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Editorial

The current issue of the journal presents eight studies from the field of the history of education (*Historische Bildungsforschung*). The published articles exhibit considerable chronological, geographical, and thematic diversity. The thematic scope of the contributions spans from the early modern period (the sixteenth century) to reflections on curricular reforms in **the first quarter** of the twenty-first century. Geographically, the authors focus primarily on Central Europe – specifically the Bohemian lands, Slovakia, Germany, and Hungary – with a comparative extension provided by a study on the history of education in Spain. Despite the absence of a single overarching theme, several natural thematic clusters emerge. These concern the role of nature and aesthetics in education, the instrumentalization of schooling by authoritarian or totalitarian regimes, and, finally, the phenomena of educational reform and emancipation.

The first thematic group consists of studies reflecting on nature and its educational, ethical, and aesthetic functions across centuries. An early modern perspective is introduced by **Martin Holý**, who analyzes the role of nature in Latin education in the Bohemian lands during the sixteenth and early seventeenth centuries. Avoiding a one-sided theological or philosophical interpretation, the author draws on a broad range of source material (school regulations, university disputations, and Comenius's *Informatorium maternum*) to demonstrate how the contemporary theocentric worldview was intertwined with the moral formation of the individual through botanical metaphors and the systematic observation of the natural order. This research is chronologically followed by **Frank Tosch**, who focuses on the turn of the nineteenth century in Prussia. Examining four editions of a text by C. F. Riemann (1781–1809), Tosch documents the reception and dissemination of the enlightenment reforms implemented at the Rochow model school in Reckahn and their influence on the Potsdam Military Orphanage. Tosch demonstrates that the reform consisted both in

transforming material conditions (emphasizing light and fresh air) and in the gradual professionalization of teachers, moving philanthropic ideas toward Pestalozzian methods. A counterpoint to these historical analyses is provided by **Erika Anna Turzai and Beatrix Vincze**, who shift the focus to the present day. They examine the role of nature and the Nature Art movement in Hungarian visual culture education and museum pedagogy from the 1990s through the curricular reforms after 2010. Based on a qualitative analysis of curricula and manuals, the authors capture a shift from an earlier experiential approach to outdoor activities toward a contemporary conceptual framework that links art education with environmental awareness.

The second distinct line of this issue is formed by contributions analyzing education and school institutions as tools of state control, rehabilitation, or ideological indoctrination. Situated in the mid-nineteenth century, the study by **Daniel Oelbauer** examines specific teaching aids in penal institutions, focusing on Döll's 1850 reading book designed for the men's prison in Bruchsal, Baden. Through the licensing processes of this textbook, the author uncovers the institutional aims of contemporary prison pedagogy and the Ministry of Justice, while also touching upon period writing practices and the issue of plagiarism in textbook compilation. The challenges of the twentieth-century totalitarian state are addressed by **Jakob Benecke**, who examines the National Socialist dictatorship. Using the structures of the Hitler Youth (*Hitlerjugend*) and its special units (*Sonderbanne*), he analyzes the ideological "grey areas" (*Grauzonen*) arising between the totalitarian pressure for inclusion into the racially defined community (*Volksgemeinschaft*) on the one hand and the threat of exclusion on the other, tracing their biographical impact on growing youth.

Two subsequent texts address the apparatus of control and social engineering under the post-war communist regime in Czechoslovakia. **Eva Maria Hrdinová and Karel Konečný** explore the history of day nurseries (*dětské útulky*) as a specific form of institutional pre-school care. Utilizing the methodology of conceptual history (*Begriffsgeschichte*), the authors first analyze the terminological development

(nursery, day-care center, asylum) in Austria-Hungary and interwar Czechoslovakia, subsequently illuminating the rapid expansion of agricultural and industrial nurseries in the 1950s. Based on extensive archival research, the text demonstrates how these specific facilities, which supplemented the existing network of kindergartens, served as an economic tool of the state to release labor during the collectivization of agriculture. Parallel developments in Slovakia between 1948 and 1953 are reflected by **Soňa Gabzdilová and Mária Ďurková**, who analyze Slovak vocational and technical secondary education during the first five-year plan. The authors demonstrate how industrial schools were subordinated to the goals of a centrally planned economy, resulting in the ideological instrumentalization of the teaching profession, where institutional autonomy was suppressed in favor of producing politically loyal cadres.

The final contribution to this issue departs from the preceding analyses of power and directs attention to the emancipatory and innovative potential of pedagogy. **Andra Santiesteban and Jaime del Rey Tapia** present the Mediterranean University Cruise of 1933 as a key educational initiative of the Second Spanish Republic. The article analyzes this 45-day study voyage as a practical implementation of the active pedagogy principles promoted by the reformist movement *Institución Libre de Enseñanza*, which was built on experiential learning, interdisciplinarity, and the dismantling of traditional hierarchies between professors and students. Furthermore, the authors combine historical analysis with museum pedagogy, reflecting on the role of physical objects (a ship model in the university museum) in preserving this educational heritage.

Taken as a whole, the presented collection of eight studies offers a rich insight into the methodological diversity of the contemporary history of education. In this issue, readers will find papers drawing on classical heuristics in national and institutional archives, analyses of the contemporary press, textbooks, and curricular documents, as well as contributions applying the methods of conceptual history or material culture. The journal thus provides stimulating material for further

scholarly discussion on how political, social, material, and ideological factors shaped educational reality in the European context.

Úvodník

Aktuální číslo časopisu předkládá odborné veřejnosti celkem osm studií z oboru dějin pedagogiky a historického výzkumu vzdělávání (*Historische Bildungsforschung*). Publikované texty vykazují značnou chronologickou, geografickou i tematickou pluralitu. Tematický rozsah předkládaných příspěvků sahá od raného novověku (16. století) až po reflexi kurikulárních reforem v první čtvrtině 21. století. Geograficky se autoři zaměřují primárně na prostor střední Evropy – konkrétně na české země, Slovensko, Německo a Maďarsko –, přičemž komparativní přesah zajišťuje studie věnovaná dějinám školství ve Španělsku. I přes absenci jednotného zastřešujícího tématu lze mezi jednotlivými texty vysledovat přirozené tematické okruhy, jež se dotýkají role přírody a estetiky ve vzdělávání, instrumentalizace školství v rukou autoritářských či totalitních režimů a v neposlední řadě také fenoménu pedagogické reformy a emancipace.

