

## **Interview with retired Professor of History of Education, Mr. Agustín Escolano Benito**

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### **Entrevista al Catedrático jubilado de Historia de la Educación, Dr. D. Agustín Escolano Benito<sup>1</sup>**

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**Agustín Escolano Benito** was born in Berlanga de Duero (Soria) in 1941. He completed his primary education in his hometown and his secondary and higher education in Madrid. In 1964, he obtained a degree in Philosophy and Letters, Pedagogy Section, from the University of Madrid. He earned his PhD degree in 1972 with a thesis on "Technical Education in the Beginnings of Industrialization in Spain." He worked as school teacher for two years, a primary school inspector (three years in Santander and two in Barcelona), and a lecturer at the universities of Madrid and Oviedo. In 1975, he joined the University of Salamanca as a Professor of History of Education, where he worked until 1992. When, he moved to the University of Valladolid, holding the chair of Theory and History of Education until his retirement. At Valladolid, he coordinated various research programs on the history and culture of the school and patrimonial education.

At the University of Salamanca, in addition to his teaching and research tasks, he was the director of the Department of Comparative Education and History of Education and the Institute of Educational Sciences. During this period, he founded the journal "*Historia de la Educación*" a scientific communication organ of the *Sociedad Española*

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<sup>1</sup> Interview conducted by Ángel Lorente Lorente, M<sup>º</sup> Lourdes Alcalá Ibáñez, Fernando Faci Lucia, Marcos Rodríguez Bravo, and Alejandro Lozano García.

*de Historia de la Educación* (Spanish Society of History of Education), which has been published continuously since 1982, with him as its director for nearly thirty years. He also founded and directed the Education Sciences collection at the University of Salamanca and the journal *Studia Pædagogica*.

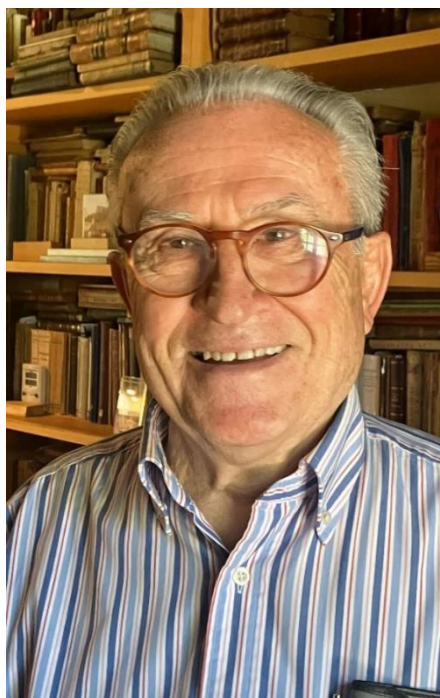
He was president of the *Sociedad Española de Historia de la Educación* (Spanish Society for the History of Education SEDHE) between 1995 and 2000, as well as a member of the Executive Committee of the International Standing Conference for the History of Education (ISCHE) between 2000 and 2005. He also presided over the *Sociedad Castellano-Leonesa de Historia de la Educación* and since its establishment in 2003, the *Schola Nostra* Association. He has also been a UNESCO consultant of Higher Education in Mediterranean countries and a visitor to numerous universities in Europe and America.

He is a doctor *honoris causa* from the University of Lisbon (2015) and has been a visiting professor at Italian universities in Venice, Molise, Ferrara, Bologna, and Macerata. He is an honorary fellow of the Salamanca's *Colegio de Doctores* (Salamanca's PhDs Association).

His most recent initiative is the creation in 2003 of the *Centro Internacional de la Cultura Escolar* (International Centre for School Culture, CEINCE), initially associated with the Germán Sánchez Ruipérez Foundation and the *Junta de Castilla y León*, (Castile and Leon Regional Government), located in the 16th-century mansion of Berlanga, attributed to the Bravo de Lagunas family. This center is dedicated to the study of school culture from an international and multidisciplinary perspective. Its Scientific Council includes prominent Spanish, European, and American academics. Its programs cover the fields of memory and tangible and intangible heritage of education, educational manuals and documentation, and the challenges of the school in the knowledge society. Over the years, CEINCE has become a reference point for researchers in the sector and has been visited by numerous academic personalities from Spain, Europe, and America, including education inspectors.

