

Dissertation Research on the History of Children and Youth

Compiled by Colleen Vasconselles

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Berg, Ellen L, Ph.D. "Citizens in the Republic of Childhood: Immigrants and the American Kindergarten, 1880-1920," University of California, Berkeley, 2005

Through the case study of the kindergarten, this dissertation contributes to an understanding of Gilded Age and Progressive Era reformers' work with immigrants, elucidating especially the tension between ethnic identities and the desire for a cohesive American society. Kindergarten teachers (known as kindergartners) built their curricula around social relationships in four categories: the family, the community, the nation, and the world. First, they taught children about domestic labor and love of family, enlisting mothers as allies in their work. Aware of the challenges facing immigrant families in particular, kindergartners worked to bolster family relationships; sometimes, however, their invocation of American domestic and familial patterns challenged immigrant ways. Second, kindergartners emphasized the interdependence of all workers, though with differing gender conceptions. Their rhetoric suggested that boys could rise socially through conscientious labor, and they hoped that the egalitarian kindergarten environment would provide a model for the children's future relationships. For girls and women, kindergartners emphasized not paid work but sociability and women's clubs, following the prevailing middle-class model. Third, kindergartners encouraged immigrant children to develop a love for the United States. However, their vision of patriotism and citizenship was expansive, extending theoretically—though not always in practice—to brotherhood with people of all nations. Fourth, kindergartners emphasized the unity of humankind, often within a religious context.

This universalistic, Protestant-leaning ideology was a potential challenge to conservative religious groups. Nonetheless, liberal Catholics and liberal Jews utilized kindergartens at rates similar to other groups. Moreover, when they founded their own kindergartens, Jews often viewed them as serving a secular purpose, while Catholics imbued their curricula with doctrinally specific content. Supporters of the kindergarten emphasized its assimilatory power, and proponents of the Americanization movement of the late 1910s had a natural affinity for the kindergarten. However, the underlying principles of the kindergarten movement did not reflect the Americanization movement's focus on ethnic and national identities, but rather focused on children's individual roles as members of this four-tiered society. Yet though they did not aim to undermine immigrant values, kindergartners' conviction in the irrelevance of ethnicity presented an implicit challenge to immigrant identities.

Bullard, Katharine, Ph.D. "The Benevolence of Empire: Disciples of Race Nation and Child Welfare in America," University of Illinois, Urbana-Champaign, 2006

This dissertation connects the discourses of race and civilization to the growth of the welfare state in the United States from the second half of the nineteenth century to the 1930s. The growing community concern with poor children in the nineteenth and early twentieth centuries was contingent on a notion of racialized citizenship formed upon a base of Anglo-Saxon superiority. Children functioned as an important symbol and resource in struggles over citizenship and nation as the nation expanded across the continent and beyond. Part of sharing in the fantasy of Anglo-Saxon cultural superiority, for many social reformers such as Jacob Riis and Jane Addams, was

ensuring that all of the nation's children and future citizens received care and attention. This dissertation analyzes the work of the following four significant figures to excavate connections between childhood, citizenship, and the civilizing mission: Charles Loring Brace, the founder of the Children's Aid Society; Jacob Riis, author of the famous *How the Other Half Lives*; Julia Lathrop, resident of Hull House and first director of the U.S. Children's Bureau; and Grace Abbott, professor at the University of Chicago and second director of the Children's Bureau.

Chavez, Raul S., Ph.D. "Childhood Indians: Television, Film, and Sustaining the White (sub)Conscience," University of California, Riverside, 2006

In 1967, Frank L. Tucker examined the concept of the White Conscience, a psychological tool defending the principles of white supremacy. Rooted in nearly five **centuries** of European and American imperialist activities in Africa, Asia, and Latin America the White Conscience used colonizer language to rationalize the marginalization of people of color as a byproduct of economic, cultural, and racial superiority of white societies. Over the course of the subsequent four decades after the publication of Tucker's findings, the Civil Rights movement forced Americans to reevaluate their treatment, and perception of people of color.

During this time, rather than generating an inclusive perception of non-white cultures, American society has created a concept of inclusion requiring a submission to tradition colonizer images of people of color, while denying the existence of this behavior. Americans have deluded themselves to believe their behavior is inclusive of the "other," while maintaining the basic principles of culture white supremacy, and the exclusion of the "inferior" non-white cultures. This subliminally practiced behavior is, what I identify as, the White (sub)Conscience. One example of the White (sub)Conscience in practice is the depiction of Native Americans in contemporary film. Although Hollywood claims to portray Natives in more authentic, and respected roles, it is merely mimicking contemporary America's perception of the "Indian."

Using race theory, colonialist and post-colonialist literature, while studying a cross-section of cinematic Indian depictions in westerns aired over the past seven decades, I have sought to explain how these films have influenced viewers, in particular the Baby-Boomer generation of the 1950s, '60s and '70s to internalize the misrepresented movie depiction of Indians as representative of the real "Indian." These Indian depictions, my "childhood Indians," sustain the subliminally accepted white supremacist image that deny Natives their rightful place in American society. The White (sub)Conscience allows Americans to continue to assault Native sovereignty and self-determination as a result of anachronistic misrepresentations of "Indian" Americans accept as genuine. The White (sub)Conscience has institutionalized the "childhood Indian" perception of Natives, ensuring that a subsequent generation of Americans will recognize the white supremacist concept of "Indian."

