respectively as Byelorussia, Ukraine, and Russia. Some linguistic differences had already occurred among the Eastern Slavs at the end of Kievan Rus (Lubachko, 1972). Before the Mongols seized Kievan Rus it was known by the unified name of “Old-Russian nationality”. A common Christian religion proclaimed by Kievan Grand Prince Vladimir, and the Church’s writers who established the Slavonic language were the significant

features of a united Russia that, in turn, followed the development of the same cultural traditions in education. At that time Polacak principality was the largest and the most developed district at the territory of Byelorussia. Byelorussia consisted of several principalities: Polacak, Turau, Pinsk, Navahradak, Smolensk, Sluck (Slutsk), Miensk (the old name of Minsk), Vitebsk, Mohilev, Biarescie (Brest). The separation of the common Eastern Slavs led to the differentiation of language in the thirteenth century. This differentiation was complete by the end of the fifteenth century and the Byelorussian language was conceded as one of the earliest vernaculars in Europe (Zaprudnik, 1993).

The fourteenth century witnessed how vassalages of Lithuania, still pagan and backward, tried to conquer the superior civilization of the Western Russia (Byelorussia), which later became known as the Grand Duchy of Lithuania (Lubachko, 1972). The establishment of the GDL was accomplished through voluntary arrangements, including marriages, and it was known as an interspersed cohabitation of Slavic and Baltic people. The capital moved from Navahradak to Vilna (Vilnius, present capital of Lithuania). This is significant for the formation of a Byelorussian nationality because even without the official name, Byelorussia, the official language was Byelorussian. A particularly important detail is that the Grand Duchy of Lithuania was a polytechnic dynamic empire with the population of Belarussians, Lithuanians, Germans, Poles, Russians, and Gypsies. The local customs and the Christian Church achieved respect from the majority of population. Byelorussian was the official language of the ducal chancellery and courts (Zaprudnik, 1993). The greatest accomplishment of the GDL was the promulgation in 1529 of a code of laws (the Lithuanian Statute) that was considered one of the most

complete handwritten codes of the Middle Ages and was originally written in the Byelorussian language (Lubachko, 1972). The Union of Lublin signed in 1569 led to the Polonization of the GDL but with regard to the Byelorussian language. Polish customs and traditions gradually gained power and the Roman Catholic Church was proclaimed as the official religion (Zaprudnik, 1993). In the three partitions of Poland during the years of 1772 and 1795 and after, Byelorussian lands were divided between Poland and Russia to different degrees. In the territories of both countries the Byelorussian language was forbidden and then became the language of peasants and lower classes (Lubachko, 1972). Moreover, after achieving power, Catherine II (the Great) aimed to unify Rus. She ordered the return of Byelorussian lands which had a population more than 3 million inhabitants. However, it was much more than just military occupation; it was an oppression of Belarussian linguistic and religious customs. The appeared gap between Russian and Byelorussian culture was difficult to overcome, because during the times of Pole reign Belarussian culture had resembled Polish cultural and language traditions. Prior to Catherine's actions different religious and educational approaches: Orthodoxy (Russian), Catholicism (Polish), and Uniatism (Jesuits) collaboratively existed in Byelorussia (Zaprudnik, 1993).

Following all these historical changes it is obvious that ideological views of Catholic and Orthodox were in accordance with the religion and language of the controlling nation. Even when the population of that time of Byelorussia was multicultural, the language was subservient to the Polish (Catholic) and Russian (Orthodox) languages. The major role in school organization of that time was played by

the Jesuits. Jesuit schools were organized in Belarus to educate the children of gentry and to struggle against “Russian spirit” (Kulinkovich, Grymats, 2001). In contrast to Jesuit schools, Protestant and Calvinist schools were established. These were called Fraternal Schools and their aim was to follow Russian, Byelorussian, and Ukraine cultural traditions and preserve the influence of Russian Orthodoxy. The language of Social Mobility was Russian. Literacy was the core subject taught in Fraternal Schools. In 1617-1619 Jan Amos Comenius, who was an originator of Slavic pedagogical tradition from Prague, the Czech Republic, influenced Belarussian curriculum formation. His idea of the subject-matter curriculum was recognized and implemented. Besides that, every student and his/her parents as well as teachers followed the Charter of School Laws. The charter included detailed instructions for students and teachers: to be religious, forbearing, and good-natured. Moreover, the Charter gave teachers the right to punish students but not cruelly. The detailed schedule of school day organization was written in the Charter as well. A differentiation in curriculum organization was gender biased. (Kulinkovich, Grymats, 2001). Fraternal Schools were acknowledged as a great achievement of that time because the teaching and learning process was accomplished in the Byelorussian and Russian Languages. In addition to those types of schools, Gymnasiums and Home Vocational schools existed.

Hence, from the fourteen century to the end of eighteen century all schools in the present day territory of Belarus were under control of one church or another. Protestant, Jesuits, Catholic, and Orthodox schools all incorporated educational systems at that time. Educational thought and theoretical basis derived from the ideas of Amos Comenius (1598-

1670) originated from the Czech Republic and ideas of John Locke (1632-1704) from Great Britain, and later of John-Jacques Rousseau (1712-1778) from France (Kulinkovich, Grymats, 2001).

While the educational climate in Eastern Europe (Belarus) was in ferment and presented a mixture of western and eastern cultural tradition, the new lands of the American continent were being discovered and settled. In 1497 John Cabot, sailing under the authority of King Henry VII of England, discovered Newfoundland. Before that, it was likely that Portuguese (John Fernandes, 1499 and Gaspar Corte-Real, 1500) or other European fishermen such as the French (Jacques Cartier, 1534) had discovered the island and may have tried to settle, but Cabot's voyage was responsible for publicizing the existence of the "New Founde Lande" that we know nowadays as Newfoundland (Cramm, Fizzard, 1986). In 1583 Sir Humphrey Gilbert formed an expedition to Newfoundland. The aim of that voyage was to establish a colony somewhere on the Atlantic seaboard. Gilbert's expedition was successful but he lost his life on the way back to England. In 1610 John Guy, a merchant and alderman of Bristol, established a colony in Cupids in Conception Bay, about 45 miles by water from St. John's (Rowe, 1976). In Newfoundland's waters, and on the Island Banks, the Nations of Europe discovered Codfish. English decided to remain in Newfoundland and use its abundant waters on a seasonal basis. Successful English settlements were established by the immigrants who migrated in succeeding years despite England's opposition to permanent settlements. Until 1662 when the French established a port in Placentia the majority of the population was originally from the south-west of England or south-east of Ireland. From that

strongly fortified base the French were able to harass the English, and in fact, in 1696 they systematically destroyed English settlements around the coast. In 1714 the series of wars between France and England started and lasted for hundreds of years (Rowe, 1964). The main reason for the wars was the colonial territories. Only in 1904 the French agreed to leave the territory of Newfoundland in exchange for some British territory in West Africa. But they kept their rights for fishing in western-eastern waters off Newfoundland. Because it still was a migratory fishery, lacking permanent institutions, Newfoundland lagged behind in its economical, political, and educational growth as compared with other colonized territories due to this lengthy period of war or apprehension of war during the 18th century.

As it is noted by Rowe (1976):

After the initial hurdles of colonization had been overcome those areas progressed in an orderly fashion, so that over relatively short periods they had acquired the amenities of a “civilized” existence – schools, colleges, churches, laws and law-enforcement agencies, and some degree of democratic political machinery. (p. 4)

The growth of English population and expansion of the new territories soon made them the majority of people inhabiting the island. During the 18th century in Newfoundland the English made an effort to capture Placentia three times and the French, in turn, attacked St. John’s three times as well. After signing the Treaty of Utrecht in 1713, the French stopped their frequent attacks for a while, but in 1762 a small naval force captured St. John’s. The French hoped that the new troops would arrive, but they were attacked by the English and driven out of the city. In 1763 the Treaty of Paris

appealed to the French to abandon Newfoundland. The French could only continue to fish in Newfoundland waters on a season basis.

Nevertheless, during the 1800s, settlement urbanization continued: in St. John's New Gower Street was opened to settlement in 1806, and the capital was bounded by the new road on the east. The population of St. John's, the present capital of Newfoundland, was 3,402. Thereafter, the city grew to 10,000 people in 1813, and by 1857 the city had expanded its territories and its inhabitants numbered 40,000. Outside the capital the population was concentrated in the outport communities (English, 1975).

The first school about which anything is known was started at Bonavista in 1722 or 1723 by an Anglican clergyman. Between 1662 and 1714 there was an established convent and some teaching may have been done in it, but there is no official record of its activity. The schools that appeared after 1722 were sponsored by the Society for the Propagation of the Gospel, a British missionary society which funded religious education in the colonies. This society undertook to establish schools under an Anglican clergyman in St. John's and Harbour Grace. As the S.P.G. experienced the great difficulty in getting teachers for its Newfoundland mission, the clergyman was often a schoolteacher as well. The S.P.G. achieved great results in the field of school organization before and along with the Newfoundland School Society which acknowledged its activity in 1824. In that year as S.P.G. reported there were thirteen schools listed in Newfoundland, the two largest were in St. John's and Bonavista, where each had 100 pupils. The S.P.G. inspired people in the communities to face up to educational needs, which meant that those centers where schools had been already formed should provide leadership for less fortunate

communities. The greatest accomplishment of this society was the organization of two philanthropic societies in St. John's that concentrated on the educational needs of poor children. Because of the efforts of S.P.G., the Society for Improving the Condition of the Poor in St. John's was established in the 1800s under the active support of church leaders, but it was nondenominational in its views. These schools for poor children were operated only on Sundays and later on, on the weekends as well. The Newfoundland School Society is considered a far more important society that carried on educational work in Newfoundland, although it started its activity later than S.P.G. Later, the Newfoundland School Society was known under the name of the Colonial and Continental Church society. Even while this society was ministering to the needs of all children, it had an Anglican basis. One of the strict requirements for obtaining a teaching position was membership in the Anglican Church. Anglican Catechists were brought out from England where they had been trained at the famous Central National School. The other society representing Roman Catholic interests was the Benevolent Irish Society, created in 1806. The aim of this society was ministering the needs of the large number of children of Irish descent who were orphans. The B.I.S. was a merely charitable organization until the year of 1827. In that year this society built an Orphan Asylum to provide education to orphans and other poor people. At the year of establishment 600 students were registered in this asylum (Rowe, 1976).

By the end of the 18th century a gap between Protestant and Catholic denominations existed. The distinction between two denominations is very

important, because future educational development entirely depended on this division.

4.2. Belarus and Newfoundland in the late 19th century and the early 20th century

The nineteenth century for Byelorussia began with Russian oppression. In 1802 St. Petersburg introduced its administrative system into acquired Belarusian territories and five gubernias or governorships were established: Vitebsk, Mohilev, Miensk, Grogno, and Vilna. Belarus responded with a wave of armed revolts. Impressed by the numerous rebellions Catherine II (Great) decided to ease the degree of Russian intervention and to protect the Jesuits, she allowed the establishment of a Belarussian Catholic diocese with full rights of property and religious ceremony. In 1812, the Jesuit Collegium (high school) in Polacak was upgraded to an academy, and continued its work until 1820 (Zaprudnik, 1993). In the same time the effect of the reform was the creation of the Vilna educational District that encompassed Lithuania, Belarus, and right-bank Ukraine. The purpose of organizing this district with the capital in Vilna was to weaken the spread and influence of Polish nobility and the Catholic Church. Alexander I made a mistake and appointed his close friend Prince Adam Czartoryski, a Pole, to the position of head of the Vilna Educational District. As the result, basic linguistic instruction and schooling in general remained Polish. In 1832, May, the Vilna Imperial University was closed because of propaganda in the Belarussian-Polish language and Catholic religion which were antitsarist's movements. Even after this restriction Jesuits and Catholic schools continued their activities and the number of students in an average school were 1500 students (Kulinkovich, Grymats, 2001). The first restrictions imposed by the Russian Tsar, Nicholas I, were the signs of a return to the strict Russian policy in Belarus

related to the forbiddance of the use of the Belarussian language in churches and schools. Later the Russians abolished the United Church. This church was a defender of Belarussian and Ukraine culture and education (Reshatau, 1994). The crucial occurrence was a decree on July 18, 1840 in which the Tsar Nicholas I prohibited the use of the term Byelorussia (Lubachko, 1972). The Lithuanian Statute – the Belarussian Code of Laws was abolished and banned; Belarus was named the “Northwest Region” or “Western Gubernias”. The ideological principle of tsarist Russia was autocracy, orthodoxy, and nationality. This principle went through all levels of school institutions. As a result of the tsarist ideological aims schools were more like quarters with soldiers rather than educational communities (Kulinkovich, Grymats, 2001). This period is considered as the first wave of Russification. The war of 1812 with Napoleon and the defeat of Russia in the Crimean War (1853-1856) revealed the rot of the tsarist regime and brought the winds of change with the new policy of Alexander II, who took over the reins of power in 1855. Alexander’s II great achievement was the manifesto, dated February 19, 1861, liberating the serfs without compensating their masters. Subsequently, a manifesto did not meet the demands of the peasants but it eased the feudalism which had gone before (Lubachko, 1972). Encouraged by the spirit of freedom the Belarussian peasants and nobility organized new movements to struggle for national independence. The aims of that struggle were to return the name to the territories and revive the use of the Belarussian language in all schools and governing municipalities (Reshatau, 1994). In the year of 1863 in the territory of Belarus, Kastus Kalinouski organized the uprising that later divided the society between Westernizers and Slavophiles. The majority of people,

considering them patriots joined the Slavophilic group and the populism of Russian culture was continued; the leader of the revolt Kastus Kalinouski was arrested and sentenced to death. Populist movements were organized in Miensk, Mohilev, Vitebsk, Hrodna, Sluck, and other towns. As the consequence of the prosecutions following the 1863 uprising Belarus lost its only high-educational institution in the Mohilev region with almost 2,000 students (Zaprudnik, 1993). The Orthodox clergy took control of Catholic schools and in 1864 the tsar approved the reform in primary/elementary schools curriculums under the auspices of the Orthodox religion. The Polish and Belarussian languages were totally banned from school education. The results of the first systematic census of the population held in 1897 were not taken into account. Its results were published only 1905:

They revealed that at that time in the entire Belarus ethnographic area, the population was 8,518,247 people, of whom 5,408,420 were Belarussians. People of different nationalities and denominations inhabited the five Belarussian gubernias: 1,202,129 Jews, 492,921 Russians, 424,236 Poles, 377,487 Ukrainians, 288,921 Lithuanians, 272,775 Latvians, 27,311 Germans, 8,448 Tatars, and 19,658 others. Of the 5.4 million Belarussian speakers 81 percent belonged to the Orthodox religion, 18.5 percent were Catholic, .47 percent were Old-Believers, and .03 percent were Lutherans. It was constituted that 63.5 percent of total population were essentially rural dwellers; only 2.6 percent lived in cities or towns that resembled tiny communities. In most Belarussian cities and towns, Jews constituted an overwhelming majority, up to 90 percent of the population.

(Zaprudnik, 1993, p. 62-63)

However, this statistical information could not explain the efforts of Belarussian people in their struggle for national independence, even after the revolt in 1863 which failed Belarussian movements for independence did not end. They continued and gained

power in 1905, after the first revolution in Russia. Before that time Russian educational ideas were widely spread in Belarus. One of the most significant theories was the pedagogical system presented by Ushinsky (1824-1870). The basis of his theoretical outlook was the principle of nationality. He stated that each nationality should have its own educational system based on historical and cultural underpinnings supported by geographical and climatically conditions. He emphasized that the main feature of Russian education is to instill of nationalism and patriotism (Kulinkovich, Grymats, 2001). Under Russian oppression on one side and Polish on the other the “clandestine” educational groups were organized. The illegally published newspaper “*Ruskaya Shkola*” [Russian School] advocated teaching in the Belarussian language. Belarussian teachers struggled for a national school. National schools meant organization of national (Belarussian) curriculum and delivery of the educational materials in the Belarussian language. Belarussian teachers organized the meeting in 1906, and supported the idea of national schools. The decisions of that meeting were published. One of the most important outcomes was reorganization of the school system and the improvement of teachers’ qualification. To achieve those goals new teachers’ training colleges were established. According to the statistics at that period of time (1897-1917) Belarussian principalities had the greatest number of uneducated people which a 77% adult illiteracy rate, compared with other principalities of Russia.

Later, the results of statistics at the pre-Revolutionary times (1916-1917) showed that the number of school-children comprised 22% of population and only 4.7% of them studied at schools. Such a lack of education could be explained by the fact that the

majority of population supported revolutionary movements which aimed to change the ruling power of tsarism and the instability of social and political situation in Russia and Belarus. The progressive teachers' movements encouraged changing society through the improvement, development, and implementation of new educational theories following the ideas of European educators, such as Kershejshteiner, Sheralman, Gansberg, and Lay, and American educators such as Thorndike, Dewey (Kulinkovich, Grymats, 2001).

The nineteenth century in Newfoundland history appears as an arena involving church squabbles between Catholic and Protestant denominations.

According to Parson's (1975)

Newfoundland acquired representative government in 1832, because the proponents of representative institutions believed that only under the guidance of constitutional government could Newfoundland hope to reach a prosperous maturity in political, educational, and social developments. The fact which was omitted was that not all areas of Newfoundland were represented in the elections. In the House of Assembly nine districts were represented by fifteen members, five of whom were Roman Catholics and ten the Protestant religious persuasions. (p.1)

The government which represented both English Protestants and Irish Catholics led to a rekindling of hostilities between these two groups. It was a plague on the political scene and it decreased the possibility of cooperation between the two denominations, especially in the field of education (Rowe, 1976). In electoral districts of 1832 the eastern and southern areas of St. John's, Ferryland, Placentia and St. Mary's were predominantly Catholic; the north-east coasts included Bonavista, Trinity Bays, and Fortune Bay were predominantly Protestant. Conception Bay and Burin Peninsula were mixed (English, 1975). What might explain the political situation after 1832 is that the majority of

immigrants from the rural southwestern corner of Ireland were small tenant farmers or laborers, fisherman, and domestic servants, but after elections to the House of Assembly they were in a political minority. The power-brokers were English merchants, barristers, ex-naval officers, physicians, and a colonial treasurer, who belonged to various Protestant denominations and presented the Church of England (Parsons, 1975). The representative government where Protestants and Catholics shared the seats was supported by Great Britain and was organized the same way as Parliament: King, Lords and Commons in England were to become Governor, Legislative Council and Legislative Assembly in Newfoundland. English Protestants formed the majority; hence they took the higher administrative positions (Parsons, 1975). Until the second election in 1836, the majority of schools were under the auspices of Anglican Church. By 1846, forty-four schools had been founded; the largest and best known was in St. John's. At the Central School elementary teacher training was initiated (Rowe, 1976). The elections which followed in 1837 were accompanied by mob violence and emotional outbursts that led to disorder in political and educational affairs. Nine districts were represented in the House of Assembly which consisted of 15 members: 10 were Roman Catholics and there were 5 Protestant representatives. The Governor, addressing the two Houses, referred to the problems of education in Newfoundland. At that time St. John's had 11 schools, while the Newfoundland School Society (NSS) operated 34 schools with 6000 pupils. The NSS took the leading position among other societies such as St. John's Charity School Society, and the Benevolent Irish Society, and to the Society for Propagation of the Gospel, which had the most influence on the eastern areas of the country. The

Newfoundland School changed its name for several times as its relationship with the Anglican Church grew stronger. It is important to note that the Newfoundland School Society using the Bible gave religious teachings to the poor inhabitants of all denominations; although most of its teachers were Anglican, the Society tried to steer a middle course to suit local conditions, hiring Methodist teachers as well. The dilemma that the Newfoundland School Society faced was to educate all while avoiding the ire of Anglican Church (Parsons, 1975). The first Educational Act was passed in 1836, and is considered as the first provision of State aid to education. Newfoundland was growing and the Educational Act appointed nine school boards, while government helped organizations carrying on educational work and set aside monies to encourage boards to maintain and establish schools. Government supported the school boards with grants but the obligation to build schools fell on the inhabitants of the electoral districts. Thus, the total grant for St. John's was £1,250 from which the Protestant board received £320 and the Roman Catholic board £930 (at that time the population of St. John's was about two-thirds Roman Catholic). Moreover, all students had to pay a fee of four shillings, four pence (at that time this sum was enormous); this money was in addition to the teachers' regular salary. The Denominational division of society had its reflection in education as well. In 1840 the Legislature passed Acts establishing grammar schools. In 1843 the Government attempted to open two denominational colleges in St. John's – Roman Catholic and Protestant and in 1844 nondenominational college in St. John's was set up as a response to peoples' demands. In 1851 this college was divided into three branches and as a result of this decision three denominational academies emerged: Bishop Field

College for Anglicans, St. Bonaventure's College for Roman Catholics, and the Methodist (later the Prince of Wales) College for the Methodists. These colleges had two roles. They attended to secondary and elementary education for the middle and upper urban classes, and provided for the children of well-to-do families in the outports. The duty of the early board schools was to educate students according to the program of 3R's (reading, writing, and arithmetic), but in 1853 the Government made an effort to enlarge the program by providing financial support for the establishing of "commercial" schools. Commercial schools taught subjects like history, geography, and navigation to the older pupils. This effort was a depressing failure because neither the students nor the teachers were adequate to the need. The next attempt was only in 1874 (Rowe, 1976). By that time the political situation in Newfoundland was only the appearance of policy, rather than policy itself. In other words, below the talk of race, religion, ancient and contemporary grievances of every kind, the system of government in each of various guises after 1832, 1837, 1843, 1848 or 1855 had been an instrument of social control. The year of 1855 was the beginning of Responsible Government. The governor, appointed from Britain, administered the colony with the officials collectively known as Executive Council. The Governor and the Executive Council operated within the Authority of the British Parliament. Responsible Government meant that the Executive Council, or the Cabinet of the government, was responsible for the management of money.