ASE (Avances en Supervisión Educativa): First of all, the ASE scientific Journal would like to thank you for granting us this interview and for welcoming us to this beautiful 16th-century mansion that belonged to the Bravo de Lagunas family, now the headquarters of the CEINCE, founded and directed by you, which we will discuss in more detail later. Before that, we want to highlight that we believe that a professional career like yours must have required such a dedication that it could not have been possible without another dedication, perhaps more silent but very devoted, that of Purificación Lahoz. Without a doubt, it deserves to be recognized in this interview.

Agustín Escolano Benito (AEB): Indeed, without a doubt. Purificación Lahoz Abad has been a professor of Didactics and School Organization at the University of Valladolid and a key person in the formation and activation of the accumulated heritage in Berlanga de Duero and the establishment and dynamization of CEINCE, an initiative that brought together a group of professors from the Universities of Valladolid, Burgos, and Salamanca, and other teachers from various parts of Castilla y León, who founded the *Schola Nostra* Association in 2003 with the aim of safeguarding the material and intangible heritage of education, promoting research in this thematic field, and encouraging the inclusion of school memory in the patrimonial education of citizens, from both a local and universal perspective. From our first stage as education inspector in the province of Santander in the late 1960s, we became aware of the need to preserve the heritage of the school tradition that was disappearing as rural schools were concentrated and audiovisual media asserted their power of seduction and modernization. It was then that Purificación and I began to build the collections that eventually led to the creation of CEINCE.



ASE1: Let's start with you. Born in Berlanga de Duero, you had contact with your first letters and primary studies in your hometown, although you soon moved to Madrid. Can you describe that school in Berlanga and, above all, what you took away from it?

AEB: The school I attended in my childhood had six groups, three for boys and three for girls, which in the year it opened (1932) bore the name of its main promoter, the well-known primary education inspector Gervasio Manrique, born in a village in the Berlanga region, a man of Krausist-Institutionalist affiliation, a JAE<sup>2</sup>) scholarship holder with extensive international experience. I have good memories of my primary teachers, with whom I diligently acquired the foundations of my education in the rudiments of school culture and the primary work habits necessary to continue in the education process. That school was undoubtedly the mirror of post-war Spanish society, although beyond the ideological constraints of the time, it retained the essential values of a rural Sorian community that believed in education as a lever for individual and social progress. It is striking to note now that, under the guidance of those rural teachers, several dozen children born in the *Marquesado de Berlanga*, a territory associated with the family of the Constable of Castile, many of them of popular extraction, could receive middle and later higher education. My parents, for example, bakers by profession, encouraged me very early to pursue the path of study with the support of those good teachers. Berlanga de Duero has two of its main streets dedicated to honoring the memory of such illustrious teachers, one to the first public teacher of the town, Pedro Carpintero, a graduate of the first class of the Teachers School of Soria, and another to my teacher in the 1940s and early 1950s, Urbano Martínez. The engineer and sculptor Pepe Peña created a bust of his figure, which was placed at the entrance of the school he ran for several decades, from the Republican years to the late 1950s when he moved to Madrid. Although this sculptural piece reproduced the image of Mr. Urbano, the artist dedicated it to all the teachers of the town of Berlanga.

ASE2: Your professional career is extensive, serving as a teacher, inspector, and especially as a university professor. How has being a teacher and Education Inspector influenced your pedagogical thinking?

AEB: I sincerely believe it has been decisive. The practical world I knew and lived in teaching and inspection visits has made me value the history of the experience that

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<sup>2</sup> JAE (*Junta de Ampliación de Estudios*) is a Spanish "Committee for the Promotion of Studies and Scientific Research" created in 1907 with the aim of promoting scientific research and education in Spain.

forms what I have defined as the empirical culture of education, beyond theoretical culture and political culture, the former affected by idealistic biases and the latter conditioned by ideologically contaminated assumptions. The history of education in recent decades has been directed towards the world of the practices of the art and craft of teaching and the adventure of learning, and in the hermeneutics of these experiences, it approaches ethnohistory and cultural anthropology. My doctoral dissertation, partly carried out during my work as an inspector in Santander, delved into the links between the economy and education in the early stages of industrialization in Spain, as well as the transition from the guild training model to the liberal academic model. This orientation towards the pragmatic has been long-lasting and has generated a certain historiographical paradigm shift, as my first university mentor, Professor María Ángeles Galino Carrillo, perceived well, who already saw in it a shift towards a new epistemic horizon of the discipline.

ASE3: You have taught at the universities of Madrid, Oviedo, Salamanca, and Valladolid. What memories do you keep of each of these universities? Which one has left the most significant mark on you personally and intellectually?