Damrow, Christine B., Ph.D. "'Every Child in a Garden': Radishes, Avocado Pits, and the Education of American Children in the 20th Century," University of Wisconsin, Madison, 2005

Educational gardening for children became popular around the start of the twentieth century, offering active learning, nature study instruction, and character-building experiences. Early gardening proponents hoped children would grow intellectually, physically, and spiritually in their gardens, as they learned science, poetry, perseverance, and good morals. Over the course of the century, the key lessons of the child's garden changed as did its typical form. Rectangular plots of orderly rows gave way to potted avocado trees and bean teepees. Gardens evolved in size, content, and purpose as material affluence and a societal quest for leisure came to dominate a work ethic, and as the scientific outlook of educators made the child's garden less a place of wonder than of control. The perspective and goals of gardening instructors mattered. Public schools, parents, city recreation departments, civic groups, children's organizations, popular magazines, and authors of children's books were among the twentieth-century leaders of children's gardening.

Progressive gardens provided children contact with nature while teaching them to value their own productive efforts and the beauty of God's creation. A few million children gardened earnestly in 1919 as soldiers in the United States School Garden Army. Only ten years later, however, middle-class suburban children were rather more likely to cultivate flowers than vegetables on their quest for a more beautiful America. In the decades after World War II, the gardening experiences of many children became limited to bean seed germination, a classroom lesson in elementary science. When efforts at environmental education began around 1970, children's gardening, despite great popularity earlier, was largely absent from programs intended to teach children to care for the earth.

A history of children and gardens explains why Earth Day efforts largely ignored gardening, and why, at the close of the century, children's gardens ranged from the trivial to the idealistic. Some aimed to provide fun and easy activities, others to create a better world. The story of children's gardens is one of harvests, tangible and intangible, and of changing ideas about the education of children and the human place in the natural world.

de Schweinitz, Rebecca L., Ph.D. "If They Could Change the World': Children, Childhood, and African American Civil Rights Politics," University of Virginia, 2005

This dissertation examines the role of young people in the civil rights movement and the ways that changing ideas about childhood have influenced the place of blacks in American society and the struggle for racial equality. Chapter 1 explores how ideas about childhood helped legitimize American slavery, influenced the movements to defend and eradicate it, and limited Reconstruction efforts. Chapter 2 examines how race leaders used ideas about childhood to prove the respectability of the race and how ideas about the "rights of childhood" and greater attention to "youth problems" during the decade of the Great Depression led civic and education leaders, reformers, and race leaders to focus on discrepancies between childhood ideals and the plight of young blacks, and to argue for a system of universal and equal education. Chapter 3 argues that in the 1940s and 50s ideas about education, children, the rights of childhood, and national security concerns converged with ideas about African-American civil rights to influence the Supreme Court decision in the Brown case. Chapter 4 explores how the ideas about children and the rights of childhood that influenced Brown also influenced the way the struggle for racial equality was presented to the American public in the years following Brown and the way it was perceived by the American public. Linking African-American civil rights to ideas about childhood both shaped and limited the movement. Chapter 5 argues that young people who participated in the sit-ins and other protests of the early 1960s were building on a militant youth organizing tradition that began as early as the 1930s when the NAACP developed a strong youth program that officially encouraged the use of direct action. Well before Greensboro young people pushed the movement in more militant directions. And Chapter 6 examines the reasons for the proliferation of youth protests in the late fifties and early sixties. This dissertation provides a new framework for understanding slavery, abolitionism, Brown, the civil rights movement, and the NAACP. It expands our understanding of shifting notions of childhood and encourages scholars to recognize young people as significant historical and political actors.

DuRocher Wilson, Kristina, Ph.D. "Lessons in Black and White: The Racial and Gender Socialization of White Children in the Jim Crow South, 1887-1939," University of Illinois, Urbana-Champaign, 2006

My dissertation examines the reproduction of racism in southern children and adolescent white boys and girls from Reconstruction to the onset of World War II. My research identifies and explores the sites of home, school, church, and community rituals as the spaces in which segregation was accepted, rejected, and reconstructed in daily life. White southern adults, through their actions and lessons to their children, continually contested their socially delineated race and gender roles, often for their own benefit as well as the overarching goal of maintaining white supremacy.

My first chapter draws on southern social activists' autobiographical memories, focusing on racial encounters from their childhood. Such moments show how white adults and society attempted to convey racial and gender roles to their children. This chapter lays out the sites of socialization as recognized by these southerners and explores the construction and deconstruction of racial, gendered, and southern cultural identity.

The next two chapters illustrate how white southerners used the social institutions of public school and church to teach children their future roles as southern white men and women. Education both inside and outside of the classroom encouraged children to fantasize about dominating African Americans, a visualization that made acts of violence against them allowable. Southern churches also reinforced the necessity for white racial purity in sermons and Sunday School activities which modeled lessons on moral living, often utilizing and adapting imperialistic rhetoric about the roles of white and black races in the materials they created for children.