In 1864 the disintegration of old parties was complete and the debate over confederation with Canada ceased in the election of 1869, but efforts to organize a Liberal Government continued as they had since 1848 (English, 1975). Under

Responsible Government in 1855, Philip Francis Little formed the first Liberal Government where the Assembly consisted of thirty members: fifteen Roman Catholic and fifteen Protestants – the Protestant group consisted of eight Church of England members, five Methodists (Wesleyans), one Congregationalist, and one Presbyterian. Little actual support was given by eighteen Liberals consisting of 15 Catholics and 3 Protestants. The opposition consisted of 12 Conservatives: all Protestants. The same situation lasted until 1864-65 when the Coalition Government consisted of seventeen Protestants and five Catholic with the opposition consisting of two Protestants and six Catholics. On the question of subdivision of educational grants between denominations the government could count only on the support of 10 members while 5 were neutral, the seven were against, and the opposition solidly against, the subdivision of grants was not a problem of hot discussion as the leading issue was Confederation with Canada. Thus education became a real political football for over a half of the century until the government could be formed on some other basis than religion (Parsons, 1975). In other words, all the main lines of development were on denominational basis (English, 1975). It is important to note that during the period 1843-1874 political power and consequently change in educational legislation depended on solidarity among the various Protestant groups especially in the respect to the division of educational grants (Parsons, 1975). In the early 1870s the Conservatives vastly outnumbered the Liberals. In 1874 the government introduced legislation which provided a denominational system of education on a nondiscriminatory basis. This Act and the consolidating Act of 1876 were concerned with ironing out how the grants were distributed. This meant, educational separation from

schematic groups of which the Methodist Church was the largest and, of course, the Methodists opposed the separation (English, 1975). The grants were distributed among the Methodist Church, the Church of England, and the Roman Catholic Church. Total grant was £58,437: the Methodists received £1,333 and the other two churches shared the rest of money according to population (Rowe, 1964). In this way the state recognized and implemented the denominational trend in education. By the Act of 1874 the system was rendered completely denominational and provided for separate denominational schools, which, however, should be public schools and restricted only by a conscience clause. This system came into practical use in 1875 and three inspectors of schools were appointed, one for each of the major denominations. A Council of Higher Education was established in 1893. The Council prescribed a syllabus for those grades now recognized as VI to XI, and annual external examinations were given. Teachers for the first time received guidance in their day-to-day activities (Rowe, 1976).

4.3. Newfoundland and Belarus Prior to World War II

In 1914 World War I erupted and led to major sociological changes when it ended in 1918. In 1917 the Russian Revolution (the October Social Revolution) took place. As part of the doctrine of the Bolsheviks, atheism was imposed. Up to this time, education in the Russian Empire, USA, and most European nations including the UK were either denominational, or had at least religious influences buried upon them. After 1917 the Soviet System diverged sharply from all others, in its propaganda for the soviet-atheistic approach, while in Capitalist states (this study considers Newfoundland as a part of this society) education continued to have religious underpinnings. When looked at dispassionately both systems were far more alike than different. Both emphasized the superiority of their respective systems, and both used religion to support their views; the Capitalist states by emphasizing their God-fearing nature, and the Soviets by their disdain for the “opium of the people”. Up to the World War II although the Capitalist and Communist states were antagonistic, there were no areas in which actual conflicts were likely to arise. When the defeat of Germany was certain the potential for such future conflicts was recognized and the USA, UK, and USSR attempted to deal with the Yalta in 1945. This essentially divided Europe into Capitalist and Communist spheres of influence. The Yalta conference may be considered successful in as much as other conflict between the two sides did not occur; nevertheless, proxy divergence broke out in other parts of the world. Before the appearance of the “iron curtain” and the open rivalry between Western and Eastern political overviews, there were significant occurrences that could elucidate such a change.

At the beginning of the twentieth century Belarussian people as with many other dwellers of the Russian Empire were involved in revolutionary movements. Belarussians struggled not only against tsarist authoritarian regimes, but for their cultural and economical independence from Russia and Poland. The failed Revolution of 1905 led to a new wave of revolts that ended in the Great October Social Revolution on October 25, 1917 (November, 7, 1917). Inspired by Marxist's ideas Lenin and his brothers-in-arms changed the social order in a revolutionary way. That happened because tsarist oppression reached its apogee: the working day was 16 hours per day; children received no education and labored like adults, and the rate of poor and uneducated people outnumbered the rate of population increase. In 1905 Belarus was allowed to publish newspapers and books in the Belarussian language and national activities became more widespread (Marples, 1999). Belarus became a battle field in World War I. Belarus was split into three parts: one part was under Poland, the second part was occupied by the Germans while another remained under the Russians. The Great October Social Revolution reached only the eastern territories of the country as the western part was under Polish control. There is no doubt that political parties following the ideas of different forms of government represented a kaleidoscope of ideologies (Reshatau, 1994). In the spring of 1918 Belarussian government (Rada) took the German occupation as a matter of course and as a tool to reach their own aims. On March, 25, 1918 Rada of the All- Belarussian Congress proclaimed the Belarussian People's Republic. According to this public statement the Belarussian People's Republic embraced all the territories of the majority of Belarussian population, but in fact it was only the central part of the present

day Belarus. It was the second attempt to form an independent state since the Grand Duchy of Lithuania. For this purpose a temporary constitution was adopted (Novik, 1994). In the interim Germans signed the treaty dated March 3, 1918 with Bolshevik Russia where they emphasized that they did not recognize the BPR and the territories of Belarus were divided between two neighboring countries: Russia and Poland (Zaprudnik, 1993). Acting in the interests of Bolshevik's Russia, Lenin suggested Belarus to join Russia but to be independent. As the result of this agreement the Belarussian Soviet Socialist Republic was established on January 1, 1919 (Reshatau, 1994). Hardly a few months had elapsed since Russians and Germans produced a peace treaty when Poland started a new war against Russia. Belarussian lands became the battle field again. The Belarussian National Front continued struggling for Belarussian independence and organized and proclaimed the Belarussian Democratic Republic which included the territory of Lithuania as well. That republic was not recognized by any of the Soviet states that had already joined Russia. In 1920 in Riga a new peace treaty was signed by Poland and Russia headed by Lenin. Belarus sent their representatives to Riga as well, but under the great oppression from Poland and Russian they were not allowed to participate in negotiations. According to this treaty the Western territories of Belarus (the Brest, Grodna regions of present Belarus and Bialystok of today's Poland) were given to Poland. The situation did not change until 1939 (Novik, 1994). Analyzing all the political, ideological, and economical changes of that time it must be admitted that education was not the question of high demand. The first significant achievements in the field of education were made only after 1920 in Belarus. Though, it is important to

indicate that in Russia education had entered its new phase of development immediately after the Revolution in 1917. The plan of new approaches in educational agenda was created and worked out by Lenin himself. Lenin paid much attention to education as he considers that changes in education could lead to changes in society in general (Kulinkovich, Grymats, 2001). On November 9, 1917 the People's Commissariat of Education was established and Anton Lunacharsky was appointed as a chairman. The tsarist's administrative division of education by regions, social status, gender, and religion was abolished and education became compulsory for all children and uneducated adults. On January 20, 1918 the People's Commissariat of Education issued the most controversial decree "On freedom of conscience, the church and religious orders". On the one hand, there was nothing divisive in this decree according to its title, but in practice it was nothing but the separation of the church from the state, and the school from the church. The Church lost all of its control on education. Later, it was completely ignored and then forbidden in the USSR. This decree had a considerable influence on the rest of the radical changes that followed in Soviet and Post-Soviet educational systems (Zajda, 1980). The Civil War inside Russia, Belarus, Lithuania, Latvia, Estonia, and the Ukraine between 'Whites' (the supporters of old tsarist's regime) and 'Reds' (the followers of new Bolshevik's ideas) commenced, with foreign intervention by the USA, UK, France, Germany, and Poland all in support of the Whites. Lenin decided that in such conditions and to improve the ideas of Socialism it was important to organize a joint school system where the ideas of the new Soviet society would be proclaimed. Referring to Krupskaya, in 1917 and 1920 Lenin put forward more than 50 resolutions for the improvement of

education in Soviet Society. He adduced to back up his arguments in public speech in 1920. He called for teacher and students to work together, and he noted that the link between tasks of people and bourgeois education is impossible (Kulinkovich, Grymats, 2001). This period can be viewed as the first step on the way to moral education in the Soviet Union that later took other forms and led to one party (the Communist Party of the Soviet Union) rule. Communist morality or ideology was to be based on vospitanie (up bringing) with discipline that was, in turn, conscientious discipline. In 1921 Blonsky, a member of the People's Commissariat of Education participated in curriculum reforms. The aim of those curriculum reforms was to bring school closer to life and society. Blonsky was mentioned in here because moral education was of particular interest to him. In the twenties and early thirties he was one of the key figures of the new philosophy in education which combined pedagogy and psychology. He published the book "*Trudovaya Shkola*" ("Working School") in which he explained his ideas related to polytechnic education.

Unstable political structure in early twenties allowed the cultural life to take its natural course. In other words, the intellectual life in post-revolutionary Russia was relatively free and education doctrine was yet to be consolidated. Many educationalists tried new methods and organizations in their innovative schools. Shatsky organized another children's society "Children's Work and Recreation", which attempted to give children a collective upbringing. It was a fusion of labour practice, games, artistic activities, intellectual work, and social and communal living. Shulgin considered that "withering away of the school; when the artificial division between the school and

society was abolished, giving away to a new school life” (Shulgin, p.13, as cited in Zajda, 1980). Different pedagogical philosophies were used to improve the situation in education. The Dalton plan schooling and the Dewey’s method of projects achieved great popularity among the teachers. The number of secondary schools doubled by 1920 and what is more important is that it happened in rural areas. For adults the four-year workers schools were organized. One of the notable achievements of Lenin’s reforms was the creation of children’s homes to take care of the 2.5 million neglected children who roamed the country after the Revolution (Zajda, 1980).

All the changes in Soviet Russia had a great impact on cultural and educational changes in Belarus as well. It is significant, that Belarus had the freedom to publish books, and newspapers in Belarussian. In 1919 the first Belarussian magazine *Shkola I Kultura Sovetskoj Belarusii* [School and Culture of the Soviet Belarus] related to the problems of education was published. All the innovative ideas and new curriculum plans were published in it to be available for each teacher. The new working school was established. It was structured according to two level educations: the first level was from the age of eight to thirteen, encompassing five years; the second level lasted for four years from thirteen to seventeen. It was difficult to implement new trends in education, but the Soviet Government spent lots of money from the budget to support the new system. In the new curriculum, emphasis was placed on physical education and aesthetic upbringing, with the remaining number of hours spread among arithmetic, biology, physics, and chemistry. Education was created for individual needs, and students were encouraged to study manual labour. In 1920 the Belarussian State University was

reopened but in Minsk not in Vilna. In 1926 the new wave in education began. It was called Belarussification. It meant that the delivery of all subjects at school was in the Belarussian language. Schools in the regional centers (Minsk, Vitebsk, Mohilev, Slutsk, etc.) provided education in two languages Belarussian and Russian, according to preferences. The majority of schools in the villages changed to instruction in Belarussian. Later the Polish and Jews schools were opened. Belarussian, Russian, Polish, and Yiddish (Hebrew) were established as four state languages. Hence, the education was allowed in all these languages and the appropriate textbooks were provided (Kulinkovich, Grymats, 2001). In 1927, for every twenty books in Belarussian, ten were published in Russian, two in Yiddish, and one in Polish. The Jewish and Polish teachers were trained in the Belarussian State University. On the Polish side of the present day Belarus the Polish government closed 400 Belarussian schools. Belarussian western territories became an agricultural field for Poland. Kulaks or the rich Belarussian farmers became landlords who spoke Polish and educated their children in Polish schools and in Polish cultural traditions (Zaprudnik, 1993).

When comparing the Soviet curriculum with the Tsarist grammar school organization it is important to emphasize that some subjects were dropped. The Tsarist grammar school offered three foreign languages: Latin, German, and French, the soviet curriculum shows only one modern language taught weekly. Both Philosophy and biblical studies were excluded from the Soviet curriculum because they were in conflict with the soviet atheistic ideology. Legal studies were replaced by social and historical sciences (Zajda, 1980).

The situation in political and educational freedoms changed in the late twenties, and remained the first steps towards the totalitarianism of the middle thirties and after. Stalin's regime that was formed later established Communist totalitarianism. This was rooted from the idea of working class amalgamation as a continuous struggle against imperialism. From these perspectives it is possible to say that the basis for Communist ideological spread was created in the early twenties by Lenin. In comparison to Stalin, Lenin's idea of working class large unit was not so politicized. Stalin established the idea of a single Communist party and supported his stance through propaganda. The Communist Party of the Soviet Union was to become the center of Soviet society in various senses; it was the essence of morality and the govern organ as well (Kerr, 2000). In establishing a single party, Stalin aimed to prevent all the other forms of thought so as to avoid instability in such diverse society. Thus, what George Orwell was later to call; 'double-think' appeared. Double-think is the capacity to rename things and to combine incompatible beliefs about the same subject (Shalin, 1996). The prime example is Soviet people's attitude to the church. As stated above, the church was abolished from the soviet society but it had existed and continued to survive. People who were generally atheistic in their beliefs still visited the church illegally for specific purposes i.e. christenings and at the same time they were the members of the Party, showing undivided loyalty to its ideas. The example which is relevant to education relates to the spread of educational thought. At that period of time the prominent Soviet psychologist and educator Vygotsky Lev Semenovitch started his research career. His books and outstanding theses were not prohibited. They were just checked by censorship office and chapters which did not meet

the idea of Communistic unity were deleted from his works. In other words, the Soviet educational system took something from his proposals but most of the important ideas became available only in the mid eighties. His works as well as Blonsky's theses were termed as *pedalogiya (pseudo-pedagogy)* and were banned. What was called *pedalogiya* in practice meant methodological achievements of psychologists and pedagogues in the field of child's learning ability in connection with his/her psychological development (Kulinkovich, Grymats, 2001). The Party was an obstacle to progressive changes in Soviet education. The Party proclaimed itself "the mind, honor, and consciousness of our time". It did not leave a place for privacy or for moral decisions; it was sole arbiter of all matters. All the individuals' duties were to the state and to the Communist Party. Basic moral feelings such as compassion and solidarity lingered in the mass consciousness and enabled the totalitarian machine to function in all the spheres of social activities; in a sense, the basic human feelings provided lubrication to the machine (Shalin, 1996). Following the aim of consolidated society the curriculum which was adopted after 1927 was discarded and replaced by the new one. The new decree dating 1931 rejected the ideas of open classroom, interdisciplinary approach, group teaching and progressive assessment. The curriculum was restructured on the principles of scientific Marxism which emphasized teaching on basic disciplines and allocated the greatest number of hours to mathematics and Russian. The subject-oriented curriculum with carefully prepared lessons was established (Zajda, 1980). For Belarus it meant the loss of four state languages and the second wave of Russification. In the village schools the instruction was still delivered in Belarussian but the use of Belarussian caused extra difficulties and extra

hours in the curriculum. That fact made a lot of students vote for Russian teaching schools (Kulinkovich, Grymats, 2001).

During the period from 1931 to 1936 six decrees were established. They related to reorganization of curriculum. One which seems very significant is called "On textbooks for primary and secondary school" dated February, 1933. This decree proclaimed the use of unified textbooks in all fifteen republics. Uniformity in textbooks, teaching methods, and curricula was also followed by blue-print like uniformity of the entire educational system. In May, 1934 the decree declared the structure of educational institutions: the elementary school (grades 1-4), the seven-year school (incomplete secondary), and the ten-year school (complete secondary). Another one was called "On structure of primary and secondary schools in the USSR" (1934). Besides the changes in educational structure this decree established the new academic standards and reasserted the significance of carefully prepared lessons, which replaced the workshop and team method learning (Zajda, 1980). At the same time adhering to the policy of the Communist Party children's organizations started their activities. They were called youth-oriented organizations such as Oktobrists, Pioneers, and Komsomol. On the one hand, these organizations were not compulsory but on the other hand as every adult must be a member of the Communist Party so every child must be a member of these organizations. In other words, it was the straight path to become a member of the Party (Kerr, 2000). Though, Stalin's regime reached its apogee in 1937, the educational reforms continued their improvement. In the period of 1933-1939 in the Belarussian Soviet Socialist Republic 1977 schools were built and functioned in the rural districts and 1214 schools in the main economical centers. All

the schools were financed and supported by the USSR state, which can be considered as a national organization of educational system. Gradually the amalgamated educational system led to a united curriculum and to the restriction of national identity. The number of hours in Russian increased, thus the Belarussian language use was correspondently reduced. The situation in western lands of present-day Belarus was even worse. The Polish government in the 1930s grew more authoritarian in its policy to the “Eastern Provinces” and by the mid-1931 more than 200 chapters of the Belarussian School Society had been ordered to close. Poland canceled the treaty on ethnic minorities in September, 1935, claiming that its Polish laws were “adequate”. Many Belarussian cultural unions were closed, including the Christian Democratic Movement, the Belarussian Institute of Economy, the Belarussian School Society, the Union of Belarussian Teachers, and the Belarussian National Committee. The Act of 1925, which was a guarantee of the right for the natives to have their schools, was replaced in November 1938, and moved more deeply into matters of religion. From these perspectives the Orthodox citizens of Poland were denied the right to acquire education or land. Under the auspices of Catholicism, many Belarussian people renounced Orthodox beliefs (Zaprudnik, 1993).

By 1939 Belarus was a divided state under two suppressive ideologies: Soviet Communism dictated by Russia and Polish Catholic Imperialism. Each of these ideologies had a great impact on education and as result on Belarussian self-confidence. On September 17, 1939 according to Molotov- Ribbentrop pact, Western territories of

Belarus joined the BSSR. When Hitler started World War II, the USSR forced the Baltic Republics to join the Soviet Union. According to Molotov's decision Vilna (which was historically the capital of Belarusian culture) was appointed as the capital of the Lithuania Soviet Socialist Republic, Belarus received Brest, Pinsk, and Grodno districts back (Reshatau, 1994). During the first months the Soviet policy in Western Belarus was mild in comparison with the Russification drive in the eastern part of the republic. In 1939 the USSR approved the decree "Instruction about the order of school organization in western territories of the BSSR". According to this instruction the soviet system of education should be implemented in western regions (Kulinkovich, Grymats, 2001).

The treaty signed by Molotov (Soviet Union) and Rebbentrop (Germany) was interrupted by the Germans who attacked the western border of Belarus on June 22, 1941. Belarus was in occupation for four years. The treaty signed by Molotov (Soviet Union) and Rebbentrop (Germany) was interrupted by the Germans who attacked the western border of Belarus on 22 June 1941. Belarus was in occupation for four years. The German scheme of Belarus ("Barbarossa Operation") was to Germanized twenty-five percent of the population and the rest must be destroyed or resettled to the east. During World War II Belarus lost every fourth citizen, including children and adult population, that was more than 2.2 million inhabitants. Eighty three villages with population of Belarusian, Jewish, Ukrainian, and Russian people were burnt down (Zaprudnik, 1993). For extraordinary losses in World War II, Belarus was granted a seat in the United Nations. Thus the pre-war population of Belarus was restored only in the late 1970s (Reshatau, 1994). In the years of German occupation all the educational processes were

suspended. Most of schools operated illegally, they were called home schools. Belarus was liberated from the German occupation in July 1944. In the territory of Russia the war was over earlier than that and as the result the first educational meeting was organized. The numerical (rubric) system of assessment was introduced in January 1944 and in June 1944 the decree “On measures to improve the quality of learning in the school” was established. This decree introduced compulsory exit examinations in primary, seven-year, and ten-year schools and examinations for the certificate of maturity, awarding the gold and silver medals for the bright students completing the secondary school (this award system has been saved to the present day). Around the same period the “Rules for Pupils” were adopted. They were based on discipline, which clearly defined twenty rules of the socially approved standards of behaviour, values, and attitudes. The rules put into words the essence of moral and political education in the USSR. The last decree of Stalin’s epoch (1949) was about compulsory universal education which stated that all the students in grade four were to be promoted to grade five and continue their schooling up to the age of 14 (Zajda, 1980).

Reverting to Newfoundland: its political and educational domains, it must be emphasized that in the nineteenth and early twentieth centuries education was usually referred to as primary and elementary under the School Boards and schools of the second stage were known as colleges or academies. The transition to the modern structure of primary, elementary and high schools was a product of Confederation (McCann, 1994).

What is Confederation and why it was so significant for Newfoundland?

Confederation for Canada means jurisdiction, economic, and social union of provinces on

a federal basis. The first Confederation under the name of Canada was established by four provinces such as Canada East and Canada West, corresponding to Ontario and Quebec, New Brunswick, and Nova Scotia in 1867. Before going forward and describing Newfoundland as a member of Confederation, it is useful to state that this province joined Confederation in 1949 (Kirbyson, 1992). Until that time Newfoundland was a British colony with the familiar government structure and church denominations. It is almost impossible to over-emphasize the importance of the church in the development of educational thought in Newfoundland. By 1887 when the Education Act was proclaimed the educational system was subdivided between Anglican Church which was known as Church of England, including Methodists (sometimes referred to as Wesleyans) and Catholics. The interested reader can easily find literature discussing the end of nineteenth century and see that Methodists had more influence on education than the other denominations. The majority of schools existing in that time had a 3R's approach to education, but at the same time, they had differences in curriculum structure according to the denomination to which they belonged. Moreover, the focus on education at that time remained on basic literacy and training skills which would be useful in the fishery; only small number of students went to secondary studies (English, 1975). Here it is important to emphasize the consequences of economical changes as a part of educational formation, as well as being a key link in a hierarchical pyramid. It is clear that Newfoundland Schools had government grants that were distributed among denominations, according to their political (number of seats in the Assembly) importance. The majority of seats were determined by the welfare and social position of representatives. Hence, if Catholics had

- at one period of time - the minority of seats their schools had less grants but the standard demands established under the Educational Act of 1887 were the same for all denominational schools. As cited in McCann's research, Methodists claimed the first place in 3R's level and, on whole, the Protestant denominations produced a slightly larger number of high-achieving pupils than the Catholics, though the last made remarkable efforts to improve the reading ability of their students in the period 1881-1916. Outside the 3R's the curriculum was extremely narrow. Subjects taught beyond 3R's curriculum such as geography, grammar, navigation has fewer than ten percent of students' enrolled. Moving forward on the way of professional curriculum history, algebra, geometry, bookkeeping and mensuration were added to curriculum by the mid-1800s. Later, by 1891, more than a quarter of students were studying geography and grammar, and about one in five history. By the turn of the century the proportion of students taking these two subjects increased, history showed a noteworthy increase of ten percent. Three subjects: geography, grammar and history were the basic strength of the curriculum. Such subjects as algebra, music, drawing, composition, and needlework gained converts (McCann, 1994). Changes to the academic curriculum can be explained by the first crises in mercantile fishery marine.