AEB: All experiences have their importance and significance in my academic and personal life. My first steps at the University of Madrid correspond to postgraduate training and are closely linked to the personal tutelage of Professor Galino, who guided me with exemplary intellectual rigor in readings of classical and modern authors, research in archives and libraries, and in specialized university teaching. Oviedo entrusted me with the direction of the Institute of Educational Sciences during the years of the implementation of the 1970 reform. There, we promoted, among many other innovations, the Summer University for Teacher Training, located at the *Universidad Laboral*<sup>3</sup> of Gijón, with training experiences involving teachers from all levels of the system. Salamanca represented the challenge of establishing a new School of Education and managing the Institute of Educational Sciences. There, I convened national colloquia on the new epistemology of the educational sciences and the professional projections of this new academic sector that was being incorporated into

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<sup>3</sup> The *Universidades Laborales* were state educational institutions intended to provide the means for Spain to bring education and culture to the workers' children, so that they could ascend to upper scales of society. Under the Ministry of Labour, they were in service from 1955 to 1989.

many Spanish universities. I fondly remember the interactions with the University of Barcelona and the group led by the late Professor Alexandre Sanvisens. During those years, I promoted, among other editorial initiatives, the creation of the *Revista Interuniversitaria Historia de la Educación*, which involved 23 universities and which I directed for 29 years and continues to be published today. In my last stage, at the University of Valladolid, I held the special research Professorship funded by the Ministry within the framework of the Program on History and Education, and my work focused mainly on training doctors, graduates from Spain, Portugal, and Latin America, in developing programs related to the perspective of memory and the heritage of education with current approaches such as Europeanism, interculturality, sustainable development, and transversality, among others. This stage raised the strategy that culminated in the creation of the above mentioned CEINCE in Berlanga de Duero, with the involvement of colleagues and doctors trained during my Salamanca and Valladolid stages. The total number of doctors trained in these two universities amounts to 41, some of them on topics related to the history of inspection or more generally of educational administration.

ASE4: Your teaching and research activities have mainly focused on the disciplinary field of the History of Education. When this specialty was revived with María Ángeles Galino in the 1940s in the Pedagogy section of the University of Madrid and in the University of Barcelona, during the Franco era until the 1970s, there was a particular approach to the History of Education. What was this approach, what were its foundations? What role did it play in the curricula in the Pedagogy sections of the Schools of Philosophy and Letters? And in the Teacher Training Schools?

AEB: The history of pedagogy in the post-war period followed the traditional model of the history of ideas and educational institutions, focusing mainly on analyzing theories and authors on education and the institutions in which they were projected. In the more modern programs, it intersected with the history of culture and sometimes with the history of the policies that drove national education systems. Very often, this traditional historiography was influenced by ideologies, and in Spain, many teacher training manuals adopted the bias derived from the prevailing National-Catholicism. Ángeles Galino's text, which addressed the classical and medieval periods, broke with this trend



and marked a significant advance in the understanding of educational events within the framework of the cultures they were part of. Later, during the techno-developmental cycle, some programs and manuals introduced positivist and even sociological approaches, giving a modern air to the discipline. And when it came to the history of the school and teaching methods, both the texts and the programs followed very historicist approaches.

ASE5: Despite the milestone of creating the specialty of the History of Education, the alternative readings, even general pedagogy ones, had to be sought in Mexican or Argentine editions. In that historical context, what did the emergence of the *Revista Interuniversitaria de Historia de la Educación* mean? Thirty years of directing it must have left a mark on both the magazine and its director...

AEB: Pedagogy students received as innovative texts the manuals on the subject from Argentina and Mexico, mainly. Among them were those by exiled inspectors Lorenzo Luzuriaga and Santiago Hernández Ruiz. Publishers such as Losada, El Ateneo, Kapelusz, Fondo de Cultura Económica, and Porrúa played an important role in the circulation of ideas and content that partly linked with the best traditions of Spanish authors in exile and, at the same time, proposed new dimensions and perspectives in the discipline, freeing it from the ideological biases of the time. For students in the 1960s, they provided a stimulating breath of fresh air. In 1982, a group of professors from various universities decided to create the *Revista Interuniversitaria Historia de la Educación*, which would serve as a communication channel between groups and institutions advocating a new social and cultural history along the lines of what was being done in other countries. The new magazine, issued by the Publisher Service of the Salamanca University, has come to involve more than twenty universities and has been open to all Spanish universities and a good number of higher institutions in Latin America. It was undoubtedly the vehicle for channeling and disseminating the innovations being introduced in Spanish academic work.

