

ANZHES The First Twenty-Five Years

In 1995, members of ANZHES celebrated the first quarter century of their Society. Responding to an invitation from the Executive the author presents a personal, celebratory, and critical history of ANZHES. The history comprises an analysis of the origins of the Society, an outline of its development, an account of the work of key personnel, an examination of the journal and of the annual conferences; and an exploratory survey of educational history written by members over the past twenty-five years. This account of ANZHES has been produced using archival sources and oral and written information generously provided by various members of the society.

Origins of the Society

The year 1965 was important for the foundation of ANZHES. At that time John Lawry from the University of Queensland, Alan MacLaine from the University of Sydney, and Bon Austin from the University of Melbourne, lecturers in the history of education began to talk to each other about the possibility of forming an association to foster the development of this study in Australia.' In May that year Austin went a step further and invited lecturers from various universities in Australia to a meeting at the University of Melbourne to formally discuss the concern. Eight of the nineteen lecturers in education who attended this meeting were employed at the University of Melbourne, the rest coming from other Australian universities, a college of advanced education, and the University of Toronto. This meeting decided to use the history section of ANZAAS as a forum to promote the development of the subject as a university discipline, and members discussed founding a journal for publishing articles on educational history.

Australian academics showed little interest in the history section of ANZAAS. Bill Connell from the University of Sydney spent some time in Melbourne during 1969 and he held discussions with historians of education at Monash University about the possibility of founding a separate association. These discussions marked a further step in that direction, for this group considered holding a meeting at Monash to found it; but they decided that the University of Melbourne should be the venue. In these circumstances Cliff Turney, a lecturer at the University of Sydney, offered to host such a meeting at his institution in May 1970; and he sent out a questionnaire to lecturers in the history of education in Australian universities and colleges of advanced education to gauge support for the formation of a history of education association.

Analysis of this questionnaire at the consequent Sydney meeting revealed that a majority of the twenty-four respondents favoured the formation of what they called an Australian association of educational historians with wide membership, meeting annually. It would stimulate and coordinate research in educational history, provide a forum for the exchange of information about current research, and generally foster and improve courses in the history of education.' Connell and Edgar French (University of Melbourne) chaired the two day meeting of twenty four historians of education. The participants spent some time exchanging information about the courses they were teaching, as they had done at the 1965 meeting. Three read papers on interpretations of the history of education to their colleagues. On the second day of this meeting, 21 May 1970, James Bowen from the University of New England moved that: 'We form an association of those persons engaged in the teaching of, and research into the history of education in institutions of higher learning'. Turney seconded the motion, it was unanimously carried, and the meeting decided to call this new body the 'Australian Association of Historians of Education'. Responding to the euphoria of the moment Lawry declared that those present should be regarded as the foundation members of the Association. Members present comprised nine historians and educationists from the University of Sydney, thirteen from other

Australian universities, one from Armidale Teachers' College, and Ian Cumming from the University of Auckland. Cumming objected to the name of the new association because it excluded New Zealand historians. Following discussion, founding members decided to retain their original name; but to change it later if some New Zealand historians of education showed enthusiasm for joining. The founding members then elected a steering committee, convened by Lawry. The steering committee launched the association through a series of meetings held in August, November and December 1970. Following support from New Zealand historians of education, especially Cumming and Ian McLaren of the University of Waikato, the steering committee decided to change the name of the association to the 'Australian and New Zealand History of Education Society', with its acronym ANZHES.

The first annual general meeting (AGM) and the first annual conference of ANZHES took place at Flinders University in May 1971 and it was attended by twenty five historians of education. Most attenders were from Australian universities; but three were lecturers at Australian colleges of advanced education and three from universities in New Zealand. At this AGM Connell was elected as the first president of ANZHES and Turney as the first secretary. Chaired by Lawry, the first AGM adopted the steering committee's draft constitution. Discussion only took place on clause three on membership and ANZHES wisely decided to retain members' previous choice of wide membership and not exclude teachers at colleges of advanced education or school teachers. This AGM also set up a steering committee to investigate the possibility of publishing a journal; and this will be covered in a separate section of this history.

Reasons for Emergence of ANZHES in 1970

It was the response of a few isolated and marginalised historians of education to a crisis situation involving their inability to adequately teach the history of education to a greatly increased number of students. They were qualified in this discipline and their opportunity to teach it was greatly enhanced in the 1960s as a consequence of larger student numbers. Students were mainly teachers in training, who were desperately needed to teach increased numbers of primary and secondary pupils, children of the baby boomers and post-war immigrants. As part of a cohort of fully qualified Victorian secondary teachers entering the State teaching service in 1967 the author became aware of the drastic shortage of teachers with basic teaching qualifications. Although his cohort were young and inexperienced, they were often the only fully qualified teachers in a number of Victorian secondary schools. Lack of teachers meant overcrowded classes, prolonged teaching times and periods, consequent tensions, and teacher union agitation to improve teachers' conditions and qualifications. However, in universities and colleges of education in the emerging Australian binary system, lecturers felt that they could not adequately teach the history of education as a discipline in Diploma and Bachelor of Education courses. Their lack of confidence was based on the facts that they were isolated from each other; that general historians had marginalised them; and that they lacked suitable reference materials, texts and methodologies. Historians had marginalised them because from the 1940s to the 1960s the history of education in Australia had either been neglected in the universities or it was taught by personnel in departments of education rather than history and they taught comparative institutional studies and naively optimistic accounts of the progress of education. In his presidential address Lawry, a founding ANZHES member, said that up to the time he commenced teaching a course at the University of Queensland in the 1960s most works he encountered on the history of education left him dissatisfied. He thought that existing texts had narrowly conceived fields with partial or exhortatory exposition. On the other hand, the work of a few overseas authors such as Henri Marrou, Brian Simon and Michael Katz greatly inspired him, because of the engagement of these authors with big issues and social class explanations. This was an expose of the prevailing chaos concerning histories of education in the 1960s and possibilities for improvement. Furthermore, attempts by the few lecturers who met in 1965 to solve these problems facing the teaching of their subject came to nothing. Austin agreed to approach the history section of ANZAAS on behalf of this meeting. Then in 1967 he reported that this history section wanted to promote discussion about 'The

influence which sociology has exercised upon historical writings in a wide variety of fields'. The founding members of ANZHES rejected this approach.'

