in July 1952, of *La Razon de Mi Vida* (supposed autobiography of Eva Perón), as the sole school textbook for the final years of primary school. We are therefore before a long timescale in the history of the teaching of reading and writing, in the contexts of enlightenment, liberalism and the nation-state. The aim of the research concerns the social history of the teaching of reading and writing — not as a specific theme of a particular subject, but as a meeting space of different approaches" (p. 14). The theoretical mark and the field constituting this social history of the teaching of reading and writing have already been studied by the same authors in the HISTELEA project — *Historia de la Experiencia de la Lectura y Escritura en Argentina: del Cañón comostructor al ordenador*. The main goal of this project is to understand and analyse the complex social processes constituted by the implementation and the practices of teaching of reading and writing, based on a theoretical mark that establishes the crucial role played by the means of production, transmission, appropriation and distribution of knowledge in the process of schooling of culture (p. 15).

It is a process that, according to Rubén Cucuzza and Pablo Pineau, evolves in two complementary registers: that of the legitimisation and technologicalisation of knowledge that derives from the medieval cloisters, is activated with typographical printing and is standardised with the state publishing and censuring policies; and that of the constitution of the pedagogical and didactic discourse. The latter aspect accompanies, in its widest framework of modernity, the process of the growth of schooling, that culminating and imposing itself in the nineteenth century, lasted through the twentith century as a reference point in political-ideological disputes and in the constitution of subjects and concrete school practices.

In Chapter II, "Para una historia de la pedagogía de la lectura en Argentina. Como se enseña a leer desde 1810 hasta 1890?". Berta Braslavsky refers to school reading and non-school reading, focusing in depth on the action of Sarmiento towards lettered citizenship. Using a current psycholinguistic model (mental model), the author establishes a founding framework in the pedagogical action of Sarmiento, who in 1849 published his book *Educación Popular*. Although coeval of the affirmation of phonic methods, this book puts the reproduction movement of literacy teaching and pedagogical modernisation into perspective. Opening up to the innovative American experiences with regard to the standardised model and the literacy teaching method based on the word, the movement was structured on the legislative background implemented in the 1870s and 1880s; primary education law, in the District of Buenos Aires (1873); common education law (1884); popular libraries law; creation of the Paraná Normal School, followed by others, recruiting innovative American teachers.

Outlining the methodological evolution undertaken at the time, the author takes her empirical material from a set of textbooks for teaching of reading and concludes that Sarmiento’s most direct followers brought about a radical change, consisting in the usurping of methods of spelling and syllabifying, replacing them with methods centred on the word, and immediately associating the written word to the thing, or the image, to obtain a meaning.

Héctor Cucuzza looked at the run-up to the revolutionary period through the "reading and praying in the provincial Buenos Aires", to simultaneously understand the ideological and manipulative function of the texts read and given to read, and the effects of resistance generated in their assumption. It is a period of strong ideological, religious and political manipulation, put into action in catechismal

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Under the supervision of Rubén Cucuzza and Pablo Pineau, this work brings together in a complementary and diachronic form a set of studies drawn up by a group of eight researchers. The study consists of an introduction and twelve chapters, whose chronology is situated between the "colonial catechism" and the adoption by Parliament,
methods and texts that transmit from a religious moralisation to a state moralisation, and including experimentation of the Lancastrian method. The author summarises this evolutionary process, establishing a dichotomy between these texts, all characterised by being based on the catechismal method and destined for memorisation: I. El Catón Cristiano y Catecismo de la Doctrina Christiana; II. El Catecismo Público para la Instrucción de los Neófitos o recién convertidos al Gremio de la Sociedad Patriótica; III. Del Contrato Social o Principios del Derecho Político. Oben escrita por el ciudadano de Ginebra Juan Jacobo Rousseau; IV. El Tratado de las Obligaciones del Hombre; V. Del catecismo a la Anaglesia. 

El Catón Cristiano was linked to colonial education, despite being republished in the revolutionary period. The other texts analysed by Cacuza are more clearly dated, but some lose influence with the affirmation of literacy teaching methods centred on the school. Hence, the publication of Anaglesia in 1849 was a turning point.

Roberto Bottarini, author of the chapter "Leer, escribir, votar: la confesional definición del currículum ciudadano", extends his analysis up to 1882, the date of the First International Pedagogical Congress (Argentina), and shows that the pedagogical transformations implemented obeyed, from the revolutionary period onwards, a single guideline: "the existence of a close relationship between the process of literary teaching and the full exercising of political rights and citizenship". It is in the establishment of new "educational goals" that, in the final analysis, the usurping of the Old Regime pedagogy by a curriculum centred on the citizen resides – the currículum ciudadano. 

Registering the history of that process, Bottarini refers to the revolutionary movement of May 1810, that began a revolutionary, liberal and republican decade, based on active citizenship, whose exercise, as a rule, generally involved the domains of the capacities to read and write. Admitting that the capacities to read and write are necessary for the exercising of citizenship and centring school pedagogy on the training of the citizen are not the same thing. Therefore only in the First International Pedagogical Congress in 1888, did the thesis that school formed the person and the citizen finally become established.

Adriana de Miguel’s text, "Escenas de lectura escolar: la intervención normalista en la formación de la cultura letrada moderna", introduces a crucial issue in the processes of literacy teaching and schooling: the field of standardised reading which is associated with the idea of school spaces as spaces of production of specific meanings of reading. According to the author there is a close relationship between the school reading methods and standardised reading. It is possible to establish a separation between a period marked by a revolutionary reading, in the framework of association between political exercising and lettered culture – the lettered Republic, in the words of Sarmiento – and reading as a pedagogical practice, regulated by standardisation, from the scientific canon of a didactic application and a methodological discussion (cf. p. 110).