ASE6: At a certain point, an epistemological change occurs in the discipline of the History of Education, influenced by Social History and Cultural Studies. What caused

this to happen? What did this shift bring? When and why did a new History of Education emerge?

AEB: From a genealogical perspective, the epistemic shift that has taken place in the history of education over the last half-century can be interpreted as an affirmation of the discipline's interest in the history of the experience of human formation processes. Even theoretical discourses and policies on the past of education are now examined as social practices of constructing subjectivity and culture rather than speculative and ideological productions, which are subject to criticism for being considered superstructural. Since then, historians have turned their attention to studying the actions in which the empirical culture of institutions is manifested and to the ethnohistorical study of the heritage and memory in which these practices have materialized, incorporating anthropological approaches to studying pedagogical cultures. This shift occurred by recognizing the weaknesses and ideological contaminations of the old history of education and pedagogy and the interest in rigorously interpreting the memories and experiential heritage of the past. A new way of approaching pragmatic history is what most interests those who examine the past today.

ASE7: In this paradigm shift, two milestones probably played a significant role. One is the foundation of the Spanish Society of History of Education in 1989, whose genesis was in the History of Education Department of the Spanish Society of Pedagogy, which already organized the reputable National Colloquia on the History of Education. How have these colloquia varied in terms of themes, concerns, and methods from those years to the present? Do they truly represent the evolution of the History of Education?

AEB: The Spanish Society of History of Education was born to give identity to the discipline and separate it from the Spanish Society of Pedagogy, which was still linked to traditional and some ideological approaches of the past. The national colloquia on the history of education, the Iberian meetings Spain-Portugal, the SPICAE network of comparative school history in Southern Europe (Spain-Italy-Portugal), and the numerous events held in various regions of the country and internationally have strengthened the renewed historiographical trend mentioned earlier, reinforcing its



disciplinary identity and opening history to new social and cultural perspectives under a comparative history orientation. In these new studies, the new history of education has incorporated modern approaches and methodologies from the social sciences.

ASE8: The European and global influence, through the association with the International Standing Conference for the History of Education (ISCHE), of whose executive committee you were a member, did it open new perspectives on how to approach the History of Education? We are talking, for example, about the impact of the ISCHE congress in Salamanca in 1985.

AEB: Indeed, ISCHE has been the international platform, to whose founding session Professor Galino, my teacher, was invited, through which the new approaches we have been discussing circulated. In 1985, we had the honor of being entrusted with organizing the conference on the History of Higher Education by the ISCHE president, Belgian Professor Mauritz de Vroede, a great academic and friend who later visited us in Berlanga de Duero to see firsthand the heritage collection we had been accumulating. He encouraged us to give visibility to that heritage. In the early 2000s, members of the ISCHE executive committee, then chaired by Professor Wayne Urban from the University of Atlanta, USA, also visited us. These interactions with European and American historians leading the new historiographical trends reaffirmed the international interest in the historical materials accumulating in what would soon become the Centro Internacional de la Cultura Escolar. The Salamanca Conference in 1986 can be considered the launching point of the new history of education in Spain. Also, during those years, Salamanca hosted three important research groups at the Institutes of Educational Sciences<sup>4</sup>, which are still active today: Seminar on the History of Spanish and Ibero-American Thought, led by Professor Antonio Heredia Soriano, bringing together Spanish philosophers and Hispanists; the Cronos group, promoted by Professor Raimundo Cuesta, which won the Giner de los Ríos National Educational

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<sup>4</sup> The Instituto de Ciencias de la Educación (ICE), or Institute of Educational Sciences, are a university organization created by the Ley General de Educación y Financiamiento de la Reforma Educativa (General Law of Education and Financing of Educational Reform) in Spain. Their purpose is to engage various Spanish universities in the foundation and promotion of educational reform. Specifically, their responsibilities include: Teacher Training: Providing initial and ongoing teacher training for university students entering all levels of education, as well as professional development for existing teachers and educational leaders; Educational Research: Conducting and promoting educational research; Technical Advisory Services: Offering technical advice to their own universities and other educational institutions.  
(generated by Copilot).