Perhaps in 1970 the Australian founders were influenced by signs of social change happening all around them. For example Australia was beginning to break the World War Two shackles. Australians were asking questions about their Government's involving them in the Vietnam War and were divided on the issue. Also, Australia had finally signed the United Nations Convention on immigration and was immersed in the necessity of extending full civil rights to immigrants. It was only two years before Gough Whitlam would stand up and declare that it was time for a political change. ANZHES founders in 1970 also decided it was time to change, to break out of their isolation, to work within the limits of their marginalisation, to communicate with each other offering help in the task of developing adequate courses to meet the new demand in the institutions of higher study-courses based on respectable methodologies, and employing relevant texts and reference materials. The strong emphasis the founding members placed on communication reveals their need to break their isolation. At the 1965 Melbourne meeting participants spent most of the time informing each other about their courses and recounting problems they were facing in teaching these courses, especially the lack of bibliographic materials. The first aims for the new association hinged about the need for communication: to stimulate and coordinate research, and to exchange information about current research for the purpose of fostering and improving courses in the history of education. Discussions about founding their own journal also indicated the founders' need for written communication about inspiring histories of education.' Again in 1970, communication took centre stage with exchange of information about courses and three members reading papers on the history of education.'" It was obvious that the founders strongly believed that a new association -to promote communication between historians of education was urgently needed in 1970 and that it was the best possible response to their predicament They had visions of assistance in the form of guidelines for future courses and useful future publications based on methodologies acceptable to the general historians. It was a time of change and a moment of unity, not a time to worry about diverse values and possible gender conflict for the founders of ANZHES.

Development of the Society

ANZHES membership has greatly increased from the twenty four historians of educations who founded the Society in 1970. In 1973 there were eighty four members with thirteen of them New Zealanders" and in 1977 membership had increased to a total of 143. Following the interventions of Margaret Pawsey (Victoria College, Burwood) there were over 200 members when she retired as secretary in 1988.¹¹ In 1995 there are up to two hundred financial members, of which most live in Australia, with fourteen in New Zealand, three in Canada, three in Japan and others in England, the USA, Cyprus and Mexico. ¹⁴ These figures indicate a slight decline in numbers during the 1990s; but the loss of old members is almost compensated for by the younger historians who join.

Not many New Zealand members have joined ANZHES since the 1970s but Australia has consistently recruited even though other academic associations have had bad times during this period. The author would like to examine reasons for this high Australian membership. Analysis of the 1994 Australian members indicates that approximately half of them are teachers at Australian universities or have retired from universities and college of advanced education. Almost all of the New Zealand members are included in this university employed category.

Continued membership of this academic teaching and research group shows that the Society has met their needs amidst changes in emphasis on studies of the history of education. Back in 1970 some old guard members were part of the first wave of educational historians. For example Austin, French, Connell, McLaren, Cumming, Laadan Fletcher (University of Western Australia), Bowen and Alan Barcan of the University of Newcastle were educationists with a passion for historical scholarship. Their historical imaginations were peopled with the interactions of pupils, teachers, parents and curricula. The old guard described their fields of study with strict attention to high standards in interpretations, methodologies and writing skills. Supervising students for higher degrees they passed on their aspirations to the next generation, and joined some of them as the first wave of ANZHES founders. Younger members of the first wave of educational historians include, for example, Bob Bessant (La Trobe University), John Cleverley (University of Sydney), Brian Condon (Murray Park College), Jean

Ely (University of Queensland), Bernard Hyams (Flinders University), John Lawry, Stephen Murray-Smith (University of Melbourne), Bob Petersen (University of Sydney), Dick Selleck, (Monash University), Michael White (Curtin University of Technology), Andrew Spaul (Monash University), and Ailsa Zainu'ddin (Monash University).

The younger members expanded scholarship in the history of education beyond studies of comparative institutions and the Whiggish interpretations of the old guard. As this history has already recorded, Lawry looked beyond the vision of the old guard towards quantitative and social class explanations, which in 1970 were closer to methods of general rather than educational histories. Moreover, in writing their histories some first wave ANZHES members moved towards the methods of the general historians. For example, Spaul used case studies which more approached the techniques of social science than those of education and he deployed methods used by historians of labour to study teacher unions. Then in the late 1970s came the second wave of ANZHES personnel, who were really general historians with an interest in education. Members such as Ian Davey, (Adelaide University) Geoffrey Sherington, (University of Sydney) Richard Davis, (University of Tasmania) and Richard Ely (University of Tasmania) began to demonstrate their expertise in quantitative studies, concept analysis, the use of theory, demography and analysis of social context. They had an immediate and continuing beneficial influence on their students and other members of ANZHES. This second wave of members made the study of the history of education in Australia, New Zealand and other countries more respectable to the general historians. These members widened opportunities for other ANZHES members, many of whom have been able to maintain a primary focus on education in the past, with access to the tools of general historians. The consequent wide and varied approach has met the needs of academic researchers in ANZHES and helps explain the high Australian membership.

Also, there is evidence that the academic members appreciate the journal and attend the yearly conferences whenever possible. They claim that conferences enable them to become aware of the current state of the art and they like to partake in the indulgence of giving and listening to papers." Some value conferences because of the opportunities to renew acquaintance with their friends.

The other half of the Australian membership comprise people who work in schools and State education departments, or who are enrolled as higher degree students in universities' history of education courses." Their membership reveals the health of the history of education as an academic discipline up to 1995. Students have become aware of the respectable status of a history of education thesis and have been assured that they will find competent professional supervisors. Some lecturer supervisors encouraged students to join ANZHES, at least while they are studying for higher degrees. And many of them retained their membership after they went to work in universities, schools, education departments and TAFE colleges. Some ANZHES personnel have been regarded as outstanding supervisors and teachers of the history of education, able to inspire their students towards high achievement.

Stimulating lecturers have attracted new members; but the secretaries have helped to retain members by ensuring that they remained financial. Pawsey, for example, tried to make new members feel at home by introducing them to like minded scholars within the Society. The author has also learnt that Pawsey as secretary used a special system to encourage members to pay their dues. Her first letter was very polite: 'Perhaps you might just have forgotten to pay'. Subsequent requests for payment of dues increased in severity until the ultimate: 'Send back the journal for which you have not paid'. Some journals were actually returned to ANZHES after such demands with the names of their short lived owners written upon them."

A vital aspect of the development of ANZHES has been the increase in the number of women members. Three women were present at the inaugural 1965 meeting. Zainu'ddin was one of them¹⁹ and can therefore be considered as a founding member; she was -the only woman present at the first AGM at Flinders University in 1971." Following some stimulus the Executive of the Society decided to invite members to read papers about the history of women in education at the 1974 Sydney Conference. Zainu'ddin was unable to attend; but she formally protested to the organising committee about the lack of women participants at the conference. She thought that at least one woman should be giving a paper, as women were the minority group under study." On behalf of the executive, Lawry replied that considerable effort had been spent on locating any woman prepared to read a paper on the history of women in education. The organising committee had been unsuccessful in doing this; but he did not agree that as a

consequence the annual conference should be postponed." However, more women members joined the Society from 1975 on. They made their presence felt at yearly conferences and they presented papers on the history of women in education designed to make the contributions of women visible. Also, feminists have insisted on the centrality of gender relations to challenge and change the whole nature of historical scholarship.¹ In the 1990s there appears to be about equal male and female membership of ANZHES. The large Australian, New Zealand and Canadian History of Education Society Conference at Ormond College, Melbourne in 1993 was attended by sixty nine women and sixty three men."

Personnel of ANZHES

Key office bearers of ANZHES such as presidents, secretaries, treasurers and journal editors have been instrumental in holding the Society together during the first twenty five years of its existence and promoting its development. In this section is outlined the important work of the presidents, secretaries and treasurers, leaving the work of successive editors until the later section on the journal. There have been twenty four ANZHES presidents: eighteen of them men employed in Australian universities, three women employed in Australian universities and three men employed in New Zealand universities." ANZHES elected its presidents from personnel previously elected to be vice presidents of the Society. Vice presidents were expected to evolve into presidents; though not all of them did so. Selection of the vice presidents goes on before the conferences with lobbying and encouragement for people to stand. It was usual that at the AGM the executive then announced the sole nominee after a process more apparently oligarchic than democratic.²⁷ But this appears to have changed in recent years after members were alerted to the fact that the Constitution permitted other candidates to nominate up to the time of the AGM. At the Perth Conference in 1994 the Society actually conducted an election to appoint the successful candidate and 1995 Vice President, Michael White." Once elected, presidents represented the Society, held executive meetings, chaired the AGM, and gave their presidential address.

The author would like to present a brief subjective account of the presidential addresses he heard or has read. Presidents have made the education of women and the work of women teachers visible. Two presidents admonished historians of education to pay attention to statistics and quantitative aspects their histories of education. Some engaged listeners in issues such as Hellenic civilisation, what makes a good history of education, the Roman Catholic Church and education, church/state relations, characteristics of the well educated man, and the migrant basis of Australian society and schooling. Members further listened to accounts of oral history, biography, the teaching of social studies, and a study of teachers who corresponded with students living in lonely and silent places. One president presented members with the problems faced by previous generations of primary pupils, because of the alien social class character of the schools they attended. Another made members aware of the inhumane way Australians treated German nationals in educational settings during the Great War. Another illustrated the hardships faced by a Japanese lecturer in the Japanese language at the University of Melbourne. One clever address dislocated our emotions: this president amused us in relating the story about how a divisive educational tradition just managed to survive for centuries, when it would have been better for it to have died out. But listening members were distressed to contemplate this nemesislke tradition hanging over a people. Collectively these addresses were well crafted, instructive and inspiring engagements with big issues in the history of education.

ANZHES since its inception has been blessed with hard working and competent secretaries. They correspond with members through newsletters, attend executive meetings, write minutes and try to keep members financial. One secretary, Derek Philips (University of Tasmania), died in office in 1990 and an emergency meeting in Sydney of four former presidents decided to invite Allyson Holbrook (University of Newcastle) to fill the position until the next AGM; and at the conference Holbrook was formally elected as the secretary of ANZHES to carry on her excellent work. Pawsey had the longest term as Secretary and was regarded as a most efficient office bearer."

Les Mandelson (University of Sydney) was the founding treasurer of ANZHES." Treasurers have built up the finances of the Society during the last twenty five years and left ANZHES in a very healthy financial condition. At the AGMs they opposed members who wished to spend

ANZHES funds on what these frugal treasurers regarded as non-essentials. The journal did not normally make a profit; but treasurers were able to make small profits from some annual conferences. Lawry showed special genius for strategic use of term deposits, to help increase ANZHES funds. In 1987 for example, the year of the big stock market crash, he had \$9 500 invested in amounts from one to four thousand dollars in five accounts, bearing interest from eleven per cent to thirteen and a half per cent." He made a significant contribution towards ANZHES financial management. ANZHES is deeply grateful for the work of its highly efficient secretaries and treasurers.

The Journal

Apart from ANZHES personnel, the journal has become the jewel in the crown of the Society. This section studies its origins, policy concerning the journal, and the content of papers and book reviews.

In 1971, at the first AGM Selleck argued that the Society should have its own journal. He said that this was preferable to members publishing in existing journals such as Melbourne Studies in Education and the Australian Journal of Education. Before the creation of the ANZHES Journal, the Australian

Journal of Education then edited by Connell used to regularly publish articles on the history of education; but after the History of Education Review commenced publication the Australian Journal of Education was gradually taken over by the sociologists and psychologists of education." Melbourne Studies in Education also published historical articles; but they had a natural bias towards the Victorian region in Australia. Selleck said that there was a need for an additional research outlet which would enable ANZHES to publish material fundamental to the life of the new Society, such as lists of theses in progress and book reviews. Cumming supported him. Cumming contended that a separate journal would facilitate communication between historians in Australia and New Zealand. Accepting these arguments the 1971 AGM appointed a journal steering committee composed of Bessant, Cleverley, Lawry and David McKenzie (University of Otago).³ Later that year this committee made their recommendations: the journal should contain at least three 5000 word papers, monographs, reports on research work in progress, lists of student theses, book reviews, and news of ANZHES members. The committee further reported that an ANZHES Journal should be published twice each year. Bessant was proposed as the first editor." He accepted this responsibility and remained as editor for seven years. The founding review editor was J. Spencer Dunkerley (University of Adelaide). The ANZHES Journal and its continuation, the History of Education Review, is one of the very few (perhaps four) specialist history of education journals in the English language and indeed one of the few in the world - and it amazes some that Australasia has been able to produce and maintain it. In the twenty three years of its existence there have been forty six separate issues of the journal. The Society named it ANZHES Journal from 1972 until

1979, Journal of the Australian and New Zealand History of Education Society from 1980 to 1982 and the History of Education Review from 1983 to 1995. It has published papers on the history of education, book reviews, occasionally obituaries and lists of theses, all as the steering committee recommended; but not news of members. This desideratum has been catered for in recent years by the secretary's Newsletter. Eight ANZHES members have acted as general editors of the Journal and eight as review editors. In 1986 Selleck and Marjorie Theobald (University of Melbourne) became the first joint editors for six issues and the second team, Petersen and Sherington, began their joint editorship in 1992.

Selleck and Theobald outlined their policy for editing the journal to the 1986 AGM. They were concerned about the need to publish high quality articles for promoting the status of the journal and that of the history of education. They tried to establish a balance between papers on the history of education in Australia and New Zealand and papers on this subject in an international context: written by overseas authors about the histories of education in their own countries. They believed that to restrict the journal to Australians and New Zealanders commenting only on their own work about their native countries would turn it into a narrow trade type of publication. These joint editors were also concerned about establishing a balance between new and experienced authors. Difficulty in maintaining high academic standards in the work of new authors was offset by a felt need to encourage them to publish. Moreover, the editors insisted that the journal publish papers which the general historians would appreciate,

to avoid historians of the society again being marginalised. This meant publishing papers in which historians of education engaged in current historical debates about social history or feminism or post modernism. Finally, these joint editors decided to increase the size of the journal and publish special editions.³⁹ The HER covers were thenceforth with illustrations. It is obvious from reading issues of the journal that these editors implemented the outlines of their policy. Petersen and Sherington outlined a similar emphasis in policy when they began to edit the journal in 1992. They did not intend to alter its format and they expected to continue publishing good quality material. However, they intended to broaden the catchment areas to other places where the English language is spoken: to North America generally, but also the Caribbean, to South Africa, to Britain and to India. They, also intended to publish articles previously written in foreign languages and translated.³⁹ One consequence of this current policy has been an article written by Griff Foley (New South Wales University of Technology) on schooling in Zimbabwe during the turbulent 1960s.⁴⁰

Theobald claimed that she did not 'enjoy' the experience of being an editor of the journal. Although she made good use of the referee system to help select papers and prepare them for publication this practice did not always run smoothly. Some authors rejected attempts by referees to improve their drafts, they also troubled the editor by writing 'how dare you try to change this work of art'. Also, she believed that she had to carefully go through every word of refereed papers with a companion to avoid all typographical errors. However, when the issue had been printed and the cover came up well, she had a feeling of satisfaction about a job well done.⁴¹ We are deeply grateful to her and the other editors for the hundreds of hours of unpaid labour they have expended on bringing out all the issues of the journal.

