

A study of the Early Stage of Otto Salomon's Sloyd education — analysis of the practice of the Nääs Sloyd school for Boys (1872–1876) —

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key words ; Otto Salomon / sloyd / integration of sloyd school and folk school / the Nääs Sloyd School for Boys / Uno Cygnaeus

In this paper, I mainly analyzed the practice of early Sloyd education of the Nääs sloyd school for boys. The Nääs Sloyd School for Boys, which was found in 1872, lowered the entrance age to 10 to 11 years old in 1874, changing to Sloyd school while retaining its folk school side. The school taught home Sloyd as Sloyd education in 1872, but also introduced many general subjects with the reforms of 1874 when Sloyd education had changed to the teaching of general skills. From his analysis of the practice of the Nääs Sloyd School for boys (1872–1876), Salomon had come to the conclusion that Sloyd education should be a part of general education even before he met Cygnaeus in 1877.

From 1876 Salomon had already noticed the effect of restricting Sloyd education to wood work. Salomon found that the teaching wood work as general education was beneficial in that it was necessary to people to use tools in their daily life, promote physical strength, and yield the production of items useful for daily life. When the Nääs Sloyd School for Boys was started in 1872, the purpose of Sloyd education was teaching home Sloyd. But the reforms of 1874 and the introduction of more general subjects lowered the number of time allocated for Sloyd education changing its purpose to “teaching general skills”. Regarding the teaching method, changes were made from the traditional way of

craftsman to using a knife.

There was a problem about integrating Sloyd schools into folk schools at the time when the development of popular education system was occurring. The Sloyd school, which received its pupils from farmers' children, could get enough pupils only by the integration of Sloyd schools and folk schools. Thus, it was necessary for Sloyd schools to lower the number of time allocated for sloyd education and to change the purpose of sloyd education from teaching home Sloyd (in other words, selling products as a rural industry) to teaching Sloyd as general education. On the other hand, folk schools, which were biased toward theoretical study, were also encouraged to become more acceptable for farmers with the introduction of Sloyd as a subject as well as teaching both of theoretical and practical subjects.

1. Previous studies and the thesis

A) Thesis

Swedish sloyd education had a major influence on the manual training of the world in the 1880s to 1900s¹⁾. I have been interested in Swedish sloyd education in respect to technology education, and study the details how it influenced the world and the historical background it formed in the northern Europe²⁾. In this paper, I will observe Otto Salomon

(1849–1907), who made notable achievements in the idea and didactics of sloyd education, define the characteristics of the practice of Salomon's early sloyd education, especially at the Nääs sloyd school for boys, and examine the influence of Uno Cygnaeus, who is known as "the father of folk school" in Finland.

B) Previous studies

There are some previous researches which refer that Uno Cygnaeus³⁾ influenced Otto Salomon's idea about sloyd education⁴⁾. For example, Iwao Matsuzaki states "Salomon visited Cygnaeus in 1877 and Salomon's idea of sloyd education was influenced by Cygnaeus";

- i. "Sloyd should not be based on economical need but educational reason."
- ii. "Sloyd should be treated as a part of general education rather than vocational (education)."
- iii. "Sloyd should be taught by teachers not craftsmen."
- iv. "In folk schools sloyd should be taught by regular teachers not professionals."

Matsuzaki thinks this first visit to Cygnaeus in 1877 was very significant⁵⁾. This is noted in Benett's "History of Manual and Industrial Education 1870–1917" written in 1937⁶⁾. Then Toshiaki Endo says "the biggest influence Cygnaeus made on Salomon was making him introduce sloyd as a subject in folk schools" and, along with Matsuzaki, thinks their visit important⁷⁾. In addition, Yusin Honda thinks sloyd education at the Nääs sloyd school for boys was just vocational training before Salomon met Cygnaeus in 1877 and agrees with the importance of their first meeting⁸⁾.

With regards to the study of sloyd outside of Japan, Benett's "History of Manual and Industrial Education 1870–1917" mentioned Salomon's sloyd education during the same period and said "sloyd had been on an economic basis", "the sloyd was still essentially home sloyd"⁹⁾. In the 1990s, works written by Hans Thorbjörnsson (1990)¹⁰⁾ and Hans Joachim Reincke (1994)¹¹⁾ also refer to Salomon's sloyd education. However these studies were focused on systematized educational sloyd which was completed in the mid 1880s. Their

opinions about Salomon's early sloyd education were basically the same as Benett's, namely they just introduced sloyd in the 1870s as the "pre-history" of educational sloyd.