Research Award and has expanded under the banner of Fedicaria<sup>5</sup>; the Seminar on the History of Ibero-American Educational Studies, promoted by Professor Águeda Rodríguez Cruz, a true breeding ground for Americanists. In all these circles, the new historiography of education with plural perspectives was affirmed. During those years, we were visited by internationally renowned historians such as the French François Furet and Jean François Botrel, the English Richard Aldrich and Edmund King, the Germans W Boehm and Jürgen Schriewer, the Italians Giovanni Genovesi and Anita Gramigna, the Belgians Marc Depaepe and Frank Simon, the Portuguese Antonio Novoa and Rogerio Fernandes, the Mexicans Esther Aguirre and Pilar Gonzalvo, the Argentinians Héctor Rubén Cucuzza and Gregorio Weinberg... In history of education and comparative education, Salamanca at that time was an international attraction for universities in Spain, Europe, and America. In this context, the new doctors who would join the new Faculty of Education at the University of Salamanca and other universities in the country were being trained.

ASE9: A second milestone is the creation of the MANES group, promoted from the UNED by Federico Gómez Rodríguez de Castro in 1992, focusing from a historical-intellectual point of view not so much on the external elements that condition school institutions but on what has happened inside schools, that is, school culture, through the historical study of school manuals. How important was this at the time for the approach to the History of Education? What has been your relationship with this research group that brought together 23 universities and institutions in Europe and Latin America?

AEB: This is very important, occurring upon Professor Federico Gómez's return from his sabbatical stay at the INRP in Paris, where Alain Choppin had launched the Enmanuelle program aimed at collecting and cataloging French school books from the Revolution to the present day. The study of the school textbooks has given rise to a new disciplinary field, "manualistics", which affects the history of the curriculum, the social imaginaries conveyed in the texts, teaching methods, the implicit subjects in their textuality, and other elements of the empirical culture of the school. We have been

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<sup>5</sup> Fedicaria is the Federación Icaria, an association that emerged from a long-standing coincidence and productive debate in the field of educational innovation. Since 1991, groups of professors from universities, secondary education, and primary education across Spain have engaged in intense intellectual production.

active partners of MANES since its inception in 1992, and in this context, we promoted the edition of the "Illustrated History of the School Book in Spain" in the Germán Sánchez Ruipérez Foundation collection, a work presented in 1997 by Fernando Lázaro Carreter, director of the Real Academia de la Lengua Española<sup>6</sup>, at the Spanish National Library, with the presence of the director general of the book, Fernando Rodríguez Lafuente, and the director of the National Library, Alberto de Cuenca. This current continues very actively today, both at the MANES-UNED Center<sup>7</sup> and CEINCE and in international networks associating our initiative with programs like those of the Georg Eckert Institute in Germany or groups in Italy, Portugal, Brazil, Argentina, and Mexico, among others, working in this disciplinary field.

ASE10: How is the History of Education now in the curricula related to Educational Sciences? Does it have the role it deserves? And where are we headed?

AEB: The technoscientific orientation of current study plans has sacrificed the history of education uncritically, which only appears marginally in the curricula. However, it should be noted that history is demanded by other disciplines, albeit from new motivations and formats. Looking at the rearview mirror is an essential exercise to guide educators and students in the art of teaching and the adventure of learning. The demand for historical studies at CEINCE has increased in recent years, and this trend, reaching nearly a thousand researchers who have visited us, includes not only historians but also professors from various disciplinary fields exploring historical funds for various purposes. Someone will have to analyze the new motivations that revalue history, the themes studied, and many other aspects of this important array of historiographical works resulting from the circulation of historical-educational knowledge in Spain and the European and American worlds. This analysis would answer the last question posed. The general conclusion is that knowledge of the past of education has not declined, even if universities underestimate it.

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<sup>6</sup> Royal Academy of the Spanish Language.

<sup>7</sup> MANES is an interuniversity research center dedicated to the historical study of school textbooks in Spain, Portugal, and Latin America since the 19th century, promoted by the National University of Distance Education (UNED). (recovered from <https://www.centroman.es/>).

ASE12: At some point, you have said that one of the silences of the History of Education, dominated by an intellectualist and positivist perspective, has been emotions. Your works on the subject, especially your book "Emotions and education: the historical construction of emotional education" (published in 2018 by Visión Libros), result from this concern. From a historical perspective, has the school evolved from being a repressor of emotions to being an element for the education and governance of emotions? Or do elements of conforming or "repressing" certain emotions still exist today?

AEB: The theme of emotions has introduced another historiographical shift, the so-called affective turn, which brings to the present the weight this forgotten field has had in constructing the empirical culture of the school. Emotions, although they have a biological substrate, are also cultural constructions, and the affective sociability experienced in the school, with its ritual and disciplinary devices and emotional climates, determines the construction of subjectivity and socialization networks of human collectives. The phenomenology of the present school shows that there are also modes of emotional control affecting formative processes today, although these mechanisms are sometimes less visible. In a work of mine titled "Sherlock Holmes goes to school," cited in the author's list of works (see annex), I refer to the clues that allow elucidating the codes underlying school regimes.