There have been two outstanding innovations in the management of the journal since its inception. The first occurred in 1984 when Hyams, the editor at Flinders University, engaged an editorial board to advise him on the journal's publication. At that time it was composed of nine prominent historians of education, six of them professors; and they were located at universities in the U.S.A. New Zealand, Canada and England; while two worked at universities in states of Australia other than South Australia.⁴² Members of editorial boards have kept Hyams and succeeding editors in touch with matters concerning publication of the journal as it affected them in their various locations. Then in 1989 Selleck became the first business manager of the journal.⁴³ This has been a significant innovation resulting in a close watch over journal finances, including receipts gained from increased subscriptions and necessary expenditures; and it has ensured that adequate funding has been made available for the publishing of the journal.

Analysis of the content of the journal reveals that there have been six special issues to illustrate various aspects or themes in the history of education. In 1977 McLaren, based at the University of Waikato, acted as editor of the first special edition, which commemorated the 1877 New Zealand Education Act. Other special issues were devoted to the history of teacher unionism, the history of childhood, the curriculum, women in education and approaches to the history of the present. Special issues depend on invited papers which are usually of a high standard. Selleck believed that the practice of producing special editions should have limits because it biases the journal too much towards the general editors' views about content in the history of education.⁴⁴

Further journal content analysis reveals that about nine per cent of all papers, other than book reviews, were written about the history of education in New Zealand, in contrast to about eighty per cent on that of Australia. Also, in the period from 1989 to 1994, papers of New Zealand content declined slightly from the average to eight per cent, while papers on the history of Canadian education comprised ten per cent of all published articles. However, in this recent period the journal, responding to the Selleck/Theobald policy also published papers on the history of education in the USA, Scotland, England, France, Papua New Guinea, Germany and Zimbabwe.

Kirsty Williamson, a student at Monash University published an index to the journal in 1988 and gave a paper on it at the Canberra Conference that same year. It outlined her general impressions of the history of education as found in the journal. She divided the total time from 1972 until 1988 into two periods: the first ten years of the journal and the years from 1982 to 1988. She reported that in the first decade forty seven per cent of journal papers were about the nineteenth century, which declined to about thirty one per cent in her second period. From 1989 to 1994 papers on this period further declined to twenty per cent of the total. Conversely, papers on education in the twentieth century comprised twenty eight per cent and twenty nine per cent

respectively of Williamson's first two periods, but they rose to fifty five per cent in the 1989 to 1994 period. She stated that papers in the first decade of the journal were mainly about the politics of education and social class background, written mostly in narrative style with little discussion of theory. But the emphasis on theory increased in the second period and also in the years after Williamson had completed her study.

Book reviews in the journal have made books written on the history of education visible for ANZHES members. Reviewers have skilfully provided the readers with some summary of the content of these books and the probable market for the publication. They explained the extent to which the author(s) fulfilled their aims, engaged in creative responses to the book, and offered critical comments. The task of the reviewer is a most delicate one, as the book authors' reputations, status in the academic community, and even the incomes of the authors, depend on a favourable reception of the target reading public to their books.

Donald Leinster-Mackay, who was book review editor for eight years proposed a catholic book review policy. He encouraged reviews of books considered to be of international importance and tried to widen the selection of books reviewed in the journal. Leinster-Mackay requested reviews from both distinguished international authors and younger historians of education." One of the respondents thought that in practice policies on the review of books tended towards one or other extreme view. One policy was to accept any review, whether the author had an expert understanding of the book's field of knowledge or not. It permitted the thousand flowers to bloom. The other policy severely restricted publication of spontaneously submitted reviews and printed only works invited from reviewers with some expertise in the content of the book being reviewed. The first policy encouraged the enthusiasm for reviewers with wide tastes in reading and commenting on the history of education. The second policy attempted to prevent publication of retaliatory reviews, or those written by innately negative people who could not appreciate positive aspects of the book writers' craft. It also prevented friends of the book authors puffing the works of their colleagues."

About one per cent of reviews in the journal were retaliatory or negative to the extent that they should not have been published. On the other hand, most reviewers have accurately described the scope of books and engaged in creative dialogues with them, mixed with criticism and their reviews have been most useful for ANZHES members. For example, Ralph Biddington's review of *Conflict* written by Bessant and Spaul was memorable. He praised the book because he would be able to use it as a text truly relevant to the lives of student teachers in training." The Society also owes a great debt of gratitude to the reviewers of the journal and the review editors.

The Annual Conference

The conference has evolved as the verbal means for ANZHES members to communicate about their research, distinct from the written journal. Grants by universities and colleges of advanced education have defrayed costs and enabled ANZHES members to travel overseas and interstate to attend annual conferences. This section investigates the origins of the annual conference, its formal and informal aspects.

From the beginnings of the Society members have shown interest in reading papers to their colleagues and engaging them in discussions about research in the history of education. For example, Petersen, Mandelson and French gave papers at the inaugural Sydney meeting in 1970." Then at Flinders University in 1971 four members read papers: White, Peter Tannock (University of Western Australia), Bessant and Connell." Again in 1972, in Bowen's ranchstyle venue at the University of New England, five members gave papers. In this group Denis Grundy (Flinders University), for example, read a paper on a reappraisal of the 1872 Education Act in Victoria." By 1974 ANZHES had settled on a special topic for its annual conference and it was to be the history of women in education. Zainu'ddin requested that at least one woman be a participant in this but the executive could not find one ;¹² though four of the seven papers presented at this conference were about the history of women in education and about the subjection of women." The 1975 conference was the first held in New Zealand and it took place at Wellington University with only about twenty Australians attending.