My final two chapters explore ritualistic racial violence as the extreme of racial and gender socialization. The attendance and participation in the mass mob lynchings of African Americans took white children outside of the daily experiences of racism. For white male youths, the community encouraged white boys and adolescents to engage in white masculine behavior by attacking black male bodies. The heavy emphasis on masculinity in these rituals reflects the instability and insecurity of the white male hierarchy. Meanwhile, white girls learned to instigate and direct ritualistic violence, empowering themselves by using the rape-lynch discourse to escape socially imposed roles of ideal womanhood.

**Green, Keith R., Ph.D. "A Fairy Tale World: The Myth of Childhood in Imperial Germany,"
University of Illinois, Chicago, 2005**

This dissertation analyzes a myth of childhood that grew in popularity over the course of the nineteenth century until it became a prominent social discourse during the German Empire (1870–1918). The myth depicted children as innocent creatures, who, because they were pure of heart, were more capable than adults of perceiving eternal truths. In particular, children were closely attuned to the natural world and understood the laws that governed it. All who believed in the myth of childhood agreed that children were possessed of this special trait, but they did not always agree on the “truths” that children perceived. People from the middle classes believed nature embodied an ethos that stressed good *bürgerlich* values, such as thrift and diligence. Socialists believed that natural law supported the idea of an inevitable revolution. The childhood myth was therefore very fluid, and accessible to all Germans regardless of social class.

The myth found its most clear expression in the fairy tale literature of the imperial era, which is the chief object of study for this dissertation. By the late nineteenth century, the fairy tale had become a national literary institution in Germany, and one in which children often played a liminal role, bringing about a change of material and spiritual well being not only for themselves and their families, but sometimes for society as a whole. It was the perfect literary format to convey the message of social renewal that the childhood myth represented.

The present work focuses on the historical development of mythic concepts about childhood, and the uses to which the middle and working classes put them during the imperial era. Of central importance to this discourse is the ancient Germanic hero, Siegfried. Siegfried became a figure of national importance during the nineteenth century, and he came to embody all of the symbolic aspects of the childhood myth. He also added a new dimension—renewal through sacrifice. The sacrificial child was a figure that came to dominate the childhood myth with the advent of World War I, and this dominance carried beyond the war into the 1920s and 1930s.

**Gopinath, Sumanth S., Ph.D. "Contraband Children: The Politics of Race and Liberation in the
Music of Steve Reich, 1965-1966." Yale University, 2005.**

Steve Reich's compositions from 1965–66 constitute a rupture in the history of his work and the history of musical minimalism generally. They seem to have been unprecedented among compositions by white American experimental composers during the period of the 1960s, in that they directly addressed issues of race and race politics in American society. *It's Gonna Rain* (1965) makes use of the recorded voice of a black Pentecostal preacher in a piece that symbolically linked ideas of racial revolt with fears of nuclear holocaust. *Oh Dem Watermelons* (1965), a live soundtrack to the eponymous film by Robert Nelson, was composed specifically for use in a multimedia performance event reviving blackface minstrelsy for the purpose of exposing liberal racism. *Come Out* (1966) used the recorded testimony of Daniel Hamm, a member of the Harlem Six—six young black men wrongly accused of murder and condemned to life imprisonment. These works are watershed expressions in the history of minimal music, in part due to their social content, which explicitly tied the emergent genre of minimal music to the political and social movements of the 1960s—the Civil Rights and black liberation movements, the anti-nuclear peace movement, and the counterculture. But these works were also the first pieces in which Reich expressed a distinctive compositional voice, a development that led, in turn, to the creation of a new compositional practice now commonly referred to as minimalism.

This dissertation pursues three lines of inquiry regarding these works. First, it attempts to provide an aesthetic framework based on the historical concept of liberation that might facilitate understanding the meanings embedded in Reich's "race works." Second, it examines each of these three works in extensive musical and historical detail, providing multileveled interpretations of each composition. Third, it attempts to ascertain the historical impact of these compositions on musicians of Reich's generation and after, arguing that the works registered in complex ways in both popular and elite musics.

Holt, Anne Haw, Ph.D. "Men, Women, and Children in the Stockade: How the People, the Press, and the Elected Officials of Florida Built a Prison System," Florida State University, 2006

This study examines form and change in the early development of the Florida prison system, especially the period from 1821 to 1925. I also examine influences on prison growth, including change in the state's economy and politics. I place particular emphasis on local and national pressures for change that government officials, the press and popular opinion demanded. That pressure occurred through statements published in newspapers, in speeches or letters to officials or through elected officials.

"Men, Women and Children in the Stockade" includes a brief overview of the administrative practices followed in state prisons and jails throughout the American colonies and in the 19th and early 20th centuries. It will present the history of the early Florida prison system in its historical context.

I have woven through the study consideration of how race and class affected actions and attitudes toward control of deviants. Specific chapters will examine how treatment of women and children evolved in Florida's early prisons and the use of the convict leasing system. Reports on how state officials and the public reacted to those practices are investigated. Official state records, newspaper reports, letters and other sources are examined to discover how the system adapted to deal with women, children and other special populations.