From the statements above, all previous studies did not examine the practice of Salomon's Sloyd education which had done before May 1877. These studies regarding early sloyd education are more or less in line with Benett's study in 1937.

In this paper, I will detail the practices at the Nääs Sloyd School for Boys before Salomon met Cygnaeus in May 1877 in order to examine the idea of sloyd education as general education in May 1877 and Cygnaeus's influence to the idea of Salomon's educational sloyd focusing on the development of the idea that sloyd education as general education.

2. Salomon's interests in education before 1874 and practice of sloyd education

A) Salomon's personal history and interests in education

Otto Salomon was born to Jewish parents in November 1849 in Göteborg. Jews composed the first wave of immigrants to Sweden at that time¹²⁾. His paternal grandparents, Benjamin Salomon and Sophia Salomon, emigrated from the town of Goldberg of Mecklenburg in northern Germany to Sweden in the 1780s. There was fear of foreigners in Sweden at that time¹³⁾ and as such they were only allowed to engage in commercial activities and handicrafts that did not interfere with the law of guild in their economic activities. Salomon's maternal grandfather, Aron Abrahamson was a medal worker¹⁴⁾ in Prussia, but he worked as a shipping agent after his emigration in 1812. It was in 1859 that Jewish children were allowed to enter Swedish schools and it was in 1870 that Jews received complete civil rights.

Salomon studied at several private schools for seven or eight years, then entered the Gymnasium school in Göteborg in 1864 and passed the university entrance examination in the spring of 1868. Then he entered the one-year course at the Stockholm Institute of Technology in the autumn¹⁵⁾.

Unfortunately for Salomon, the wife of August Abrahamson, his maternal uncle, died in February 1869, and Salomon's relatives persuaded him to manage his uncle's land by his relatives. He decided to give up studying at Stockholm Institute of Technology after long consideration and end up studying in the Ultuna Institute of Agriculture from October 1870 to the summer of 1871 as a special student. Then he moved to Nääs, which is located 30 kilo-meters east of Göteborg. Just after moving Salomon visited a folk school near Nääs and taught at a Sunday school for children founded by Jenny Berg. It is obvious that Salomon possessed a strong interest in education.

B) Founding the Nääs sloyd school for boys and the contents of the education

Abrahamson, Salomon's uncle, offered a donation to found a sloyd school to the school commission of the parish where he lived, however it was used for the upkeep a pre-school¹⁶⁾ that had already been founded. So the sloyd school was not found at the time. Then in February of 1872¹⁷⁾, Abrahamson who was interested in all kinds of practical working, especially hand skills related with it from the heart, found the Nääs sloyd school as a private sloyd school that accepted boys who lived in and around Nääs and had graduated folk school¹⁸⁾. The Nääs sloyd school was one of many founded in the 1870s in the boom following the decline of the home sloyd in the late 1860s¹⁹⁾. The subjects adopted by the Nääs sloyd school for boys were mathematics, technical drawing²⁰⁾ and fret-saw²¹⁾. Mathematics and technical drawing were taught by Salomon himself and fret-saw was taught by C. A. Borgström who was a sloyd instructor.

A new schoolhouse which had practical equipment was completed in July 1872²²⁾, and woodwork was added as a subject. This was taught by Alfred Johansson who had been a sloydman at a farm²³⁾. It is said that in the first year rakes and handcarts were made²⁴⁾. During this period the purpose of sloyd education was to teach the necessary skills to make tools that were useful for farmers. This was the same purpose of home sloyd. The school was opened 10 hours each day, six days a week (Mon-

day to Saturday), and 50 weeks a year²⁵⁾. Sloyd lessons lasted seven hours of each day and the three remaining hours were spent on other subjects. Woodwork added woodturning and sculpture. Saddlemaking was also added for particular pupils. Fret-saw was thought as unnecessary during the first year, then it was removed. Pupils received 40 ore per day as compensation because their parents²⁶⁾ were poor and could not afford enough time for schooling or lost help on farms. However it became well-known that Nääs graduates got better jobs, so this system was abolished in 1877.

3. Sloyd Education after the structural reform in 1874 (up to 1876)

In this section, I will describe the main thesis, sloyd education after 1874.

A) Lowering of the entrance age of sloyd school

As mentioned above, the Nääs sloyd school accepted boys who had graduated folk school (over 12 years old) when it was founded. However it lowered the entrance age two years in 1874 because it became clear that sloyd education was a basic one and not a extracurricular subject²⁷⁾. Then "the entrance age to sloyd school became the same as that of the upper part of folk school"²⁸⁾ and it became "a private higher folk school."