The first large Australian conference took place at St Mark's College in Adelaide in August 1976. At this venue approximately seventy members attended the reading of fourteen papers. Papers included the first given by a woman on the history of women's education: Zainu'ddin

speaking about 'Women and the Teaching Profession, 1906-1914'. The ANZHES Secretary reported that content of papers at this conference ranged over a variety of issues-church-state problems, political ideologies in education, institutional histories and problems of quantitative analysis. So he thought it was not surprising that these papers generated a good deal of discussion about trends in historiography and research methods. The largest annual ANZHES Conference was the combined Australian, New Zealand and Canadian conference at Ormond College Melbourne in 1993. One hundred and thirty two people attended this conference and about one hundred of them read papers. It taxed the skills of the organisers, who managed to fit all of this dissemination of research into four days. For example, on the morning of Friday 10 December, between 9 and 10.30 am., twelve participants read papers in groups of three, divided into four sections. They spoke in strict order of precedence as outlined in the Conference program. This enabled listeners to shift from section to section each half hour, as their interest moved them to listen to particular papers."

Rising numbers of paper presenters since the early 1970s have made it necessary to extend the time of annual conferences and often restrict the original generous hour for the delivery of individual papers to a mere thirty minutes. It is difficult to inform listeners about research and generate a discussion in thirty minutes; but the constraints have honed to razor sharpness the presentation skills of ANZHES members. Current government and university policy linking funds to publications, including conference papers, has injected an unwelcome payment-by-results ethos into the reading of conference papers.

Content of Papers and Mode of Delivery

Some presenters are concerned to obtain feed back on their research. For this purpose they present papers as try-outs for chapters of a book or chapters of a thesis. Others read specially crafted, one-off papers, which are not always based on their major research interests. These papers, specially written for annual conferences indicate the wide interests of the presenters and their competence over a broad spectrum of topics in the history of education. Members offering their first papers are invariably nervous; but listeners and participants in discussions usually treat them in a kindly manner. One of our now competent presenters hit the annual conference circuit for the first time in the middle 1980s with an overhead projector, which was almost new technology for ANZHES conference attenders. His many overheads accurately represented the complexity of his ideas; but unfortunately he was the only one who was able to read them.

Informal Aspects of the Annual Conferences

Some members believe that the informal aspects of conferences have been most important for their professional development. This includes the warmth with which new members and academics coming to conferences for the first time are welcomed by strangers. Some historians of education are very curious and interested in learning about the state of the art informally, merely by asking questions about their colleagues' current research. Young and inexperienced members are able to speak informally to great achievers and experts in their chosen fields at the annual conferences." Moreover some experienced presenters show an interest in guiding and supporting interstate and overseas students informally and formally. Petersen, for example, once gave a stimulating paper on the use of theory in writing history, which he specially designed for students doing research degrees.

Informal settings at annual conferences also enable members to renew ac- with their interstate and overseas friends. Friendship in ANZHES

often springs from shared values about the history of education. Sometimes it has roots in the close professional and personal support of supervisors for their students. Outstanding and obvious examples of friendships in ANZHES have been the close professional relationships between Australian and Canadian women and the example of Alan Cumming (James Cook University) with McKenzie completing and publishing the article by Will Dennis (University of Otago) about education in an isolated New Zealand community, following the untimely death of Dennis. 58 Friendship of ANZHES colleagues has enabled one member to shake off the shackles of a difficult religious sect and there have been numerous unreported instances of friendship within the Society.

An interesting aspect of ANZHES informality has been the high quality hospitality offered to visiting conference members, based on good food, wine, conversation, entertainment in delightful settings. Some members praised the Bowen ranch-style hospitality in 1972.⁵ Australian visitors to Wellington in 1975 were well entertained by McLaren's after dinner speech and deeply impressed by the urbanity of Cyril Beeby. Spaul made one of his best after dinner speeches at the Italian Club in Adelaide. The author personally enjoyed all of the annual dinners; but two stand out: one at Middlebrook Winery, McLaren Vale, South Australia and the other at Kellybrook Winery, Wonga Park, Melbourne. He further enjoyed the ceremony at the Maori Marae attached to the University of Auckland in 1990 and Paki Harrison's description of the history of this house. Also there was a warm and friendly atmosphere in the large 1993 Conference dinner at the University of Melbourne. Some members appreciated the football whistle, called the 'Acme Thunderer', blown by Cleverley at the annual dinner in Perth in 1977. 60 Others were either amused or deeply affected by a brave walk out at the 1978 Sydney Conference." Some like Spaul and Martin Sullivan (Monash University) use the annual conferences to improve their singing. Others like Gillian Weiss (University of Adelaide) and friends are content to talk loudly on an oval far into the night. However it is certain that ANZHES members have enjoyed their annual conferences.

ANZHES Histories of Education

As historians we have become aware of Carr, Collingwood and Manning Clark's reflections on writing history. We know that the historian's task is to both record and interpret the past, but do we? Looking back on ANZHES historical writings over the past twenty five years the author believes that we have interpreted the past very well; but how well have we recorded it? Most of us have failed to record the vital stories arising from classroom interactions between pupils and pupils, pupils and teachers, teachers and parents. Turning to the positive side, he wants to make visible the work of two authors who were not afraid about recording such stories. The first example is taken from the writings of Rodney Francis about pupil teacher interactions:

On each side (of the fireplace) were gaping cracks between the slabs, and it was there the sentinels posted themselves whenever the teacher ventured out to the woodheap for a bit of wood, when there arose high jingle and skylarking. 'He's comin, he's comin, look out' the watchman would cry, when instantly the uproar ceased. The lightening sketch artist wiped 'Old Hayes' off the board with one rub of the duster, and there resounded the clatter of Nine ones are nine...'

And he also recorded:

'Miss Downing was really an accomplished girl, and her singing and lovely crayon drawings won my young heart in a week. We had never played a lay in that old shed before, and when I heard her sing 'In Paradiso', I thought that I was already there.'

The second example is derived from a journal article of David C. Jones, a Canadian author. He wrote about a female teacher called Ferdy and her experience of interacting with parents of Canadian pupils at a Galatian wedding ceremony:

The main feature of a wedding is much weeping and wailing. The bride weeps and the bridesmaids weep and the Preacher weeps and all the people weep. Then, after the ceremony, everybody gets hilariously drunk... On the centre of the table was the wedding cake made of rye flour and as hard as army hardtack. There were no knives, forks or spoons. There were two large howls of sauer kraut and some thick slices of dry rye bread and a jug of beer which was being served in one glass out of which everybody drank. Four old women sat at the other side of the table, all happily drunk and singing a wedding song. The song came between mouthfuls of sauer kraut which was transferred from the bowl to the mouth by use of the fingers. We were asked to help ourselves from the same dish, but we declined with thanks."

This type of recording can be overdone; but when used to enliven a text it puts the reader into vital contact with real people, as they were affected for good or bad by education.