ASE14: In 2003, the Centro Internacional de la Cultura Escolar (CEINCE) was created. According to its website, it is an entity promoted by the Schola Nostra for the Study and Dissemination of School Culture Association, defining itself as a comprehensive center for documentation, research, and interpretation of school culture in its historical dimensions and current and future projections from a multidisciplinary and international approach. Where did the initiative come from, not only from the point of view of the people who set it up but also from the ideas that justify it? How have the center's purposes evolved since its creation?

AEB: The Schola Nostra Association was born in 2003 with the purposes you mentioned. University professors from Valladolid – Burgos – Salamanca and Castilian-Leonese teachers from other levels of the educational system promoted this initiative,

convinced that the sources of school experience contain the formative keys of citizenship. The spaces, times, actors, modes of pedagogical communication, and socialization networks of schools have induced a culture that has been incorporated into all citizenship since childhood, subjected to the thousands of hours of "school isolation" Pedro Roselló spoke of, another notable inspector. Material objects, historical iconography, manuals, and the voices of subjects are essential sources for



seeking in them the so-called "grammar of schooling," whose codes reveal many of our personal and civic behaviors while explaining the values of tradition and the keys to how changes operate. The historical-comparative study of this school culture underpins a new anthropology of education based on interculture and empirical pedagogy. All this values the reservoir of material, iconic, and textual sources held by CEINCE.



ASE15: Who are the primary recipients of CEINCE? Academics, specialized researchers, or is it intended to reach the school itself or even the general public? Do education inspectors also visit it? What activities are programmed accordingly?

AEB: CEINCE invites all people interested in learning about school culture, although it is mainly frequented by teachers and educators. But non-academic citizens also visit it, seeking the manuals they were educated with: primers, encyclopedias, reading books... arouse the curiosity of ordinary citizens. Alzheimer's therapists have also used old objects and texts to try to stimulate memory remnants in those affected by this ailment. Sociologists have been interested in how books address issues such as climate, energy, gender relations, the image of Spain and its territories... Inspectors and education executives, retired and active, have also visited us. Interests are multiple and varied. Colloquia, exhibitions, museum visits, and research stays respond to all the expectations that our collections' users demand.

ASE17: What links does it have with other entities, public or private, university or not, that develop their activity in the field of the History of Education, school culture, or the knowledge society? What are these entities, at least the most noteworthy ones? How do you see the future of CEINCE in terms of the direction it should take and the institutional support it may need to receive?

AEB: CEINCE has signed 39 agreements to date, most of them academic, with Spanish universities such as UNED, Valladolid, Zaragoza, and Burgos; European universities such as Oporto, Macerata, and Ferrara; and American universities such as Campinas, Bogotá, and Mexico. We are a center open to everyone, to public entities and private individuals and groups. The history of education interests not only professors or students of this subject. For example, it also motivates the architect interested in studying spatial designs; the hygienist doctor; the philologist dealing with languages and literary education; the sociologist looking for the keys to civility and civics; the anthropologist motivated by studying social rituals... School culture is not alien to anyone because it contains many of the keys to the universal sociability of citizens. On another note, the future of CEINCE is yet to be defined. We trust that public and private institutions can ensure that these collections, which will continue to



grow, will remain at the service of the community and people who need to explore their meanings and the sense of education. Here lies the historical memory of education and educated citizens.

ASE18: Although the working perspective of CEINCE is historical, it is also interested in the current knowledge society, which is evidently articulated around new technologies, digitalization, and AI. Two questions about this: the first is how you would define the new material (or virtual) culture of the school. The second: how could CEINCE incorporate these new elements of the material culture of the school?

AEB: The new culture derived from the digital turn as a cyber school or technological implementation of analog education involves new codes that affect all elements of the school: conventional and virtual spaces, times of presence and online, teaching roles, the behaviors of the educated subject, teaching/learning processes and methods, and of course, materialities. This will modify, in a still very open and dynamic process, the grammar of the school spoken of by professors David Cuban and Larry Tyack and the habitus of teachers, that is, the culture of the school and its governance. CEINCE analyzes and debates these changes and is open to innovations derived from advanced technology. Our center also examines the interactions, not always visible, between traditional modes of school education and the avant-garde operating after the digital turn. In school culture, there are invariants appearing in both models and also transfers and mimicry between the two educational communication paradigms. The fourth room of the CEINCE museum is called *escuela.net*. It is introduced with a text by Jorge Luis Borges that starts from the journey through memory and connects with the networks surrounding us. In this room, a video is offered where professors from various universities discuss interculturality, the cyber school, the digital turn, ecology, and new gender relations. In this way, historical examination is connected with the phenomenology of the present and foresight. One cannot access virtual and digital devices by erasing the analog. CEINCE is open to the digital world, which it incorporates into its study and communication practices.