Newfoundland government at that time, led by Whiteway, made great efforts to extend the railway line to the west coast. It must be mentioned that railway building in the 1890s placed a considerable strain upon the colonies finance, and probably intensified other economic and financial problems (the teachers' were poorly paid). Whiteway's government followed fisheries disputes between French and American fishing rights in

Newfoundland. Whiteway was consulted in the discussion but was not involved in the final accord. The British government reached a *modus of vivendi* with French. A *modus of vivendi* meant the agreement between disputants where French side decided to accept the status quo concerning the establishment of lobster factories in Newfoundland. The move of the British government was met with political discontent by the Newfoundland people. They argued that the British government had interfered with Newfoundland's territorial rights (Baker, 1994, online). Later, Baker says:

Since Newfoundland itself would not pass the necessary legislation, in 1891 the British government introduced legislation in the House of Commons authorizing its naval officers to enforce the treaties on the colony's west coast. While Britain would over the remainder of the decade press Newfoundland for more permanent legislation, Newfoundland responded to such requests through a series of temporary enforcement bills until the French Shore problem was eventually resolved in 1904 by France and Britain to Newfoundland's satisfaction. The strains of imperial obligation and local nationalism also vied for supremacy in 1890-1891 when Colonial Secretary Robert Bond unsuccessfully attempted to secure a reciprocal agreement between Newfoundland and the United States. Believing that Bond would have little chance of negotiating such an agreement, in early 1890 the British government gave him permission to do so. And, if he were to have success, then Britain hoped to have Canada included in any possible deal. Consequently, the British Ambassador to the United States, Julian Pauncefote, was informed to go slow with the Newfoundland-United States talks, which Bond would carry out in his presence. Such approval was not forthcoming because of Canadian objections to the deal to the British government. Since Canada had failed to reach its own agreement with the Americans, it did not want any reciprocity between Newfoundland and the United States because such a commercial agreement would foster jealousies and political discontent in the Maritime Provinces of Canada. The result was a serious deterioration in 1891 in Newfoundland-Canada relations. In that year Newfoundland refused bait licenses to Canadian fishermen in the hope that this action would force Canada to drop its objections to the Convention. Canada, in turn, appealed to the Colonial Office that the *Bait Act* did not give the Newfoundland government the right to discriminate against British subjects, but Newfoundland ignored such protests. This Newfoundland action sparked off a tariff war between the two colonies, Newfoundland

slapping a high tariff on imported Canadian flour and Canada placing a prohibitive tariff on Newfoundland fish. This situation continued for over a year until the two governments agreed to a conference in Halifax in November 1892 to discuss fisheries problems. The outcome of such a meeting did little to resolve their mutual difficulties, especially since Canada strenuously objected to Bond's determined appeals to the Colonial Office for ratification of the 1890 Convention. As for the bait question, a recent ruling by the Imperial government that Newfoundland could not deny Canadian fishermen bait licenses effectively denied Newfoundland the use of bait as a lever in diplomatic relations with Canada. (§ 9)

This example retrieved from Newfoundland history shows that the British dominance was not only economical but political as well. Newfoundland entered the twentieth century as a largely independent self-governed Dominion for internal affairs but under total control of Old Country in terms of foreign policy. From this perspective it is clear why the Protestants took the leading positions over the other educational denominations. By 1901 the basic curriculum contained the following subjects: geography, grammar, navigation, history, algebra, geometry, bookkeeping, mensuration, needlework, music, drawing, and composition. In 1911 hygiene, physical drill, and literature were offered and they continued to embrace the attention of students in the twentieth century. By that year the enrollment of students by denomination shows that the Methodists students took more subjects than the others. Fewer Roman Catholic students than Protestants (Church of England and Methodists) tended to take history, algebra and drawing. At the end of nineteenth and the beginning of the twentieth centuries the educational system in Newfoundland was divided into three tiers: primary or elementary schools – lowest level administrated by the School Boards. The middle level consisted of a number of intermediate institutions under the Catholic and the

Newfoundland School Society jurisdiction. Here it is useful to remember that the Newfoundland School Society promoted Protestant ideas and had more grants than the Roman Catholic. The upper tier was represented by colleges and academies. All of them were located in St. John's and run by their own management committees. Moreover, they were responsible for teaching training as well. Four colleges in educational system were presented by the Church of England (after 1895), the Roman Catholic Church and the Methodists, plus the General Protestant Academy which accommodated the needs of Presbyterians and Congregationalists. Later this academy became the Presbyterian College. This type of college was not of a great concern until 1916 when it was first listed in the Educational Act of that year. The colleges were subdivided not only according to denominations, but in accordance with gender. The Church of England and Catholic colleges were all male, Bishop Spencer College was primarily female, and the general Protestant Academy and Methodist College were co-educational. The colleges were aided by government grants which were under the British regulations. It must be said that the colleges provided a form of education not greatly different from English public day school. In terms of the quality of education in the colleges the Catholic College provided a more restricted curriculum than the Church of England College and the Methodists College. The number of courses offered by the Catholic College was 12 subjects compared with the Methodists 25 and the Church of England 20. The curriculum of all these colleges is characterized by the low precedence given to science (McCann, 1994).

The next important fact that happened in the first decade of the twentieth century was the creation of the Department of Education in 1920. This act helped schools in

isolated areas through the distribution of the grants and for teachers' salaries. With the creation of the Department of Education the schools organized by the Boards were called "public schools". Later in 1925 a normal school for teachers on a nondenominational basis was opened. The Normal School established in 1921 corresponded to the post-secondary level of education. The School was located in the Memorial University College but operated independently of the College until 1932. The College started with 57 students in 1925. Initial curriculum taught at the College offered a variety of courses in English, French, Latin, German, mathematics, chemistry, and physics (Rowe, 1974). The fundamental educational reforms were put into operation by Squires-Coaker's responsible government that replaced Whiteway-Bond's government. As noted above, administration of Whiteway and Bond focused much more attention upon railway building and land-based industry. Squires-Coaker's government won the elections in 1923 with the majority of seats belonged to the Liberal-Labour Progressive Party. This party won 23 of 36 seats in the Assembly with the strong support from Catholic voting areas. Within a month after elections a cabinet revolt forced Squires to leave the Premier's chair. Squires' resignation led to frequently changed cabinets. Finally in 1924 a new government was elected. The Liberal reform Party, the Liberal-Progressive Party, and the Liberal-Conservative Party participated in the elections. The Liberal-Conservative Party gained the majority of voices and the conservative-merchant dominated government led by Walter S. Monroe was organized. Squires did not abdicate and strongly opposed Monroe's administration. Later Squires and Coaker organized their block of the coalition and won the elections of 1928. Moreover, this period was characterized by a strong social

reform pulse. The aspects of the reform related to the fishery business and civic rights. All denominations participated in social reform. As the result of their activities the Salvation Army (established in 1886) opened a maternity hospital to address a pressing need in the city's health system in 1921. The political and working conditions of women had been an ongoing concern since the 1890s and finally attracted the attention of the government. As the result in 1925 government gave the right to vote to women at the age of 25 (men could vote at age 21). Regarding to the attempts of Armine Gosling the Child Welfare Association was established in 1921 (Baker, 1994, online). Education had made a considerable advance by the post World War I period. In 1927 a new Educational Act created a Bureau of Education to run the school system. The body of this bureau was represented by the prime minister, three already functioning denominational superintendents: one for each denomination of Roman Catholic Church, Church of England, and Nonconformists (United Church of Canada); the educational secretary of the Salvation Army; six other persons who proportionally represented the several religion denominations and were appointed from time to time by the Governor-in Council; and a secretary of education who acted as a bureau executive officer. In the same year 1927 the Governor reported that the political atmosphere was unstable, the financial state was poor and the fishery was in crises. The forecast was correct and the situation worsened. After 29 October 1929 the Great Depression began and later turned into bankruptcy (Neary, 1996). The Great Depression was a world economical crisis that had a great impact on Newfoundland's main (fishery) business. Economic bankruptcy demanded political changes. In 1933 according to the agreement between the United Kingdom and Canada

the Royal Commission was appointed. One of the main functions of the Commission was to uncover the reasons that forced Newfoundland into the debt and for corruption in the government (Baker, 1994, online). Its task was to examine the future of Newfoundland and to report on the financial situation and prospects in there. Even if the Commission was criticized it brought changes into economical and social agendas. The reason of the critique should be pointed out. The many criticisms leveled against the Commission addressed to its direct dependence on Britain. There had been little corruption, distribution of relief had been acknowledged to prevent abuse during first five years of Commission of Government. The situation in the social area was really bad as a third of the Newfoundland population were jobless. Teachers' salaries were not adequate for survival, so those who continued to teach required additional support in one form or another. Step by step education started to recover and received a grant in the first year of the Commission; by 1936 the budget had been restored to its 1931 level. During the first years of Commission of Government, the Department of Education was reorganized. That brought changes to the curriculum organization as well. A new series of texts were recommended for all elementary courses and they were introduced in the schools at no cost to the pupils. Making a slight digression, it must be emphasized that Newfoundland at that time depended on the United Kingdom. What can be questioned by a careful reader is whether the new texts contained the information based on Newfoundland, or were merely imported straight from Britain. Leaving this question for further analysis, the achievements of the Commission should be stressed (Rowe, 1980). Despite the increase of educational grants the total was still insufficient to cover the costs of universal

childhood education, however the Commission of Government required every child between seven and fourteen years of age to attend school, but it took a long time until compulsory school attendance was affected. “An Act Respecting School Attendance” was passed in 1942, but before that great efforts were done in this field. Another achievement was the establishment of the groups of the supervisor-inspector, whose main duty was to visit the most isolated territories and aid the overworked or untrained teachers. The Commission was also embraced by church control of the schools that carefully guarded their power over denominational education. Later, in 1949 the Commission entrusted to the first Confederation government a system, which was somewhat renovated and improved (McCann, 1994).

4.4. Post-war Period in Belarus and Newfoundland

The last educational decree (1949) was not the only one result of the war and Stalin's government. The change of Belarus' border with Poland was settled by Stalin, Churchill, and Roosevelt at the conferences in Teheran, Moscow, and Yalta, correspondingly. The issue of border division was run along the so-called Curzon Line and dated back to 1919, when it was drawn by the Supreme Allied Council to delineate the ethnic territories. Despite this fact, at the last conference in Yalta, Stalin in an address to the members said that the Russian nation is the most outstanding nation among the all nations of the Soviet Union. After such a statement, the rest of the nationalities of the Soviet Union lost their identity and became known as Russians (Zaprudnik, 1993).

Belarussian achievement in acknowledgment of four state languages was abolished. The Russian language became the first language and the Belarussian language took a position of "the second mother tongue". The Russian speaking government representatives were appointed by the Kremlin and that caused the changes in educational policy as well. The number of the hours in Russian Language and Literature increased, and the hours in Belarussian were significantly reduced. The situation was without any change until 1992 (the end of the Soviet Union). Even under Khrushchev, (1954-1961) educational policy in language studies, particularly, did not change. Belarussian scholars started to become concerned about the language only after the census of 1959. It showed that the majority of Belarussian population used the Russian language as their mother tongue. Moreover, the scholars were concerned that all government and state documents were published in Russian. The population of the BSSR lost their language fluency

(Marples, 1996). Khrushchev did little in the field of Belarussian language reform. Educational reform of that time approached the changes in structural organization. The decree "On strengthening the ties of school with life" was one of the greatest achievements of Khrushchev's epoch. Taking this decree as a basis, the new educational reform was recognized. It is a reform of 1958. The aim of it was to improve educational standards through the changes in the system. In the last grades (8-10) students had work training for special professions. In other words, the addition of the working practice to the curriculum of the upper grades was taken from the curriculum organization of post-revolutionary period. That was done to close the gap between academic and training agendas. The seven-year schools were converted into eight-year school and ten-year schools into eleven-year school. The culmination of political upbringing came in Brezhnev's times (1964-1982). The Brezhnev government began to tighten up all social aspects of life, and education was the first of the plans to receive powerful solutions of moral and political upbringing. Soviet ideology was spread through the textbooks. As instruction delivery in all schools (in all territory of the USSR including Belarus) was accomplished in Russian the spread of ideology was not so difficult. Regardless of this fact all schools followed united curriculum and used the same textbooks (Zajda, 1980). Here it is important to emphasize that - in terms of critical pedagogy - textbooks are seen as one of the means to extend ideological views (Apple, 1998). Moreover, the system of educational institutions became administratively centralized. This meant that the structure within educational agenda was the same in all soviet republics and governed directly from Moscow. Even the republic Ministry of Education was under the control of the

USSR Ministry of Education. Curriculum was the same in all schools in the territory of the Soviet Union. In relation to the issue of curriculum organization in the Soviet Union and in Belarus, particularly, it should be stressed that the academic standards were taken into consideration (Kulinkovich, Grymats, 2001). Soviet schools set rigorous demands for students' achievements. A Soviet student who completed eight years of schooling had 249 hours of physics, 142 hours of chemistry, 465 hours of a foreign language, 286 hours of geography, 79 hours of drafting, and 1,663 hours of mathematics, plus Russian and Belarussian literature, history, nature study, politics, physical education, music and singing, work training, and 180 hours of work practice on a real job. That was called compulsory comprehensive education. It must be said that curriculum in humanities (standard for all soviet schools: (1) the Belarussian (or any other native language) and Russian languages and literatures, foreign language, (2) history, politics, and economic geography) were intended to improve communist indoctrination and morality. The Russian-language curriculum included such elements as the culture of speech, stylistics, and lexicology was to get higher the level of instruction. Regarding the mathematic curriculum, it required students to have knowledge in arithmetic (grades 1-3), in algebra and geometry (grades 4-10); the program in upper grades (9-10) included mathematical induction, linear equation, logarithmic, and trigonometric functions. Physics began in grade 6 and included molecular kinetic, electronic, atomic theory, theory of relativity, and so on. The situation was very much the same in chemistry and biology (Zajda, 1980). The curriculum in Soviet education reflected the Party's concern, after the Soviet era the

Communist Party lost the general control, but the textbooks with the emphasis on Soviet values were replaced later. This was the case because of the economic difficulties.

A lot of western researchers working in the field of comparative analysis of the Soviet and American educational systems are inclined to consider Soviet curriculum as a scientific prearranged curriculum (Tabachnick, Popkewitz, Szekely, 1981). This can be true if attention is only paid to the number of hours, but it would be wrong if ideological issues of curriculum organization were taken into account. The Party's main demand to education was to establish correlations between school and life, to in turn, achieve socialization of the youth. On the one hand, it was a very prominent idea in terms of education. On the other hand, this initiative was accomplished under the strong political pressure, so as to avoid free-thinking. The Soviet aftermath shows that it is easier to overcome scientific approach than to change the occult ideological underpinnings.

4.4.1. Gorbachev's Perestroika and Soviet aftermath

Mikhail Gorbachev became the first secretary of the Communist Party of the Soviet Union in 1985. His rule is considered progressive from the point of national growth, to the right of freethinking, and people's freedoms. It is marked in modern history as the period of *glasnost and perestroika*. However, the political structure was not replaced by the democratic parliament configuration. This fact is seen as very significant one because the communist bureaucratic machine did not meet the expectations of the society which was ready for change. That is why very often this period is considered as the time of great depression or lost of identity where the old ideals were not replaced by the new. The Communist Party lost its significance and its values were abolished. The

new ways to seek national identity led to civil wars and moral despair. The loss of national identity caused the questions: Who am I? Am I still a Soviet citizen? Am I Russian or am I Belarussian? It was hard to answer these questions as people's language, culture, and education had been Russian for so long. Moreover, the answers encompassed ethnical and cultural identification that had been gradually buried since the formation of the USSR (Shalin, 1996). A collapsed economy in conjunction with the questions on culture, language, and identity worsened the situation in educational agenda. The decree of 1984, which was approved in the same year, lost its value in a mere three years. At the end of 1988 the Joint Soviet Union Educational Congress was held in Moscow. Questions for discussion were related to the problems of the new democratic-humanitarian education which assigned the new standards and quality of knowledge. The congress emphasized that the exposed shortcomings in education be attended to through changes in society. The congress came to the decision that the Communist moral values lost their importance and led to disharmony in society. Moreover, morality in combination with bad a economical situation decreased the need for high education (Kulinkovich, Grymats, 2000). Taking advantage of the opportunities given by perestroika, Belarussian writers addressed an open letter to Mikhail Gorbachev on 15 December, 1986. This letter exposed in great details the results of Russification in Belarus. The writers cited the complete dominance of the number of books published in Russian that had increased from 89.9% in 1984 to 95.3% in 1989. They asked the General Secretary to re-establish the language in all societal structures and make the language exam one of the compulsory exams at schools and universities. A number of meetings were held in 1989 and in 1990,

but the ultimate one was in September, 1990. In this year the government approved a national program on the development of the Belarussian language and other nationalities in the Belarussian Soviet Socialist Republic. The result of this program was the acceptance of the Belarussian language as the first state language. Despite an all-Union referendum in 1991 which showed strong support for the continuation of the USSR, the Belarussian Republic declared independence on 25 August. Later events showed that the decision was superficial because the newly elected parliament consisted of the former Communist leaders; in spite of the fact the Communist Party of Belarus was abolished. Later, in 1993 the Communist leaders of the new Belarussian Parliament broke from Parliament and organized thirteen independent parties. However, the number of parties did not mean a diversity of views. Generally speaking, there were two main approaches: one was the progressive or even revolutionary mindset, struggling for complete independence from Russia and the other with progressive proposals based on the old political structure and close links with Russia. The political situation of that time was reminiscent of the period of 1863 in Belarus, when society was separated into two camps promoting ideas for and against Russia. It must be said that pro-Communist party and the newly organized conservative party had the same approach. Pro-democratic parties were quite influential in the period between 1991 and 1994. The elections of 1994 showed the domination of communist and conservative views in the society and these parties took the majority of seats in the Assembly (parliament). Later Belarussian government structure was changed from a republican administration to a presidential one. Nowadays, the Belarussian government is under presidential control (Marples, 1999).

What do all these changes mean to the educational system and curriculum organization?

Since the last educational reform of 1986, the school year was changed. The compulsory secondary education included eleven years of schooling. Eleven-year education consisted of three levels: elementary (grades 1-4), basic schools (elementary and middle 1-9 grades), and secondary schools (elementary, middle and high based on 11 years of education). Before the dissolution of the Soviet Union, educational policy was created in and directed from Moscow, with the "GOS-PLAN" determining both the curriculum planning and educational system which led to the narrowness of the subject-matter taught, the didactic form of pedagogy and the propagandistic buttressing of the curriculum. After 1992 Belarus resigned from the USSR and kept its educational system as a basis. Later some innovations were made in the structure of the educational system. By now school education was divided into three main levels: primary (4 years), basic (5 years), and secondary (2 years). A child is admitted to school at the age of 6 or 7. Primary education is given in primary schools, 1-4 grades of secondary schools, or 1-4 grades of gymnasium. Basic education including grades from 5 to 9 is compulsory for all children and it is financed by the government. Here, it is important to emphasize that the educational system of all levels in Belarus has state financial support and students do not pay for their education. Graduating from the basic school, students have three possibilities: 1) third stage of school education (grades 10 to 11); 2) vocational/ technical establishments; 3) techniquems. The latter two enables students to acquire professional and vocational skills in combination with the core curriculum of grade 10 and 11 of

secondary school. It is appropriate for students who want to achieve training and start their career at an early age. The same kind of opportunity is provided by colleges.

Colleges as educational institutions give students not only practical knowledge in their chosen field, but academic knowledge as well. The strong academic background helps students to decide whether to continue their education at university level or to start working. Gymnasiums provide secondary education at a higher level or at a higher standard than just secondary schools. Lyceums compliment education of a high academic demand. As a rule, lyceums hire the teachers and educational facilitators from universities and research institutes. In addition, the changes in the educational structure of Belarus retain the Soviet heritage of high educational standards in science (Zagoumenov, 1999). The research conducted by UNESCO in 1991 emphasized that Belarussian students have high academic achievements in this particular field. Moreover, later in its report to UNESCO the Belarussian Ministry of Education assigned the essential indicators and tendencies of development in education:

The development of the national educational system is based on the following principles: priority of the humanitarian values, natural and cultural foundation, scientific basis, orientation at the world level education, humanism, linkage to the social practice, environmental bias, continuity and succession, unity of education, spiritual and physical development, democracy, non-religious nature with simultaneous protection of freedom of conscience and religion, compulsory nature of basic education.

(International Bureau of Education United Nations Educational, Scientific and Cultural Organization and Ministry of Education of the Republic of Belarus, p. 2, ¶ 4, online)

The national educational system which referred to in the above quote was taken from the former Soviet educational system and implemented through centralized control

under all school institutions. So Belarus consists of six regions as all of them are under the jurisdiction of the Ministry of Education. National educational system which is built on natural and cultural foundations means taking into account the prerogatives of one nation. The question about Belarussian identity is still open for discussion because the majority of Belarussian population considers themselves as assimilative Russians. The fact that there are two state languages enabled the educational system to use the predominant Russian Language. Thus, state documents, decrees, and orders are published in Belarussian, however, the preponderance of text books for students edited by Belarussian educators are published in Russian. The situation in this particular sphere of education is paradoxical.

The report, addressed to UNESCO, has its basis. The source was the document about the new approach to evaluation of school effectiveness that was developed by the Belarussian Educational Center for Leadership Development. This document was the result of research conducted by educators, school teachers, parents, and students (1994-1996). Eight assumptions derived from that research and focused on effective schooling (Zagoumenov, 1999). This study is interested in those that are closely related to curriculum organization:

- *Each student is capable and will be successful in the educational environment is fitted to the student's needs, interests, and personality.*

In other words, choosing the democratic approach in education, the curriculum should show the balance between the individual students' wants to learn and in combination with what the society needs to convey in order for its protection. It means that not

only standardized achievements are important but the progress of each individual should be uncovered and evaluated.