První tematickou skupinu tvoří studie reflektující reflexi přírody a její edukační, etické či estetické funkce v proměnách staletí. Raně novověkou perspektivu otevírá **Martin Holý**, který analyzuje roli přírody v latinském vzdělávání v českých zemích v 16. a na počátku 17. století. Autor se vyhýbá jednostrannému teologickému či filozofickému výkladu a na základě široké pramenné základny (školní řády, univerzitní disputace, Komenského *Informatorium školy mateřské*) dokládá, jak byl tehdejší teocentrický pohled na svět provázán s morální formací jedince skrze botanické metafory a systematické pozorování přírodního řádu. Na tento výzkum chronologicky navazuje **Frank Tosch**, jenž se zaměřuje na přelom 18. a 19. století v Prusku. Na příkladu čtyř vydání spisu C. F. Riemanna (1781–1809) dokumentuje recepci a šíření osvícenských reforem Rochowovy vzorné školy v Reckahnu a jejich

vliv na Postupimský vojenský sirotčinec. Tosch ukazuje, že tehdejší reforma spočívala jak v proměně materiálních podmínek (důraz na světlo a vzduch), tak v postupné profesionalizaci učitelů a postupné transformaci filantropických myšlenek směrem k Pestalozziho metodám. Kontrapunkt k těmto historickým analýzám představuje text **Eriky Anny Turzai a Beatrice Vincze**, který se přesouvá do současnosti a zkoumá roli přírody a uměleckého směru *Nature Art* v maďarském výtvarném vzdělávání a muzejní pedagogice od 90. let 20. století po kurikulární reformy po roce 2010. Autorky na základě kvalitativní analýzy osnov a příruček zachycují posun od ranějšího zážitkového pojetí outdoorových aktivit k současnému konceptuálnímu pojetí, jež propojuje estetickou výchovu s environmentálním vědomím.

Druhou výraznou linii čísla představují příspěvky analyzující vzdělávání a školské instituce jako nástroje státní kontroly, nápravy či ideologické indoktrinace. Do poloviny 19. století je situována studie **Daniela Oelbauera**, která zkoumá specifické edukační pomůcky v nápravných zařízeních, konkrétně Döllovu čítanku z roku 1850 určenou pro věznicí pro muže v bádenském Bruchsalu. Autor skrze schvalovací procesy této pomůcky odhaluje institucionální záměry tehdejší nápravné pedagogiky a ministerstva spravedlnosti, přičemž se dotýká i dobové literární praxe a otázky plagiátorství při sestavování učebnic. Problematiku totalitního státu 20. století otevírá **Jakob Benecke**, který se věnuje nacionálněsocialistické diktatuře. Na příkladu struktur Hitlerjugend a jejich specifických oddílů (*Sonderbanne*) analyzuje ideologické „šedé zóny“ (*Grauzonen*) vznikající mezi totalitním tlakem na inkluzi do rasově definované komunity (*Volksgemeinschaft*) na straně jedné a hrozbou exkluze na straně druhé, a sleduje jejich biografický dopad na dospívající mládež.

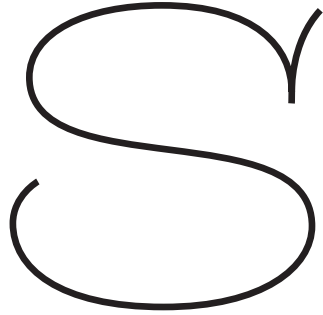
Na aparát kontroly a sociálního inženýrství, tentokrát v podmínkách poválečného komunistického režimu v Československu, navazují další dva texty. **Eva Maria Hrdinová a Karel Konečný** se zabývají historií tzv. dětských útulků jako specifické formy předškolní péče. Autoři metodou dějin pojmů (*Begriffsgeschichte*) nejprve analyzují terminologický vývoj (útulek, opatrovna, azyl) v Rakousku-Uhersku a meziválečném Československu, aby následně osvětlili prudký rozvoj zejména

zemědělských a závodních útulků v 50. letech 20. století. Text na základě rozsáhlého archivního výzkumu ukazuje, jak tato specifická zařízení doplňující tehdejší síť mateřských škol sloužila jako ekonomický nástroj státu pro uvolnění pracovních sil během kolektivizace. Souběžný vývoj na Slovensku v letech 1948–1953 reflektují **Soňa Gabzdilová a Mária Ďurkovská**, které analyzují slovenské průmyslové školství v první pětiletce. Autorky demonstrují, jak bylo odborné školství podřízeno cílům plánovaného hospodářství a jak došlo k ideologické instrumentalizaci učitelské profese, kdy byla autonomie škol potlačena ve prospěch produkce politicky loajálních kádrů.

Poslední příspěvek aktuálního čísla se vymyká předchozím mocenským analýzám a obrací pozornost k emancipačnímu a inovativnímu potenciálu pedagogiky. **Andra Santiesteban a Jaime del Rey Tapia** představují Středomořskou univerzitní plavbu z roku 1933 jako klíčovou edukační iniciativu Druhé španělské republiky. Text analyzuje tuto 45denní studijní cestu jako praktickou realizaci principů aktivní pedagogiky reformního hnutí *Institución Libre de Enseñanza*, jež stavělo na zážitkovém učení, interdisciplinaritě a stírání tradičních hierarchií mezi profesory a studenty. Autoři navíc kombinují historickou analýzu s muzejní pedagogikou, když reflektují roli fyzických objektů (modelu lodi v univerzitním muzeu) při uchovávání tohoto pedagogického dědictví.

Předkládaný soubor osmi studií jako celek nabízí bohatý vhled do metodologické rozmanitosti současných dějin pedagogiky. Čtenáři v tomto čísle naleznou práce těžící z klasické heuristiky v národních i institucionálních archivech, analýzy dobového tisku, učebnic a kurikulárních dokumentů, stejně jako příspěvky aplikující metodu dějin pojmů či materiální kultury. Časopis tak přináší podnětné podklady pro další odbornou diskuzi o tom, jakým způsobem politické, sociální, materiální a ideologické faktory formovaly edukační realitu v evropském kontextu.