Finally, and important to presenting a full and balanced portrayal of the development of the Florida prison system, available letters and testimony of prisoners and ex-prisoners are included. Evidence gathered from the above sources balance the voluminous papers and reports Florida officials created.

Hurlbut, Joanne, Ph.D. "Shaker Children: Their Lives, Literature and Literacy," SUNY, Albany, 2005

Shaker communities developed as family settings, where significant numbers of young people made their homes. This dissertation analyzed that setting in light of women's and children's studies. Control mechanisms, especially in the written form, were primary concerns. This study analyzed how effectively the written rules and ideologies equated to everyday life, and how well the children were taught to write and read. Chapter I on Homelife explored why the children arrived and the physical settings. The Shaker home was compared with worldly settings, including the asylum. Core concepts of work and worship, along with the roles of sexual division came under study. The final section explored the idea of affection between adults and children, and delved into that quintessential childhood rite, that of play. In Chapter II, The Shakers and Their Contemporaries, groups such as the Owenite community, Oneida, and Amana were compared with the Shakers. Issues from Chapter I were further developed such as the use of the rod to discipline, the concern over dolls as a form of play, and the fears of women to surrender their children to communal care. Chapter III Education Amongst the Believers reviewed the educational practices of the Shakers, which gradually evolved during the nineteenth century and closely paralleled education in worldly classrooms. In each case, the trends over time centered on increased time spent in educational settings, greater diversity of subjects studied, improvements in physical settings and supplies, ever increasing levels of governmental control, methods of rewarding students, teacher qualifications, and teacher training. Chapter IV on Literacy presented the first study of the writings of Shaker children. Children's writings were studied on a gendered basis. Writing's counterpart in literacy was reading, a subject that also followed a gendered path. The standards of literacy came from the world and from Shaker materials. Studies of the books read and under which circumstances they were read were topics that found ready discussion in Shaker and worldly realms. Children's writings, school documents, and library lists helped to pinpoint practices and changes over time.

Jowers, Sandra, Ph.D. "Ending the Educational Exile of Black Deaf Children in Washington: Miller v. District of Columbia Board of Education," Howard University, 2006

No abstract available at this time.

Kickler, Troy, Ph.D. "Black Children, Northern Missionaries: The Freedmen's Bureau, and Southern Conservatives in Tennessee, 1965-70," University of Tennessee, 2006

This dissertation explores one of the forgotten characters of Reconstruction and African American history: the black child. It begins with the experiences of young black Tennesseans during slavery and the Civil War, then examines their lives after freedom within and outside the family and in schools, and ends with an account of their memory of Reconstruction. During Reconstruction, black children's lives were affected daily by the ideological conflict among freedmen, white Southerners, Bureau agents, and Northern missionaries. By and large slave children had experienced a childhood---thanks to the efforts of slave parents in sustaining family bonds. Yet after the tumultuous change and violence of civil war they wondered what the future held for them. Although black parents struggled mightily after freedom to form secure and protective environments, many children could not live in the ideal nuclear family imagined by freedmen, agents, and missionaries, for defiant ex-Confederates and Conservatives, and even Bureau policies and bureaucratic red tape, prevented many from enjoying the benefits of a truly independent family. Apprenticeships with whites sometimes provided the best living conditions for orphans and for children of single mothers, who struggled to make ends meet. Many apprentices' lives were little different than in slavery, but now they relied on the federal government to intervene on their behalf and learned values and trades in preparation for an independent adulthood. Sabbath schools, Bureau and missionary day schools, and the public schools provided the best preparation, however. Educators taught not only the three R's but the religious and Victorian values and civic duties they believed would make black children free.

Reconstruction was in many ways a continuation of the Civil War; black children were in the middle of this postwar ideological conflict, for what beliefs and practices the children adopted would determine, in part, the success or failure of Reconstruction. This first free generation of

African Americans is thus an integral part not only of the Reconstruction story but also of the American experience.

Marko, Tamera, Ph.D. "When They Became The Nation's Children: The Raced, Classed, and Gendered Politics of the Foundation of Pediatrics in Rio de Janeiro, Brazil, 1881-1943," University of California, San Diego, 2006.

This is a story about how, through the foundation of pediatrics in Brazil between 1870 and 1930, children became, and have remained to this day, fundamental to nation-building projects. This manuscript focuses on Brazil's first pediatric institutions founded and directed in Rio de Janeiro by two doctors who were also father and son: Carlos Arthur Moncorvo de Figueiredo and Arthur Moncorvo Filho. They are known as "the fathers of pediatrics in Brazil." The elder Moncorvo "Pae," founded the Policlínica Geral do Rio de Janeiro in 1881. It was the first clinic in the country to provide free health care to all impoverished people, let alone include a section devoted exclusively to childhood illnesses. In 1899, Moncorvo Filho founded the Instituto de Protecção e Assistência à Infancia do Rio de Janeiro (The Rio de Janeiro Institute of Child Protection and Assistance). It was the first clinic in the country dedicated exclusively to providing health care and social welfare free of charge to impoverished children. The IPAI provided to mothers and children, and occasionally men, medical care, sterilized milk, food, clothing, layettes and "popular classes in hygiene." I place this history of pediatrics in the context of negotiations not just between doctors, but also among political leaders, military generals, Catholic priests, industrial capitalists, merchant elites, high society women and feminists of various political persuasion, journalists, literary authors, poets, students and those infants, children, women and men who were among the clinics' clients. The childbearing and childrearing theories and practices of medical and nonmedical IPAI staff as well as those of clients at the Moncorvos' clinics did indeed, to borrow Jacques Donzelot's conceptualization, "crystallize a set of issues" central to some of the most tumultuous events in 19th- and early 20th-century Brazil: abolition of slavery, the transition from a monarchy to a Republic and then building (in image and infrastructure) a modern nation based on "order and progress." I examine ways women, men and children, as clients, fund raisers, wet nurses and doctors, simultaneously challenged and reinforced traditional hierarchies of power based on race, class, gender, and age.