Then the curriculum was changed to include Christianity, history and geography, mathematics and geometry, Swedish, science, fair copying, technical drawing, military training, and sloyd. Sloyd was composed of woodwork, woodturning, and sculpture. Mathematics, geometry, and technical drawing were given longer lesson time than at ordinary folk schools²⁹⁾. Salomon explained that this sloyd school was "gradually becoming a folk school with remarkable sloyd lessons³⁰⁾."

B) Practice of the Nääs Sloyd School for Boys around 1875

Salomon thought back later (1891) that "the attempt to produce a basic idea of Swedish educational sloyd (svenska pedagogiska slöjdundervisning) was done around 1875"³¹⁾. One of the features of this experiment was restricting the content of sloyd lessons to one or the relations. As the

result in 1876 he said it made clear the merit of focusing on woodwork. "From the theoretical point of view, it seemed that teaching knowledge and skills about various kinds of sloyd to all pupils had much value, however actually it did not. That is, diffusion into various areas generally caused partial skills and vague and incomplete knowledge. Using many kinds of tools prevented pupils from certain mastering for anyone". The merit found in woodwork was "to master the tools the pupils often used their daily lives, for example saws, planes or hammers, to develop their physical strength by standing at a woodwork table and using these tools instead of reading books or sitting on the drafting desk, and to enable students to make something useful for their daily lives"³².

Another new feature of the curriculum at the sloyd school for boys was "to organize (sloyd teaching) in a way that caused actual educational change". The methods used in "the educational sloyd teaching" were "different from the traditional ways of training a craftsmen", and in traditional ways, "pupils learned how to use tools and teach operation extracting it from actual work first (this is called pre-exercise; förövning). Then they made real product. It moves from the abstract to the concrete. On the other hand, "educational sloyd teaching" is "complete opposite", and it goes from the concrete to the abstract. With craftman training first learned how to use a saw as the first tool, however "educational sloyd teaching" defines a knife as "the basic tool". The knife was "the most popular tool" and "the most essential for acquiring the general skill". Moreover Salomon also said that for a sloydman "it is important to make something of use with using only a knife"³³.

As mentioned above, Salomon found the value of qualifying sloyd with respect to woodwork in 1876. That is, he found that the place of sloyd education as general education lies in the facts that in woodwork pupils needed to use tools they see their daily lives, woodwork promoted their physical strength to develop, and they could make something useful for their daily lives. It is thought that in 1872, when the Nääs sloyd school for boys was founded, the purpose of sloyd education was

simply to teach home sloyd, however by adopting more general subjects in Salomon's organization reform two years later, the class time distributed to sloyd classes was lowered, and the purpose of sloyd education was "to acquire general skills". In addition, of teaching method, was changed to include using knives in a "traditional way by craftsman". This was caused by the change for the purpose of "acquiring general skills".

4. The cause of change of sloyd as a part of general education

A) Integration of sloyd schools into folk schools

Sloyd schools, founded in the 1870s with the situation the decrease of home sloyd at Swedish agricultural districts in the mid 1860s to around the 1870, faced this problem in the mid 1870s after Primary Public Education Act of 1842 and the diffusion of folk school. The organization-reform at Nääs Sloyd School for Boys was one of the examples.

Salomon argued the necessity of integration of sloyd schools into folk schools in "slöjdskolan och folkskolan I" (Sloyd school and folk school I)" (1876), the reason was "it is well-known that physical labor parents cannot spend time to educate their children and do not hope that. It is seldom that the ages of folk school pupils are over 14 years old. Their parents hope their children to help to work with them as soon as they got physical strength to make something useful for their houses, and cannot manage their daily life without their help. So mostly children have to put books and pen and give up studying after they studied the least knowledge at schools. Instead of studying they have to devote their time and power for working at their home or others. From this unfortunate fact, sloyd schools have to invite pupils from folk schools without special support." "Of course sloyd schools may be independent from folk schools. In other words, it may be going to become to invite students who have diplomas of folk schools. However these situations must be thought as exceptions now and near future"³⁴.

There was a situation that sloyd schools that seems children at poor farmer families as targets

was unified with folk schools, and then they got enough pupils, however because of it the class time for sloyd was decreased. Then, sloyd at there needed to change to be more general character, but home sloyd that has purpose to sell their products.