In this last section on the interpretative side of ANZHES histories the author would like to sketch some more important themes in ANZHES histories of education and comment in detail on one of them. ANZHES members have studied the education of women; the rise of mass compulsory schooling in the nineteenth century; biography; the 1877 New Zealand Education Act; teacher unionism in Australia, the U.S.A. Canada and Great Britain; early childhood education in Australia, Britain and Canada; the education of aborigines, the Maori, and migrants; the history of the present; histories of Greek education; educational ideas and current historical theory; the history of English and Auckland boys' Public Schools with their headmasters; church and state relations; histories of examination reforms in New South Wales; patriotism in Australian and New Zealand public schools; histories of curricula in Australia and England and decline of the classical curriculum in Australia; the founding of universities; the Australia wide study of youth policy; a study of the educational implications of eugenics and the history of ANZHES. These headings represent most but not all interests of ANZHES members over the past twenty five years. For a more detailed analysis of ANZHES writing the author selects, as an important case, the study of biography.

Biography

From the beginning of the Society members have used biographies as a useful method for researching and writing their histories of education. For example, minutes of the 1970 Sydney meeting record that 'the chairman, Dr. French, then gave a brief talk on his research on the Reverend R. D. Poulette Harris'. Since 1972 the journal has published thirteen biographical articles; on the average, one every second year. Members at annual conferences have read a greater number of biographical papers; and the twenty first conference at Wollongong in 1991 was almost entirely devoted to the study of biography as a method of writing histories of education.' The author will outline the influence of Spaul on biography within the Society, he will refer to later feminist theory on writing biographies and he will provide some detailed illustrations of ANZHES members' biographical work.

In his 1980 presidential address Spaul spoke about the biographical tradition in the history of Australian education, and this part of his speech was published in a journal article the following year." Spaul said that by the 1960s the biographical approach had become a tradition in the study of Australian history of education. He thought that biography could serve the interests of history of education but only if it met acceptable standards of scholarship. Developing this statement, Spaul quoted E.H. Carr's support for the great man type of biography. Carr in the 1960s argued that writing about a great man was a legitimate exercise; but the great man should be considered 'both as a product and an agent of the historical process'. Then Spaul was careful to point out to the audience Hancock's warning that the historian was in danger of distorting the historical record when making an historical inquiry impinging on the thought and actions of one man. Therefore, Spaul did not oppose ANZHES members writing the biographies of great men but he cautioned these biographers to take care about distorting their accounts.

On the other hand Spaul welcomed ANZHES personnel writing biographies of educationists other than great men. He mentioned various types of subjects for biography such as: women in education, leaders previously considered to be on the fringe of educational activity, individual failures and victims in the educational system, ordinary people and teachers. ANZHES biographers could write about a teacher as a teacher and as a person. A typical biography could include the educational background, expectations, promotions, interactions with students, relations with the community, leisure time activities, and the teacher's political interests. Spaul had a vision of ANZHES biographers cooperating with each other to write the lives of teachers as a collective enterprise, using oral as well as written records and accepting assistance from specialists such as psychologists and sociologists. He said that ANZHES members who had already taken steps in the right direction were women's history groups, the University of Adelaide's project on Hindmarsh, especially the interviews on working class childhood, Francis' work, and the studies on nineteenth century teachers by John Ramsland (University of Newcastle). Spaul's clear intention was to direct the researchers towards writing the biographies of the common people instead of elitist educational leaders. In the light of Spaul's direction for biographies, the author would like to first examine journal articles on biography written by Ramsland, Pawsey and White.

Ramsland's study of schoolmasters involved in community life in the Richmond River District of New South Wales was published before Spaul's speech," and Spaul made positive reference to it. Ramsland's article included the biographies of some schoolmasters in the period from the 1850s to 1910. He portrayed them organising and participating in amateur theatricals and musical presentations, charring meetings of a non-political nature, organising sporting and recreational activities, and playing leadership roles in church and voluntary military affairs. Teachers in this district who were heavily involved in these community happenings were judged by the community to be successful teachers and were warmly welcomed by their local community. They tended to remain in the locality for long periods of teaching service and the community protected them against disciplinary actions of the educational bureaucracy. As Spaul later recommended, this biography investigated the teacher as a teacher and as a person. Ramsland indicated that the superior education of the schoolmasters in these rural communities marked them out as leaders and they were expected to exercise leadership in social roles. Ramsland's work provides an example of the work of general historians, such as Geraldine Clifford, who used social contexts to highlight aspects of the history of teachers." It referred to teachers being ordinary mortals, relating to their local community, fulfilling expectations and taking part in leisure time activities: criteria later presented by Spaul for more extensive ANZHES biographers' adoption.

In 1988 Pawsey wrote an article which constructed a biography of what Spaul called the ordinary teacher." Her subject was Patrick O'Hara (1842-1921), who arrived from Ireland in 1860 and soon began a teaching career in the Catholic and state schools of Victoria. Pawsey wrote that O'Hara's life would 'shed light on Victorian teachers and many other Victorians who sought to improve their lot in the new world in terms of social norms imported from the old'. Improving their lot referred in the context of the essay to gaining money, property and social status through a teaching career. Social norms imported from the old world may refer to the payment by results system in education and community prejudice against Irish immigrants and against Catholics. Pawsey's biography emphasises the sad and doleful aspects of O'Hara's life as a teacher in Victoria. He was married at the age of twenty and by the age of thirty two had acquired a household of seven people, whom he could not adequately support on a teacher's wage. O'Hara went bankrupt twice, had great difficulty maintaining middle class appearances, suffered the long term illness and death of his first wife, won a damaging court action over making a school girl pregnant, failed as a journalist owner of a newspaper, was cast out of his home by his second wife, and lived apart from his last two children. She further depicted O'Hara as a teacher who became a teacher union leader, achieved better than average educational results but had few progressive educational ideas. Also he was a poet and a strong patriarch, except for his support for women in their struggle to become medical practitioners. This article tackles a few criteria outlined by Spaul for writing biographies of common people, such as writing about teacher expectations, social context and leisure time activities. However, the author did not develop the notion of 'social norms imported from the old' world. Also, it is difficult to see this biography of O'Hara shedding light on the social conditions of teachers in nineteenth century Victorian society without wider reference.

In 1990 the History of Education Review published White's biographical essay on Leslie Phillips. 69 Unlike O'Hara, Phillips was an educational leader, as the Superintendent of Technical Education in Western Australia from 1941 to 1949. White represented Phillips as hard working, ambitious, a capable research student in both the humanities and the sciences and a competent administrator. Phillips acquired a broad perspective on technical education from his studies, from overseas and from interstate travels. He strongly influenced the Perth Technical College successfully gaining associate courses in engineering, architecture and commerce. Phillips also supported the development of the Western Australian Institute of Technology, which was finally founded after his death. White wrote this biography in the 'great man' tradition; but in accordance with the Spaul/Carr criteria, he painted Phillips as both a product as well as an agent of historical forces and historical change. The reader gets the strong impression that Phillips was a successful administrator and although he was certainly not entirely responsible for it, desirable educational changes may have bypassed Western Australia without him. An intriguing aspect of this biography is White's failure to find any substantial details of Phillip's private life. It influenced White to interpret Phillips as an intensely private person, living and working for his career and dying as a consequence of doing too much work, especially during the Second World War.