Mihailoff, Laura, Ph.D. "Protecting Our Children: The History of the California Youth Authority and Juvenile Justice, 1938-68," University of California, Berkeley, 2006

The American juvenile justice system went through enormous changes from 1938 to 1978. Lawmakers and experts took Progressive Era ideas of reforming criminal youths, and created highly centralized, state-run agencies to coordinate the various areas involving juvenile justice---courts, reformatories, treatment centers, and law enforcement. Officials in California were the first to lead the way and went furthest in this plan with the California Youth Authority in 1941. In the following years, the state government and the public gave the Youth Authority unprecedented political, social, and economic support to implement programs that stressed rehabilitation, and to construct the facilities and environment for such rehabilitation to occur. However, by the late 1960s, faith in treatment and enthusiasm for large, centralized agencies like the California Youth Authority diminished. Policy makers, administrators, and juvenile justice experts abandoned the principles of institutional rehabilitation.

This study emphasizes the external factors in the emergence and development of the Youth Authority. Although internal forces---experts, legislators, and administrators---played critical roles in building its organization and infrastructure, changing socioeconomic conditions, local politics, social activists, and reformatory wards and staff members were important influences shaping the Youth Authority, as well. It was at these points of contact between these various influences where conceptions about rehabilitation, discipline, and juvenile delinquency were contested, and where many changes in theories and practices regarding juvenile justice first surfaced.

The origins and evolution of the California Youth Authority involved some of the most well-known figures in the fields of criminology, juvenile delinquency, and state politics of the time. The American Law Institute's director William Draper Lewis and juvenile delinquency experts William Healy, Thorsten Sellin, and Sheldon Glueck participated in the creation of the Youth Authority model. Father Edward J. Flanagan and Benjamin B. Lindsey figured prominently in the debates about the adoption of the Youth Authority act in California; and Governor Earl Warren, Karl Holton, and Heman Stark built the agency into an influential state entity.

O'Connor-Floman, Karen, PhD. "The Naturalized Changeling in Victorian Literature of Childhood: Fairy Raids on Realism." The George Washington University, 2005.

The *Naturalized Changeling in Victorian Literature of Childhood: Fairy Raids on Realism* examines the use of the folkloric changeling motif in British literature for and about children from 1850 to 1911. In the changeling legend, a human child is abducted and replaced by a supernatural being, usually a fairy, which bears a discernibly different temperament and appearance from the "real" child. On the basis of these alterations in appearance, behavior, or ability, the child is deemed a changeling substitute, "not ours." At its deepest level, the changeling narrative is a normative tool that defines the normal by negative exception: the changeling substitute is everything that a human being and a "real" child is not.

The body of this dissertation examines what I term the literary "naturalization" of the changeling, a process whereby the folkloric changeling is accommodated to the conventions of realism and used to explore a particular "otherness"—bodily or mental, class or socio-economic, and racial or national—that the folkloric changeling already embodies. Each of the body chapters engages on some level with one of the recognizable "othernesses" that the changeling represents: *The Impaired Changeling* examines the impaired body or mind of the changeling in the works of Dinah Craik and Lucy Clifford; *The Street-Changeling* posits an intense connection between descriptions of the folkloric changeling and nineteenth-century street children in the work of Henry Mayhew, Charles Kingsley, and Arthur Morrison; and *The "Colonial" Changeling* explores the similarities between the changeling and the cultural hybrid (Anglo-Indian) in the best-known works of Rudyard Kipling and Frances Hodgson Burnett.

The reason for our enduring interest in the changeling story, I argue, lies in its use as a vehicle for defining cultural notions of the "normal" child, notions that are surprisingly similar across time and place. The non-child status of the changeling constitutes the imaginative core of the legend in all its forms; it explains the deeply ambiguous reaction to the changeling that allies these diverse Victorian and contemporary texts, and the barriers to the changeling's incorporation into "normal" life that exist even in the naturalized retellings of the tale.

Pearson, Susan J., Ph.D. "The Rights of the Defenseless: Animals, Children, and Sentimental Liberalism" University of North Carolina, Chapel Hill, 2005

This dissertation investigates the close institutional connection between the Society for the Prevention of Cruelty to Animals (SPCA) and the Society for the Prevention of Cruelty to Children (SPCC) to show how the American legal and civic cultural imagination changed during the later half of the nineteenth and the early part of the twentieth century. In the wake of the abolitionist movement, humanitarian reformers interested in animals and children transformed a dichotomy in the American political tradition—between dependency and rights—into a complementary relationship. Reformers yoked together the figures of slave, animal, and child in written tracts, personal communications, and publicity-generating events to argue that because all three figures suffered, they were sentient beings who deserved the rights and privileges of citizenship. To animal and child protectionists, sentience rather than rationality or economic independence became the basis for claims to rights. Humanitarian reformers thus helped to

transform everyday American political theory from a laissez-faire to a “welfare-state” brand of liberalism.

Richardson, Janine M., Ph.D. “Keiki o Ka Aina: Institutional Care for Hawai‘i’s Dependent Children, 1865-1938,” University of Hawai‘i, Mānoa, 2006

"Keiki O Ka 'Aina : Institutional Care for Hawai'i's Dependent Children, 1865-1938," blends institutional history, child welfare history, and the history of the public health response to leprosy in Hawaii in an examination of eight homes for dependent children: The Boys' Industrial School and Reformatory, Kapiolani Home for Girls, the Salvation Army Homes for Children (one for boys, one for girls), Castle Home, Susannah Wesley Home, St. Anthony's Home, and St. Mary's Home for Children. The dissertation presents brief institutional histories of the most prominent of Honolulu's homes for dependent children that were founded in late kingdom through early territorial Hawai'i and explores the precipitating circumstances as well as the particular motivations and personal beliefs of their founders. At the same time, Keiki O Ka 'Aina ("children of the land") seeks to describe the lives of Hawai'i's poor and working-class children, both Native Hawaiian and immigrant, in the late nineteenth through early twentieth centuries.

Keiki O Ka 'Aina connects the orphanages of Hawaii between 1865 and 1938 with similar institutions on the mainland United States, and argues that while the beginnings of Hawai'i's institutions for children were grounded in the local particulars of social disruption, dislocation, and disease, their brick and mortar---or wooden frame---structures were, by and large, American solutions. Keiki O Ka 'Aina asserts that the Homes' eventual endings---their closings---were decisively linked, as well, to national changes in the funding of social welfare and child welfare programs, especially the Community Chest movement and the funding protocols of the Social Security Act of 1935.

Ringel, Paul, Ph.D. “Conceiving Childhood: Juveniles, Magazines, and the Acculturation of American Children, 1823-1918,” Brandeis, 2006

This dissertation examines how the prosperous classes of the North reconstructed the concept of childhood to satisfy an increasingly commercial and industrial society. Children's magazines played a central role in this process; as Americans became more mobile and thus separated from their traditional networks of extended families and churches, these periodicals created a new type of community that assisted parents in transmitting socially acceptable Protestant values to their children. By the late 19th century, the industry's two most successful publications, the Youth's Companion and St. Nicholas, extended this community into an international audience of over a million readers a month.

As they grew into national forums, children's magazines reflected and transformed ideas about children's role in American culture. Antebellum editors disagreed along lines based on religion, class and region, about whether children possessed an inherently depraved or a spiritually transcendent nature, but they generally concurred that a commercial society offered only danger to American youth and that the best place for children was at home, Sunday school or church. In the post-Civil War era, however, as these periodicals came under the control of more corporate and male-dominated publishing houses, these perspectives surrendered to a more earthbound and commercially-oriented vision. Releasing children from their status as a captive audience subject to a steady dose of sermons and cautionary tales, this new approach forced children's magazines to reconcile their didactic role with the need to appeal to children as customers.

This new perspective on childhood altered the cultural expectations for American youth by assimilating children into the national community at a much younger age. Children's magazines of the Gilded Age and Progressive Era focused less on cultivating obedient Christian sons and daughters and more on developing strong American citizens who could thrive in an urban, industrial society. This dissertation explains how 19th century religion, commerce, gender

relations and politics converged on the idea of childhood and influenced these changes within the children's magazine industry that played such a dominant role in teaching the nation's youth about their place in American culture.

Rougeau, R. Nichole, PhD. "Alice's Shadow: Childhood and Agency in Lewis Carroll's Photography, Illustrations, and Alice Texts." Louisiana State University and Agricultural & Mechanical College, 2005.

The nineteenth century marks the emergence of a new literary market directed at the entertainment of children. However, a dichotomy exists concerning the image of childhood. Adults tended to idolize childhood in literature to reflect on their own lives ignoring the needs of children to possess an identity of their own. Essentially children are shadows of adults. Examinations of the shadows of childhood—children as shadows of adults, children shadowed by adults, the shadows as identifying children, and the shadows children themselves cast—lead to a discussion of agency over childhood. Lewis Carroll, entering this new literary market with his Alice series, identifies the misconceptions of childhood calling attention to the shadowed truth in his photography, illustrations and literature.