Jan Šimek
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S The Mediterranean University Cruise of 1933: A Symbol of Pedagogical Renewal in the Second Spanish Republic

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Abstract This article analyses the Mediterranean University Cruise of 1933 as a landmark pedagogical initiative of the Second Spanish Republic and a symbol of its commitment to educational and cultural renewal. Conceived as a study voyage, the 45-day cruise embodied the principles of active pedagogy promoted by reformist movements such as the *Institución Libre de Enseñanza*, fostering experiential learning, interdisciplinarity and close interaction between teachers and students beyond the traditional classroom. Through the analysis of primary and secondary sources, the study examines the educational practices developed on board the ship *Ciudad de Cádiz*, the coexistence of students and professors, and the broader political and cultural context in which the initiative emerged. The article

also explores the role of museographic objects in preserving and interpreting this legacy, focusing on the scale model of the ship housed in the Complutense Museum of Education. The cruise is interpreted as both a pioneering educational experience and a reflection of the republican ideals of modernisation, mobility and international openness.

Keywords Second Spanish Republic, pedagogical renewal, university cruises, study trips, active learning, history of education, educational heritage, pedagogical museums

“The most profound enchantment for the collector is the locking of individual items within a magic circle in which they are fixed as the final thrill, the thrill of acquisition, passes over them.”

Walter Benjamin (1969), *Illuminations: Essays and Reflections*

Introduction

On 15 June 1933, the ship *Ciudad de Cádiz* set sail from Barcelona on a study trip around the Mediterranean Sea (see Figure 1), becoming an emblem of the educational and cultural revolution promoted by the government of the Second Spanish Republic. The cruise ship disembarked in Valencia on 1 August, a month and a half later. The voyage on board the cruise ship is a representation of the pedagogical thinking that had been developed in Spain since the late 19th century and which gained momentum during the first third of the 20th century. The introduction of a slow but continuous pedagogical renewal (Del Pozo, 2003) led to a new educational model that sought to expand liberal and European approaches to secular thinking on the Iberian Peninsula.

The ship thus became a vehicle not only for physical displacement, but also for the exchange of ideas and the construction of knowledge beyond the conventional classroom, as Gràcia & Fullola recounted:

the imprint of the landscapes seen, the ruins visited, the people met, and the experiences shared served to open their minds, to broaden the horizons of a generation that marked the intellectual pulse, for better and for worse of the central third of the 20th century in Spain (2006, p. 14).

In this way, the journey symbolised the physical crossing of the sea and a journey towards more active teaching committed to the republican vision of a new education (Santiesteban & del Rey, 2023). Excursionism was integrated as an educational resource, aligned with an approach that advocates constant mobility as a condition for fluid thinking and learning. It should be noted that the excursionist experiences that

had been carried out in the Spanish context up to that time were limited to primary or secondary school levels. Rafael Torres Campos, geographer and historian, began to organise outings with his students around 1878. Later, Manuel Bartolomé Cossío also promoted school excursions (Rodríguez, 1988). This conception is linked to the pedagogical thinking of renewal initiatives such as the *Institución Libre de Enseñanza* (hereafter, ILE, for its Spanish acronym). Among its objectives was the idea of creating a dynamic university, connected to the world and bringing students closer to social and cultural reality through intellectual work, physical activity in the open air and the exploration of nature and the arts.



Figure 1. *First day in Tunisia: return to the Ciudad de Cádiz for lunch.*

Source: Bravo Fund¹ of the Escuela Técnica Superior de Arquitectura de Madrid.

1 The *Bravo Collection*, belonging to the Escuela Técnica Superior de Arquitectura de Madrid, houses a remarkable collection of photographs of the cruise ship, captured by the renowned photographer Pascual Bravo: <https://ahdb.upm.es/index.php/fondo-bravo>.

Today, the legacy of this pedagogical experience lives on in a tangible way in the *Museo Complutense de Educación* (hereinafter, MCE, by its Spanish acronym)², within the Faculty of Education of the Complutense University of Madrid through a model of the ship *Ciudad de Cádiz*, related to the exhibition *Crucero Universitario por el Mediterráneo, verano de 1933* held in 1995/1996 in the Pabellón Transatlántico de la Residencia de Estudiantes in Madrid (1995). Through this museographic object and the triangulation of various sources, both primary and secondary, it is possible to reconnect with this experience. Taking into account the above background, in our study we focus on the coexistence of teachers and students on the ship from the historical-educational point of view, as well as the construction of pedagogical relationships on the voyage beyond the university classroom, the traditional learning environment³.

Through this research, we explore the value and educational functions of models, maquettes, and replicas, in the field of education. Their presence in museums dedicated to the history of education highlights their role as evocative tools, capable of recalling and reliving past experiences. These material representations help to visualise historical aspects and act as bridges between the educational past and present, facilitating teaching that connects with history in a vivid and meaningful way. In short, we immerse ourselves in the memories of a voyage aboard the ship *Ciudad de Cádiz* in 1933, which not only left its mark on the History of Spanish Education but also stood as a concrete symbol of the Second Republic's commitment to pedagogical and cultural renewal. The cruise transformed the lives of those who took part in it and represents a pioneering model of active teaching and direct connection between academic learning and the real world,

2 References to the MCE, formerly known as *Museo de Historia de la Educación Manuel Bartolomé Cossío*, can be found in Ruiz (2010), Colmenar & Rabazas (2015), Del Rey, Santiesteban & Revuelta (2022), as well as Del Rey, Santiesteban & Ramos (2022).

3 With our thanks to Teresa Rabazas Romero and Sara Ramos Zamora, director and secretary respectively of the MCE, for their encouragement and confidence in us.

reflecting the ideals of progress and modernisation that characterised that historical moment.

Spain at the Turn of the 19th and 20th Centuries

In order to frame the cruise initiative, it seems opportune to dwell on some details of the Spanish context of the first third of the 20th century, which many refer to as the ‘silver age’ of Spanish culture due to the successive generations of writers, intellectuals and artists, present in national and international public life, who showed a clear commitment to culture.