- *The development of skills and attitudes to pursue lifelong learning in order to be able to function successfully in a world of changing information and scientific progress should be the focus of the curriculum.*

Promoting this idea, the educators aimed to clarify that the mastery of knowledge should be a life long process. Hence, the report denies the old teaching methods that follow the narrow form of encyclopedic knowledge (that was in a great demand in the Soviet educational system); and it promotes new methods of teaching which encourage life long learning. This, in turn, lets education overcome the academic use of knowledge which is appropriate only for university level; and it develops in students a desire to learn, and it leads them to higher-order thinking that helps them to adjust in society.

- *The socialization of students, the formation of their relations with the surrounding world, should be based on a balance between the best interests of the students and the usefulness of those interests to the society providing the education.*

It sounds more like a slogan appealing to teachers to discern students' strong points and direct them to class, school, community, and state prosperity.

- *There should be the atmosphere of collaboration among students, parents, teachers, administrators, staff, community, higher education, and government policy makers for the common good of each student and the school.*

The statement implies that the success of one particular student in school leads to the success of other students, as well as the school and vice versa. Metaphorically, it is

like being in one boat with one aim where the students help each other to have a triumphant voyage.

- *Education should be concerned to the total health of the student.*

This assumption has a very strong prerequisite. After the Chernobyl catastrophe of 1986 the majority of Belarussian territories were considered ecologically polluted. Since then the former Soviet government and the new Assembly and President have been working on recuperation projects for victims of Chernobyl. It is hard to say nowadays who the victims of the disaster are because the radiation disease is genetically transformed. Taking into account this fact the Ministry of Education reconsidered curriculum and came to the decisions in 1997 (Zagoumenov, 1999).

The new curriculum reform started in 1997 and has been in progress since then. One of the main achievements on the way to the democratic society was the implementation of education about human rights. In other words, since 1995 the special course "Child's Rights" became the part of core curriculum. In the period of 1995-1998 educators participated in the contest for better edition of the textbook. As a result the textbook for this particular course is based on the regulation assigned by U.N.O. (United Nations Organization) Convention - Resolution of the Belarussian Council of Ministers, 1999.

The new secondary school slowly increased from 11 years of academic schooling to 12 years. This helps reduce the number of hours of school per week and students get Saturdays and Sundays off. Moreover, curriculum reform brought changes into evaluative system. The rubric system (1-5) of assessment was replaced by 10 level grades. This

system still has its supporters and opponents. The question is under discussion as well as the question about standardized test system that failed after its first experiment and received a lot of opponents such as educators and physiologists (Kulinkovich, Grymats, 2000).

Since 1992 (the last year of the Soviet Union) the Belarussian educational system accomplished many changes on the way to democratic education. The echoes of the past still survive and not only in education, but in society in general. The majority of population is the adherents of the new progressive reforms.

4.4.2. Newfoundland is in terms of Confederation with Canada

After World War II, Newfoundland faced two possibilities: return to the status of a self-governed British colony or join Canada. The final decision was made on 22 July 1948 when almost 52 percent voted for union with Canada, and the final terms of union were signed on 11 December 1948 in Ottawa. On 31 March 1949, Newfoundland and Labrador officially became the tenth province of Canada. Emphasizing once again that Canada consists of provinces, this study aims to stress that besides the federal government, and each province has its own local or provincial ruling structure (Kirbyson, 1992). After becoming part of Canada, Newfoundland government had some changes in its structure; the Legislative Council disappeared, so the legislature after 1949 consisted of the House of Assembly. The leader of the largest party in the Assembly is appointed premier and selects all the members of the Executive Council or Cabinet. Newfoundland and Labrador has seven representatives in the House of Commons and seven Senators, and by the convention at least one Newfoundland representative is appointed to the

federal cabinet. Since the moment of Union, Newfoundland became a part of Canada's vast social welfare programs on the same basis as other provinces (Rowe, 1980). The social benefits worked to transform the school system: the improvement of road systems made the system more centralized and led to the construction of large central high schools; the welfare programs helped a number of families to overcome poverty and led to the reduction of children's diseases. The newly established Memorial University welcomed students from all parts of the province. The Confederation period opened new possibilities for teachers: the number of teachers per school was doubled in 1966 and trebled in 1986. The gender ratio between men and women staff approached equality. The statistical facts of 1986 indicated that there were 48.3% male teachers and 51.7% female teachers. This can be explained by the significant increase in teacher's salaries. The improvements were reinforced by an expansion of government documents devoted to education. Here, it is worthy to say that the Liberal government of that time aimed to transform Newfoundland into one of the prosperous provinces of the Eastern Atlantic and education was viewed as the important element on the way to the progress.

Denominational education that has a great past in Newfoundland showed some alteration in the Confederation period. The significant decrease is seen in the Church of England and the United Church that had the major influence on education previously. Alternately the Catholic Church increased in numbers during Confederation years. Such denominations as the Salvation Army and the Pentecostal Assemblies were characterized by stable rates. Moreover, smaller fundamentalist sects promoting non-Christian religious appeared. Of course, the changes in the denomination agenda caused the changes in

educational policy and curriculum structure as well (McCann, 1994). In 1967-68 the Royal Commission suggested to rationalize the denominational system, to improve curriculum and streamlining of education. According to these recommendations educational rights were guaranteed through the Roman Catholic Church, the Anglican Church of Canada, the United Church of Canada, and the Salvation Army. The united Consolidation Board was established. Newfoundland educational system was brought to national standards by the mid-70s. The idea of the humanistic curriculum which fosters the development of individuality was prominent, but as the Royal Commission showed later this idea was not in great demand. The documents *Building on Our Strengths* and *Education for Self-Reliance* published in 1986 presented ideology completely different from humanitarian approach which aims to post-industrialized society. This type of society should be developed on computerization and high-technology where education is scientific. All the proposals sound more like for the sake of economical achievements where there is no place for human capital. As it is signed in “Education for Self-Reliance”:

The Commission advocates that education be seen as an investment, both for the individual and for the society. It should be considered as not simply a matter of preparing people for a particular style of working and living, or training them to fit a specific niche within an industrial system, but rather as a way of improving the quality of the human resources of the our society .

(Newfoundland. Royal Commission on Employment and Unemployment, 1986, p. 9)

Even the use of the appropriate language cannot hide the aim of that time education. Our study, paying attention to ideology as a significant factor in educational formation, emphasizes that the use of such words as *‘investment’*, *‘particular style of working’*,

'*training*', '*industrial system*', '*human resources*' reduces the importance of human nature and lead education to the sake of economical prosperity. Later in the same paper the Commission, using the phrases '*education as a societal investment*' (p. 16), '*education as a vital developmental tool*' (p. 19) conclude:

- (1) Educational improvement should be viewed as an important foundation for economic development and employment enhancement.
- (2) Newfoundland's education and training system needs to be re-oriented to the kind of society we are and the kind of society we should *reasonably* aspire to become.

(Newfoundland. Royal Commission on Employment and Unemployment, 1986, p. 17)

However, the Commission suggested that economic development is not the only concern of education; it strongly recommended a focus on the adequacy of Newfoundland educational system for meeting the needs of the labour market (Newfoundland. Royal Commission on Employment and Unemployment, 1986). From the perspective that the Royal Commission is appointed by the provincial government, the report of 1986 is viewed as a fulfillment of the government requirement or mandate. This study states that the Progressive Conservative government led by Premier A. Brian Peckford (1979-1989) and then by Thomas Rideout, aimed to tie education and economy. Later, the Liberal government of Clyde K. Wells (1989-1996) expressed its doubts about humanism of this curriculum where education is used as a "key to economic development". In 1992 the document *Change and Challenge* was published and suggested the new line in the conception of education. In March, 1992 the Royal Commission published "*Our Children Our Future*". This inquiry had a more humanistic approach than the previous paper.

The mandate for the Commission was to investigate all aspects of education and its institutions:

Specifically, the Commission was instructed to hold an inquiry into organization and administration of primary, elementary, and secondary education in Newfoundland and Labrador and make recommendations concerning appropriate and realistic courses of action which Government and administrative groups in education should adopt in order to realize the most effective, equitable and efficient utilization of personnel and financial resources in the continued effort to deliver quality educational programs and services to all primary, elementary, and secondary students. (Newfoundland. Royal Commission on Employment and Unemployment, 1986, p. 5)

In respect of the mandate the Commission accomplished inquiry in different educational areas. The comprehensive research program included both the Commission's own staff and others (educators, parents, facilitators) who have expertise in particular areas. The Commission wrote a significant chapter discussing the denominational school system, where it describes the origin and development of the system, attitudes toward denomination education, and public interest and involvement in school. The result of the study showed that the majority of the population in combination with the majority of educators was against denominational school system. Interpreting the results the Commission came to the conclusion "As the general question on the issue indicates, most Newfoundlanders would prefer to switch to a *non-denominational system* from the status quo" (Williams, Press, 1992, p. 93).

Later, after the second referendum, the necessary legislation was passed and the 155 year era of denominational education was over – education was announced as non-denominational system (McCann, 1998).

4.5. Mapping the relationship between Past and Present

Historical scrutiny pushes the discussion of this study toward a grounded corpus – society, where ideology and curriculum are seen as the links of one chain called power. It explains why in a certain period, a certain type of curriculum was in great demand. The explanation was examined through the broader cultural context, where the crucial role of a governing power, with its ideological proclamations and positions, exists not only in one given country, but all over the world. Ethnographic engagement with the description of knowledge growth and appearance of new institutions let this study go beneath the surface of historical facts. This historical part goes forward asking how social systems really worked, how ideology concealed the serving purpose of education and controlled all educational institutions. From a critical perspective, the historical part of this inquiry has been sought to demonstrate tight relationships between political changes in governing structures and curriculum prescription which was used to serve a particular government's goals (Harvey, 1990).

In summary, critical social approach enables this study to uncover and explain under what societal circumstances ideological views of prevailing powers emerged, changed, and became essential for curriculum organization. Historical analysis as a main part of this inquiry shows how the dynamic changes of ruling powers led to the changes in ideological agenda (beliefs, values) and, then, in educational system (curriculum). The changes are recognized through the description of the governing structures which, in turn, established educational documents, decrees, and acts. From this perspective, this scrutiny claims that educational reforms in general and curriculum reorganization in particular,

belong to government mandates and leading parties' requirements or, in other words, dominant culture.

Moreover, description of historical events in Newfoundland and Belarus facilitates an understanding of similarities and differences in societal, political, and educational agendas.

4.5.1. Societal Domain

From the perspective of critical analysis struggling for justice the following assumptions can be taken for granted as explained:

- 1) Newfoundland and Belarus have diverse populations. Newfoundland's diverse society was presented by aboriginal peoples - the beothuks -, as well as an English-speaking population from Ireland and England who settled the major territory of the island, and a French-speaking population who came from France and settled in the south-west territories of Newfoundland. In Belarus the population diversity was presented by different Slavic tribes that later formed three separate nationalities. The aboriginal population in Belarus was people of Belarussian nationality who had settled the present-day territory of Belarus. Besides Belarussians there are Jewish, Russian, Ukrainian, Polish, Lithuanian, and Gypsy communities. The fact of diverse population in Newfoundland and Belarus does not mean that all of those mentioned populations had equal rights for education and their language use based on the reasons which were explained earlier in this study.

2) Regarding language use, it should be emphasized that the majority of Newfoundland's population spoke English. From this viewpoint, it is useful to say that these people, especially, had an 'appropriate' education. The English language as the leading language of communication in Newfoundland is not a surprise, because, as mentioned above, the majority of island was settled by English-speaking people. This study claims that under the auspices of the English-speaking majority, French and aboriginal branches of education did not have an equal right for their educational developments. In Belarus, even though the majority of people were Belarussian, they struggled for their national identity, their language, and their educational institutions against Russian and Poland oppression. It can be explained from the linguistic point of view: the Belarussian language, like the Russian language and the Polish one derived from one group of languages called Slavic. They have much in common in their lexicological and grammatical structure, though they differ in spelling and phonetics. That is why it was easy for people to substitute Belarussian for Russian or Polish and vice versa.

Here what should be illuminated is that in Newfoundland as in Belarus the elite population spoke languages of convenience (English and Russian or Polish); they promoted this particular language, hence, they cultivated this particular culture in terms of language, and as the result, the educational systems were organized in the boundaries of this particular cultural context. Thus, as Simpson (1993) in his "Language, Ideology and Point of View" says "our language delineates the boundaries of our understanding; or the way we 'see' the world is constructed by the language we use" (p. 163). Furthermore,

the elite that is determining language preferences makes ideological preferences as well because language reflects and re-enforces the cultural and ideological practices which it describes (Simpson, 1993).

What is elite? Webster Dictionary suggests: “*elite* is the choice or most carefully selected part of a group, as of a society or profession”. If a society is considered as a group, the most carefully selected part of it is elite. The elite is not always elected or selected by a society itself, it can be appointed by other members of the same group. In other words, elite is seen as a top class of society. Elite varies in terms of its achievements. It can be economical elite, political elite, social elite, intellectual elite, show-business elite, sports elite, etc. This study believes that very often economical, political, and social elites collaborate and organize blocks to target their goals. One of their main goals is to seize the power.

4.5.2. Political domain

Power is not always represented by government; it consists of government institutions in conjunction with elite blocks, which achieve high societal positions, then, serve the main ideas of ruling structures. This particular study is interested in such elite blocks that worked in terms of education and power (Eccleshall, Finlayson, et al., 2003). In Newfoundland and in pre-revolutionary Belarus those blocks were under Church influence. From the historical perspective it is understood that the Church (Anglican, Catholic, Orthodox and etc) for a long period of time was one of the most ideologically influential institutions that inserted and imposed its ideas in education. Here, this study takes responsibility to say that the division between Western and Eastern system of

values and beliefs (ideologies) happened far before the Socialist Revolution of 1917. Though the differences in this area (religion) are more apparent than real, there are good reasons to believe that the role of religious underpinnings cannot be diminished. The presupposition for such an assumption derived from the role of Church in Newfoundland and Belarussian histories. The historical analysis shows that in Newfoundland, which presents Western culture, the contradiction between Anglican and Roman Catholic Churches is evident. This contradiction is seen as a self-contradiction within the boundaries of one cultural context. In Belarus, which was under Polish and Russian suppression, the opposition of Orthodox and Roman Catholic Churches is recognized and taken for granted. This type of antagonism is viewed as contradiction in terms of cultures. Later, when the West was still religious, the Soviet Union abolished religion from societal institution. This fact elucidates one major difference between the religious sites in two societies. The difference is that “in one (American) religion receives considerable institutional support and is upheld as a highly legitimate value while in the other (the Soviet) it receives no institutional support and is under consistent official attack” (Hollander, 1973, p. 186). In the last decade (1990-1999), modern urban industrial societies witnessed in all spheres of human activity the decline of religion as a belief system. It can be explained from the point of view that religious belief systems became obsolete and could not provide guidance to people’s behaviour and major life goals. Consequently, taking a neutral position this study accepts religion of any kind (Protestantism, Catholicism or Orthodoxies etc.) and does not reduce its significant role in the process of educational formation. Rather, it aims to say that nowadays religion

should be seen as an ideological institution which is separated from the others. Thus, it must be said that references to religious beliefs in politics or education can be viewed as speculation of people's emotional and moral postulates. Meanwhile, the new display of commitment, involvement, and social consciousness is a part of a deliberate government effort to prove to the young that religion is still relevant - no matter what 'religion' it is. For instance, the Soviet atheistic area created its own 'religion' of Lenin and Stalin and even in order to commemorate their grandeur, Soviet system organized the mausoleum as the bodily remains (Hollander, 1973). That was done for the sake of socialist ideology that gradually lost its main aims and turned to totalitarian regime.

4.5.3. Educational domain

In a certain period of history Newfoundland and Belarussian educational systems had much in common. This is particularly evident in the interaction between the educational systems and churches. From the very beginning it should be pointed out that in both countries at the very early stages of their development, churches took responsibilities for education. The major number of educational institutions (schools, colleges, and institutions) was church-based and was a part of parish. Schools organized on this basis, fulfilled certain churches' requirements. Pupils who attended those schools were enrolled in certain type of curriculum where religion was one of the profound subjects. In nineteenth century in Newfoundland and Belarus church curriculum at elementary level was organized around 3R's (writing, reading, and arithmetic), but with certain differences in vision of educational goals. In Newfoundland the variety of subjects in the curriculum beyond the mentioned basic 3R's was not considerable.

Students were offered only three additional subjects: geography, grammar, and navigation. Later, by the beginning of the twentieth century history, algebra, geometry, bookkeeping, and mensuration had been added to the curriculum (McCann, 1994). The Tsarist (Belarus in terms of the Russian Empire) grammar schools emphasized classical education. The basic subjects for such classical education in addition to the 3R's were three languages, philosophy, law, and biblical studies. The Tsarist grammar schools were recognized as eight-year school institutions with compulsory students' enrolment in all offered subjects (Zajda, 1980).

The table below shows the organization of the subject-mattered curricular in Newfoundland and Belarus by the year of 1914.

TABLE 4. 1. *Newfoundland and Belarussian curricular at the beginning of the 20-th century.*

<i>LIST OF SUBJECTS IN BELARUSSIAN CURRICULUM (THE TSARIST GRAMMAR SCHOOLS, 1914)</i>	<i>LIST OF SUBJECTS IN NEWFOUNDLAND CURRICULUM (THE DENOMINATIONAL PUBLIC SCHOOLS, 1911)</i>
Religious Studies	Geography
Russian Language	Grammar
Mathematics	Navigation
Latin	History
French	Algebra
German	Geometry
History	Bookkeeping
Geography	Mensuration
Philosophy	Needlework
Legal Studies	Music
Physics	Drawing
Nature Studies	Composition
Art	Hygiene
	Physical Drill
	Literature

From the table above it is obvious that language acquisition in Newfoundland curriculum presented in detailed segments like grammar and literature, but Belarussian

curriculum required the mastering of three languages. It can be argued that this curriculum is particularly Belarussian. In respect of avoiding such confusion, this study would like to maintain that in the Russian Empire, educational process was followed in the Russian Language and the Belarussian Language was abolished. The special instruction for Belarussian schools proposed to use the native (Belarussian) language in explanation of the “odd” words, in other cases the use of Belarussian was prohibited (Kulinkovich, Grymats, 2000). Belarussian curriculum did not separate mathematics into two branches, algebra and geometry, as in Newfoundland. The same situation was noticeable in Art delivery, where Newfoundland curriculum offered Music and Drawing as independent subjects.

In general, the Belarussian and Newfoundland curriculums as a whole can be accepted as academic curriculums, but within different terms: humanitarian and mercantile. From this point it is obvious that the spread of ideology is easy to accomplish in humanitarian curricular through such subjects as religious studies, philosophy as through physical drill, mensuration, needlework, etc. Subjects like history and geography seem neutral from first glance, but ideological underpinnings can go through them and they depend on classroom instruction.

A great and significant shift occurred both in Newfoundland and Belarussian educational agendas in the 1920s. In Belarus, it was the time of religious abolishment and its separation from education, and as the result organization of new an educational system. For Newfoundland, it was the creation of a Department of Education and reorganization of educational institutions. In defiance of hard economical, political,

social situations, in addition to their respective wars, education in Newfoundland and Belarus was marked as progressive. As Rowe (1980) in his *“A History of Newfoundland and Labrador”* states:

The years from 1919 to 1934 had probably been the most turbulent, politically and economically, in Newfoundland’s history. There were scandals, violence and many dramatic industrial enterprises. But there was also steady progress. Between 1920 and 1930, Newfoundland made more progress in education than she had made in the previous half of century. (p. 395)

The same idea can be applied to Belarus. Furthermore, as Marples (1999) cited in his *“Belarus a Denationalized nation”*:

A second constitution of the BSSR was adopted on 11 April, 1927. Together with the growth of the republic, which was well received by the population, the Soviet authorities permitted the cultural development of the BSSR, which continued the movement begun in the 19-th century, but which had begun to see real fruition only in the early years of the 20-th century. (pp. 6-7)

This study infers that the changes in structures of power as well as the changes of views in ideological agenda brought the new wind of alteration which appeared as important and progressive especially for educational formation. Secondary and high education attracted government attention. Both in Newfoundland and Belarus the number of colleges, vocational schools, techniques, and libraries were established. In Newfoundland the Squire’s regime gave enormous impetus. It promoted the Normal School for teacher training on denominational basis, and Memorial University College, which had a new wing open in 1931 that provided a modern library, a science theatre, a gymnasium and a biological laboratory (Rowe, 1980). In Soviet Belarus a systematic policy of “Belarusianization” began in 1924 and lasted until the end of the decade. It

included the establishments of the Belarussian State University, an Institute of Belarussian Culture, the Minsk State and University Library, and the creation of an All-Belarussian Association of Poets and Writers (Marples, 1999). The early 30s in Newfoundland were marked years of economical crises, and in Belarus these years marked the beginning of Stalin's purge. Here, it should be stated that under the different circumstances educational reforms in Newfoundland and Belarus slowed down. Later, during the years of World War II not much was accomplished in the educational field in either country.

The recovery of Newfoundland education happened after 1949 when the island became the tenth province of Canada. In Belarus the new wave of educational change came in 1953 after the death of Stalin. Hence, at this period of history Newfoundland and Belarus are seen in the terms of bigger countries: Newfoundland as one of Canadian provinces, and Belarus as one of the 15th republics of the USSR. Notably, Newfoundland saved its provincial education, but Belarussian education was a part of centralized educational system of the USSR. Newfoundland and Belarussian educational institutions had the same structure: kindergarten, primary/elementary, secondary, and high schools.