ASE19: As educational inspectors, we have a question. The history of inspection has generally been addressed by inspectors with a research vocation, but perhaps from

the academic research field, from universities, it has not been a frequent object of study. Why this distance? Is it possible to study the history and culture of the school without considering one of the elements that influence them, such as Education Inspection?

AEB: In the studies we have guided, the historical role of educational inspection has always been considered, depending on the topic addressed, the materials generated by the inspector profession, and the contributions of education inspectors as authors of pedagogical texts and school manuals, as well as the role these professionals have played in planning, managing, and evaluating educational systems. Their contribution to safeguarding the historical heritage of the school is also an example, such as inspector Juan González, promoter of the Cantabria School Interpretation Museum in Polanco. This relationship has been strengthened in recent years following the signing of the USIE<sup>8</sup>-CEINCE agreement, which has led to several meetings and visits and sometimes donations of materials that enrich our collection. Some inspectors are part of our advisory council, and their contributions have always been of the greatest interest in constructing the history of educational experience and the administration of the school system.

ASE20: To be an inspector, training is mainly individual and acquired while preparing for the exams or when passing them. The internship phase is usually accompanied by training actions. Now, master's degrees in educational inspection and supervision are emerging (UNED, University of Córdoba, Valladolid, among public universities, and many private ones). The credit volume of the "historical" modules is minimal and focused on the Spanish inspection itself. Would it be necessary for inspectors to know at least contemporary History of Education in their initial and ongoing training?

AEB: I believe it is essential for these programs to incorporate historical content about the profession and comparative studies on the profile and competencies of supervision in different countries, transcending the technician approaches often informing postgraduate programs on educational administration. Since some projects emerged from the French Revolution, inspectors have been profiled as organic intellectuals of

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<sup>8</sup> A Trade Union of Education Inspectors.

the Educator State, which emerged in the era of revolutions promoting the creation of national education systems aimed at forming citizens. Her Majesty's British inspectors affirm their role beyond partisan politics. However, political bureaucracies subject to group policies have historically conditioned and deformed the realization of this ideal. Inspectors' training should include the critical history of the processes that have enabled or hindered this model of organic intellectual supervising the processes involved in civic education and the interplay between freedom and equality. Julio Mateos's monograph<sup>9</sup> on Adolfo Maíllo conceives this corporate reference as an organic intellectual at the service of the State and the Community.

ASE21: If you had to choose one book from your extensive catalog of publications, which one would you recommend as required reading for an education inspector?

AEB: Not as required reading, but if we stick to the historiographical orientation supporting this interview, whose questions invite responses with explanatory content, it would be better represented in my recent book published in Brazil (Campinas/SP, Alínea, with a paper and online version): *School as Culture. Experience, Memory, Archaeology* (*La escuela como cultura. Experiencia, memoria, arqueología*), a work first published in Italy under the title *The Empirical Culture of the school* (*La cultura empírica della scuola*, Ferrara, Volta la Carta, 2016) and which has had a notable impact internationally. In this writing, I propose and argue for framing the new history of education within the more general program of a history of experience with analyses affecting cultural anthropology and the ethnohistory of the school.

ASE22: We now pose an outstanding issue our country has. From the perspective of an education historian, isn't it an anomaly that a State Education Pact is still not possible in Spain?

AEB: Like other necessary consensuses, the education pact should have been reached long ago, and it has been on the table several times, although always frustrated by well-known group interests. The education pact would neutralize many

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<sup>9</sup> ASE note: Mainer Baqué, J. y Mateos Montero, J. (2011). *Saber, poder y servicio: un pedagogo orgánico del Estado: Adolfo Maíllo*. Valencia, Tirant lo Blanch.

conflicts often occurring in the daily life of civil society and provide more security for students and professionals operating in school life. Educational inspection, with some independence as an organic professional body of the system, could elevate important practical suggestions affecting citizens' right to education and programs to political groups and state institutions. But I don't know if today's highly polarized political class would be in a position to pay attention to these proposals.