This turn of the century in our country corresponds to the final years of a political system in force since 1876, based on alternating power and which was unable to adapt to social changes in a nation that had lost a war and with it the last remnants of its empire. In 1898, the war with the United States of America ended with the loss of the last overseas provinces (colonies) such as Cuba and Puerto Rico in the Caribbean and the Philippines in the Pacific. From the beginning of the century, however, there was a generalised social improvement, although the dualism between wealth and poverty and urban and rural environments was maintained, while an industrial working class emerged. Alfonso XIII (Madrid, 1886 – Rome, 1941) was King of Spain from his birth until his abdication in 1931, in a socio-political climate that was not at all easy, similar to that of other European countries with the violence present: we must remember the assassinations of three government presidents: Antonio Cánovas in 1897, José Canalejas in 1912 and Eduardo Dato in 1921, as well as various general strikes and revolutionary events. Among others, we remember the Tragic Week of Barcelona in 1909 with the burning of a large number of religious centres and, linked to it, the execution of the libertarian educator Francisco Ferrer i Guàrdia (1859–1909); or the anarchist attack on the King’s wedding in 1821, with more than twenty deaths and a big number of casualties. Although Spain remained neutral in the Great War, between 1914 and 1923 there were fifteen governments, in parallel with the European crises, and finally in 1923 there was the coup d’état of General Miguel Primo de Rivera, which in a way signified the end of the

political system inherited from the previous century and at the same time would be the origin of very important changes unleashed in the following years (Fusi & Palafox, 1997).

At first, the dictatorship instilled new hopes that were not fulfilled, despite the end of the war with Morocco, the economic development programmed it set in motion, or even unsuccessful initiatives such as the 1928 constitutional project. With earlier episodes during the 19th century, Spain waged an almost continuous war in North Africa from 1909 to 1927, in a territory it had been administering as a Protectorate since 1912. Until then, the regime did not seem to have any serious problems, not even with intellectuals, with whom there were some clashes. However, from that year onwards, conflict was reproduced on all fronts and confidence in the system was lost. The absence of an ideology of its own, its inability to evolve and to tune in with society, together with the world crisis of 1929, led to the dictator's resignation in January 1930 and, after a brief period with two presidents, Dámaso Berenguer and Juan Bautista Aznar, to the fall of the monarchy itself in April 1931 and the proclamation of the Second Republic.

The origin of this important change should be linked to "a vigorous movement of opinion that had been asserting itself with growing strength since 1828" (Fusi, Gómez-Ferrer & Jover, 2000, p. 672). For Fusi, the new regime embodied a new Spain, what Ortega y Gasset referred to as the vital Spain, which had always lagged behind official Spain. During the Second Republic there were three distinct periods: a first biennium, republican-socialist, from April 1931 to November 1933, with two governments after the first provisional government; a second biennium, radical-cedist (centre-right), from December 1933 to December 1935, with seven governments; and a third stage, under a left-wing popular front from February 1936 to April 1939, which saw the military uprising of July 1936.

In the first two years of the republic, a large number of initiatives were launched with great enthusiasm on various fronts with the aim of reforming society. However, the way they were implemented and the overly ambitious scope of some of them, provoked reactions in public opinion and, together with the deterioration of public order, led to

the fall and change of the ruling cabinet. The results of the new elections made it difficult for the government in the following two-year period, which sought to redirect the measures of the previous two-year period in a social climate of progressive deterioration. Finally, in February 1936, the left-wing parties won the elections again and in July there was a military uprising and the Civil War, which led to a dictatorship that held power until the death of General Franco in 1975.

Within this unstable political and social framework, education emerged as one of the key arenas for reform and modernisation. Indeed, from 1900 onwards, multiple efforts converged to promote the educational reform of the nation, placing the teaching profession as a fundamental body in the task of training future citizens and, consequently, building a renewed citizenship (Del Pozo, 1999, p. 25). It is worth noting the relationship of many of the initiatives with the ILE founded by Francisco Giner de los Ríos in 1876 and which would operate until 1939. The ILE constitutes a pedagogical milestone (Molero, 2009, p. 87) and consolidated itself as a fundamental driving force “for social reform, modernisation and national development” (Tiana & Ossenbach-Sauter, 2019, p. 20)⁴.

Giner de los Ríos adopted Pestalozzi’s intuitive pedagogy in his teaching practice, based on the sensitive observation of objects to provide learners with concrete facts. This approach not only encompassed experimental intuition, but also rational thought, encouraging the ability to think, reflect, investigate, argue and question (Colmenar, Rabazas & Ramos, 2015, p. 64). Like the Swiss author, Giner de los Ríos was aware that intuitive pedagogy was nourished mainly by a single medium, or “the first material of teaching: the real world” (Colmenar, Rabazas & Ramos, 2015, p. 66). Through the observation of life and the environment, students actively participate in the construction of their knowledge, promoting meaningful learning. For Giner “all these scenes are educational, moral, religious, healthy for body and soul”

4 For further information on how Spanish education entered modernity during the 20th century, we recommend reading Viñao (2004).

(p. 66), which underlines his conception of the journey as a holistic and deeply formative process.

In Giner de los Ríos's thinking, the relationship between students and teachers was a fundamental pillar in the teaching-learning process, as the quality of this relationship conditioned the students' attitude towards knowledge. He advocated an approach based on Socratic debate, a dialectical method that encouraged the search for new ideas through enquiry and logical reflection. This interaction between the educational community was conceived as an egalitarian, continuous and free relationship, oriented towards the full formation of the individual. In this model, students take an active role in their education, investigating, participating and developing their knowledge in constant dialogue with teachers, in line with the ideals of progress and rationality. This approach avoided authoritarianism and dogmatism, which generated passive and merely receptive students. Teachers exercised authority based on their academic mastery, not on the imposing exercise of power (Colmenar, Rabazas & Ramos, 2015, p. 66).