TABLE 4.2. *Newfoundland and Belarussian Kindergarten Structure, Curricular, and Suggested Plan for a Kindergarten Day (1975-1976)*

<i>Newfoundland Kindergarten Structure and Suggested Plan for a Kindergarten Day</i>	<i>Belarussian Kindergarten Structure and Suggested Plan for a Kindergarten Day</i>
<p>Structure One year program for children under the age of 5-6.</p>	<p>Structure For year program for children under the age of 6-7. Stage 1: Babies (0-2) Stage 2: Junior pre-school group (2-4) Stage 3: Middle pre-school group (4-5) Stage 4: Senior pre-school group (5-6) School group (6-7)</p>
<p>Activities and Sessions:</p> <p>Games, etc. Language Arts The language of Mathematics Physical Education Music Art Pre-reading activities and initial reading experiences Religious Education Science Health</p>	<p>Activities and Sessions:</p> <p>Stage 1: Babies Activities: Games, etc, and 10 min. in duration class of early speech training Stage 2: Junior pre-school group Activities: Games, etc., 10 sessions weekly 10-20 min in duration for Language art, Arts, Music, Physical Education, and Social studies based on self-service training Stage 3: Middle pre-school group Activities: Games, etc., 10 sessions weekly, 15-20 min in duration for Language arts, Arts, Music, Introduction to Nature, Introduction to Mathematics Stage 4: Senior pre-school group School group Activities: Games, etc., 13-14 session weekly, 20-30 min in duration for Language Arts, Reading, Nature Studies, Mathematics, Creative Games and Work, Art, Music, Physical Education, and Music</p>
<p>Plan for a Kindergarten Day</p> <p>Opening Period 10% The Language of Mathematics 10% Language Arts 25% Activity Period 20%</p>	<p>Plan for a Kindergarten Day</p> <p>Opening Period, Morning Gymnastics 7.00-8.25 Breakfast 8.25-8.55 Games and sessions 8.55-9.20 Sessions 9.20-9.40 Games, observation, P.E., Outdoor Play 9.40-11.35</p>

Music 10%	Return to kindergarten, games 11.35-12.00
Physical Education 10%	Lunch 12.00-12.35
Snack, Indoor and Outdoor Play 15%	Daytime sleep 12.35-15.10
	Getting up, games 15.10-15.25
	Afternoon snack 15.25-15.50
	Going for a walk 15.50-18.00
	Return to kindergarten 18.00-18.15
	Supper 18.15-18.45
	Departure home 18.45-19.00

Sources:

1. *Program Of Studies: Primary-Elementary-Secondary 1975-1976*, authorized by the Minister of Education Newfoundland and Labrador
2. *Programma Vospitaniya v Detskom Sady*, authorized by the USSR Ministry of Education, Moscow, 1976

As the above table illustrates, the kindergarten program in the USSR starts at an early age and lasts for four years. At the early stages children have already been taught language skills and working experience. The emphasis in the education process was on collaborative work in groups or in pairs. It is important to note that this was done with the aim to prevent children from developing a purely consumer attitude towards life. Organization of moral education fostered the development of such positive attributes as politeness, responsibility, modesty, kindness, love of the Motherland and other people, and respect of working people. Later, in school years, those ideas were improved upon and possessed an in-depth meaning. That became a significant basis of Communist education in terms of community life. From the table it is evident how ideology can be

spread through the different activities, keeping in mind that all texts for mastering reading skills contained Soviet propaganda.

Newfoundland kindergarten curriculum is similar to the USSR curriculum in stage four. Here, it is understandable that both curricula struggle for health education as well as for language and mathematic acquisition. Ideological presupposition in the Newfoundland curriculum is noticeable through the session of Religious Studies. If we look closely at religious ideas, they don't deviate far from communist development of positive morality. This study supposes that ideological upbringing (Soviet terminology) or formation of moral values (western terminology) starts at primary levels of educational system.

The next four tables intend to depict curriculum organization in primary and secondary levels through the years of 1975 to 1995.

TABLE 4.3. *Newfoundland and Belarussian Curricular in Primary/Elementary and Secondary Schools (1975-1976)*

<i>Newfoundland Curriculum for Primary/Elementary Schools(grades I-VI)</i>	<i>Belarussian Curriculum for Primary/Elementary Schools(grades I-III)</i>
<p>List of Subjects (all compulsory)</p> <p>Language Arts Religious Education Mathematics Social Studies Health and Physical Education Music Science Art Red Cross Youth French</p>	<p>List of Subjects (all compulsory)</p> <p>Russian Language Russian Reading Belarussian Language Belarussian Reading Mathematics Physical Education Music Nature Studies Art Vocational Training (Work Training)</p>
<i>Newfoundland Curriculum For Secondary Schools (grades VII-XI)</i>	<i>Belarussian Curriculum For Secondary Schools (grades IV-X)</i>
<p>List of Subjects</p> <p><u>Compulsory Courses</u> (Junior High School) Grades VII-IX</p> <ol style="list-style-type: none"> 1. English (spelling, literature, language, oral communication, writing, etc.) 2. Mathematics (algebra and geometry) 3. Science 4. Religious Studies (according to denomination) 5. Social Studies <ul style="list-style-type: none"> • Geography • History • World Problems • Economics 6. Health and Physical Education 7. French 8. Music 9. Art <p>Selective Courses in addition to</p>	<p>List of Subjects</p> <p><u>Compulsory Courses</u> Grades IV-VII</p> <ol style="list-style-type: none"> 1. Russian Language 2. Russian Literature 3. Belarussian Language 4. Belarussian Literature 5. Foreign Language (optional) <ul style="list-style-type: none"> • English • German • French • Spanish 6. Mathematics 7. Nature Studies (only in grade IV) 8. Geography (starts in grade V) 9. Biology (starts in grade V) 10. Physics (start in grade VI) 11. Chemistry (starts in grade VII) 12. Technical Drawing (starts in grade VI) 13. History

<p>compulsory courses (Senior High School) Grades X-XI</p> <table border="0"> <tr> <td>Science</td> <td>Arts</td> </tr> <tr> <td>Biology</td> <td>French</td> </tr> <tr> <td>Chemistry</td> <td>Spanish</td> </tr> <tr> <td>Earth Science</td> <td>German</td> </tr> <tr> <td>Physics</td> <td>Latin</td> </tr> </table>	Science	Arts	Biology	French	Chemistry	Spanish	Earth Science	German	Physics	Latin	<ol style="list-style-type: none"> 14. Art (for grades VI-VII) 15. Music 16. Physical Education 17. Social Studies (only for grade VIII) 18. Vocational Training 19. Practical Work Days (grades V, VI, VII) 20. Elective Courses (starts in grade VI) <p><u>Compulsory Courses</u> Grades IX-X</p> <ol style="list-style-type: none"> 1. Russian Language 2. Russian Language 3. Belarussian Language 4. Belarussian Literature 5. Mathematics 6. Geography (finished in grade IX) 7. Biology 8. Physics 9. Astronomy 10. Chemistry 11. History 12. Foreign Language (optional) <ul style="list-style-type: none"> • English • German • French • Spanish 13. Social Studies (only in grade X) 14. Physical Education 15. Vocational Training 16. Military Training 17. Practical Work Days (only in grade IX) 18. Elective Courses
Science	Arts										
Biology	French										
Chemistry	Spanish										
Earth Science	German										
Physics	Latin										

Sources:

1. *Program Of Studies: Primary-Elementary-Secondary 1975-1976*, authorized by the Minister of Education Newfoundland and Labrador
2. *Sbornik Prikasov I Instruktsij*, authorized by the BSSR Ministry of Education, Minsk, 1976

In the 1980s preschool institutions in the Soviet Union included nurseries (iasli) and kindergartens (detskie sady), were often housed in one building and located in urban

and suburban neighborhoods, as well as factory sites and collective farms. Nurseries accepted children between the ages of six months and three years. Children at the age of three were enrolled in a kindergarten program which were recognized as preschool education and accomplished academic preparation for entry into the first grade (the starting age for school admission was gradually lowered to six years of age in mid 1980s). From this point it needs to be noted that kindergarten education did not change much since 1975. In Newfoundland, quite the opposite occurred; the kindergarten curriculum became more structuralized. By the mid-1980s kindergarten program had its special curriculum design and specially trained teachers to work with children of this particular age. Though, curriculum was still organized for one year implementation, but it became more structured and demanding.

Primary/elementary and secondary programs of studies of mid 1980s (1984-1985) do not show significant shifts in Belarussian Curricular but Newfoundland Curricular (especially Senior High) was reorganized considerably. Thus, in Newfoundland a number of hours in the study of French were added. The new approach, Early French Immersion, was established. Junior High and Senior High Programs remained more a type of vocational training than academic standing curricular. Having an opportunity to chose, students could organize their studies around a particular area of interest. On the one hand, students had more spare time in comparison with Belarussian students, but on the other hand streaming approach narrowed their fields of studies and in future it left them to develop their abilities in this particular area. In Newfoundland progressiveness of

educational thought is recognized through reorganization of high school program, where a number of new subjects were added

In Belarus, the significance of the Belarussian language was recognized as it started to be delivered in the early grades of primary/elementary. Moreover, education reforms in the 1980s called for increased funding and changes in curriculum (computer studies were added), textbooks, and teaching methods to correct serious shortcomings in the schools and improve the quality of education nationwide. An important aim of the reforms was the creation of a “new school” that could fully meet the economic and social demands of the greatly modernized and technologically advanced nation. In practice, fulfillment of those requisitions started to be implemented only at the beginning of 1990s. The explanation for this is as follows: the 1970s in Soviet history are recognized as the years of economical stagnation, the 1980s are considered to be economical and societal crises, which coincided with civil wars in the Caucasus part of the USSR. But Gorbachev’s epoch let the official press and leading educators criticize over-bureaucratization, blaming it as a major cause of quality of education. It brought progressive thoughts to the field of teaching.

TABLE 4.4. *Newfoundland and Belarussian Curricular in Primary/Elementary and Secondary Schools (1984-1985)*

<i>Newfoundland Curriculum for Primary/Elementary Schools (grades I-VI)</i>	<i>Belarussian Curriculum for Primary/Elementary Schools (grades I-VI)</i>
<p>List of Subjects</p> <p><u>Compulsory Courses</u> (Junior High School) Grades VII-IX</p> <ol style="list-style-type: none"> 1. English (spelling, literature, language, oral communication, writing, etc.) 2. Mathematics (algebra and geometry) 3. Science 4. Religious Studies (according to denomination) 5. Social Studies <ul style="list-style-type: none"> • Geography • History • World Problems • Home Economics 6. Health and Family Life Education <p><u>Core and Optional</u></p> <ol style="list-style-type: none"> 7. Physical Education 8. French 9. Other Languages (optional) 10. Music 11. Art 12. Industrial Art <p><u>Compulsory Courses</u> (Senior High School) Grades X-XI</p> <ol style="list-style-type: none"> 1. English 2. French 3. General Science 4. Religious Education (according to denomination) 5. Social Studies (optional) <ul style="list-style-type: none"> • Cultural Heritage • Canadian Issues • Consumer Studies • Democracy • Canadian Economy • Canadian Law 	<p>List of Subjects</p> <p><u>Compulsory Courses</u> Grades IV-VII</p> <ol style="list-style-type: none"> 21. Russian Language 22. Russian Literature 23. Belarussian Language 24. Belarussian Literature 25. Foreign Language (optional) <ul style="list-style-type: none"> • English • German • French • Spanish 26. Mathematics (algebra/geometry) 27. Nature Studies (only in grade IV) 28. Geography (starts in grade V) 29. Biology (starts in grade V) 30. Physics (start in grade VI) 31. Chemistry (starts in grade VII) 32. Technical Drawing (starts in grade VI) 33. History 34. Art (for grades VI-VII) 35. Music 36. Physical Education 37. Social Studies (only for grade VIII) 38. Vocational Training 39. Practical Work Days (grades V, VI, VII) 40. Elective Courses (starts in grade VI) <p><u>Compulsory Courses</u> Grades IX-XI</p> <ol style="list-style-type: none"> 18. Russian Language 19. Russian Language 20. Belarussian Language 21. Belarussian Literature 22. Mathematics

<ul style="list-style-type: none"> • World History • Modern World History • World Geography • World Problems <p>6. Mathematics (algebra/geometry)</p> <p>7. Art (optional)</p> <p>8. Family Studies (optional)</p> <ul style="list-style-type: none"> • Foods • Clothing • Family Living • Nutrition <p>9. Physical Education (optional)</p> <p>10. Health (optional)</p> <p>Selective Courses</p> <table> <tbody> <tr> <td>Science</td> <td>Arts</td> </tr> <tr> <td>Biology</td> <td>French</td> </tr> <tr> <td>Chemistry</td> <td>Spanish</td> </tr> <tr> <td>Earth Science</td> <td>German</td> </tr> <tr> <td>Physical Science</td> <td>Latin</td> </tr> <tr> <td>Environmental Science</td> <td>Art and Design</td> </tr> <tr> <td>Advanced Mathematics</td> <td>(two levels)</td> </tr> <tr> <td>Consumer Mathematics</td> <td>Art History</td> </tr> <tr> <td>Vocational Mathematics</td> <td>Theatre</td> </tr> <tr> <td>Arts</td> <td></td> </tr> <tr> <td>Business Mathematics</td> <td>English</td> </tr> <tr> <td>Statistics</td> <td></td> </tr> </tbody> </table> <p>Business Education</p> <p>Industrial Education</p> <p>Music</p>	Science	Arts	Biology	French	Chemistry	Spanish	Earth Science	German	Physical Science	Latin	Environmental Science	Art and Design	Advanced Mathematics	(two levels)	Consumer Mathematics	Art History	Vocational Mathematics	Theatre	Arts		Business Mathematics	English	Statistics		<p>23. Geography (finished in grade IX)</p> <p>24. Biology</p> <p>25. Physics</p> <p>26. Astronomy</p> <p>27. Chemistry</p> <p>28. History</p> <p>29. Foreign Language (optional)</p> <ul style="list-style-type: none"> • English • German • French • Spanish <p>30. Social Studies (only in grade X)</p> <p>31. Ethics and Psychology of Family Life</p> <p>32. Physical Education</p> <p>33. Vocational Training</p> <p>34. Military Training</p> <p>35. Practical Work Days (only in grade IX)</p> <p>36. Elective Courses</p>
Science	Arts																								
Biology	French																								
Chemistry	Spanish																								
Earth Science	German																								
Physical Science	Latin																								
Environmental Science	Art and Design																								
Advanced Mathematics	(two levels)																								
Consumer Mathematics	Art History																								
Vocational Mathematics	Theatre																								
Arts																									
Business Mathematics	English																								
Statistics																									

Sources:

1. *Program Of Studies: Primary-Elementary-Secondary 1984-1985*, authorized by the Minister of Education Newfoundland and Labrador
2. *Sbornik Prikasov I Instrukcij*, authorized by the BSSR Ministry of Education, Minsk, 1986

Table 4.4. clarifies the fact that during the mid 1980s, Newfoundland education achieved great results in the reorganization of curriculum. This is noteworthy not only from its structural organization which made the whole system clear, but from diversity of added subjects that opened new opportunities for students. In comparison with

Newfoundland curricular, Belarussian curricular does not present this streamlined approach, because it was oriented for the development of all kinds of academic abilities in one student. Based on this, the Belarussian Curricular can be viewed as rigorous and overwhelming. What is valuable to note is that Newfoundland Reorganized High School Program is similar to Belarussian Techniquem and Vocational Programs which establish the first level of Higher education. Hence, this study indicates that basic and compulsory curriculum in Newfoundland and Belarus lasts until grade IX. In grade IX students in Newfoundland can choose among offered courses and students in Belarus can choose among offered techniquems which provide training in different areas. Alternately, students can continue their academic studies in grades X-XI. Hence, Newfoundland Senior High School (grades X-XI) education is viewed as vocationally organized; Belarussian Third Level (grades X-XI) should be considered as Senior High School in Newfoundland with the primary emphasis on academic achievements. Vocational orientation of Newfoundland curricular can be interpreted in terms of Royal Commission Document "Education for Self-Reliance" (1986). This Royal Commission Report strongly recommended looking at education and schooling as an investment and as a tool for economic prosperity.

The latest Royal Commission Report was published in 1992. New programs: French First Language, French Immersion, and English Second Language were established and applied to schools. The table below reflects some changes in curriculum structure achieved under this Commission document.

TABLE 4.5. *Newfoundland Curriculum for Kindergarten, Primary, Elementary, Intermediate, and Senior High Schools (1994-1995)*

<p><i>Curriculum for Kindergarten (one year program)</i></p> <p><u>Core Subjects</u></p> <ol style="list-style-type: none"> 1. Art 2. Music 3. Physical Education 4. Language 5. Core French 6. Mathematics 7. Science 8. Social Studies 9. Religious Education <ul style="list-style-type: none"> • Integrated • Pentecostal • Roman Catholic 10. Health 11. Optional
<p><i>Curriculum for Primary (grades I-III)</i></p> <p><u>Core Subjects</u></p> <ol style="list-style-type: none"> 1. Art 2. Music 3. Physical Education 4. Mathematics 5. Science 6. Language Arts 7. Core French 8. Social Studies 9. Health 10. Family Life Education (Roman Catholic) 11. Religious Education <ul style="list-style-type: none"> • Integrated • Pentecostal • Roman Catholic 12. Optional
<p><i>Curriculum for Elementary (grades IV-VI)</i></p> <p><u>Core Subjects</u></p> <ol style="list-style-type: none"> 1. Art 2. French 3. Health 4. Family Life Education (Roman Catholic) 5. Language 6. Mathematics 7. Music 8. Physical Education 9. Religious Education

<ul style="list-style-type: none"> • Integrated • Pentecostal • Roman catholic <p>10. Science</p> <p>11. Social Studies</p>																																				
<p><i>Curriculum for Intermediate (grades VII-IX)</i></p> <p><u>Core Subjects</u></p> <ol style="list-style-type: none"> 1. English 2. French 3. Mathematics 4. Social Studies 5. Science 6. Physical Education 7. Health 8. Religious Education <ul style="list-style-type: none"> • Integrated • Pentecostal • Roman Catholic <p><u>Optional Subjects</u></p> <ol style="list-style-type: none"> 1. Music 2. Arts 3. Industrial Arts 4. Home Economics 																																				
<p><i>Curriculum for Senior High School (grades X-XII or levels I-III)</i></p> <p><u>Selective courses</u> (designed according the levels of difficulty and students' preferences)</p> <table border="0"> <thead> <tr> <th>Course Title</th> <th>Subcourses #</th> </tr> </thead> <tbody> <tr><td>1. Arts</td><td>3</td></tr> <tr><td>2. Computer Education</td><td>5</td></tr> <tr><td>3. Co-operative Education</td><td>1</td></tr> <tr><td>4. Core French</td><td>4</td></tr> <tr><td>5. Economic Education</td><td>4</td></tr> <tr><td>6. English Language</td><td>7</td></tr> <tr><td>7. English Literature</td><td>7</td></tr> <tr><td>8. Family Studies</td><td>5</td></tr> <tr><td>9. Guidance</td><td>2</td></tr> <tr><td>10. Health</td><td>1</td></tr> <tr><td>11. Industrial and Technology Education</td><td>8</td></tr> <tr><td>12. Mathematics</td><td>11</td></tr> <tr><td>13. Music</td><td>9</td></tr> <tr><td>14. Physical Education</td><td>3</td></tr> <tr><td>15. Religious Education</td><td>13</td></tr> <tr><td>16. Science</td><td>12</td></tr> <tr><td>17. Social Studies</td><td>9</td></tr> </tbody> </table> <p>Programs: French First Language, French Immersion, ESL</p>	Course Title	Subcourses #	1. Arts	3	2. Computer Education	5	3. Co-operative Education	1	4. Core French	4	5. Economic Education	4	6. English Language	7	7. English Literature	7	8. Family Studies	5	9. Guidance	2	10. Health	1	11. Industrial and Technology Education	8	12. Mathematics	11	13. Music	9	14. Physical Education	3	15. Religious Education	13	16. Science	12	17. Social Studies	9
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17. Social Studies	9																																			

Sources:

1. *Program Of Studies: Primary-Elementary-Secondary 1994-1995*, authorized by the Minister of Education Newfoundland and Labrador

In 1991 UNESCO carried out special research in education and came to certain conclusions. Belarus, following the ideas settled in the UNESCO educational document, launched a new curriculum reform. Reorganization of educational system in Belarus related to the questions of structure, standards, and assessment. Some shifts to a new paradigm in education were contemplated. At that period, Belarus resigned from the Soviet Union and became an independent state. The curriculum became national, but still centralized with high academic standards. Its major goal was to prepare every student to enter a university.

TABLE 4.6. *Belarussian Curriculum for Primary, Basic- Secondary schools (1994-1995)****Belarussian Curriculum for Primary/Elementary Schools
(grades I-VI)*****List of Subjects****Compulsory Courses****Grades IV-VII**

41. Russian Language
42. Russian Literature
43. Belarussian Language
44. Belarussian Literature
45. Foreign Language (optional)
 - English
 - German
 - French
 - Spanish
46. Mathematics (algebra/geometry)
47. Nature Studies (only in grade IV)
48. Geography (starts in grade V)
49. Biology (starts in grade V)
50. Physics (start in grade VI)
51. Chemistry (starts in grade VII)
52. Technical Drawing
(starts in grade VI)
53. History
54. Art (for grades VI-VII)
55. Music
56. Physical Education
57. Social Studies (only for grade VIII)
58. Vocational Training
59. Practical Work Days
(grades V, VI, VII)
60. Elective Courses (starts in grade VI)

Compulsory Courses**Grades IX-XI**

36. Russian Language
37. Russian Language
38. Belarussian Language
39. Belarussian Literature
40. Mathematics
41. Geography (finished in grade IX)
42. Biology
43. Physics
44. Astronomy
45. Chemistry
46. History

- 47. Foreign Language (optional)
 - English
 - German
 - French
 - Spanish
- 48. Social Studies (only in grade X)
- 49. Ethics and Psychology of Family Life
- 50. Physical Education
- 51. Vocational Training
- 52. Military Training
- 53. Practical Work Days
(only in grade IX)
- 36. Elective Courses

Sources:

1. *Sbornik Prikasov I Instruksij*, authorized by the BSSR Ministry of Education, Minsk, 1994

5. Conclusions: Education for the new millennium

It has always seemed strange to me that in our endless discussions about education so little stress is laid on the pleasure of becoming an educated person, the enormous interest it adds to life. To be able to be caught up into the world of thought—that is to be educated.

