| "The Beginnings" (1970s-1980s) | "The Rise" (1990s-present) |
|---|---|

## The Rise of Mass Schooling

"Of the many legitimating **myths** that arose and became institutionalized in Western Europe in the modern era, five are of primary importance for our understanding of the process by which mass schooling became a necessary part of the response to external challenges to state power. They include the legitimating **myths** of (1) the individual, (2) the nation as a society made up of individuals, (3) progress, (4) childhood socialization as the key to adult character, and (5) the state as guardian of the nation and guarantor of progress….

National development presupposed individual development; national revitalization required individual revitalization. Moreover, national and individual development were defined as goals that could be realistically attained. Confidence in realizing a better future was at the heart of the reigning **myth of progress**...

... This set of interrelated **myths** linked the development of children to the national interest: Good, loyal, and productive children would become good, loyal, and productive adults who in the aggregate would produce a better, stronger, and more developed national society" (Ramirez & Boli, 1987, p. 10; emphasis added).

"As an institution, Western mass education involves the following **features**: (1) It focuses on the socialization of individuals for membership in society. (2) It aspires to extend membership to all individuals within the society. (3) It articulates a secular vision of progress, in which action and achievement take place in this world, not in some transcendental cosmos. (4) It sets forth an increasingly standardized curriculum (Benavot et al., 1991). (5) And it putatively links mastery of the curriculum with personal development and the latter with the progress of the nation-state...

In sum, mass education became **a core component** of the nation-state model. Its collective standardization celebrates the unified sovereignty (the state), its individual focus and universality enact the integrated and universal character of society (the nation of citizens), and its secularized culture defines the character of the nation-state as an enterprise that is designed to attain **progress**...

"We thus argue that the expansion of mass education around the world is dependent on the formation of **unified sovereign projects** that are linked to and recognized by the wider world society of nation-states and the formation of internal principles of nationhood within countries."  (Meyer, Ramierez & Soysal, 1992, p. 131-132; emphasis added)

"Many features of the contemporary nation-state derive from **worldwide models** constructed and propagated through global cultural and associational processes. These **models** and the purposes they reflect (e.g., equality, socioeconomic progress, human development) are highly rationalized, articulated, and often surprising consensual." (Meyer, Boli, Thomas & Ramirez, 1997, pp. 144-145; emphasis added)

"Following are five basic **world-cultural principles** that underlie INGO ideologies and structures: universalism, individualism, rational voluntaristic authority, human purposes of rationalizing progress, and world citizenship." (Boli & Thomas, 1997, p. 180)

## The Rise of Gender Equality in Higher Education

"For purposes of this chapter the most important components of this worldwide doctrine of progress consist in the **myths** of (1) The Individual, (2) The Nation as an Aggregate of Individuals, (3) Childhood Socialization and Human Capital, and (4) The State as the Guardian of the Nation" (Ramirez, 1987, p. 260, emphasis added).

"The political incorporation of women, we argue, is a worldwide process deeply influenced by **world models of progress** and justice and strongly associated with becoming a legitimate nation-state. These models are articulated and transmit- ted through international organizations, social movements, and certified expertise" (Ramirez & McEneaney, 1997, p. 8, emphasis added).

"What appears to be a pattern of worldwide growth has been addressed via a perspective that emphasizes the rise of **world models of progress** **and justice** and how these models were articulated and developed in international organizations and social movements, leading to the incorporation of women as citizens and individuals (Berkovitch 1999; Ramirez, 2001)"  (Ramierez & Wotipka, 2001, p. 231, emphasis added).

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