Among the educational initiatives launched in the early years of the century were the *Junta para la Ampliación de Estudios e Investigación Científica* (hereafter, JAE; 1907–1939) chaired by Santiago Ramón y Cajal (Nobel Prize for Medicine in 1906), the creation of the *Residencia de Estudiantes* (1910–1939) and the *Residencia de Señoritas* (1915–1939), both by the JAE, and the *Misiones Pedagógicas* (1931–1936) headed by Manuel Bartolomé Cossío, all decisive milestones of the period we have been talking about. These institutions, in addition to awarding scholarships, accommodate, and organising study trips, projected their mission internationally⁵. They sought to train students in a cosmopolitan environment, following the aspiration of “exporting

5 We have found a very illustrative example in the work of Soler (2019). He critically analyses the diaries and travel notes of the teacher Rosa Sensat Vilà (1873–1961), carried out between 1908 and 1913 in Europe thanks to grants awarded by the JAE, for pedagogical and study purposes. The author examines the people, places, relevant experiences and critical evaluations reflected in the diaries, with the aim of reconstructing part of her educational process.

wholesale Spaniards to Europe to learn, see, hear and be silent, and importing foreigners – as Italy has done – to teach, speak and, if possible, civilise us” (Zapatero, 1999, p. 64). The influence of Giner de los Ríos was evident in these initiatives. As a disciple of Francisco Giner de los Ríos, Fernando de los Ríos absorbed and promoted the principles of the ILE, the critical spirit, and a comprehensive pedagogical approach aimed at the ethical and social development of the individual. Different authors pointed out how his legacy inspired the enthusiasm of figures such as Fernando de los Ríos, Minister of Public Instruction at the time the university cruise was planned (Gràcia & Fullola 2006, p. 38).

With the arrival of the Republic in 1931, university reforms defended the principle of academic freedom, an aspiration long advocated by intellectuals such as Ortega y Gasset and Gregorio Marañón (Hernández, 2011, p. 235–237). While both thinkers would later express profound reservations about the political evolution of the Second Republic, their earlier reflections on university autonomy, liberal education and intellectual responsibility contributed to the climate of pedagogical renewal that shaped the reformist agenda of the early republican years. This spirit of change was also reflected in the passing of various laws that boosted education and culture and laid the foundations for the country’s social and economic progress. Projects such as the *Law on Subsidies for the National Foundation for Scientific Research* and the publication of the 1933 *University Reform Bill* politically underpinned these attempts at pedagogical renewal, as did the impetus given to the construction of the University City of Madrid, which had begun in 1927.

At the same time, in 1931, Manuel García Morente, dean of the Faculty of Philosophy and Letters at the Central University of Madrid and a former student of the ILE, initiated an innovative reform that promoted student freedom and autonomy, incorporated new teachers, replaced compulsory exams and subjects with a free-choice curriculum and global tests, and promoted research seminars. García’s participation in the Mediterranean cruise, and the simultaneous inauguration of the new Faculty building reflected his commitment to these values of modernisation and openness (López-Ríos & González, 2008). It is true that Manuel García Morente would later become one of the most

prominent intellectual figures of the early Francoist regime. However, his role during the Second Republic was marked by a commitment to university reform, academic flexibility, and pedagogical experimentation, and his involvement in the Mediterranean cruise must be understood within the specific context of the early 1930s.

A Project of Pedagogical Renewal and International Projection in the Second Spanish Republic

The university cruise on the ship *Ciudad de Cádiz* became an authentic floating embassy of the young Second Spanish Republic and its ambitious educational project of pedagogical renovation (Del Pozo, 2003).

The cruise housed almost two hundred university students (mainly of Madrid's university but also from others such as Barcelona, Valencia and Valladolid) from various social backgrounds, ranging from relatives of ministers and professors to others from more modest classes (Gràcia & Fullola, 2006, p. 11). The voyage was costly, as García pointed out:

All the participants in the cruise have paid the 1.600 pesetas fee. This quota was set in the following way: 188 passengers being the number of passengers that the ship could hold the sum of 225.000 pesetas that the Transmediterránea Company was asking for the ship for the forty-five days of the voyage was divided by 188. This operation yielded the sum of 1.200 pesetas, to which were added 400 pesetas for the expenses of transfer to Cairo, stay in that city, transfer from Jaffa to Jerusalem, stay in Jerusalem, cars, railways, general expenses of excursions, etcetera.

Thanks to the availability of scholarships and half scholarships, many students managed to cover the 1.600 pesetas required, which resulted in only twenty-three students to assume the full cost of the trip, while the rest were able to benefit from this financial support and make the journey at a significantly reduced price (García, 1933b). The 1.600 pesetas (about 10 euros) of the fee in 1933, could be in today's terms between 4.400 euros and 24.000 euros depending on the updating

criterion used⁶, a figure that would not be within the reach of anyone at the present time. Its scope, covering less than one percent of the university students at that time, along with its high costs, made it a controversial initiative that was difficult to maintain or repeat and, in some ways, resulted in an elite initiative. Participation was selective and based on academic merit, reinforcing its function as an advanced formative experience rather than a recreational or mass educational activity. Therefore, applications for places on the cruise “had to be endorsed by at least one professor of the Faculty and be supported by a good academic record” (p. 11).



Figure 2. *Elias Tormo and Architecture students at the Palace of Knossos in Crete.*
Source: Bravo Fund of the Escuela Técnica Superior de Arquitectura de Madrid.

6 See Measuring worth project website: www.measuringworth.com.

This heterogeneous group explored the roots of Western culture along the African, Asian and European coasts: a journey from Tunisia – Malta – Egypt – Palestine – Crete – Rhodes – Turkey – Greece – Italy – Mallorca” (Gràcia & Fullola, 2006, p. 11). The voyage represented “a return to the Mediterranean, to our origins, to the new light that seemed to illuminate the future of Spain at that time” (p. 11). The trip thus symbolised a break with the traditional classroom, promoting learning in direct contact with the environment and making study trips a complement to university students’ education. The companions on board the *Ciudad de Cádiz* proved to be staunch advocates of active, dialogical education, seeking direct contact with the students and sharing experiences, both recreational and educational, such as sports competitions, excursions or study trips. Among these professors were Manuel García Morente, as already mentioned, and Elías Tormo y Monzó, professor of Art History (see Figure 2). In their teaching practice, they opted



Figure 3. Crossing from Barcelona to Tunis: group of cruise passengers on the deck of the *Ciudad de Cádiz*. Moments of reading and conversation. Source: Bravo Fund of the Escuela Técnica Superior de Arquitectura de Madrid.

for a renewal of methods, promoting the open-air classroom on historical knowledge, the updating of the contents of the disciplines and the improvement of the means. On board, the Philosophy and Arts and Architecture students (Colmenar, Rabazas & Ramos, 2015, p. 54) experienced an educational practice related to active knowledge and in direct contact with the peculiarities of each country, attending Humanities courses and studying *in situ* the origins of civilisation, and established real pedagogical relationships with the teaching staff.