Edith Hamilton

The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn....

Alvin Toffler

If we value independence, if we are disturbed by the growing conformity of knowledge, of values, of attitudes, which our present system induces, then we may wish to set up conditions of learning which make for uniqueness, for self-direction, and for self-initiated learning.

Carl Rogers

We must not believe the many, who say that only free people ought to be educated, but we should rather believe the philosophers who say that only the educated are free.

Epictetus

The list of quotes about profound ideas in education and the explanation of educational phenomenon can be endless. The fact is that education is still in the position of a conservative overview, even now when we have entered the new century and communication technologies have reached another, higher phase. O’Sullivan stated that “we are living in a major transitional period of history in which there are many contesting viewpoints and to some extent these trends are operating and somewhat separate and independent of one another” (O’Sullivan, Morrell, O’Connor, 2002, p. 1). Education as well as philosophy inherited a certain number of theories from the previous century that have not still been implemented. When establishing educational priorities for this new post-modern period, educational endeavors should consider that human history is moving

from the industrial age into a new information age. This new age establishes new requirements for education in general, and to people in particular. Education within the context of the information age has concerns for new types of socially important knowledge in which a student is an active participant. Hence, schools as social institutes are involved in the arena of political affairs, and a learner is an independent subject who possesses the right to improve his/her knowledge in different educational domains. In reality, for some reason, the majority of educators refer to the new age of information in a very narrow way, concentrating their interests only in the field of technological progress. This can be explained through their strong association of 'information – technology'. Not reducing the importance of technological achievements, the internet for instance, this study aims to explain (1) that information is not just technology, but it is universal knowledge; (2) that informative curricular is not only structured plans for achieving high standards, but a way of improving individual knowledge and developing critical thinking and global vision; (3) that information is not only a number of facts or an explanation of a set of values within the boundaries of one particular culture or for political advantage, it is an understanding of life – life in global meaning - and a person's place in the world. From these perspectives, there is growing evidence to suggest that practice in schools - one of the social institutions - is virtually the opposite of what prospective critical educators are suggesting (Goodlad, 1997). Why does this continue to be the case? This question leads to a number of others that are devoted to the conception of why we have schools – what schools are for, what is the place of school in political and human community, and how the curriculum decision-making process should be guided. The

answers to all these questions can be found the social-political domain where ideology, ruling parties, and implementing educational documents, play a very important role.

Moreover, through explaining the importance of these domains, this study is taking into account educational and political situation in two countries – Newfoundland, Canada and Belarus, former Soviet Republic.

5.1. Political Situation and Ideological Assertion

Keeping in mind that cultural, economic, and technological potentials of society clearly effect the goals of education and of societal change, this study wants to look – from a political-cultural perspective – at how post-industrial development effected political and educational agendas today.

Nowadays, both Newfoundland and Belarus present the policy of democratic freedoms. The Belarussian Constitution (1994) and Canadian Charter of Rights and Freedoms (Constitution Act, 1982) provide people with the choice of religious beliefs, language use, and democratic freedoms.

Under certain cultural circumstances in Newfoundland and Belarus there are two official languages: Newfoundland – English and French, Belarus – Russian and Belarussian. It should be pointed out that the majority of the population has chosen English (Newfoundland), Russian (Belarus) as the languages of social convenience. Most official public documents that follow the established law of languages are published in both official languages.

Religious freedoms acknowledge different religious groups: Protestants, Catholics, Orthodox, Muslims, Jews, etc. People are free to choose any kind of religious expression, including atheism or agnosticism.

Newfoundland's and Belarussian government structures are alike to some extend. The two government systems are parliamentary and made up of three branches: the legislature, the executive, and the judiciary. Newfoundland, like the rest of the Canadian provinces, inherited the system from Great Britain and it is sometimes called the

Westminster model. Belarus adopted this model from the West after the collapse of the Soviet Union in 1991 when the activities of the Communist Party were suspended.

Now this study goes further and explains in short review how recent changes in the political arena in both countries depict different ideological attachments that, in turn, have had tremendous impact on curricular.

5.1.1. Newfoundland, Political Overview in terms of Education

Newfoundland and Labrador entered the new millennium under the reign of the Liberal Party, which kept its leading position until the elections of 2003. The modern Liberal Party of Newfoundland and Labrador played a very important role in the political life of the province. It was in power for 22 years, since 1949 when Bradley and Smallwood commemorated the referendum victory. In 1989 the Liberal Party and its leader Clyde Wells regained power and the new Liberal decade was opened (Liberal Party of Newfoundland and Labrador, n. d., online).

The former premier, Roger Grimes, was in power for two years. He was born in Grand Falls-Windsor, Newfoundland, and interestingly, he has a Bachelor of Education and a Master of Education from Memorial University. He also served as President of the Newfoundland and Labrador Teacher's Association. Moreover, he served as Minister of Employment and Labrador Relations, Minister of Tourism, Culture and Recreation, Minister of Education, Minister of Mines and Energy, and Minister of Health before he was elected as Premier in 2001 (Newfoundland Liberal Party Backgrounder, 2003, online).

At this point in this study, an analysis of the Liberal Party Platform is required so as to get a closer look at what was done in education, as its representative and leader was a

former educator, who held a wide range of government positions and later became Premier. The Liberal Party Platform “Take a Closer Look” was released in September 2003, just after the spring elections. Highlights of the platform regarding education are as follows:

With respect to primary and secondary education, the Liberal government is committed to a review of high school curriculum, more spending tools needed by teachers in the classroom, and the reduction of school fees for books and supplies currently charged to parents. The Liberal Party promises to make post-secondary education more affordable by lowering the eligibility threshold for students who stay in the province after graduation and are employed in professions with skill shortage or in under-serviced areas. The plan will allow students to write off their student loan debt over a five or ten year period.

(Newfoundland Liberal Party Backgrounder, 2003, online)

The quote focuses upon three areas: (1) changes in the high school curriculum, (2) reduction of school fees for books and supplies, and (3) employment opportunities for students who stay in the province after graduation. Here, the question arises: what are the underpinnings of these statements? This study looks to the recent accomplishments of the Liberal Government for answers. One noticeable move to improve education was the creation of the Department of Youth Services and Post-Secondary Education in February 2001. The aim of this organization is to focus more directly on youth development and to ensure that youth have a role in shaping the future direction of the province. The mandate of the department is to coordinate the development of policies and programs for youth, to deliver programs and services in career development, to assist financially for the period of apprenticeship (Government of Newfoundland and Labrador, 2001/2002). As it follows in the document:

The Department has three branches: Youth Services and Career Development, Post-Secondary Education and

International Education. Support services for Corporate Planning and Research, Finance and Administration, Human Resources and information Technology are shared with the Department of Education.

(Government of Newfoundland and Labrador, 2001/2002, p. 3)

From this list of branches, it is hard to recognize three main ones. This can be seen as one of the reasons why the creation of the new department met a lot of criticisms. People mainly focused not on the goals and legislation of the department, but on its size. Apparently, no one around the province would deny the importance of youth, but some extant people focused on what exactly this department could do in practice so as to bring youth more to the forefront of the province. Another reason for criticism at the time was the announcement of a larger cabinet than expected. But Sandra Kelly, Minister of Youth Services and Post-secondary Education, seemed enthusiastic about the future accomplishments of the Department of Youth Services and Post-Secondary Education (Welsh, 2002, in press). In her interview to “Nor’wester,” Kelly explained her vision of the department’s mission:

Some people felt there was not enough emphasis on post-secondary education. Many of our youth were saying they felt disenfranchised from everyday life in this province. It was felt because of referendum and all the time we spent on the K-12 system, that some of our young people were having difficulties making the transition from Grade 12 to post-secondary or into the job market.

(Welsh, 2002, in press, p. 3)

Earlier in January, she clarified statistics on the average student debt in the province. She agreed that it is a serious concern, and she noted “government has recognized this for some time and continues to develop measures that will ease the debt

burden of our post-secondary students”. Moreover, she expressed a great concern about the statistics the media presented. Kelly insisted that the figure (\$30,000) that had been cited by Canadian Federation of Students was incorrect and needed clarification. Then, she presented the figure of \$20,800, as if it could persuade students and parents not to worry about student loans. She emphasized that (1) “government information that would help students and parents plan for and make decisions about their post secondary education” (2) “government wishes to encourage as many of our youth as possible to pursue post-secondary education” (Youth Services and Post-Secondary Education, 2002, online).

Later, in March 2002, “The Muse,” the student newspaper of Memorial University published an article entitled: “Education experts blast government at hearing” that sounds more like an ultimatum to the Liberal government than an analysis of the situation. The article relates to the up-to-date problem of post-secondary education and says that “Newfoundland will face serious problems if changes are not made in its education system”. Elaine Price, President of Newfoundland and Labrador Federation of Labour, says that “the government is making a moral error by not providing relief to indebted students, and Sandra Kelly missed the point when she emphasized that student debt is several thousand dollar less than CFS claim”. Keith Dunne, a representative of the Canadian Federation of Students (CFS), argues that “we are moving as far away as possible from the idea of universal accessibility” (Durant, 2002, in press, p. 11).

This study summarizes that it is hard to consider the promises of the Liberal Party fulfilled, though there were some moves towards accomplishing those promises. The

revision of the situation in education points to the main changes that were accomplished in the reconstruction of the upper levels of the educational hierarchical domain.

Furthermore, the establishment of the Department of Youth Services and Post-Secondary Education is seen as another bureaucratic branch of the Department of Education, which speaks in terms of the government's promotion and serves the purpose of main liberal ideology. The Liberal government made great effort to ensure Newfoundland students that the situation in post-secondary education would continue to change, but it could not support this information with significant facts. The latest Royal Commission on "Renewing and Strengthening Our Place in Canada" was announced by Roger Grimes with the aim to examine the province's place not only in Canada, but in the global context (Executive Council, 2002, online). It was met with great public skepticism, because it was written in artistically pleasing language and contained content that left something to be desired (Boswell, 2002, in press). Here, this inquiry maintains that the last Royal Commission, "Our Children Our Future", which was published in 1992, is more devoted to the problems of education, than the latest Commission was. Keeping in mind that Royal Commissions are usually established to inquire into matters which have risen to the top of policy agenda; this study puts forth the question: if post-secondary education had become the subject of significant public polemic and controversy, why wasn't this problem put into mandate of the new Royal Commission.

The Royal Commission "Our Children Our Future" was appointed by Clyde Wells (the Liberal Party leader and Premier 1989-1996). It is considered a turning point in educational reform in Newfoundland and Labrador. The Royal Commission report

contains over 200 recommendations that aim to improve educational opportunities for children in this province. One improvement is the removal of denominational education, and the replacement of it with the public school system. The conclusions presented in the Royal Commission report were based on position papers, research reports, statistics, and on public opinions. The Royal Commission inquiry emphasizes and strongly suggests subverting church oriented and church ruling education. The Commission says that 60 percent of respondents have supported “non-denominational” education (William, Press, 1992).

After receiving the Commission’s report the government started negotiations with representatives of the denominational elite. However, after three years of discussion, both sides failed to come up with a successful agreement. Thus, in the fall of 1995, the government sought the approval of the people in a referendum. The majority of the population voted for a non-denominational system of education. In November 1995, the government requested the Parliament of Canada to amend Term 17. The House of Commons passed the resolution in June 1996; however, it was delayed in the Senate until November, and then December 1996. Educational Minister at that time, Roger Grimes, said that it was unfortunate that the process had been delayed. Then, he is cited as saying “However, we are prepared with the cooperation of our colleagues in this House to do as the people of our province expect us to do; that is to move the education reform agenda forward” (1996, in press). Overcoming hardships and long debates the Senate voted on the amendment to Term 17. The vote was 46-35 against the amendment. Then, the Senate

made its own amendment to the Term 17 change and included a new clause, which stated that uni-denominational schools could be established where numbers warrant.

The old Term 17, which was approved in 1949, is as follows:

“17. In lieu of section ninety-three of the Constitution Act, 1867, the following Term shall apply in respect of the Province of Newfoundland.

In and for the Province of Newfoundland the Legislature shall have exclusive authority to make laws in relation to education, but the Legislature will not have authority to make laws prejudicially affecting any right or privilege with respect to denominational schools, common (amalgamated) schools, or denominational colleges, that any class or classes of persons have by law in Newfoundland at the date of Union, and out of public funds of the Province of Newfoundland, provided for education

(a) all such schools shall receive their share of such funds in accordance with scales determined on a nondiscriminatory basis from time to time by the Legislature for all schools then being conducted under authority of the Legislature; and

(b) all such colleges shall receive their share of any grant from time to time voted for all colleges then being conducted under authority of the Legislature, such grant being distributed on a nondiscriminatory basis”

Newfoundland Act. An Act to confirm and give effect to Terms of Union agreed between Canada and Newfoundland. 23 d March, 1949

Changes that took place in the late 90s are presented in the quote below:

AMENDMENT TO THE CONSTITUTION OF CANADA

1. Term 17 of the Terms of Union of Newfoundland with Canada set out in the Schedule to the Newfoundland Act is repealed and the following substituted therefore:

“17. (1) In lieu of section ninety-three of the Constitution Act, 1867, this Term shall apply in respect of the Province of Newfoundland:

(2) In and for the Province of Newfoundland, the Legislature shall have exclusive authority to make laws in relation to education but shall provide for courses in religion that are not specific to a religious denomination.

(3) Religious observances shall be permitted in a school where requested by parents."

2. This Amendment may be cited as the Constitution Amendment, 1998 (Newfoundland Act).

(Constitutional Documents, n.d., online, ¶ 6).

The provincial government expressed its disappointment with the Senate amendments. However, Education Minister Roger Grimes noted that even the minor inclusion of such a clause would leave the province open to legal challenges (1996, in press). The first changes have focused on the structure of educational institutions. Legislation was passed, reducing the number of school boards from 27 denominational to 10 interim interdenominational boards. The government established a School Constitutional Board of three members appointed by government, three members appointed by the churches, with an independent chair. A new Education Act and a new School Act were developed. Public meetings were organized on a wide range of educational topics. The process on education reform was opened for public discussion through the media and Internet.

Senate adopted Term 17 left the churches with great opportunity to complain. The Pentecostal Educational Council expressed its dissatisfaction, but pledged to work with government to improve the education system (1996, in press). The Roman Catholic Educational Committee went even farther and continued to oppose government changes. Pursuing their case through the courts, the Roman Catholic Church and parents had raised

significant issues: the protection of minority rights, the use of referendum to negatively effect rights protected under the Constitution of Canada and the degree of fairness under which the referendum was conducted. Later, the Pentecostal groups joined the Catholics in this struggle. The government, in turn, viewed this move as Pentecostals' and Catholics' intention to guard the powers they held over the education system for more than a century (Wiffen, 2000, in press).

Here, this inquiry expresses its concern upon the presuppositions that led to the educational reform in Newfoundland. The first premise is seen in economical advantage – reduced number of schoolboards and distribution of funds on a needs basis. The second premise has a fully ideological basis.

In response to particular structural changes in the educational system, new alterations in curriculum organization are recognized as needed. Some of them were assigned in the commission inquiry. Furthermore, the Commission recommended “giving the schools more power and, thus, more autonomy, which encourage more imaginative approaches to the core curriculum and bring more meaning to the way the curriculum is being taught” (William, Press, 1992, p. 207).

The Commission sets down its own conclusions about the nature and value of the curriculum process. The assumptions are as follows:

1. *Curriculum must be responsive to all children.* In other words, it should fit varying cognitive needs and abilities, and the cultural and social differences of all children.
2. *The curriculum must have an academic focus.* It means that all students are able to obtain a high quality academic education where non-academic courses have a role of maintaining students' interest or providing essential life skills.

3. *Some courses are more important than others.* Deriving from the second assumption, the third statement stays for the importance of courses in certain areas such as language, mathematics, and science, which are seen as essential to further advancement. They should be considered as core courses, and more time should be allocated to them.
4. *Responsibility for insuring that curriculum goals are achieved must rest with the Department of Education.* It is acknowledged the Department's obligation to set the core curriculum, set program and learning goals and objectives, and be helpful, not prescriptive, in proposing effective strategies for implementing the curriculum.

(William, Press, 1992)

Taking those assumptions into account, the Commission recommends:

Recommendation 109 and 115 in particular stays for

a minimum 50 per cent of the instruction time at the primary and elementary levels be spent in the general areas of language, mathematics and science

(William, Press, 1992, pp. 310-311)

In response to the Commission, Clar Doyle and Dennis Mulcahy in their "Curriculum, Commissioned Studies" point out the significant gap in curriculum expectations and orientations between kindergarten and grade one, between grades three and four. Moreover, they are concerned that the Department of Education "does not appear to have an effective coordinating committee to determine what constitutes a proper curriculum for each grade" (Doyle, Mulcahy, 1992, p. 453). Regarding the Commission's assumption that the Department of Education is responsible for setting the core curriculum and help in implementing the effective strategies, Doyle and Mulcahy, based on a number of teachers' interviews, expressed apprehension. The stated that the Department of Education should take a serious look at the way it has been supporting

various ideas, because such “unit ideas” end up being shelved or not having enough support for proper implementation and evaluation at district or school level. A further complaint is that much of what the Department does in the area of curriculum and instruction is being duplicated at the district level. Furthermore the gap between the intended curriculum and the realized curriculum has been recognized because of unrelated content between subjects, varied teaching styles and methodologies, and uneven evaluations. What Doyle and Mulcahy suggest is to seek ways of linking, sequencing, and reinforcing disciplines. In other words, they advocate for an interdisciplinary curriculum (Doyle, Mulcahy, 1992).

From an analysis of “Our Children Our Future,” the main Royal Commission inquiry and Commissioned Studies, it is clear that internal crisis in the main ideology of that time, Liberalism, is recognized in terms of power. People who worked on the Royal Commission of Inquiry were appointed by government, thus, they worked to fulfill the government’s mandate. The mandate concentrated mainly on structural changes in education. However this type of change requires a revision of the curriculum, which the Department of Education must incorporate to meet this educational agenda. At the same time the Commission does not pay much attention to the existing discrepancy between the Department of Education, Superintendents, and Teachers. The Commission Studies sees this factor as an obstacle on the way to curriculum reform.

The Liberal Party, as a representative of the liberal ideology, maps its main ideas. The main ideas of liberalism are freedom, justice, equality, and belief in human potential (Gutek, 1997). Acting in the confines of present day capitalist society, the progressive

liberalism lost some of its main social priorities and has replaced them with economic competition. Attending to a capitalist market, liberals are missing the point of “original position” of their ideology, in which naturally independent individuals reflect upon the terms of their political association. Moreover, present day ‘progressive’ liberalism fails to appreciate the value of diversity and difference either within macro or between micro communities and the issue of how to substantiate the ideal of equal citizenship within the complex conditions of modern society (Eccleshall, Finlayson, et al., 2003).

The official opposition, the Conservative Party of Newfoundland and Labrador, came into power in 2003. The leader of the Progressive Conservative Party, Danny Williams, was elected Premier. Born in St. John’s, Newfoundland, he studied political science and economics at Memorial University of Newfoundland. He received a degree in Arts from Oxford University in England. Later, he received a Bachelor of Law from Dalhousie University in Halifax. He practiced law in Newfoundland and Labrador. Then, he became head of Cable Atlantic and president of the oil and gas company, OIS Fisher. He also owned and operated golf courses and hotel resorts. In 2001 he was elected as the leader of the Progressive Conservative Party and then as a member of the House of Assembly. Comparing the bibliographies of two political leaders who present the Official Opposition in Newfoundland, this study assumes that Mr. Williams had an advantage over Mr. Grimes because of his ‘non-bureaucratic’ past. Mr. Williams in comparison to Mr. Grimes did not hold any government positions before the elections of 2001. This factor may be considered as one of the central ones in his electoral program. Another factor is related to his economical background. It is known that Newfoundland economy

needs changes or shifts in old policy (Newfoundland Progressive Conservative Party Backgrounder, n. d., online).

The fourth clause of the Progressive Conservative Party Platform relates to education, “Education and Lifelong Learning”. The commitment to establishing successful schools is seen in nurturing strong social and ethical values in children and in mastering the skills to achieve economic success and personal satisfaction in adult life. Schools are viewed as person-friendly places where gender, religious and ethnic differences, and different physical and intellectual abilities are acknowledged and accepted. From these perspectives the Progressive Conservative government aims to help schools improve their performance. In these terms the Progressive Conservative government suggests some changes in curriculum organization:

- Build a complete curriculum for the schools that provides a solid foundation in the basics. The curriculum will focus on reading, writing, spelling, math, science, computer skills and technology, and foster learning about history and culture.
 - Introduce a mandatory Newfoundland and Labrador history and culture course in the school curriculum.
- (Education and lifelong learning, n. d., online, ¶ 5, lines 12, 13, 14)

Here, this study suggests paying close attention to the way different points of view are put together, proclaiming that there are two conflicting ideas. On the one hand, schools are seen as gender, religious, and ethic nonbiased institutions with curriculum that aims to foster learning about history and culture. On the other hand, school curriculum recommends introducing a mandatory Newfoundland and Labrador history and culture course. This sounds more like a promotion of one particular culture that can lead

Newfoundland and Labrador's students to developing narrow knowledge about the remainder of the world.

The document goes on to say:

- In the information age, it is in everyone's best interest to be computer literate. A computer is a basic tool in almost every place of working and in learning. It can help us get a job, learn new skills and advance in our careers, access news and information, do on-line shopping and banking, and manage virtually every routine in our lives. A Progressive Conservative government will implement a multi-year program to make sure all young Newfoundlanders and Labradoreans are compute and Internet literate by high school graduation.