B) Introduction of practical study into folk school

On the other hand, folk schools are needed to be closer to farmer families also by introducing sloyd as its class, and combining theoretical study and practical study and change itself. It was needed also the view of increasing the number of entrance into folk schools. Elfsborg home sloyd association invited answers for "how will it be able to integrate sloyd schools and folk schools?" from the public in a prize contest at 1876, and there were some studies in "Slöjdskolan och folkskolan II" edited and published by Salomon. It showed that this problem was one of the important themes of Swedish folk schools reforming at that time.

C) Problems about sloyd teacher training

In addition to above, there were problems about sloyd teachers and training sloyd teachers. Salomon felt the necessity of training sloyd teachers through the situation that many sloyd schools were founded anywhere in the 1870s, and he made the plan of training center of sloyd teachers in spring of 1874³⁵⁾. Then he started one year course of the Nääs sloyd teacher training center for people over 18 years old and experienced sloyd, in the autumn. In the plan he said "Teachers must not forget that they are not only 'undervisare', but also 'uppfostrare'". "What they think, what they say, and what they do must be the same for teachers", "what especially important is to be able to express their opinion and teach their knowledge well to their pupils." In addition, sloyd teachers must "have great skills of sloyd they teach, have joy to work, be good worker, keep things neat and tidy, and be responsible." Then they must always remember the truth that school is also teacher." Then, in the concrete plan, the educational contents of sloyd teacher training were composed by four fields that 1. mathematics and geometry, 2. natural science, 3. technical drawing, and 4. sloyd. About sloyd, "knowledge and skills of various tools, exercising to repair and make easier kitchen tools, exercising

to repair the parts of building, making small or regular size furniture, making working-car, wheels or frames of handcart, skill of forging or filing" were the subject. At the point of 1874, it is not only woodwork and forging or filing were included, and it tried to teach home sloyd that "making furniture, working-car, wheels or frames of handcart," and these shows that it was in the step of trial.

Several years from then, about the sloyd teacher training, Salomon said "trial lasted long time because there were nothing similar places and I could not get previous trials³⁶⁾". However he said in 1876 about the possibility that folk school teachers teach sloyd that "people who teach sloyd at folk schools generally does not need the eminent skills about the sloyd they teach". "If folk schools should accept to train craftsmen (carpenter, blacksmith, engraver, or basket worker – by Salomon), it is important that the teachers of this education were craftsmen." "However purpose of sloyd education at folk schools is making pupils love work as something joyful on the one hand, and as the necessary thing for their future's on the other hand. Then, it makes them think about the useful uses and study to make with their hands by themselves, and it is to teach the knowledge and skills to use general tools."

According to above, about the problem of ability of sloyd teachers at folk schools, Salomon reached at the opinion that they does not need to have eminent skills, but knowledge and skills to use general tools at the point of 1876.

Salomon was negative to train craftsmen as sloyd teachers. Sentences below are quotation from Salomon's writings in 1891, and it seems that Salomon noticed that craftsmen were not always good for sloyd teachers. "A well-skilled person in particular field is not a good teacher (pedagog) at the same time, and he will not put himself into pupils, pupils will be put next to him." "Generally craftsmen do not think the important point that education should be given step by step, and his relationship to pupils will be helper rather than a leader." "It is seldom that craftsmen understand the educational idea that must be put as the base of school sloyd (skolslöjden)." "It is difficult that

craftsmen understand that the purpose of work is not to complete the products." "Therefore, the actual way from the view of craftsmen differs from the educational purpose. And teaching by craftsmen will be harmful rather than beneficial". "Craftsmen try to upkeep the tradition of their atelier faithfully, and the relationship that craftsmen and apprentices rather than teachers and pupils lasts long." "Craftsmen do not think important that pupils learn to work independently, and they work instead of pupils or work the most important point." "The schools taught by craftsmen make good products, but not good workers³⁸⁾."

Conclusion

In this paper, I analyzed the practice of early sloyd education before 1876 and the training of sloyd teachers through mainly the explanation paper of the Nääs sloyd school for boys and the plan for the sloyd teacher training school written by Salomon in 1891³⁹⁾.

In this paper, I mainly analyzed the practice of early Sloyd education of the Nääs sloyd school for boys. The Nääs Sloyd School for Boys, which was found in 1872, lowered the entrance age to 10 to 11 years old in 1874, changing to Sloyd school while retaining its folk school side. The school taught home Sloyd as Sloyd education in 1872, but also introduced many general subjects with the reforms of 1874 when Sloyd education had changed to the teaching of general skills. From his analysis of the practice of the Nääs Sloyd School for boys (1872–1876), Salomon had come to the conclusion that Sloyd education should be a part of general education even before he met Cygnaeus in 1877.