During the voyage, students were required to complete various academic tasks, including writing a logbook. To encourage dedication and effort in this activity, a competition was organised with several prizes for the best texts. This initiative encouraged reflection and analysis of their daily experiences and sought to enrich their learning through detailed documentation of the voyage. In 1934, a first book entitled *Youth in the Ancient World* was published, which compiled the travel diaries of three young expedition members: Carlos Alonso del Real, winner of the competition, Julián Marías and Manuel Granell Muñiz. For the participants, this journey was a transformative experience, a series of discoveries and first times that they will remember for the rest of their lives (see Figure 3). In the words of García:

I dare say that the fruits of this cruise must have been extraordinary for the spiritual formation of all those who attended it. The intuitive vision of those oriental places, cradle of our civilisation and theatre of the most important historical and cultural events [...] all this, seen directly, studied, written down in the diary notebooks, supported by the explanations and lectures of learned teachers, cannot but have left indelible marks in the youthful spirits and fertile food for the future (1933a, p. 10).

In addition, he praised the students at length, stressing that:

The Spanish nation has made itself present in remote regions, where before it was not known, or was known little and badly.

The surprise and admiration that our arrival and presence provoked in all the destinations of the cruise are truly noteworthy. This Spanish youth, with its singular mixture of gaiety and gravity, its courtesy, distinction and culture, has left a deep impression everywhere. I have heard many people openly confess that they could not imagine that Spain was what they were seeing; and it was evident what an admiring surprise was caused by our students and young people, so confident and elegant in their manners, with their lively curiosity and intelligent eagerness for understanding and knowledge (1933a, p. 10).

The satisfaction generated by the success of this initiative led to a veritable fever for educational cruises, motivating the organisation of new itineraries around the world in the following years. In 1934, the University of Valladolid organised a study trip to Greece, promoted by Professor Cayetano Mergelina. That same year, the University of Barcelona (then called the Autonomous University of Barcelona), under the direction of two young professors, Guillermo Díaz-Plaja and Jaume Vicens Vives, and the professor and dean of Medicine, Ángel Ferrer y Cagigal, organised a westbound Transatlantic University Cruise, which included several Caribbean islands, Central American ports, Venezuela and New York. Over fifty days, they visited San Juan de Puerto Rico, Santo Domingo, Venezuela, Curaçao, Colombia, Panamá, Guatemala, Cuba and New York City. Organised by the Faculty of Medicine, with the collaboration of Guillermo Díaz-Plaja and Jaume Vicens Vives, participants in the previous year's Mediterranean cruise. In 1935 a cruise to the Far East was organised from Marseille, and for the summer of 1936 it was planned that a group of students from Puerto Rico would cross the Atlantic to visit Spain. However, this last project, like so many others, was cut short by the outbreak of the Civil War. Yet that kind of educational experience did not end with the voyage itself but continued through the material and symbolic traces it left behind, which have allowed its educational meaning to endure over time.

Pedagogical Museums and Models: The Ciudad de Cádiz at the MCE

The MCE is part of the network of museums of the Complutense University of Madrid. Open to the public since the late 1980s, with both an informative and research focus, it is located in the Faculty of Education.

The MCE is the headquarter of the *Sociedad Española del Patrimonio Histórico Educativo* (SEPHE, by its Spanish acronym) and is one of the *Museos Pedagógicos* or *Museos de Pedagogía, Enseñanza y Educación* existing at universities and other institutions in the different Spanish regions up to a total of around fifty (Álvarez, 2016, p. 25). Since its foundation, the museum has promoted knowledge of the historical-educational heritage and has been conceived as a space for its safeguarding, protection, recovery, study, research and dissemination beyond the traditional museum-collection format (Rabazas & Ramos, 2016).

The museum has different collections of school material and documentary sets, with a total of more than fifteen thousand inventoried objects, including some six hundred school objects, teaching materials and toys. The following collections are also worth mentioning because of their importance: the collection of didactic texts, books, manuals and school press from the 19th and 20th centuries, with more than six thousand titles; the collection of memories of school practices, drawn up by students of the faculty, with almost a thousand items covering more than thirty years of the second half of the 20th century; the textile pedagogical collection with more than six thousand pieces from the beginning of the 20th century, almost all of Spanish origin; the collection of instruments for the teaching of experimental sciences with more than seven hundred objects, also from the beginning of the last century and the collections of school wall plates, almost three hundred items and lantern plates, almost four hundred, with common themes such as botany, zoology, biology, lessons on things and more specific themes such as geographical maps or religion.

All the collections are donations from various sources, from institutions or departments of the faculty itself to private individuals and have been incorporated into the museum over time. The model of the ship *Ciudad de Cádiz* in particular is a recent donation from Tomás

de Andrés Tripero, a lecturer in the Department of Educational Research and Psychology at our faculty. It is a very attractive object of great evocative power, and its location (see Figure 4) does not go unnoticed by visitors, who are particularly interested when we explain the initiative of the 1933 university cruise. The conservation of historical objects in museums is always linked to their great evocative power, and in this sense the presence of real objects such as school furniture and personal objects such as pencils, notebooks or inkwells is understood (De la Jara, 2015). In other cases, we find current or historical models of different objects, scale reproductions of reality that would otherwise be difficult to exhibit in a museum, for example animals, vehicles and, in general, large pieces. In fact, this is the case of many of the instruments used in school laboratories, sometimes also due to operational reasons (Guijarro, 2018).

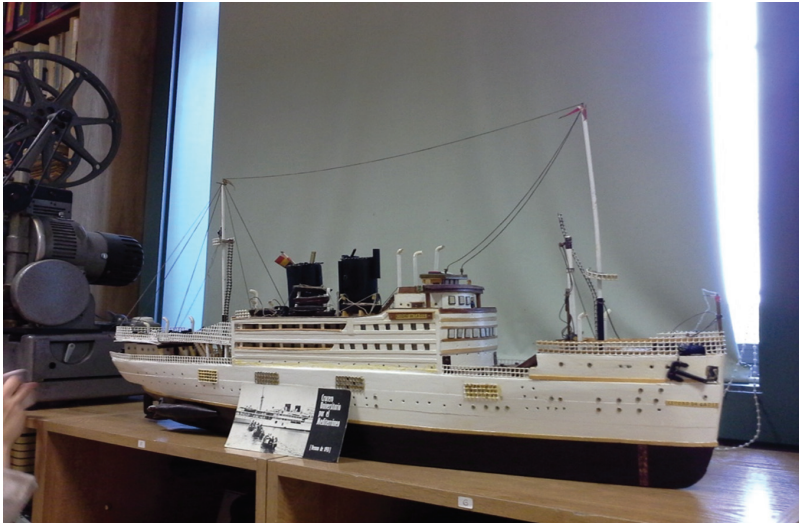


Figure 4. *Model of the ship Ciudad de Cádiz in the MCE.* At the stern, the fairings of the shafts of the two engines and the draught marks on the hull are visible. It can also be seen that the hull is incomplete, and the absence of a keel makes it possible to dispense with the usual support for model ships. In front of the model is the card announcing the 1995/1996 institutional exhibition. Source: Photograph by the authors.

