

The Education Of Little Tree

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the autobiographical remembrances of the author s indian boyhood with his eastern cherokee hill country grandparents during the great depression

this book re examines aspects of historical socialism and includes case studies of education within twenty first century socialist and post socialist contexts shaped by the trajectories of historical socialism through these case studies contributions offer insights into key questions how are education systems and

student subjectivities shaped by post socialist trajectories and current regional politics economics and resistance movements how do sedimented socialist discourses and geographies alter and contest the neoliberal child and childhood in post socialist education how have disjunctures between the rhetoric of historical marxism leninism and the practices of educators students and student political organizations played out under socialism and what could we learn from that for our present how much emancipatory potential is there in the theories and practices of popular education for combatting injustice in the absence of mass revolutionary political parties above all this volume affirms the need to move beyond simplistic accounts of historical socialism and post socialist transitions by exploring how socialist trajectories remain influential and have potential in our current contexts this book contributes to the work of politically engaged educators working to re imagine and reconstruct education this book was originally published as a special issue of globalisation societies and education

this dissertation examines the cultural and educational history of central missouri between 1820 and 1860 and in particular the issue of master slave relationships and how they affected education broadly defined as the transmission of southern culture although missouri had one of the lowest slave populations during the antebellum period central missouri or what became known as little dixie had slave percentages that rivaled many regions and counties of the deep south however slaves and slave owners interacted on a regular basis which affected cultural transmission in the areas of religion work and community generally slave owners in little dixie showed a pattern of paternalism in all these areas but the slaves did not always accept their masters paternalism and attempted to forge a life of their own

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