This dissertation integrates psychological, cultural, visual and linguistic analysis in an effort to create a lens through which we can expand our understanding of children and literature written for and about children. Specifically, Lewis Carroll's Alice series serves as an exemplary text on which to base discussions of childhood and the child-literary audience in relation to children as muses for poetry, photographic subjects, illustrated figures, and literary characters. Examining eighteenth- and nineteenth-century education manuals as well as the romantic works of William Blake and William Wordsworth, I trace the various forms of shadows used to discuss childhood. I call on the theories of Perry Nodelman, Lev Vygotsky, Benjamin Lee Whorf, and Sigmund Freud to conclude that Carroll uses these shadows to dispel previous notions of children but also to empower the nineteenth-century child in his photography, illustrations, and Alice books. Furthermore, I extend this lens to discuss images of children in the twentieth and twenty-first century texts of J. M. Barrie's Peter Pan, J. K. Rowling's Harry Potter books, and Lemony Snicket's Series of Unfortunate Events series to argue that contemporary literature for children maintains these shadows which cast darkness on harsher realities from which children need to escape.

Singer, Amy Elisabeth, PhD. "Under the radar: The subversive work of American children's books, 1930—1980," University of Washington, 2005

Sociological conversations about cultural products like books have a long history, to which this study contributes. In addition, sociologists have long been interested in questions about how social norms and ideas are sometimes reproduced and sometimes resisted. This dissertation project is rooted in a tradition of sociologists who study the novel as a source of data. Like these sociologists, I look to the American novel for information about social ideologies and structured representations; like them, I look to the history of American book publishing for information about how texts come to exist and circulate. Unlike them, though, I focus on the cultural content and publishing history of American children's novels, and on each text's willingness to resist the reproduction of dominant social arrangements which are based upon inequality. And for good reason: American children's novels have been published within a very different configuration of industrial arrangements, and have been subject to different kinds of concerns over their content—both by theorists of cultural reproduction and public debates about what texts children should and should not be exposed to.

Further, literary scholars argue that modern feminist fiction emerged during the 1970s, as a component of second wave feminist political activity. This sociological study also critiques and transforms definitions of 'the feminist novel,' and suggests that feminist, or subversive, children's novels existed well before the late-twentieth-century eruption of second wave feminism. By using a less-individualistic theory of social stratification and resistance than previous research, the study

uncovers a range of narrative strategies that explicate and resist overlapping forms of oppression. By creating a way to identify stories that implicate social structures in their representation of stratification, I identify a different way to think about what counts as a subversive children's novel. This dissertation conceptualizes children's novels as (potentially) containing narratives of resistance, which permits a connection to feminist theories of narratives, since they offer the best models for these types of questions and goals.

Stern, Gaius, Ph.D. "Women, Children, and Senators on the Ara Pacis Augustae," University of California, Berkeley, 2006

No abstract available at this time.

Towers, Iris, Ph.D. "When the Bough Breaks: Dependent Children in Westchester County, New York, 1880-1914," CUNY, 2005

Between 1880 and 1914, children from more than 350 families in Westchester County entered the Westchester Temporary Home for Destitute Children. This study offers an analysis of their institutional experience from the perspective of the community, the family, and the children themselves. It also examines the 1880 Census for three representative Westchester towns in order to determine how the educational and work experiences of children committed to Westchester institutions compared to those of the general population. Although the youngsters left no written accounts, rich and previously unexamined records of the Home and related court proceedings reveal how they reacted to their treatment.

Scholars who have examined subordinate populations, such as women, slaves, and serfs generally ignore children, who also suffered oppression under the guise of protection and support. Youngsters committed to institutions such as the WTH had to cope with life outside their families and to negotiate on their own changing circumstances as they travelled from their families to institutions to placements. The children in this study responded with behavior that ranged from acceptance and accommodation to resistance, retaliation, and running away. Behavior admired in adults, namely independence, self-determination, and resistance to oppression, was condemned in children. Those who dared to criticize or oppose their treatment risked punishment, arrest, and commitment to institutions.

This work builds on scholarship that considers the strategies of families who used institutions as a refuge for their children during times of crisis. This is not, however, merely an institutional study, but one that develops the experiences of the children of the WTH on a larger social and economic canvas. Their hardships and deprivations aroused both the charitable impulses and the anxieties of the county's upper classes, who feared that they posed both an imminent and a future threat. The WTH was part of the community, and many layers of Westchester society converged there. Their interactions shed light on changing theories regarding the education, healthcare, work, and discipline of children during the late nineteenth and early twentieth centuries.

Walsh, John Patrick, Ph.D. "What Children Say: Childhood in Francophone Literature of the French Antilles and North and West Africa." Harvard University, 2005.

A significant body of literature in Francophone North and West Africa, and the French Antilles describes the pain and pleasure of the indigenous child growing up under colonial rule or in postcolonial societies. In the dissertation, I propose that the literary project of remembering childhood must confront colonial oppression in a Francophone world that did much to silence the marginalized. In Chapters One and Two, I compare Patrick Chamoiseau's treatment of a Martinican childhood and Creole identity in his two-volume account, *Antan d'enfance* and *Chemin-d'École* (1993 and 1994) to Maryse Condé's tales of a Guadeloupean childhood in *Le cœur à rire et à pleurer: contes vrais de mon enfance* (1999). In Chapter Three, I move to Algeria

and read Malika Mokeddem's *Les hommes qui marchent* (1990), an autofictional work that retraces the itinerary of a young Algerian girl who navigates the confinement of Arabo-Islamic patriarchy and the violence of the Algerian War. Finally, in Chapter Four, I read Ahmadou Kourouma's *Allah n'est pas obligé* (2000), a fictional novel that depicts the life of a child-soldier in Liberia and Sierra Leone during the 1990s. Through close textual analysis, I demonstrate how each writer invents a child out of a melange of fact and fiction.

My work treats accounts of childhood across different generational and geographical divides and, as such, pays attention to the diversity of childhood in Francophone literary history. I argue that the figure and time of childhood cannot be reduced to a generalized conception or universal symbol; rather, the reconstructed child is a powerful questioning of colonial and postcolonial stereotypes and of the too often neat temporal categories of colonial and postcolonial. Each writer locates the child between languages and cultures, exploring the possibility of minority subject formation and describing the confluence of personal and social journeys under colonialism and departmentalization.

Chamoiseau sets the stage by asking, "Can you tell of a childhood what is no longer known?" (Gallimard, 1993, 21). My inquiry into memories of childhood takes Chamoiseau's sweeping question as its cue to see how remembering the past in the figure of the child is an effective technique for making claims of identity in the present. Chamoiseau's reflection on childhood is crucial because it contains in one concise question the two problematics I set out to explore. The first issue is portraying life in the margins of French colonial and departmental worlds. The second is the writing of childhood, a time whose recall requires piecing together fragments of memory. My dissertation elaborates on the two topics outlined here by bringing together and developing interpretive tools that guide my readings. In my analysis, I read childhood through Sigmund Freud's theory of childhood memory; the role of language in D. W. Winnicott's model of the transitional object in a child's psychogenesis; Edouard Glissant's relational understanding of identity; Gilles Deleuze's and Félix Guattari's theory of minor literature; Michel de Certeau's work on space and language; and Marianne Hirsch's theory of postmemory. This theoretical backbone supports my close readings in a productive examination of the figure of the child in Francophone literature.

Wellen, Lauren A., EdD. "The Influence of Lilian G. Katz on Early Childhood Education: An Oral History." Northern Illinois University, 2005.

This oral history was designed to investigate the life story and influences of Lilian G. Katz on early childhood education. The following research questions guided the study: (1) In what ways have Dr. Katz's life experiences and life stories influenced the direction of her work in the field of early childhood education? (2) What events, actions, beliefs, and attitudes shaped Dr. Katz's career development and mentoring at the University of Illinois, Urbana-Champaign (UIUC)? (3) What events and actions have influenced Dr. Katz's career beyond the UIUC? (4) What have been Lilian G. Katz's contributions and impact on the field of early childhood education with respect to teacher education, curriculum design, dissemination of information, and leadership?

The data gathered for this study included audio recordings of in-depth interviews with Dr. Katz; responses to questionnaires from others who were part of her professional life; notes from the symposium given in her honor by the UIUC, and the former ERIC Clearinghouse on Elementary and Early Childhood Education; and her presentation at the National Association for the Education of Young Children conference on November 1, 2001. E-mail communication was also used to collect and verify information, and primary and secondary sources were reviewed. Dr. Katz's original quotes were retained in the body of the document to preserve the perspective and personality of the educator. Data explained how the four themes emerged. The themes were Lilian G. Katz as: (1) pioneer, (2) orchestrator, (3) internationalist, and (4) mentor.

Political, historical, and educational influences of the era provide context for the events in Dr. Katz's life. The themes explain the data collected and provide a basis for the discussion of the oral history. Dr. Katz has dedicated her life to the field of early childhood education and contributed to it through her extensive research, publications, lecturing, teaching, and leadership. Learning about her life and the lives of other early childhood educators can guide the future directions of early childhood education.

**Wood, Elizabeth Jane, PhD. "Objects Matter: The Meaning of Objects from Childhood."
University of Minnesota, 2005.**

Objects matter to human development. Our world is comprised of and shaped by our interaction with objects. Saved objects from our childhood have unique and special meaning to adults. This research investigates the meaning and importance of objects saved from childhood using a hermeneutic approach drawn from the philosophies of Heidegger and Gadamer. This research interprets the meaning of objects from childhood using textual analysis of interviews with eight participants discussing 11 different objects. In addition, it illuminates the meaning of these objects through the use of existing sources from philosophy, literature, art, poetry, and drama. The study opens a unique understanding into the meaning that these objects have for the people who keep them. It demonstrates that the fundamental nature of human learning is formed through our interaction with objects.

Four primary themes of objects from childhood emerged from the research: (a) objects are containers of our identity, (b) objects allow us to exist in a state of timelessness as continuous beings, (c) objects offer us preservation and protection from death, and (d) objects from childhood are unique and real, with a magical quality that makes them seem alive, as though they were another being. This research furthers our knowledge of key aspects of human development and learning. Implications of this research include a deeper understanding of major theories and philosophy on the nature of learning including: (a) Dewey's concepts on the aesthetic nature of learning, (b) the importance of objects in helping to shape and organize our life, (c) the contextual and layered nature of learning and, (d) a practical demonstration of Heidegger's concepts of Being through learned epistemology and ontology. Additional application of the research includes the transformation of the traditional object lesson into a dynamic, high-impact "object dialogue" for self-directed learning.