On this museum level, our model, unlike other objects, has a strongly symbolic value and, if not historical-educational (in the sense that it is not an object that has been used for teaching), it is at least linked to the history of education. Returning to the presence of reproductions in museums, it should be pointed out that the words maquette and model refer to material objects that faithfully reproduce realities at reduced or enlarged sizes, but without forgetting that they are only copies or partial examples of the reality. Specifically, in relation to educational functions, although the word model (at least in Spanish as alternative of maquette) is often linked to conceptual representations of complex systems or to scale copies that include capabilities to demonstrate the functioning of real objects, it is curious that, in the field of ship models, the term used, at least in Spanish, is naval modelling. In any case, perhaps the most relevant thing for educational purposes is that models attract attention and appeal to the senses because of their appearance, correct proportions and great similarity to the reality they reproduce, somewhat along the same lines as other alternatives such as mural prints or photographs and in the path of the virtual reproductions offered by current technologies.

Returning to the symbolic value of our model, it is curious that ships are material objects that we refer to by their proper name, many of which we even know by heart (from Christopher Columbus' *Santa Maria* to the *Titanic*), a singularity that is hardly transferred to other vehicles, such as aircraft or spacecraft, but which certainly does not apply to other artefacts. Perhaps the conditions of sea voyages (duration, life in enclosed spaces, distant countries, difficulties, adventure, etc.) unite many memories of these voyages in a special way to the means of transport itself, personalised in the name of the ship. Thus, a report in *El País* on the exhibition at the *Residencia de Estudiantes* in 1995 stated at the beginning: "The model of the two-stacked motor-ship *Ciudad de Cádiz*, which arrived yesterday from the Maritime Museum of Barcelona, will be the centrepiece of the exhibition" (Samaniego, 1995). The chronicle mentions that more than 300 objects were on display at the exhibition.

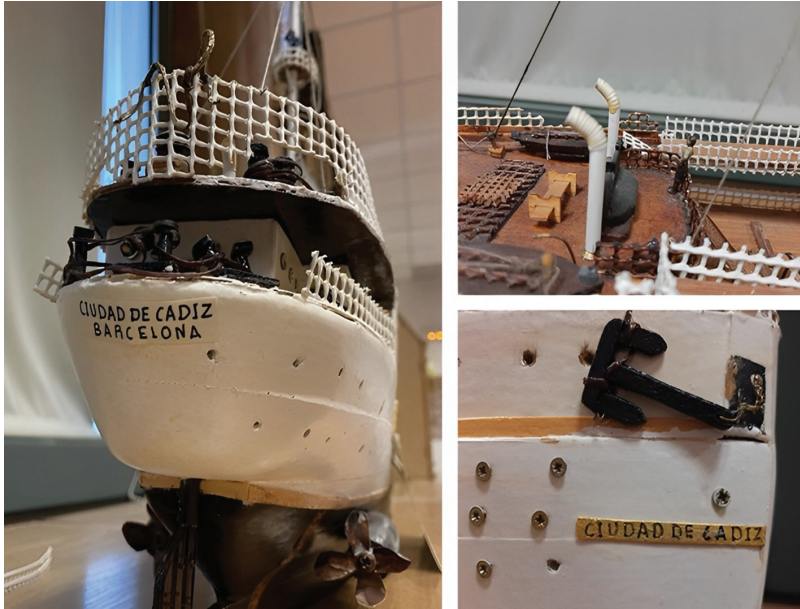


Figure 5. Model of the ship *Ciudad de Cádiz* in the MCE. Left: The stern with the ship's name and port of registry; the cleats can be seen on the rail and the propellers of the engines below. Right above: A detail of the deck, with a passenger and a lifeboat. Right below: A detail of the bow with the anchor and the ship's name. All three images show details of the quality of the model. Source: Photographs by the authors.

Our ship has its own history, and it is worth remembering at least a few details⁷. It was a motorship (passenger liner), one hundred and fifteen meters long, christened in 1929 as *Infanta Cristina* when it was launched in the Italian shipyards where it had been built. Its owners, the Compañía Transmediterránea, dedicated it to covering the Barcelona-Canary Islands route with a stopover in Cádiz. With the arrival of the Republic, like other ships of the shipping company, it changed its name to *Ciudad de Cádiz*. During the Spanish Civil War, it took part in

⁷ This summary is based mainly on the Trasmeships website, which offers very detailed information on the history of the historical ships of the Transmediterranea Company. See the following link: <https://www.trasmeships.es/los-buques/ciudad-de-cádiz/>, available in November 2024.

the transport of material of military interest from Russian ports in the Black Sea to Spain until August 1937, when it was sunk by an Italian submarine while sailing through the Aegean Sea on its return from what was to be its last voyage.

In terms of material details, the museum model is a model, in good condition, of just over a meter in length in painted wood (solid hull and different details) with plastic and metal complements and the Republican flag and the name of the ship extensively reproduced (see Figure 5). Although we do not have any original information so far, this is undoubtedly the work of a good craftsman, with very successful details, such as the lifeboats, deck rigging, ladders, cranes, position lights, draught marks, etc., and others less so, such as the use of plastic grilles on the gunwales or the incomplete completion of the hull (part of the hull is missing and the keel is not included). Despite the magnificent evocative effect of the whole, its characteristics are far from the models usually present in maritime museums. All this leads us to think that it was made by an amateur craftsman rather than a professional, in any case, with a lot of enthusiasm and good technical skills, with the main objective of having a good souvenir.