ASE23: You recently wrote about what COVID-19 meant for the school ("COVID-19 in school education: A reflection from the studies of the History of Education", in *Revista Galega de Educación*). From the COVID-19 emergency, the debate on new technologies and the possibility of remote education arises. Does this imply the introduction of a new educational paradigm, a new school culture? Where does the social learning that face-to-face offers stand?

AEB: The recent pandemic has necessarily shaken the old structures of conventional school and the habitus of teachers and students, generating a new dialectic between face-to-face and online, a debate soon rationalized, assuming the digital route as an open opportunity for the cyber school but making this option compatible with the necessary sociability ensured by the conventional school. The interaction between both cultures is facilitating synergies and transfers from one to the other. Deschooling, proposed by Ivan Illich more than half a century ago, although technically feasible, would not guarantee the cohesion of civic education ensured by the "school isolation" also mentioned by Pedro Roselló at the same time.

ASE24: Although CEINCE is more than a library, let us consider it a truly monumental library. And every self-respecting library holds a work that is its treasure, its "incunabulum". What is that work in the case of CEINCE? We would like to offer its image to our readers.

AEB: Believe me, I am frequently asked this question, and I always hesitate to answer. In a huge forest of books with about sixty thousand volumes, how to choose one? I could refer to the first book printed in Berlanga de Duero, the *Arte de enseñar a leer* (*The Art of Teaching Reading*), by bachelor Juan de Robles, professor of the grammar

school of the Collegiate Church, dated 1565 by the itinerant printer Diego Fernández de Córdoba from Valladolid, dedicated to the Marquesa de Berlanga so that by it, she could teach her son, Íñigo Fernández de Velasco, future Constable of Castile, to read. This primer can be accessed through the digitalization offered by the interactive point at CEINCE, following these steps: “[www.ceince.eu/ mi querida escuela/ búsqueda avanzada/ pinchar en enlace/ aprender a leer/ cartilla del Condestable](http://www.ceince.eu/mi-querida-escuela-busqueda-avanzada-pinchar-en-enlace-aprender-a-leer-cartilla-del-Condestable)”. This device provides access to nearly a thousand images of manuals for reading, writing, and arithmetic, the three basic skills of the school. But if we open the range of curiosities, the options could lead us, for example, to the *Janua Linguarum* by Jan Amos Comenius (first edition of 1646) or the first *Encyclopedia* by Álvarez (Zamora, Tipográfica Printing, 1952). Entering the international collection, which contains specimens from 34 countries, we would be surprised by a lesson book from Japan printed on rice paper (1874), a children's comic about the Rwandan genocide (1984), the iconic alphabets of various eras and countries, Eva Perón's book for Argentine schools, or the collection of primers in indigenous languages from Mexico, Zaire, South Africa, and Brazil. My invitation is to visit us and select your own.

ASE: We concluded our interview in Berlanga de Duero on a sunny spring morning. We left the historic building where the CEINCE is housed, with the satisfaction of having been welcomed and treated by a friendly host and good conversationalist. We were grateful to see that our interviewee has dedicated a large part of his life, together with his wife Purificación Lahoz, to create and consolidate this Centre, the CEINCE, which is open to educational research without frontiers. We invite our readers to visit it.

CEINCE Address: C. Real, 35, 42360 Berlanga de Duero, Soria, Spain.  
(<https://maps.app.goo.gl/EDg4HH6WDbCmKL2L8>)

+34 975 343 123

[ceince@ceince.eu](mailto:ceince@ceince.eu)



And if an in-person visit is not possible, you can go to the center's website at <https://www.ceince.eu/> , which offers, among other things:

- The virtual exhibition “[Mi querida escuela](#)”
- The [catalog CEINCE](#)
- The [catalog Bibliomanes](#)
- The [blog](#)
- The [historial de actividades y los papeles del CEINCE](#)



## Publications of Agustín Escolano Benito

### Works published between 1968 and 2023

As a complement to the interview, we include the catalog of Escolano Benito's publications, from his first work dated in 1968 to the latest ones in 2024. Although this catalog is not standardized, ASE considers it of great interest for scholars of the History of Education and educational specialists, for people in general interested in knowing the past of education, and through his work, for those interested in the figure of Agustín Escolano. This inventory, which does not include the author's notable production in textbooks for Primary Education in the field of Social and Natural Sciences, nor the reports of the numerous research projects he has led, has been provided by the author himself and verified in various bibliographic databases.<sup>10</sup>

#### Articles, chapters, and contributions in books and collective works (252 works, ordered from oldest to most recent).

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