From 1876 Salomon had already noticed the effect of restricting Sloyd education to wood work. Salomon found that the teaching wood work as general education was beneficial in that it was necessary to people to use tools in their daily life, promote physical strength, and yield the production of items useful for daily life. When the Nääs Sloyd School for Boys was started in 1872, the purpose of Sloyd education was teaching home Sloyd. But the reforms of 1874 and the introduction of more general subjects lowered the number of time allocated

for Sloyd education changing its purpose to "teaching general skills". Regarding the teaching method, changes were made from the traditional way of craftsman to using a knife.

There was a problem about integrating Sloyd schools into folk schools at the time when the development of popular education system was occurring. The Sloyd school, which received its pupils from farmers' children, could get enough pupils only by the integration of Sloyd schools and folk schools. Thus, it was necessary for Sloyd schools to lower the number of time allocated for sloyd education and to change the purpose of sloyd education from teaching home Sloyd (in other words, selling products as a rural industry) to teaching Sloyd as general education. On the other hand, folk schools, which were biased toward theoretical study, were also encouraged to become more acceptable for farmers with the introduction of Sloyd as a subject as well as teaching both of theoretical and practical subjects.

Salomon had the idea that craftsmen were not always suitable for sloyd teachers in folk schools. However, folk school teachers, who can understand educational meaning and teach love for work and correct knowledge to use usual tools, were more suitable.

Salomon met Cygnaeus first when he visited Finland on May to June of 1877. Though this paper did not refer, they had kept in touch with each other for 10 years after that. I read their letters, and found that the biggest difference between them was concept of sloyd schools, and their views ran parallel⁴⁰⁾. That is, Cygnaeus distinguished sloyd schools that taught vocational education from folk schools that taught primary popular education. Salomon thought, however, that sloyd schools would disappear and reorganized as folk schools by integration into folk schools.

As a conclusion, i, ii, iii, and iv indicated by Matsuzaki were reached by Salomon from his practice at the Nääs Sloyd School for Boys in 1874–76, and these points were not taught by Cygnaeus. In this paper I mentioned the idea of Otto Salomon and the practice at the Nääs Sloyd School for Boys before he composed concrete teaching materials as

the model series called "educational sloyd". I will analyze Salomon's development in 1880s to 1890s in other papers.

[Note]

- 1) At the same age people from over 40 countries joined the course at Nääs. Then they wrote the books or papers about the sloyd education after going back their countries and they also influenced many countries indirectly.
- 2) Refer the some of the achievements; Etsuo Yokoyama, *The educational exchange of Japan and Sweden during the period of formation of handicraft subject in Japan – The revaluation of sloyd influenced Japanese handicraft subject*, The bulletin of Graduate School of Education and Human Development (science of education), Vol.50 No.2, March 2004. Etsuo Yokoyama & Ulla Johansson, *The Introduction of Sloyd into Swedish Elementary Schools*, The bulletin of Graduate School of Education and Human Development (science of education), Vol.51 No.2, March 2005.
- 3) Uno Cygnaeus (1810 – 1888) was a person who relates the founding of the system of folk schools (folkskola) started in 1866 at Finland, and introduced manual training to compulsory curriculum at the first in the world. At that time Finland was under the control of Czarist Russia, Finnish autonomy government invited the opinion about the organization of folk school at 1856, Cygnaeus's opinion was evaluated well then. He was sent to inspection of European educational situation (Sweden, Denmark, Prussia, Zaksen, Austria, Switzerland) for one year in 1858. The strongest impression he felt in the educationalists he met during this travel were Rudenshöld who was the promoter of folk education at Sweden and Disterberg who was the successor and spreader of Pestalozziism at Prussia. Then at Switzerland, "there was already 30 years after the death of Pestalozzi but great practice at primary school and normal school gave him the great impression." The inspection report and suggestion he wrote after this travel became the base of Finnish folk school system started in 1866. Before it, a normal school was founded at Jyväskylä in 1863, Cygnaeus was the principle of the school and the curriculum included manual training and agriculture. (Matsuzaki, Iwao, *The idea and practice of sloyd education – Cygnaeus and Salomon*, Gijutsu kyōiku, May 1973, p.51)
- 4) Honda says in *Uno Cygnaeus and manual training* (Nihondaigakukenkūkai, Kyōikugakuzasshi, No.50, 2005), (Endo, Toshiaki says) "*Otto Salomon started to think that the folk school teachers who got the training based on pedagogy were the best for teaching sloyd class at folk schools,*" but this is not his idea, this is taught by Cygnaeus when he went to met him at Jyväskylä Finland in 1877, so this is Cygnaeus's idea. (p.10) Then, he "Salomon stopped to regard craftsmen as teachers and let them teach the vocational education, and introduced the idea of Cygnaeus, collect folk school teachers and started to teach teaching method of manual training as general education." (p.9)
- 5) Matsuzaki, Iwao, *The birth and development of educational sloyd*, The bulletin of Aoyama Gakuin Women's Junior College, No.18, 1964.
- 6) Then, the description about the Nääs Sloyd School for Boys by Matsuzaki (5) includes obvious mistakes (e.g. the Nääs Sloyd School for Boys was founded in 1868 and reformed in 1872, the name of it was "arbetsskolan", the contents of it after the reforming of 1872), however these were written by based on Bennett's. (C.A. Bennett, *History of Manual Education and Industrial Education 1870-1917*, pp.55-62.) Then, the point that Matsuzaki says "it was not thought that sloyd was one of the general education", Bennett says "sloyd education by 1876 was essentially home sloyd and it was based on economical reason." (ibid, pp.62-63.)
- 7) *Study about sloyd education – The historical process from the end of 19th century and modern meanings*, Ph.D. paper of Tsukuba University, unpublished, 1993.
- 8) Honda says "in 1872, Otto Salomon started the vocational education school for boys graduated folk schools at Nääs, Sweden. Then there were many similar schools in Sweden, Salomon found the importance of training the teachers and