(Education and lifelong learning, n. d., online, ¶ 7)

If we consider the new information age in its narrow meaning (information - technology), this idea seems progressive to some extent. In terms of capitalist ideology that is a factor of vocational curriculum, the Progressive Conservative Party continues to proclaim the idea that people are rational beings who always do what is in their own best economic self-interest. A student is recognized as a consumer who should master computer knowledge not for the sake of self-development, but to fit in with society (Morshead, 1995). However, accepting the notion that the new information age is an age of world-wide knowledge and of great communicative opportunity, computer literacy is seen as a means for self-improvement. Hence, the Progressive Conservative Party's statements about curriculum are presented as a part of the project of economic regeneration where the reconstitution of older 'traditional' subjects is noticeable. This is one of the typical features of conservative ideology. What kind of progressivism can be recognized in the party's educational platform? One, as it is presented, it is attentive to

Newfoundland history and culture, or in other words to Newfoundland patriotism. As a reminder, this study emphasizes that conservatives find authority in the past, in the traditions of the cultural heritage (Guttek, 1997). In this sense, the Newfoundland and Labrador Progressive Conservative Party is no exception. It tends to view the strength of the provincial curriculum in the creation of a mandatory Newfoundland and Labrador history and culture course so as to interpret exceptional Newfoundland identity. Although the Progressive Conservatives are likely to recognize the historical realities of cultural pluralism associated with an immigrant nation, they tend to see a distinct Newfoundland culture formed by a special past. Again, where is progressivism in this mindset? The only explanation can be found through the names of the specific parties, as Liberals call themselves the modern Liberal Party and the conservatives are called the Progressive Conservatives. This implies that their respective ideologies have been changing with the times. Notably, the tendency to create a particular version of the past is not unique to Conservatism; that is, it is also true of other ideologies. However, Conservatives are unique in maintaining an idea of a stable cultural core, which is located in the tradition of Western civilization, for Newfoundland it is particularly in its Anglo-Irish, English-language precedents. The Conservatives intend to transmit this essential cultural core through the schools.

The New Democratic Party (NDP) of Newfoundland and Labrador is in the minority. After the elections in October 2003, the party only holds two seats in the House of Assembly in comparison with the Conservatives' 34, and the Liberals' 12 (House of Assembly, n. d., online). In contemporary politics, democracy is popular. It is hard to find

any ideological persuasion, which does not praise democracy or claim to be democratic. In fact, democracy is so popular that every political party tries to link its ideology to democracy. All ideology-based groups - conservatives, liberals, socialists, communists, etc - agree that democracy is a good thing, but they disagree about how best to implement it. Thus, democracy is seen not as a separate ideology, but as giant obstacle for all ideologies (Ball, Dagger, 1995). However, as the New Democratic Party contains a derivation of the word democracy in its name, it seems to present a socialist ideology. Its philosophy is based on the twin values of human cooperation and individual liberty. The NDP represents the international movement for freedom, social justice, and solidarity. Its goal is to achieve a world where each individual can live a meaningful life with the full development of his/her personality and talents and with the guarantee of human and civil rights in a democratic framework society (NDP, n. d., online). From these perspectives, the NDP established its New Democratic Party Platform in which the problems of education take first place among their proposed statements. The first specific aspect of this is the problem of early childhood education. This topic has been under discussion for almost 10 years. The NDP recommends instituting full-day kindergartens according to the needs of communities and parents. The second statement, which is based on a study that shows that 25 percent of the province's students go to school hungry, calls for a meal program for every school. The third suggestion concerns teachers' struggle with the new curricular in overcrowded classrooms. A red flag is raised because larger schools slash music, art, and physical education programs, and rural high schools are forced to offer some courses, like biology, through the Internet. The fourth item on the NDP agenda is to

eliminate school fees and charges for textbooks. The fifth concern is the need to provide a safe environment for growing and learning. The sixth significant clause relates specifically to high tuition fees and high unemployment rates, even for people with university degrees (NDP, n. d., online).

Some of these suggestions became a part of the leading Progressive Conservative Party Platform. On May 7, 2003 the Department of Youth Services and Post-Secondary Education provided an annual grant of \$75,000 to the School Lunch Association. Before that, on February 14, 2003 a Safe and Caring Schools Provincial Action Plan was announced. It was designed to address issues on violence in schools to insure that students attend safe and caring learning environments where respect for students themselves and for each other is standard practice.

Jerry Bannister (2002) in his article "Making History: Cultural Memory in Twentieth-Century Newfoundland" draws an analogy between Newfoundland and Russian cultures. He considers that two cultures have much in common. Taking into account Bannister's suggestions, the study believes that it is even more accurate to compare Newfoundland not with the Russian Federation but with Belarus. The inquiry derived this outcome for several reasons. Firstly, as the Russian Federation consists of provinces, districts, and republics it seems more appropriate to compare it with Canada then with only one subject of a federation, namely Newfoundland. Secondly, the scrutiny calls for comparison with Belarus instead of Russia because through this comparison we can speak about the country (Belarus) or province (Newfoundland) in terms of the bigger country they are tied to. Bannister's analogy can be examined a bit further. Present day

Belarus is currently undergoing a cultural transformation, which has produced something like an identity crisis. This crisis is recognized in a confusing array of different political and cultural elements, as symbols of the former Soviet Communistic era are mixed with those from the new political order. The red star, for instance, is still used only by military institutions, while the old BSSR symbol and anthem has been brought back by the order of Lukashenka, the President of Belarus. In some ways, Newfoundland is quite similar: there are several political symbols in Newfoundland: the official provincial flag; the coat of arms, the Union Jack, the Canadian flag, and the Labrador flag. Hence, the number of symbols used in the province is even greater than those used in Belarus. Like Belarus, Newfoundland is a relatively old society standing at the crossroads of two cultural domains. Newfoundland's geographical location opens it to European traditions as well as to the influence of American culture. Belarus is located between Poland in the west and Russian in the east and considered by Poles as an entrance to Russia, and by Russians as a way to Western Europe. Like Belarussians, Newfoundlanders had a difficult time in the past and in deciding what kind of present or future they wanted. And like Newfoundlanders, Belarussians continue to be ferociously attached to their homeland, even though it has given them little economic prosperity. Furthermore, Belarus like Newfoundland has a surprisingly young political culture: Newfoundland's political affairs were reorganized since joining Canada in 1949; Belarus revised its policy when it resigned from the Soviet Union (Bannister, 2002).

5.1.2. Belarus, Political Overview in terms of Education

The turning point in Belarussian political development was Lukashenka's elections as President of Belarus in July 1994. Belarus started the formation of a new state policy. The Constitution of the Republic of Belarus, which had been in progress since 1992, was established in 1994. Moreover, the presidential elections brought some changes to the Constitution. It proclaimed Belarus as a presidential republic with a balance of power between executive, legislative, and judicial branches of government. Not long after taking power, Lukashenka's authoritarian tendencies emerged. Manifestations of those tendencies were noticeable in government subvert in 1996 and later in marginalization of that institution through a nation-wide referendum. Belarus entered the new era of direct presidential rule (Balmaceda, Clem, Tarlow, 2002). Thus, it is difficult to speak of any opposing institutions in Belarus. Its present day political situation is seen as a monolithic and is reminiscent of the rule of the former Communist Party. However, Belarus does not openly emphasize its Communist approach; there are many factors that point at this type of governing. The President himself does not express the interests of any ideological group, but his speeches reflect his pro-communistic ideas.

Alexander Lukashenka was born in a community of Kopys, Orsha district, Vitebsk region, Belarus. He graduated from two higher educational establishments: the Mogilev State University named after A.A. Kuleshov (1975) and the Belarussian Agricultural Academy (1985). He obtained Bachelor degrees in History and Economy (agricultural branch). He had a very outstanding carrier as a member of the Communist Party. In 1990 he was elected a people's deputy of the Belarussian Parliament. His presidential platform

emphasized the importance of struggle against bureaucratic apparatus and corruption. He was an independent candidate in the Presidential elections. In other words, he did not represent the interests of any party or political movement. Later, when he achieved presidential power, his communistic past emerged to strongly influence the political reforms he implemented. In September 2001 Lukashenka was re-elected President of the Republic of Belarus by direct people's voting with an overwhelming major of the popular vote (75.65 %) (Biographical profile of the president, n. d., online).

Since 2001 Belarus is considered a Unitarian state. Its system is characterized by centralized control on economical, political, and educational agendas. The President of the Republic has a right to accept or refuse any kinds of laws. One of the greatest concerns of Lukashenka's policy is ideological nurture (Vasilevich, Yaskевич, 2004). Lukashenka's speech addressed to the representatives of Belarussian elite was published in the newspaper "Minskij Kur'er" in 2003. In it, the president gives publicity to his worries about "strong national ideology" and ideological work through the different social levels. He proclaims Communist way of ideological spread through society as a model that has worked properly and, thus, should be adopted. In opposition to the communist postulates on religion, the president suggests that religion is one of the bases for a "strong and healthy" society. Keeping in mind the fact that the majority of the population adheres to one of two major religious beliefs, Catholicism and Orthodoxy, Lukashenka assumes that the moral values of these two religions in particular will be the basis of society's moral education.

Lukashenka also calls for the centralization of mass media. He says: “the national television channels and radio stations must be the face of the state”.

Addressing the question of education, he recommends the idea of restoring youth organizations to support government policy.

All of his speeches devoted to the importance of “ideological work” are pierced with examples of different countries. Mainly he emphasizes the American experience in this field. Lukashenka stresses the American experience and its spread of nationalism. However, he does not mention how ideology works in terms of power. Moreover, he says that Belarus should not adopt America’s capitalistic approach, but that it will invent its own way. Through the implementation of its our course of action, Lukashenka means to save all the best traditions from the communist heritage. He proposes a union of Slavic nations (Russians, Ukrainians, and Belarussians) (2003, in press). It is known as the Slavic Union Scenario and is based on an ideology of Panslavism, Orthodoxy, and Eurasianism. It is an attractive ideal for the Belarussian people and one that is widely sustained in society because Panslavism exploits the ethnic and racial kinship of Ukrainians, Russians, and Belarussians. According to Lukashenka the idea of Slavic kinship helps unite Ukrainians in the Ukraine. The last presidential elections in the Ukraine, however, showed that Lukashenka’s idea is utopian. Moreover, whereas Belarus and Ukraine are more purely Slavic countries, Russia is a multicultural country. If Russia turns to Slavism, it might cause internal conflict between Slavs and non-Slavs. The second postulate of Lukashenka’s Slavic propaganda relates to Orthodoxy. This cannot be a uniting factor in the Russian Federation, in the Ukraine or in Belarus itself. Only 78

percent of Belarussians and even less in the Ukraine are members of the Orthodox Church. Even the concept of Eurasianism is problematic because it does not correspond to current democratic norms in Belarus (Balmaceda, Clem, Tarlow, 2002).

The October 17, 2004 referendum determined the course of Belarus' development for a very long period to come. State propaganda prior to the referendum was particularly focused on trying to convince the general public to vote in favor of allowing Lukashenka to run for president at least more than once in 2006. Government-controlled mass media had not mentioned a possibility other than voting for the referendum question to support the president (Belapan, n. d., online).

EUHR Solana was seriously concerned with the Belarussian referendum as international observers noted a number of serious shortcomings. Solana assumes that the elections were far from being free and fair (Sumario, 2004, online). In this regard, Belarus has not been successful in the European integration process. The Belarussian regime remains a combination of government centralism, cult rule, and government's irresponsible and occupation-like treatment of its people (Balmaceda, Clem, Tarlow, 2002).

The Belarussian educational system is one of the government branches that reflect Lukashenka's ideas. Like all the other government institutions it has centralized system of governance. Nowadays, the Belarussian education system is seen as nationally organized and nationally oriented. The last President's instruction "*About the arrangements on social and discipline consolidation*" was directed at each teacher, superintendent, or any other person who conducts educational practices in the Republic.

The instruction relates to the questions of educators' responsibilities and ideological nurturing in educational institutions of different types and levels. Alexander Radkov - the Minister of Education - in his response to the presidential instruction points out that Lukashenka's focus on the importance of severe discipline arrangements are fully acceptable. In particular, he says: "implementation of required discipline rules will be a good example for students given them by teachers. Students gradually will come to understand that discipline in school is a part of societal discipline. Accepting the importance of discipline in conjunction with national ideology will lead to an increase in national values: love for your motherland, love for your state/country, and love for your family" (Ministry of Education of Belarus, 2004, online). Later, on 28 December 2004 the *Status message on ideological nurture and on upbringing work in educational institutions which are responsible for high education* was published. The document says that in accordance to a new program on the raising of youth and adolescents in the Republic of Belarus and in accordance to the president's requirements for national ideological nurture, the Ministry of Education is conducting centralized work on systematization, structure, content, and methodology of ideological delivery in educational institutions. Thus, all higher educational institutions began offering the following courses: "Fundamentals of Belarussian Ideology" and "The Soviet Great Patriotic War in terms of the World War II". Moreover, these changes in government ideological policy require changes to the context of social-humanitarian disciplines – history, for instance (Ministry of Education of Belarus, 2004, online).

From an analysis of the latest changes in Belarussian internal policy, Lukashenka intends to combine discipline with democracy within the principle of democratic centralism. This entails relatively free discussion and criticism until a decision is made, when it becomes binding for the president. In reality the democratic element is dissolved and the country has become a presidential dictatorship (Eccleshall, Finlayson, et al., 2003).

The main changes in education have been the reconstruction of school institutions and the revision of textbooks. The new secondary school will be comprised of 12 years instead of 10, and university education will consist of two levels: bachelor and master (both are compulsory). Last two grades in school (11, 12) are considered as lyceum grades with a strong academic emphasis in different domains: humanitarian (philological, historical, economical), scientific (mathematical, physical, chemical, biological, and geographical), technological, cultural, and sports. It means that graduation from grade twelve (senior high school) is a direct route to university. Textbook changes and curriculum reconsideration have followed. (Vasilevich, Yaskevich, 2004). Regarding the issue of textbook re-examination, the *Instruction on preparing and publishing text materials* was adopted by the Ministry of Education in 2004. This guide explains how the preparation of text materials should be organized so as to achieve the ministerial goals and what authors or authors' groups have been approved for publishing. Furthermore, the document sets the list of duties for all types of organizations participating in the process of publishing. These publishing guidelines have been established because of a new wave of textbook publishing. Moreover, the instruction recommends all authors or authors'

groups to submit review copy of a textbook to a review committee. The review committee, in turn, is appointed by and consists of government representatives (Ministry of Education of Belarus, 2004, online). Here, this study assumes that censorship occurs in the Belarussian education system under Lukashenka's reign of dictatorship.

5.2 Analysis of Ministerial Documents

The structure of the Ministry of Education and related educational institutions should explain ideological connections between structural organization of education, curriculum design, and delivery of educational programs.

In Newfoundland and in Belarus the structures of the respective Ministry of Education are much alike. In Newfoundland the Department of Education is a member of Cabinet working with the Premier; in Belarus the Ministry of Education is a member of Cabinet working with the President. In both countries, the Ministry/Department of Education is seen as a part of the government apparatus that works in the interests of the ruling power. Moreover, in Belarus like in Newfoundland, the Ministry/Department of Education is constructed in a hierarchical fashion and has legislative and executive powers. Legislation is reflected in a number of decrees, acts, and programs that receive government approval. Executive offices include the Minister of Education, the Deputy Minister, the Director of Communications (external and internal), and the Assistant Deputy Ministers.

Furthermore, numerous school boards and agencies play an important role corroborating the Ministry and Department of Education to achieve their goals. In other words, structural organization of the educational systems in Newfoundland and Belarus is seen as one of the many issues closely related to the design and delivery of educational programs. The spread of ideology exists through a delivery of curricular or program designs, so the structural organizations link to this issue.

TABLE 5.1. Structural Organization of Newfoundland and Belarussian School Systems

Province/Country	Newfoundland and Labrador	Republic of Belarus
Number and Names of School Districts	Five 1. Labrador 2. Western 3. Nova Central 4. Eastern 5. Conseil Seolaire Francophone (Entire Province)	Seven 1. Brestskij 2. Vitebskij 3. Gomelskij 4. Grodnenskij 5. Minskij 6. Minsk City 7. Mogilevskij
Number of School Divisions by District	1. Labrador – 1 2. Western – 3 3. Nova Central – 2 4. Eastern – 4 5. Conseil Seolaire Francophone	1. Brestskij – 21 2. Vitebskij – 28 3. Gomelskij – 27 4. Grodnenskij – 21 5. Minskij – 28 6. Minsk City – 9 7. Mogilevskij – 28
Number of Schools by District	1. Labrador – 16 2. Western – 82 3. Nova Central – 75 4. Eastern – 127 5. Conseil Seolaire Francophone 6. St. John's - 7	1. Brestskij – 490 2. Vitebskij – 813 3. Gomelskij – 75 4. Grodnenskij – 338 5. Minskij – 1500 6. Minsk City – 243 7. Mogilevskij - 564

Sources: 1. <http://www.ed.gov.nl.ca/edu/dir/school/districts.htm>
<http://www.ed.gov.nl.ca/edu/pub/ind04/main.htm>
 2. <http://www.minedu.unibel.by> ; <http://www.region.mogilev.by> ;
<http://www.region.grodno.by> ; <http://www.brest-region.by> ;
www.regadmin.vitebsk.by <http://www.gomel-region.gov.by>;
<http://www.minsk.edu.by>

All school districts, school divisions and schools themselves work to serve the educational needs of the people in Newfoundland and in Belarus. Moreover, all the above mentioned institutions work conjointly under Ministerial patronage. The Ministerial mandate and vision of education assigned by the Department of Education in Newfoundland and by the Ministry of Education in Belarus present the understanding of education itself, its goals, and its divisions.

The Department of Education in Newfoundland and Labrador sees its mission as “providing an affordable, high quality education to Newfoundlanders and Labradoreans so that they are able to acquire - through lifelong learning - the knowledge, skills and values necessary for personal growth and the development of society” (Education. Departmental Information, n. d., online).

The Ministry of Education of Belarus interprets education as an “integral process of education and nurture that is conducted according to the interest of a person, society, and state. It is based on knowledge preservation, augment, and transfer to new generations that will satisfy the personal needs of an individual in intellectual, cultural, moral, and physical self-development. Moreover, the process aims to prepare qualified specialists and skilled workers for branches of economy” (Ministry of Education of Belarus, 2004, Chapter I, Clause 2).

Both Newfoundland and Belarussian Ministries present their visions of education for their particular province and country.

The vision of education for Newfoundland and Labrador designated by the Department of Education and published on the Ministerial website, includes the following four statements:

- learners who are self-reliant and prepared to meet personal and work-related challenges;
- active partnerships among communities, community organizations, and educational institutions;
- educational personnel who are challenged to be creative and innovative in the pursuit of excellence, and;
- delivery of education that is efficient, effective and of high quality.

(Education. Departmental Information, n. d., online, ¶ 4)

The vision of education for Belarus indicated by the Ministry of Education and signed in “Educational Legislation”, Chapter I, and Clause I “*State Policy in Educational Sphere,*” is based on the following principles:

- priority of education;
- compulsory public basic school education;
- realization of transition from basic school education to compulsory public secondary education;
- accessibility of pre-school, technical – vocational education, secondary – professional, and high education on competitive basis;
- succession and continuity of all educational levels;
- national and cultural foundations in education;
- priority of mankind values, human rights, humanistic character of education;
- scientific character of education;
- ecologically oriented education;
- democratic approach in educational administration;
- secular education
- Organization of political parties and propaganda of any kind of political ideas, agitation for any type of religious beliefs are strictly forbidden in school institutions.