Noeline Kyle's (Queensland University of Technology) progress report on writing a history of Peter Board, the first Director of Education in New South Wales indicated that he also revealed few details of his private life. She believed that Board's reticence was part of his plan to deliberately construct himself as a practical man, an ideal organisational man, who never expressed any extreme point of view. Kyle argued that his construction hid at least one untruth, which was Board's extreme opinions about the education of women and his reticence tended to frustrate attempts by her as a biographer to write any colour into Board's life." She drew attention to the necessity for looking behind smoke screens when writing the biographies of elite and successful educationists, such as Phillips and Board. Otherwise, the biographer is not likely to heed the warning of Hancock as espoused by Spaul, thus becoming a partisan of the subject and distorting the historical record.

Kyle's concern about looking for flaws in great male educationists focuses attention on the work of ANZHEs feminists, who have made some significant advances during the fifteen years since Spaul's address in methods of writing biographies. Feminists have insisted on the centrality of gender relations to challenge and change the whole nature- of historical investigation." Like Spaul the feminists were critical about writing the lives of eminent educationists, especially great men,-but for different reasons. For example, Kyle argued that it was impossible for her to use such male approaches as writing the lives of eminent educationists, for her task of writing women's biographies,- as few women actually achieved prominence in the educational arena. She argued that a study of the commonality of women's resistance to the patriarchy was a more relevant perspective for a feminist biographer. Their resistance has become a collective class condition for women, which is located in their collective consciousness. Biographies can provide windows into this collective consciousness of the world of women. in tapping this consciousness women authors have gone beyond the traditional form of the written word biographies

and have used oral histories, life histories and case studies. Kyle argued that feminist biographers needed to obtain as much data as possible about all aspects of the subjects they study. They do not need to express this data in a chronological sequence; but they can use it to illustrate educational themes, such as cultural differences, ordinary human experience, gender and age relationships, human agency and contestation."

To illustrate her methods Kyle presented a case study on how the feminist biographers can make women visible as educational policy makers. She contended that although state departments of education deliberately excluded women from leadership positions and policy making, some middle class women directly influenced educational policy from outside the educational bureaucracy. Kyle depicted Caroline David as a bright, energetic woman with domestic arts training and some short lived experience in 1883 as a principal of a Sydney teachers' college. Married to Professor Edgeworth David she later worked as a middle class philanthropist and social reformer. She wrote books, was a leader in many social groups, read papers on domestic arts, became an examiner in domestic arts and influenced Board in his 1905 syllabus on this subject. David's reforms supported the bourgeois conception of the family and they supported the patriarchy. But these reforms indicated that she was an educational policy maker, typical of many middle class women, who worked outside the educational bureaucracy. The rise of post modernist theory to hegemonic status in the early 1990s challenged feminist biographers of women in education. Theobald claimed that this theory attacked both the notion of an essence constituting a woman as subject for a biography and the notion of an autonomous biographer. Authors such as Joan Scott and Denise Riley, key proponents of feminist post modernist theory substituted subject positions in a great web of discourses for traditional concepts in writing the biographies of women." For example Riley wrote that:

... 'woman' is historically, discursively constructed, and always relates to other categories which themselves change; 'woman' is a volatile collectivity in which female persons can be very differently positioned; so that the apparent continuity of the subject of 'woman' isn't to be relied on.

Theobald was well placed in 1991 to evaluate post modernism, as she had read a paper on it at the ANZHEs Conference in 1990 and given this same paper in Canada and the U.S.A. earlier in 1991. In this much read paper she presented case studies about two women

teachers, Elizabeth Mary O'Gorman and Eliza Fowler. Theobald used these case studies to illustrate how intersubjectivities of discourses involving nineteenth century marriage as sexual availability, lack of contraception, ill health and teaching destroyed these two women teachers. The case studies were indeed 'a sisterly gesture of compassion', which helped to explain certain aspects of nineteenth century women teacher's lives. Also, the theory seemed to enhance what Riley would call the different positioning of 'woman' and inherent contradictions in these positions. However, Theobald in 1991 joined Catherine Hall, Marian Aveling and Joan Burstyn in their criticisms of post modernist theory. She wrote that most of the insights attributed to this theory have previously been developed by feminists in other ways. Also, Theobald was disturbed at what she thought was an over enthusiastic reception of her 1991 post modernist type paper at Canada's OISE. She thought that the very virtuosity in theory of these female scholars threatened to immobilise them as practising historians."

Finally, the author will end this survey about biography as a tradition in ANZHES, developed by Spaul and the feminists with a brief description of how the cognate study of autobiography can be incorporated into the history courses of ANZHES personnel. Dianne Snow (University of Auckland) contributed an article about a model for using feminist types of life histories for teaching a course in higher education. The life history approach involved the students in writing their autobiographies, rather than constructing the biographies of educationists. In her research based course, Snow used a social constructionist approach and attempted to create spaces for decolonisation for her Maori and other students. She encouraged them to engage in intergenerational analyses, based on the students' own lives. During the course students' early perceptions, gained from autobiography helped them to later reflect on social and historical structures which affected them. These reflections and insights were then integrated with insights obtained from biographies and other readings. From experiences in teaching this course Snow wrote that autobiography was a flexible genre which was able to accommodate all types of people. She thought that making analyses based on an individual's life was a valuable and useful method for conducting historical research. It empowered the students and enabled them to regain control over their own lives. 7

Biography is not claimed to represent the best ANZHES history writing over the past twenty five years; but it has been a popular genre. It was chosen to illustrate attempts to reform a style of writing history, from the great man to the common people perspective and varying successes of this reform, as recorded in the journal and conference proceedings. Feminist biographers have been outstanding in perpetuating Spaul's concern for innovative and high quality scholarship, through writing biographies of common people, transcending modern theories and in devising future courses for the history of education.

Conclusion

Twenty five years ago, twenty four historians of education at the University of Sydney founded ANZHES to provide help for their task of researching and teaching the history of education in institutes of higher education Today, the Society counts close to two hundred members, some of them founding members. It is an international organisation and publishes a specialist journal of outstanding international reputation. We are proud of this success. We thank the hard working officials, the high achievers and the common battlers, who have trudged regularly to ANZHES conferences to support the society.