founded the training the teacher course for training craftsmen who had high-awareness at vocational education to teacher of manual training class in the next of his school. He devoted himself to popularize and develop the vocational education." ... Then, he pointed Matsuzaki's "The birth and development of educational sloyd" as the basis.

- 9) See (6). Then Bennett wrote the chapter about Northern European sloyd education (Sloyd and Scandinavia) only from the documents written by English, and he did not refer to Swedish documents. There are many documents written by Salomon and have never translated in English for example "*Slöydskolan och folkskolan I*" (1876), I refers in this paper.
- 10) Hans Thorbjörnsson, *Nääs och Salomon – slöjden och leken*, 1990
- 11) Hans Joachim Reincke, *Slöjd – Die schwedische Arbeitserziehung in der international Reformpädagogik* –, PETERLANG, 1994
- 12) At least 2000 darel as fund was needed to settle in Sweden and acquire the warranty on business. Darel was a currency unit used in Sweden at that time, and the annual income of usual labor was under 100 darel at that time, so only wealthy Jewish was given a welcome. (Eva Helen Ulvros, *Sophie Elkan*, s.27, 2001).
- 13) David Glück, Aron Neuman, Jacqueline Stare, *Sveriges judar*, 1997
- 14) Aron Isaac, his father was stampengravor (sigillgravören).
- 15) Later Tekniska högskolan (Stockholm Institute of Technology)
- 16) As the educational system, infant school was 2 years course or 3 years course, then people went to folk school (if the infant school was 2 years course, the completion time was 4 years and if it was 3 years, it was 3 years). Popular education at that time was 6 to 7 years at the longest (7 to 14 years old). There were schools that pupils go to every other day (varannandagskolan) or the moving schools that teachers go round some school (ambulerande skolor) in agricultural district that most of people lives. Children at farmer village work at farm according to their age, and

the resist (motstånd) from their parents against school education lasted by the 1920s in a district. (Mats Sjöberg, *Att säkra framtidens skördar – Barndom, skola och arbete I agrar miljö: Bolstad pastorat 1860 – 1930*, Linköping universitet, 1996) Then, the teachers of infant schools were all women and called småskollärarinna.

- 17) By Popular Education Act in 1842 (Kungl. Stadgan den 18 Juni 1842 angående folkundervisningen i riket), the idea that every people have to take general education, however it took very long time to spread this folk school (folkskola). This circumstance was striking at agricultural district and it took 80 years to diffuse 4 years compulsory study at schools to families need the child-labor (In agricultural village, school that students go every other day "varannandagskolan" was by the 1920s). I showed the graph of the situation of entering schools including these irregular style schools. In addition, there is not suitable Japanese document about Swedish educational situation at that time, so it has to leave out the tendency of whole Swedish folk school system in this paper. About details, see "*Svenska folkskolans historia del 2 (1860 – 1900)*." This book was published in 1942 that just 100 years later after founded the folk school system.
- 18) There is a historical source ("Om Nääs slöjdskolor") written by Otto Salomon about the Nääs Sloyd School for Boys in 1876 as a record of it. It is thought that this source has been written for the display of Philadelphia exposition in the year. Later, there is a booklet called "*Något om Nääs och dess läroanstalter*" that composed the record of the practice of Nääs written by Salomon in 1891. The description below is based on this booklet of 1891 (The reason the author picked up this booklet is this one describe the details than the one of 1876). This booklet is made as the explanation source for Oskar II who was the king of Sweden and visited Nääs on August 8th of the year. In addition, there is the report of Salomon at the lecture of June 30th in 1897, the 25th anniversary of the Nääs Sloyd School for Boys as "Högtidstal" in "Slöjdunder-