(Ministry of Education of Belarus, 2004, Chapter I)

Here, this study states that education, as a field of study, has theoretical and practical agendas. Thus, the Ministerial documents both in Newfoundland and Belarus are seen as theoretical establishments, which need practical implementation. Practical implementation, in turn, can be investigated through further analysis of curriculum documents which contain practical recommendations: “Supporting Learning”, “Programs of Study”, “Collection of Normative Documents”, and documents by subject or level. This study believes that analysis of curriculum documents and documents on educational delivery will open a door on how and by what means ideology operates in school curricular and spreads through the particular subjects. At this point, a question arises: what programs and courses should be taken into account for the comparative analysis or

what grades should be paid more attention to than the others and why? Keeping in mind that curriculum is institutionalized; this inquiry offers two figures for the comparative analysis of Newfoundland and Belarussian school system organization:

Figure 5.1: Progression of Students, Newfoundland

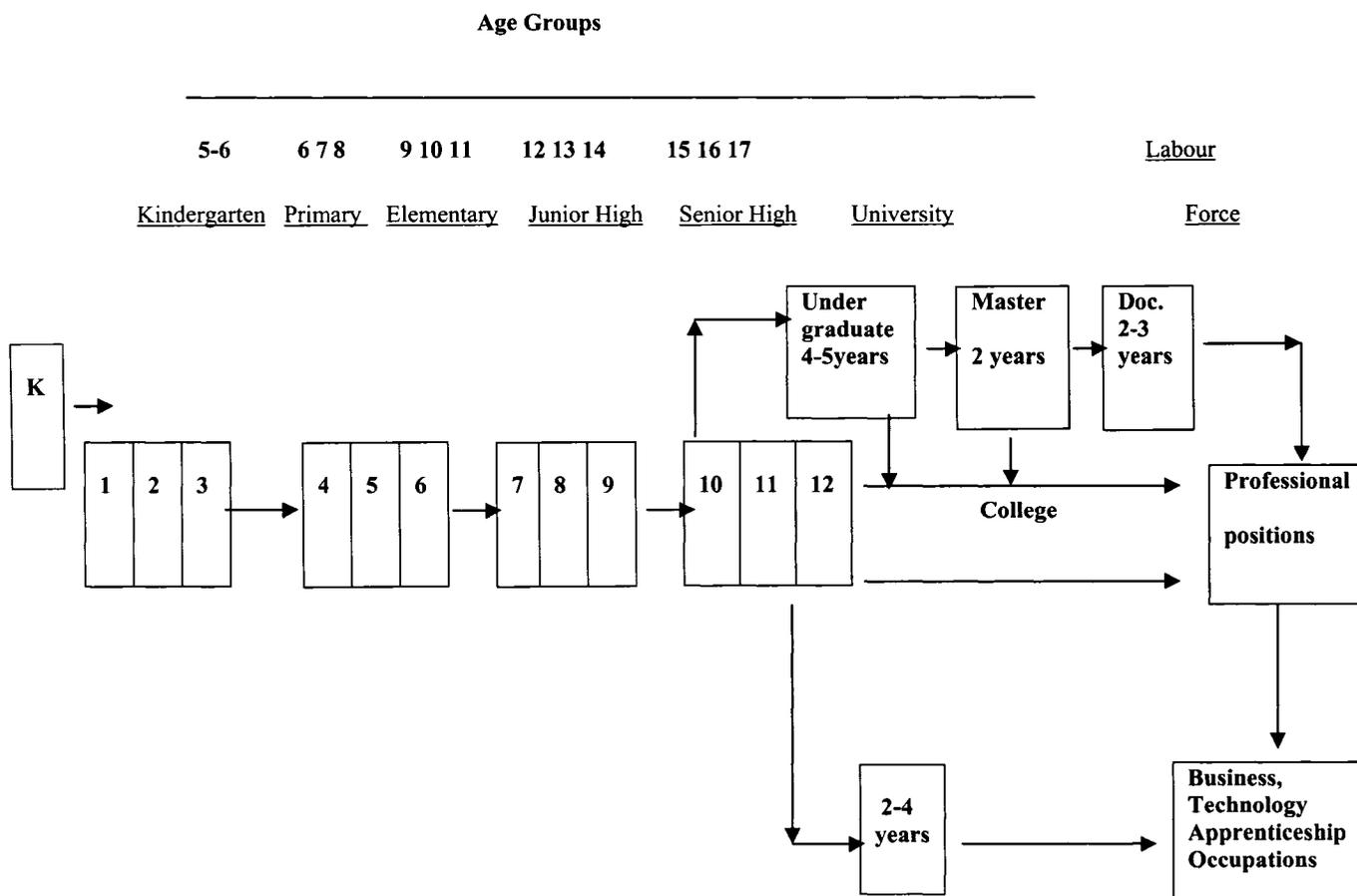
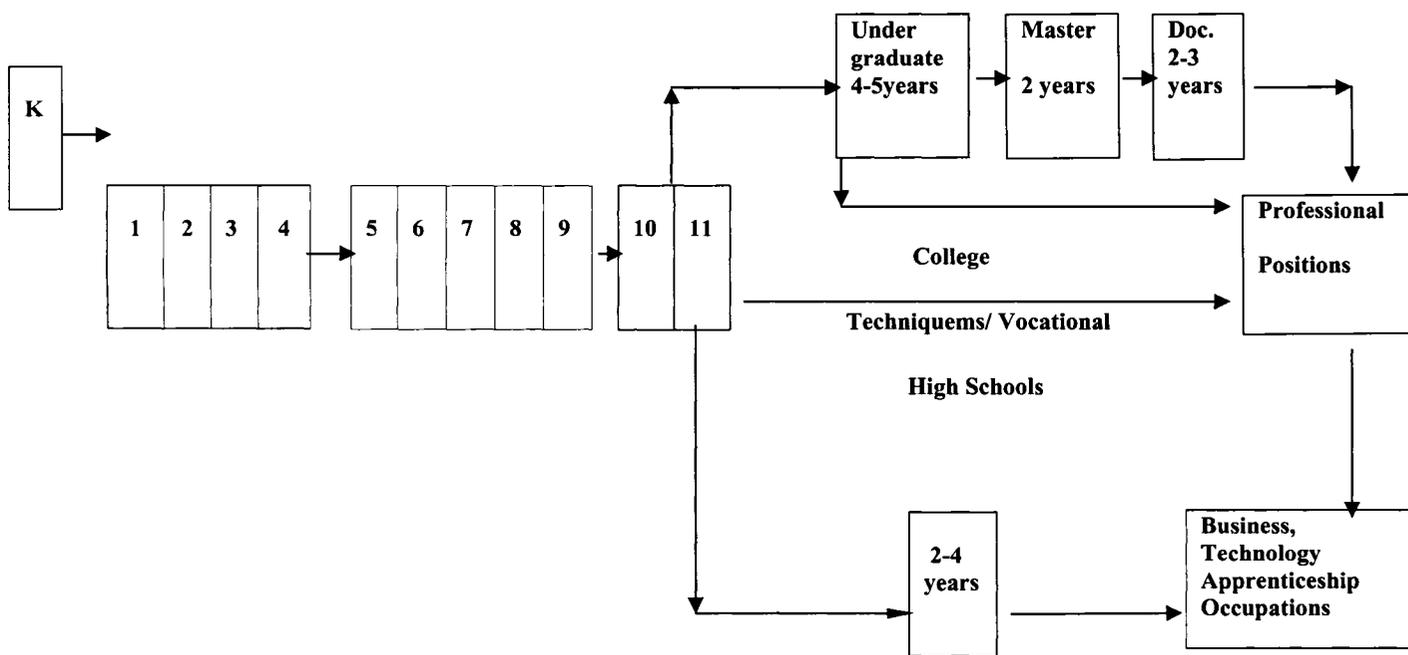


Figure 5.2: Progression of Students, Belarus

Age Groups												
1.5-6	6/7	8	9	10	11	12	13	14	15	16	17	Labour
Kindergarten	Primary			Basic Secondary School				General Secondary		University		Force
						Gymnasiums, Lyceums		Specialized Secondary Sch.				



Sources: 1. <http://www.ed.gov.nl.ca/edu/pub/ind97/chapt1.pdf> (Newfoundland and Labrador)
 2. <http://www.euroeducation.net/profl/belarco.htm> (Republic of Belarus)

One of the major structural characteristics that Figures 5.1 and Figures 5.2 represent is the similarity of structure and organization of educational institutions. Hence, it is possible to say that schooling has become part of the world societal system (Popkewitz, 2001). Furthermore, the presented figures illustrate that the most important grades in educational chain are primary/ elementary and junior high/ basic secondary school levels. They are acknowledged as compulsory education that provides students with the basic knowledge in language arts, mathematics, science, and social studies. Knowledge, in turn, has a particular organization or frame in the so-called curriculum.

The table below presents Newfoundland and Belarussian curricular for grades 1-9.

TABLE 5.2. Newfoundland and Belarussian Curriculum in Primary/Elementary and Secondary Schools

<i>Newfoundland Curriculum for Primary/Elementary Schools(grades I - VI)</i>			<i>Belarussian Curriculum for Primary Schools (grades I - IV)</i>				
List of Subjects (all compulsory)	% Instructional Time per Circle*		Number of Hours in a Week				
	1-3	4-6	1	2	3	4	
Language Arts	40%	24%	Introduction into School Life fall term				
Science	15%	8%	6(1)*	6(2)	6(3)	7(3)	
Mathematics	15%	16%	1(6)	2(6)	3(6)	3(7)	
Social Studies	} 40%	10%	0-3	0-3	0-3	0-3	
Health		6%	4	4	4	4	
Physical Education		6%	1	2	2	1	
Music		6%	-	-	-	1	
Religious Studies		8%	3	3	3	3	
Art		6%	1	1	1	1	
Core French		10%	2	1	1	1	
				1	1	1	1
*Circle is a week. Instructional time is given in % form because the number of school days per week varies from 5 to 6, but instructional time stays the same.			Vocational Training (Work Training)				
			Note				
			* First number is the number of hours in schools with the instruction in Belarussian, the number in brackets is for the number of hours in schools with the instruction in Russian				
<i>Newfoundland Curriculum For Secondary Schools (grades VII - XI)</i>			<i>Belarussian Curriculum For Secondary Schools (grades V- IX)</i>				
List of Subjects	% Instructional Time per Circle		Number of Hours in a Week				
			5	6	7	8	9
Compulsory Courses (Junior High School) Grades VII-IX			Compulsory Courses Grades V-IX				
English (spelling, literature, language, oral communication, writing, etc.)	20%		3	3	3	2-3-4*	2-3-4
Mathematics (algebra and geometry)	18%		2	2	2	2-3-4	2-3-4
Science	10%		3	3	3	2-3-4	2-3-4
Religious Studies (according to denomination)	8%		2/1	2/1	2	2-3-4	2-3-4
Social Studies	10%		Foreign Language (optional) 2-3-5				
Health	5%		5	5/4	5/4	5/4-8	
Physical Education	6%		-	-	-	2-2-3	
French	10%		0/1	0/1	1	1-2	1-2-3
Music (Exploring Music)	5%		1	1	1	1-2-4	1/2-5
Art			1	1	-	1-2-3	
Technology Education and Industrial Arts			-	1/2	2	1-2-3-4	
Home Economics*	8%		-	-	2	1-2-3-4	
Career Exploration			-	-	1/2	2-3-4	
Enterprise Education			-	-	-	1/2-3-4-5	
* Grade 7 Communications Technology Module and the Grade 8 Production Technology Module are to be offered. Industrial Arts may be offered at the Grade 9 level and/or where instructional time is available at the Grade 7 and 8 levels.			1	1	-	-	
			1	1	1	-	
			-	-	-	1	
			3	3	3	3	
			2	2	1	1-3-4 0-2-3	
			*Number of hours per week by subject varies in accordance with s school specialized approach: aesthetic, mathematic, scientific, humanitarian, or linguistic				

Keeping in mind the fact that the industrial age has been brought into education, and later consolidated the idea of scientific curriculum-making, the above table is seen as proof of this doctrine. Moreover, the table itself shows that although the world has moved into the new millennium and the new informative area, the former postulates in curriculum organization are still in power. The subject-centered curriculum, which derives from scientific paradigm, is the mostly commonly recognized theory in both Western and Eastern cultures today. This theory has given rise to school programs that emphasize the importance of mastering subject matter (Morshead, 1995).

Evident from the table, school institutions both in Newfoundland and Belarus are viewed as fundamentally learning organizations according to their structural and curricular components. Furthermore, the emphasis on subject-centered curriculum organization has been done not by chance, but on purpose. In other words, through this type of curriculum, schooling can be controlled. That said, this study claims that a subject-centered curricular, as seen in Table 8, is the easiest way to control (1) instructional time by subject, (2) evaluation and assessment, (3) knowledge-information delivery. In addition, this type of curriculum focuses on the principle of governing which has been embodied in pedagogy and emerged accountability (Lazear, 2002). Accountability in education of differing levels reminds us of Michel Foucault's (1979) notion of "governmentality" and "hierarchical capita". This structure works like an accurate mechanism with efficient performance of tasks. Therefore, it fits into the general system of governmentality and state, and has become an integral part of it. Hence, the

spread of ideology, values, morality of dominant culture through the educational system and through the subject-centered curriculum is possible.

The subjects that contribute to ideological furtherance should closely relate to history or any other field that describes and explains social orders. Motivation for such an assumption derives from the notion that history is a combination of continuity and change, with an ever-shifting balance between the two (Levin, 2001). Additionally, historical events, facts, and personalities embody a dominant ideology of the past and transform it into present day society. Consequently, such subjects as “History of Belarus, World History, and Individual-Society-State” in Belarussian curriculum and “Social Studies” where history is a part of the program in Newfoundland’s curriculum are seen as subjects of ideological appeal. With the aim to confirm this suggestion, this study turns its attention to the curriculum documents “Supporting Learning” and “Programs of Study”.

“Supporting Learning: Report of the Ministerial Panel on Educational Delivery in the Classroom” in its Chapter 3, devoting to the “Curriculum and Program Issues”, sees changes in Newfoundland and Labrador History and Fine Arts programs as desirable. Such changes are in demand because “the current curriculum does not adequately address Newfoundland and Labrador history” (Government of Newfoundland and Labrador, 2000, p. 21). At the same time, the Panel does not present any heavy arguments for the implementation of this policy on the subject of history; rather, it only makes an appeal to the educators in particular and to society in general to examine aspects of provincial history. The document states:

There is a need for students to develop an awareness of the connection of Aboriginal and Francophone peoples to the overall fabric of the province. Recently, there has been renewed interest in the history of the fisheries, and there are important works on the province's economic, social and ethnological histories available. (p.22)

Recommendation 14

that the department of Education undertake the development of a program in Newfoundland and Labrador history at the Grade 8 level (p. 22)

(Supporting Learning: Report of the Ministerial Panel on Educational Delivery in the Classroom, Government of Newfoundland and Labrador, 2000)

“Intermediate Social Studies Curriculum Guide, Grade 7 – Grade 9” is dated 1998, but it is still used by the teachers as a curriculum guide. The Ministerial Panel published its recommendations in 2000, however, what is still being taught in schools in 2004-2005 is the 1998 program. Updated materials are used in the school curriculum, however, the Panel recommendation is still under discussion or in the process of reorganization. Nevertheless, some shifts occurred. “Atlantic Canada Social Studies Grade 7” Interim Addition is seen as a step towards accomplishing the Ministerial Panel recommendations.

The vision for the Atlantic Canada social studies curriculum is to enable and encourage students to examine issues, respond critically and creatively, and make informed decisions as individuals and as **citizens of Canada** and of an increasingly interdependent world. In particular, social studies, **more than any other curriculum area**, is vital in developing **citizenship**. **Social studies embodies the main principles of democracy, such as freedom, equality, human dignity, justice, rule of law, and civic rights and responsibilities**. The social studies curriculum promotes students' growth as **individuals and citizens of Canada and an increasingly interdependent world**. It provides opportunities for students to explore multiple approaches which may be used to analyze and interpret their own world and the world of others. Social studies presents unique and particular ways for

students to view the interrelationships among Earth, its people, and its systems. The knowledge, skills, and attitudes developed through the social studies curriculum empower students to be informed, **responsible citizens of Canada and the world**, and to participate in the democratic process to improve society.

(Atlantic Canada Social Studies Grade 7, Government of Newfoundland and Labrador, Division of Program Development, September, 2004, p. 4)

The curriculum guide for “Atlantic Canada in the Global Community Grade 9” sees the achievement of its outcomes through nurturing aesthetic expression, citizenship, communication, personal development, problem solving, and technological competence. All the above mentioned outcomes are acknowledged as important because they describe what knowledge, skills, and attitudes students are expected to demonstrate at the end of certain key stages in their education as a result of their *cumulative* learning experiences at each grade level in the entry-graduation continuum (Atlantic Canada in the Global Community Grade 9, Department of Education, Division Program Development, Republished 2004). Outcomes related to the nurture of citizenship are of the great interest because they reflect provincial understanding of child’s value system (ideology) as well as provincial expectations on these.

Citizenship *Graduates will be able to assess social, cultural, economic, and environmental interdependence in a **local and global context**.* Social studies plays a prominent role in enabling students to develop as **responsible citizens**. By its very nature, social studies provides numerous opportunities to develop the various elements of **citizenship education**. From the social studies disciplines come the integral features of **citizenship education** — students’ acceptance and fulfilment of roles as active and informed **citizens in a pluralistic and democratic society**. As students develop an understanding of the forces that shape society, they are provided with a point of reference that gives direction for the future. They are led to consider the principles of human rights and study the variety of beliefs and practices that exist in the world. They develop criteria for a just, pluralistic, and democratic society and learn

to recognize **the diverse nature of their culture and the interdependent nature of the world.** An Atlantic Canada in the Global Community student will be able to, for example, • research the issue of sustainability in one resource industry and suggest the steps that are necessary to achieve this (1.4.9)

- from personal experiences or those of others, appreciate the importance of belonging to a group (2.4.4)
- research and evaluate stereotyping and racism issues affecting Atlantic Canadians (2.5.5)
- assess the extent to which regional disparity exists in Atlantic Canada, in Canada, and in the global community (3.5.7)
- identify qualities and attributes that individuals need to be effective global citizens (5.3.1)

(Atlantic Canada in the Global Community Grade 9, Department of Education, Division Program Development, Republished 2004, pp. 6-7)

Belarussian curriculum guide for “Individual, Society, and State for Grades 5-9”

starts with the explanatory letter in with the main objective and students’ outcomes are assigned.

Objective of this particular subject is to nurture a personality who is based on socially significant knowledge will able to implement creatively humanistic values through the social actions.

Outcomes:

- to form
 - general vision of a human being, about his relation with nature, society, state;
 - positive attitude to independent mastering of socially important knowledge and, then, to develop a habit/skills of creative implementation of humanistic values through the social actions;
 - descriptive and problem solving skills in students as they can use social-humanistic terms and definitions in their interpretation of phenomenon of human existence, social and spiritual life;
 - skills for comparative analysis of different ideological positions, skills for leading discussion, and skills for presenting self-considered arguments.
- to develop in students awareness of **moral and lawful norms that function in human habitat** as they can practically use it in future social life;
- to develop in students know-how ability to **live in multidimensional society and to cooperate with other people within society and state;**

- to help students in mastering knowledge about spiritual and values, human rights and duties in a society;
- to help students to acquire social and psychological knowledge about requirements of labour market in present day social-economical conditions;
- to support and encourage students in their aim for **self-determination as a creative, free, and responsible individuals**;
- to nurture in students **patriotism and love to their motherland**;
- to lead students the way of self-formation where they come to the understanding of
 - **sense of civil justice, lawful and political culture, and that their behaviour should be in accordance with the requirement of a just, pluralistic, democratic, and civilized society**;
 - the importance of being ecologically informed and accountable and the significance of ecological consciousness.

(Individual. Society. State. Thematic Curriculum Guide Basic Secondary School Grades, Ed. T. N. Novikova, 2004, pp. 1-2)

Curriculum guide for “History of Belarus and World History Courses Basic Secondary School” contains an explanatory letter that introduces backgrounds, rationale, and outcomes that students are expected to demonstrate at the end of their studies.

Objective:

Courses in Belarussian and World histories are considered as the major courses in Basic Secondary School Program because they lead students to the understanding of fundamental human values in general and their personality in particular. These courses help to (1) keep memories of country’s historical heritage, (2) analyze critically country’s past and present day social situations. The most important in the teaching process of historical courses is to form in students acquirement and abilities that are necessary for **future social accomplishments in our society**. While the global society is in the translation from one (industrial area) into another (informative area), teaching history in Basic Secondary School level is seen in the accomplishments of the following ideas of

- **(1) encouragement and development students’ cognitive activity in conjunction with motivation**

to study historical and cultural heritage of the motherland and of diverse ethnic communities which inhabit the present day territory of the country;

- **(2) students' national self-consciousness and responsibility for the country's future.**

Courses in Belarussian and World histories are introduced simultaneously as if **students become aware of their own country (Belarus) and its place in global community.**

It is important to organize educational process the way students have a possibility to master historical knowledge which is based not only on facts but on different historically reasoned points of view. Awareness of different views let students to form their own, individual, position.

(History of Belarus. World History Curriculum Guide Basic Secondary School Grades, Ministry of Education Republic of Belarus, 2004, pp. 1-3)

Through the above quotes, this study aims to reveal how curriculum guides of two cultural distinct countries retain an ideological education as one of their primary agendas. Here, language is not seen as a barrier, rather it realizes unified functions. In other words, it is irrelevant what language (Russian/English) is used in education. The ruling power dictates its own language. It is the language of the majority, which turns an individual into an average element of a society. Careful reading of those bolded lines in the above quotations illustrates the main achievement of pedagogical theory. Its central strategy has become the social administration of a child. Furthermore, the hierarchical order of an educational system is a great way to implement this strategy. Hence, schools have been institutions that relate to the state, civil or religious authorities. Thus, they are seen as a core social agency responsible not only for meeting needs of a variety of children, but for nurturing an understanding of that individual child, his/her community, country etc. as a part of global society. To achieve such an understanding a child needs to go through a

“question-that-ultimately-provoke-content” curriculum, not through a “disciplinary-of-content” curriculum that schools in Newfoundland as well as schools in Belarus offer nowadays (Doyle, Mulcahy, 1992).

5. 3. The Balance Sheet

This section summarizes the main findings of this study and draws out their implications for societal policies and educational strategies under conditions prevailing in Newfoundland and Belarus.

The primary essence of this thesis has been to examine the ideological aspects of curriculum organization and to uncover how ideology functions in the interest of social reproduction and how it works on and through individuals with different backgrounds (teachers, superintendents, school boarders, and civil servers) to secure their compliance with the basic ethos and practices of the dominant society.

Through the investigation of two themes – ideology and curriculum – this study produced a new one, which can be called social education that is directly dependent on the use of language by power institutions. A comparative analysis of two communities (Belarus and Newfoundland) demonstrated how social education influences the creation of an innocent student's personality in a way that is appropriate for the so-called majority. Moreover, a comparison of educational systems in these particular places is significant for a global understanding of education, because Newfoundland and Belarus have different political and as a result ideological backgrounds. This demonstrates that ideology alone is less important than the ruling powers that wield it.

The Introduction acquainted the reader with different ideological trends (Capitalism and Marxism) and imputed these trends into the educational agenda. This chapter also raised the question of power and hierarchal construction of social institutions. To highlight power's dominance over ideology, I presented examples from

my own experience to demonstrate that linguistic, ideological, economical, and educational biases can not be considered as a barrier to global education. The real barrier is bigotry in the face of power, or order or societal law that pierces social institutions on different levels. Unfortunately, without a power structure, society cannot succeed; power was deeply settled in ancient societies and continues to be improving today.

The literature review not only presented different ideological trends, but it also explained how power, using different means, masked the enlightened educational ideas of Dewey and Vygotsky. The educational achievements of both scientists were recognized, but even today, they are not accepted. In spite of their theoretical importance, they failed to achieve appropriate practical implementation. Critical pedagogy is still struggling for transformation in educational thought.

Historical analysis provided the temporal picture of social and educational changes. It demonstrated that ideology was constrained under the pressure of power. This chapter elucidated how powers had changed gradually – from Church to Atheism – implemented control over educational institutions.

What the present day situation shows is that any kind of ideology has failed to appreciate the values of age-old morality and of diversity either within macro or between micro communities. Ideologies have lost the ability to give substance to the ideal of equal citizenship within the complex conditions of modern society. Considering both communities as democratic, the study provided the examples of this ‘democracy’ in action. And what is proven is that each state (Belarus) or province (Newfoundland) interprets democracy in a way which is seen as appropriate for their prevailing powers.

The role of schools, in this arena, is fulfillment. Furthermore, disciplinary-of-content curriculum suits both the ruling power and schools well.

It is offensive to admit, but educators at least have to be aware of the situation in schools not only in their own country, but around the world. A myopic worldview that too many educators possess may benefit the existing power structure and its ideologies; however it greatly harms the students' understanding and vision of the world.

Educators and politicians must reconsider the present day curricula and regard the modern student not as a citizen of a particular country, but as a citizen of the world. In order for society to progress, students must be given a global vision of the world's histories, cultures, and structures.

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