It is beyond our scope to go into detail here about the instruments and equipment of the historical laboratories of applied sciences in the museums, some of them real pieces (thermometers, etc.) and many others, as we have mentioned, models (steam engines, etc.) of which we limit ourselves to showing in Figures 6, 7 and 8 some of those exhibited in the MCE as examples. On the other hand, we do think it is interesting to mention one of the didactic models in the *Barcelona Maritime Museum* used by nautical students to learn how to manoeuvre a ship. In Figure 9, we can see an environmental image that includes a person so that the big size of the model can be better appreciated. Finally, it is worth mentioning the model of the ship *Ártabro* (see Figure 10) that we have located in the *National Museum of Aeronautics and Astronautics in Madrid (Museo del Aire y del Espacio)*, a museum in which a good number of real aircraft are exhibited.

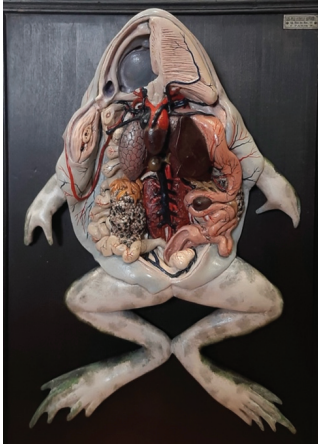


Figure 6. *Educational model, dissected frog, in the MCE.* Figure in plaster and papier-maché, inverted scale, approximate dimensions: 40 × 66 cm. Part of a collection of models by the French manufacturer, Les Fils d'Émile Deyrolle (Paris), placed on black painted wooden frames to hang on the wall. Source: Photograph by the authors.



Figure 7. *Geographical relief map in the MCE.* Painted plaster, horizontal scale: 1:1.100.000; dimensions 143 × 110 cm. Of unknown maker, they were available in different sizes with wooden frames for hanging on the wall. These relief maps were also available in larger sizes and made of cement to be placed horizontally on the ground in schoolyards or public parks. Source: Photograph by the authors.

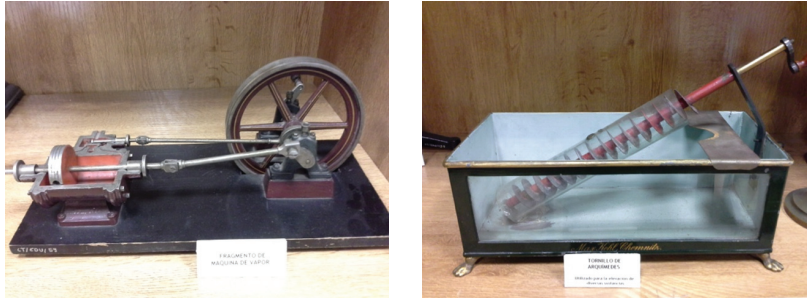


Figure 8. *Didactic models for science education.*

Left: Glass cylinder with Archimedes' screw in a container with a metal structure and glass walls, dimensions approximately $30 \times 15 \times 12$ cm. It seems to be missing a piece. Right: Simple steam engine, with a disassembled cylinder and a crank handle to convert an alternative movement into a circular one, dimensions approximately $40 \times 20 \times 20$ cm. Source: Photographs by the authors.



Figure 9. *Frigate Mataró, in the Barcelona Maritime Museum.*

Source: Photograph by the authors.

This model has a symbolic value too and, in the same way as the one in our museum, it evokes a singular initiative of the Second Republic, in this case not a university trip but a scientific expedition to the Amazon River. Known as the *Iglesias Expedition*, after the name of the person who was in charge of the project, in the end it was not carried out due to political circumstances. The ship, built in 1935 with special features to facilitate navigation on the river, had a hangar for two seaplanes. During the Spanish Civil War, it served as a hospital ship and later, from 1949 to 1985, it served in the navy as a hydrographic ship under the name of *Juan de la Cosa*.



Figure 10. Model of the ship *Ártabro* in the Museo de Aeronáutica y Astronáutica, Madrid. Source: Photograph by the authors.

Conclusions

The voyage of the *Ciudad de Cádiz* represents an exemplary model of pedagogical renewal deeply rooted in the ideals of cultural and social progress promoted by the Second Spanish Republic. The project was not

simply an educational cruise, but a metaphor for a Spain that sought to sail towards a more modern future and in some ways a propagandistic initiative for these political changes. Such initiatives reveal how active pedagogy overcame the limitations of the traditional classroom, fostering transformative and holistic learning. Methodologies based on interaction with the environment, such as those advocated by the ILE, underline the importance of teaching that prioritises observation and reflection as the pillars of critical thinking. These renovating currents emphasise the importance of the direct experience of university students in their training. At the same time, the cruise highlights the efforts made to reform both the academic structure and the physical environment, the places of learning in higher education, thus consolidating a comprehensive change in the educational offer.

The experience on board the ship was also a visionary practice in promoting interdisciplinarity and coexistence. Teachers and students shared spaces that broke conventional hierarchies, highlighting the relevance of dialogue and the collaborative construction of knowledge. This participatory approach enriches learning and marks a milestone in Spanish educational history by redefining pedagogical relationships. From a critical perspective, the legacy of the university cruise highlighted the tensions between educational advances and the socio-political challenges of its time. Although the pedagogical model was conceived as a tool to democratise knowledge and foster critical thinking aligned with republican values, its impact was truncated by the conflicts that led to the collapse of the Second Republic. The Civil War and the subsequent dictatorship relegated these initiatives to the background, which shows how changes succumb to political upheavals.

The use of museographic objects, such as the model of the *Ciudad de Cádiz*, reinforces the link between history and education, highlighting the role of museums as guardians of school memory. Beyond their aesthetic value, these material representations make it possible to establish emotional and intellectual connections with the past, favouring a deeper and more meaningful understanding of the pedagogical ideals and realities of other eras. Works such as the present one help

to contextualise and complete the stories about the objects kept in museums.

In conclusion, the voyage of the *Ciudad de Cádiz*, a singular initiative at a historic moment of great significance, symbolises an ambitious and pioneering pedagogical model, the spirit of which still resonates in current efforts to innovate in education. Through the promotion of mobility, interdisciplinarity and experiential learning, this cruise reflected a generation's commitment to pedagogical renewal. Although its achievements were largely overshadowed by historical events, its legacy persists at MCE Madrid as a reminder that teaching, when inclusive and transformative, has the power to change both individuals and societies.

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