visningsblad från Nääs" No.147, 1897. jun. Then after the death of Salomon, in 1942, in the year of 70th anniversary of the Nääs sloyd school for boys, a commemorative magazine was published and it also introduces the sloyd school for boys (*ibid*, p.31-p.35), but actually it introduced the booklet written in 1891.

- 19) Per Hartman, *Slöjd för arbete eller fritid?*, 1984, s.9. Then, home sloyd (hemslöjd) is to make something needed in farmer's daily life by easy tools in usually in agricultural district, according to the district the products are made for not only use in their home, but also selling as regional special products. It is said that it was decreased from the late 1860s by spread of cheap products by industrialization or change of working situation at agricultural district, and it revived in the 1870s.
- 20) Technical drawing was the one of the subject that Otto Salomon thought important. Salomon said the skill of sloyd (slöjdfärdighet) was supported by the skill of technical drawing (ritfärdighet), there were three classes per every other day (nine classes per week) for technical drawing (*Något om Nääs och dess läroanstalter*, s.27). In addition, Salomon published *Kortfattad handledning i lineärteckning* (the guide for technical drawing) in 1876. Then, at that time there were two different views about drawing education at folk schools. One was sketch by free hand (frihandsteckning) and another one was technical drawing. Salomon thought technical drawing was important from the point of view that folk schools teach the skills that it did not mention the difference of the personal talent ("Om Nääs slöjdskolor" 1876. s.6.).
- 21) Salomon said fret saws (löfsågning) started to become popular in Sweden at that time (Otto Salomon, *Något om Nääs och dess läroanstalter*, s.13).
- 22) The completion ceremony was held in June 30th, and the person who delivered the congratulatory address was Erik Sparre who was the governor of Elfsborg prefecture. He was a member of the National assembly and also the representative of the home sloyd association of the

prefecture. He dealt with sloyd education problem and made a motion about the introduction of sloyd education to folk schools in National Parliament in 1876. (It was rejected in that time, but next year the bill about the subsidy for the school which has sloyd education passed.)

- 23) Although slöjdare can be changed to sloydman, according to the encyclopedia called *Ordbok över Svenska Språket utgiven av Svenska Akademien* (vol.28), slöjdare means the people employed to farm as same as farmer (statare) but made something needed for farm and get salary a little bit higher than them.
- 24) The description written by Salomon in 1891, the sentence that "it was strange (to make a rake and a handcart in the sloyd class)" was added, however it is thought that it means that it is thought from the view of educational sloyd (of the point Salomon reached in 1891).
- 25) According to the source written in February 1876 ("Om Nääs slöjdskolor"), school was open from 6 a.m. to 7 p.m. in summer time (two hours of them were break time) and 7 a.m. to 6 p.m. in winter time.
- 26) Salomon expressed as the parents of working class (kroppssarbetarnes klass), but it is thought that it means "statare". Then, a daily allowance of that time was about 1 krone (100öre).
- 27) Otto Salomon, *Något om Nääs och dess läroanstalter*, s.13
- 28) Upper part means grade 5 and 6 in the case of infant school was grade 1 and 2, and when children entered in 7 years old, pupils are 11 to 12 years old.
- 29) About the data refers to class time of subjects after the reforming of the curriculum of the Nääs sloyd school for boys of 1874, there is a reply to the author from Göteborg public document library (October 12, 2005). More details are unknown now. "In the archive of August Abrahamssons stiftelse (foundation), there are a few copies of certificates of 1875 and 1876. According to that, there is no tables about whole subjects they studied. The subjects are different between pupils. Subjects written in these copies are arithmetics (räkning), mathematics, drawing

(ritning), technical drawing, physics, forging, music, German, English, general knowledge (allmän kunskap). There is no description about lesson time of the subjects.