Melbourne

Notes

1. J. Lawry, conversation with the Author, 1995.
2. A.G. Austin, Memorandum entitled 'Conference on the History of Australian Education', 23 September 1965, ANZHES Archives (AA).
3. J. Lawry 'Events, Ideas, Books and the History of Education', Presidential Address to ANZHES Conference, August, 1974, AA.
4. Report on Historians of Education Conference, Analysis of Questionnaire, May 20 and 21, 1970, AA.
5. Report on Historians of Education Conference, Analysis of Questionnaire, May 20 and

- 21,1970, AA.
6. See J. Lawry's Presidential Address, p.2.
 7. Australian and New Zealand History of Education Society, Minutes of First Annual General Meeting, 30 May, 1971, pp. 1-2. AA.
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 12. Minutes of ANZHES Conference, 1977.
 13. M. Pawsey, Statement to ANZHES 1988 AGM.
 14. Analysis of 1994 History of Education Review (HER) Subscription List.
 15. See for example A. Spaul 'Equal Pay for Women Teachers and the New South Wales Teachers' Federation', ANZHES Journal, (AJ), vol. 4, no. 1, 1975, pp.38-49.
 16. M. Theobald and R. Selleck, interviews with the author, 16 March, 1995.
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 23. L. Johnson, 'The Schooling of Girls in the 1950s: Problems with Writing a History of Women's Education', HER, vol. 19, no. 2,1990, p.9.
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 28. Minutes of AGM, 24 September 1994, p.3, attached to Secretary's Letter to Members of ANZHES, 19 May 1995, AA.
 29. R. Petersen, conversations with the author 1995. See also lists of treasurers in AJ and HERS.
 30. Minutes of 1971 AGM.
 31. J. Lawry, ANZHES Treasurer's Report for 1987,19 February 1988, AA.
 32. Minutes of First AGM.
 33. R. Petersen, letter to the author, 8 June 1995, p. 1.
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 35. Minutes of first AGM, p.3.
 36. Report from Publications Sub-Committee of ANZHES Steering Committee, undated, AA.
 37. See AJs, vols. 1 and 2.
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 39. R. Petersen and G. Sherington, Editorial, HER, vol.21,no. 1, 1992, pp. 1 -2.
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 46. See for example HER, vol. 16, no.2,1987.
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59. J. Lawry, conversation with author, March 1995.
60. J. Lawry, letter to the author, 26 February, 1995.
61. G. Sherington, letter to the author, 6 march, 1995.
62. R. I. Francis, 'Schools from the Pupils' Point of View. New South Wales in the Late Colonial Period', AJ. vol.8 no.2,1979, p.29.
63. D. C. Jones, 'So Petty, so 'Middle European', so Foreign- Ruthenians and Canadianization', HER, vol. 16, no. 1, 1987, p. 18.
64. Proceedings of ANZHES 1991 Conference.
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66. J. Ramsland, 'The Teacher and Colonial Rural Culture: a Study of the Schoolmasters' Involvement in Community Life of the Richmond River District of N.S.W. 1850-1910', AJ, vol.8, no. 1, 1979, pp.27-39.
67. C.S. Clifford, 'Daughters into Teachers': Educational and Demographic Influences on the Transformation of Teaching into Women's Work in America', HER, vol. 12, no. 1, 1983, pp. 15 -28.
68. M. Pawsey 'Teaching and Social Mobility: Patrick Kelly O'Hara, 1842-1921 ', HER, vol. 17, no. 1, 1988, pp. 1- 17.
69. M. White, 'Leslie Williams Phillips, a Biographical Essay', HER, vol. 19, no. 1, 1990, pp. 43-53.
70. N. Kyle, 'A Practical Man: Peter Board and Writing Biography', Proceedings of ANZHES 1994 Conference pp. 265-274.
71. L. Johnson, 'The Schooling of Girls in the 1950s'.
72. N. Kyle, 'Writing the Lives of Ordinary People in the History of Education', Proceedings of ANZHES 1991 Conference, pp. 151-163.
73. N. Kyle, 'Stories of Women and Leadership in Australian Education', Proceedings of the ANZHES 1990 Conference, pp. 329-35 1.
74. M. Thcobald, 'The Truths of Women Teachers: Text, Meaning and the Past', Proceedings of the ANZHES 1990 Conference, pp. 601-616.
75. D. Riley, 'Am 1 That Name' Feminism and the Category of Women in History, Hanipshire, England, 1988, pp. 1-2.
76. M. Thcobald, Writing Women Teacher's Lives, Proceedings of the ANZHES 1991 Conference, pp. 43-48.
77. D. Snow, 'The Self as Text: Autobiography and Pedagogy in the History of education', Proceedings of the ANZHES 1991 Conference, pp. 259-282.

Appendix

ANZHES Presidents

(Year is that of Presidential Address)

Bill Connell 1972

James Bowen 1973

John Lawry 1974

Cliff Turney 1975

Jim McKenzie 1976

Bernard Hyams 1977

Les Mandelson 1978

Richard Selleck 1979

Andrew Spaul 1980
Bob Bessant 1981
Richard Ely 1982
Ian McLaren 1983
Martin Sullivan 1984
Bob Petersen 1985
Ailsa Zainu'ddin 1986
Ian Davey 1987
Donald Leinster-Mackay 1988
Geoffrey Sherington 1989
John Ramsland 1990
Roger Openshaw 1991
Noeline Kyle 1992
Brian Condon 1993
Marjorie Theobald 1994
Lynne Trethewey 1995

ANZHES Secretaries

Cliff Turney 1971-1973. Martin Sullivan 1973-1976. Denis Grundy 1976-1977. Cliff Turney 1977-1978. Martin Sullivan 1978-1979. Joost Coté 1979-1982. Margaret Pawsey 1982-1988. Derek Phillips 1989-1990. Allyson Holbrook 1990-1994. Gillian Weiss 1994-1995.

ANZHES Treasurers

Les Mandelson 1971-1973
Andrew Spaul 1974-1976
Claudia Quinn-Young 1976-1977
John Lawry 1978-1990
Noeline Kyle 1991-1992
Grant Rodwell 1992-1994
Craig Campbell 1994-1995

Journal Editors

Bob Bessant 1972-1978
Bernard Hyams 1979-1985
Marjorie Theobald and Richard Selleck 1986-1988
Marjorie Theobald 1989-1991
Bob Petersen and Geoffrey Sherington 1992-1995

Journal Review Editors

J. Spencer Dunkerley 1972-1975
Richard Selleck 1975-1981 (exceptions)
Martin Sullivan (1976, no. 1)
Ian McLaren (1977, no. 2)
Ian Brice 1981, no. 2-1985 (exceptions)
Brian Condon and Ian Davey (1984, no. 2)
Donald. Leinster-Mackay 1985-1992
Dianne Snow 1992-1994
Lynne Trethewey 1995

Locations of ANZHES Conferences

University of Sydney 1970
Flinders University 1971
University of New England 1972
Monash University 1973
University of Sydney 1974

Wellington University 1975
St. Mark's College Adelaide 1976
University of Western Australia 1977
University of Sydney 1978
Trinity College, University of Melbourne 1979
Newcastle University 1980
University of Queensland 1981
University of Tasmania 1982
Waikato University 1983
St. Hilda's College, University of Melbourne 1984
International House, University of Sydney 1985
St. Mark's College, Adelaide 1986
University of Tasmania 1987
Australian National University 1988
Newcastle University 1989
University of Auckland 1990
Wollongong University 1991
St. Mark's College Adelaide 1992
Ormond College, University of Melbourne 1993
University of Western Australia 1994
University of Sydney 1995