Suggesting that standardised pedagogy constituted a multifaceted and coherent complex that is guided by an imaginary of progress and urbanism, framed by the recommendation of moralising readings and structured in the pedagogical and didactic field, Adriana de Miguel stresses that a materiality and a textuality of organised in small didactic texts is associated with the appearance of new spaces of lettered urbanity that inhabit the circulation of print in the classroom: pedagogical meetings, literary fairs, popular libraries. With a view to understanding the lettered sociability generated by the normative apparatus that brings about, among other implications, an enfeebled aura of orality and a new articulation between writing, subjectivity and social relations, Adriana de Miguel carries out a detailed study about the dimensions and evolution of the method of teaching reading and writing, starting with Sarmiento’s work that broke away from the spelling books and was similar to the teaching method through objects and words, learned on his visit to the United States in 1847. This approximation allowed the establishment of a reading policy associated with the design of a school system based on professional teacher training. After summarising the experience of the Escuela Normalista de Paraná where American teachers gave lessons, Adriana de Miguel refers to the methodological adaptations of José María Torres, whose teacher training influenced several generations of standard-setters and which was later associated with the contributions of Pablo Pizzurno with regard to expressive reading.

It can be said that these four chapters establish the summary of the project and that the following studies, without losing identity or rigour, are basically the deepening, enlargement and strengthening of the conceptual and analytical mark.

Roberta Sprechburg, in "¿Qué se puede leer en la escuela? El control estatal del texto escolar (1880–1916)", summarises and characterises the action of the Consejo Nacional de Educación, with a view to strengthening the consistency of the school–literacy–reading axis, that marks the legislative framework of this period. The selection, publishing and circulating of texts are analysed in particular detail.

María Cristina Linares, in "Nacimiento y trayectoria de una nueva generación de libros de lectura escolar: El Nene (1895–1959)", places this book, which between 1895 and 1959 had 120 editions, in the backdrop of innovation at the end of the nineteenth century, marked by three factors: method, national identity, technical issues.

Edgardo Ossuna, in "El problema de la letra en la escritura: la escuela entrerriana a comienzos del siglo XX", shows how the type of reading and above all the type of writing with regard to spelling and calligraphy, became intrinsic to the pedagogical debate of the last decades of the nineteenth century with regard to the hygienic–physiological dimensions, and then presents the case of the District of Entre Ríos, which in 1910 began to advocate the straight letter.

Roberta Sprechburg, in her second text "De los Apeninos a los Andes: las lecturas de Cormen en la escuela Argentina", summarises the reading itinerary of the book by Edmundo De Amicis, which, although not strictly a school textbook, was recommended reading, both in and outside Argentina. In 1907 it was adopted by the Consejo Nacional de Educación as a school reading book, only for the same council to withdraw it two years later. Reinstated in 1917, it was however replaced by an adaptation, published in 1932, called Corazón Argentino.

Starting from the centrality of the writing in the process of schooling and writing as a social practice, Pablo Galota, in "Escritura y poder en la escuela nueva argentina", details a set of studies having as a common theme the fact that the school, in unifying, standardising and regularising, gave precedence to certain writing practices. Among the alternatives to this modelling, the author refers to the proposals from the New School and especially to Freinet’s pedagogy. The 1940s brought a halt in the renovating movement; however, currently Argentine schools "are written with distinct writings, distinct discourses, distinct supports and distinct hierarchies".

Pablo Pineau, in "Para qué enseñar a leer? Cultura política y prácticas escolares de lectura en el periodo de entreguerras", summarises the historiography of the
Argentine school, pointing out that, until the mid-nineteenth century schooling of the popular classes aimed essentially to legitimise the power of the governing elite through the formation of a civilised citizen. In the 1930s the modernisation of Argentine society included a strong reading and writing component, namely with the multiplication of journals and the creation of new reading spaces. The school was immersed in a tension that resulted from the need for conciliation between the strengthening of the fight against illiteracy and the initialising of modernisation and innovation challenges, in a period in which such challenges were increasingly put forward as well as the practices of comprehensive reading and writing that served the state and the liberal societies.

In Chapter XII, “Textos e leituras escolares durante el primer peronismo: Eva también fue palabra generadora”, Pablo Colotta, Héctor Cucuzza and Miguel Somoza show that the arrival of Perón to power in 1946 brought about a transformation in educational policy, with implications in the selection of texts and textbooks. Political control evolved from the publication of guidelines so that the texts and the textbooks began to reflect a nationalist direction and a legitimising of Peronism for the adoption of a single book.

In the background of the consecration of the figure of Eva Perón that in July 1952, Parliament adopted the book *Razón de mi Vida* as a compulsory school textbook. Underlying the Peronist school policy was also another cultural policy of control and censure. These guidelines would be changed with the reestablishment of constitutionalism.

In the “Epilogue” Héctor Cucuzza and Pablo Pineau resume the school reading scene concept to establish the diachrony that summarises the three centuries of teaching of reading and writing: the most widespread backdrop of school representation of the young male reader, reading expressly standing up, was subsequently associated with the seated female school reader. At the end of the nineteenth century, the silent and intense adult reader was countered by the mass production of school readers. In the mid-twentieth century the renewal of reading practices suggested a widening of the school backdrop, which with Peronism saw an ideological and epistemic closing that would only be broken with the re-establishment of constitutionalism.

The collective work presented constitutes a challenge to the reader and to research. The reader is stimulated by a set of discourses that challenges the reading scene in various registers. In turn, the researcher cannot fail to be surprised by the complexity of the reading field, to which the various studies correspond with exemplary methodological rigour. This is therefore an obligatory reading and consultancy work.

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