30) Otto Salomon, *Något om Nääs och dess läroanstalter*, s.18

It is not well-known whether there are the system or concept about term of study or completion term in the 1870s at the Nääs Sloyd School for Boys. The number of pupils in 1876 were 12, and the age was 12 to 16 years old (Otto Salomon, *Slöjdskolan och folkskolan I*, 1876 s.73). This Sloyd School was closed in 1888. On the other had, the record of pupils (Examens Katalog) of Nääs folk school (Nääs folkskola) which in the same district is in the archive of Lerums kommun. According to the data (it is about 1881 to 1889), this folk school is three year course and had grade 1 to 3.

31) *ibid.*, s.19

32) *ibid.*, s.21-s.22

33) *ibid.*, s.26

34) Otto Salomon, *Slöjdskolan och folkskolan I*, 1876 s.26-s.27

35) Otto Salomon, 'Något om slöjd och slöjdundervisning samt plan till seminarium för utbildande af slöjdlärlare' *Lansbruksakademins Tidskrift*, nr.5, 1874, s.303-s.312

36) Otto Salomon, *Något om Nääs och dess läroanstalter*, s.43

37) Otto Salomon, *Slöjdskolan och folkskolan I*,

1876, s.39-s.40

38) Otto Salomon, *Något om Nääs och dess läroanstalter*, 1891, s.41-s.42

39) Otto Salomon, *Något om Nääs och dess läroanstalter*, 1891, Otto Salomon, 'Något om slöjd och slöjdundervisning samt plan till seminarium för utbildande af slöjdlärlare' *Lansbruksakademins Tidskrift*, nr.5, 1874, s.303-s.312 Salomon said "model series composed by this idea (it means the idea what this paper introduced – the author) was opened to the public in 1877 and it was given the prize in the sloyd exhibition at Elfsborg" in this paper written in 1891 (*Något om Nääs och dess läroanstalter*, s.27). "Model series" of Salomon's educational sloyd that I can verify are after the early 1880s and this model series made in 1877 is not verified.

40) Some of these letters are introduced in my other study (Yokoyama, Etsuo. *About the formation of "educational sloyd"*. Technology and Education. No. 362. Feb. 2004.). As long as the author read these letters, it is thought that the influence Salomon got from Cygnaeus is to be taught the necessity of studying of result of pedagogy of German area, like Pestalozzi, Fröbel, or Distelberg. I will investigate this point in other paper. Salomon bought books about these pedagogy by about 1880 after coming back from Finland and wrote *Slöjdskolan och folkskolan IV* (1882), *Slöjdskolan och folkskolan V* (1884) with the result of the study.

**A study of the Early Stage of Otto Salomon's Sloyd education
— analysis of the practice of the Nääs Sloyd School for Boys (1872-1876) —**

Etsuo YOKOYAMA*

In this paper, I mainly analyzed the practice of early Sloyd education of the Nääs sloyd school for boys. The Nääs Sloyd School for Boys, which was founded in 1872, lowered the entrance age to 10 to 11 years old in 1874, changing to Sloyd school while retaining its folk school side. The school taught home Sloyd as Sloyd education in 1872, but also introduced many general subjects with the reforms of 1874 when Sloyd education had changed to the teaching of general skills. From his analysis of the practice of the Nääs Sloyd School for Boys (1872-1876), Salomon had come to the conclusion that Sloyd education should be a part of general education even before he met Cygnaeus in 1877.

From 1876 Salomon had already noticed the effect of restricting Sloyd education to wood work. Salomon found that the teaching wood work as general education was beneficial in that it was necessary to people to use tools in their daily life, promote physical strength, and yield the production of items useful for daily life. When the Nääs Sloyd School for Boys was started in 1872, the purpose of Sloyd education was teaching home Sloyd. But the reforms of 1874 and the introduction of more general subjects lowered the number of time allocated for Sloyd education changing its purpose to "teaching general skills". Regarding the teaching method, changes were made from the traditional way of craftsman to using a knife.

There was a problem about integrating Sloyd schools into folk schools at the time when the development of popular education system was occurring. The Sloyd school, which received its pupils from farmers' children, could get enough pupils only by the integration of Sloyd schools and folk schools. Thus, it was necessary for Sloyd schools to lower the number of time allocated for sloyd education and to change the purpose of sloyd education from teaching home Sloyd (in other words, selling products as a rural industry) to teaching Sloyd as general education. On the other hand, folk schools, which were biased toward theoretical study, were also encouraged to become more acceptable for farmers with the introduction of Sloyd as a subject as well as teaching both theoretical and practical subjects.

key words; Otto Salomon/Sloyd/integration of sloyd school and folk school/the Nääs sloyd school for boys/Uno Cygnaeus

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