### 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).

### The Rise of Gender Equality in Higher Education

"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, Ramirez & 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 voluntary authority, human purposes of rationalizing progress, and world citizenship.” (Boli & Thomas, 1997, p. 180)

### Sources:


