



Catholic thought, publishing, and teacher education in Brazil

Pensamento católico, difusão editorial e formação de professores no Brasil

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Abstract

The purpose of this study is to elaborate on the characteristics of Catholic thought expressed in the educational reality of Brazil in the twentieth century and its repercussion on didactic and pedagogical strategies directed exclusively toward teacher education, based on the publication of authors such as Theobaldo Miranda Santos. For that purpose, we adopted the investigative strategies of document research, mainly based on analysis of school manuals, of educational legislation, and of ecclesiastical documents, as well as the qualitative and bibliographic approach of authors such as Almeida Filho (2008), Azzi

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(1994), Bomeny (2001), Cury (2010), Roballo (2007), Silva (2014), and Toledo (2001). Thus, the investigation is structurally articulated around the following aims. First of all, reflection on the Catholic doctrinal presuppositions, understood as an ideological foundation for the specifically technical and moral training of the teachers. Secondly, a discussion of the papal encyclical *Divini Illius Magistri* (Pius XI), understood as the fundamental ecclesiastical document regarding the educational conception of the Catholic Church, as well as a discussion of the ideological dispute between Catholic intellectuals (like Alceu Amoroso Lima) with the adherents of *escolanovismo* (the New School movement). Finally, we propose to analyze the activity of Theobaldo Miranda Santos as an example of an author of school manuals linked to the Catholic publishing effort dedicated to teacher education with the *Companhia Editora Nacional* (National Publishing Company).

Keywords: Catholic thought. Teacher education. History of Education. Theobaldo Miranda Santos. School manuals.

Resumo

*O presente trabalho tem por finalidade explicar sobre as características do pensamento católico expresso na realidade educacional brasileira do século XX e sua repercussão em estratégias didáticas e pedagógicas, exclusivamente voltadas para a formação de professores, por meio de produção editorial de autores como Theobaldo Miranda Santos. Para tanto, adotou-se como estratégias investigativas a pesquisa documental, baseada principalmente em análise de manuais escolares, de legislação educacional, de documentos eclesiais, assim como a abordagem qualitativa e bibliográfica de autores como Almeida Filho (2008), Azzi (1994), Bomeny (2001), Cury (2010), Roballo (2007), Silva (2014) e Toledo (2001). Desta forma, a investigação, primeiramente, está estruturalmente articulada em torno dos seguintes propósitos: reflexão sobre os pressupostos doutrinários católicos, compreendidos como embasamento ideológico para a formação especificamente técnica e moral dos professores; em segundo lugar, a discussão acerca da Encíclica papal *Divini Illius Magistri* (Pio XI), entendida como documento eclesial fundamental sobre a concepção educacional da Igreja Católica, assim como a disputa ideológica entre intelectuais católicos (como Alceu Amoroso Lima) com os partidários do escolanovismo. E,*

finalmente, propõe-se a análise da atuação de Theobaldo Miranda Santos como exemplo de autor de manuais escolares, vinculado ao projeto editorial católico dedicado à formação de professores, junto à Companhia Editora Nacional.

Palavras-chave: *Pensamento Católico. Formação de professores. História da Educação. Theobaldo Miranda Santos. Manuais escolares.*

Introduction

Among different possible objects of investigation, most recent investigative production directed specifically to educational history and historiography in Brazil has highlighted the influence of ideological currents of pedagogical thinking directly or indirectly present in teacher education, above all throughout the twentieth century. The overall aim of this investigation is to elaborate on the main characteristics of Catholic thought expressed in the educational reality of Brazil in the twentieth century and its repercussion on didactic and pedagogical strategies exclusively directed to the education of teachers in school institutions, mainly through the publishing of manuals.

Therefore, first we will take up the Catholic doctrinal presuppositions, understood as the ideological basis for the specifically technical and moral education of teachers. Then we will discuss the papal encyclical *Divini Illius Magistri* (Pius XI), understood as the fundamental ecclesiastical document concerning the educational conception of the Church, as well as discuss the ideological conflict with the adherents of *escolanovismo* (the New School movement). Finally, we propose to analyze the activity of Theobaldo Miranda Santos as an example of an author of school manuals linked to the Catholic publishing effort dedicated to teacher education, with the Companhia Editora Nacional (National Publishing Company), in a more prominent way.

The Catholic doctrinal presuppositions for the technical and moral education of teachers.

The Catholic Church, as of the end of the Brazilian empire, underwent a crucial change in its attitude regarding doctrinal, political, and social issues. The Catholic reform movement in Brazil initially proved to be contrary to the Catholicism of popular traditions. The clerical Catholicism changed the strategy to a dynamic and active attitude of recovery of Brazilian society. As a form of consolidating the pastoral activities of the Catholic Church toward Brazilian society, part of the strategy was in encouraging the arrival and establishment of European religious orders and congregations. As a result,

the male institutions gave two primary contributions: collaboration in parishes and the founding of primary and secondary schools. The female congregations came to act mainly in the areas of education and health. These religious institutions became an important vehicle for implementing a hierarchical and Tridentine model of the Church, in accordance with the project of bishops. Through its broad school and parish network, the religious made an enormous contribution, especially in the urban middle classes, in spreading the orthodoxy of Catholic doctrine and thus opposing the ever greater presence of other Christian denominations also active in Brazil. (AZZI, 1994, p. 26-27)

The mobilization, the foundation, the support, as well as the need for implementation of Catholic Action movements in Brazil were reinforced by publication of the papal encyclical *Ubi Arcano Dei* (1922), of Pope Pius XI. In general terms, the content of the document encouraged the lay Catholic faithful to organize and establish entities, leagues, and associations to assist the Catholic Church in combating the obstacles to “Christianization” of the world: Protestantism, Liberalism, Masonry, Positivism, Socialism and Anarchism, among other doctrines.

For that reason, the combination of such lay initiatives was known as Catholic Action, under the inspiration of the motto of the pontificate of Pius XI: “restore all things in Christ”. This explains the idea of restoring the spiritual hegemony of the Catholic faith in the world, a world which is replete with adverse and diverse doctrinal perils:

As a specific foundation of this period, Catholic Action arises, considered the right arm of the ecclesiastical hierarchy. Catholic Action seeks to inoculate lay Christians with a sense of active presence in society, within a spirit of ecclesiastical order and discipline. The function of militant Catholics is to remain in a line of absolute faithfulness to the Holy See, whose will is expressed through the episcopate. According to the conception of that time, these lay movements are not made for social transformation of society, but only for its spiritual transformation. (AZZI, 1994, p. 28)

Specifically in reference to the theme of Christian education of youth, Pius XI also published, in 1929, the encyclical *Divini Illius Magistri*, in which he persuaded Catholics to reflect on the conditions, the priority, and the effects of Catholic doctrinal education on youth in particular. He also described the need for an effective position of the Church in relation to the discussions and reforms occurring in regard to the educational system in diverse countries of the world. As such, he understands that:

It is thus of utmost importance not to err in education as well not to err in the direction toward the ultimate end with which the entire work of education is intimately and necessarily connected. In fact, education essentially consisting of forming man as he should be and act in this earthly life, in order to reach the sublime end for which he was created, it is clear that just as true education cannot be given without it being ordered to the ultimate end, so, in the current order of Providence, that is, after God revealed Himself in his Only Begotten Son who is the sole “way, truth, and life”, adequate and perfect education cannot be given unless it is Christian education (PIUS XI, 1929).

During the 1940s, the Catholic clergy still continued to emphasize the importance of refining the teaching activities offered in school institutions spread throughout the world. At the time of the Congresso da Confederação Interamericana de Educação Católica (Conference of the Interamerican Catholic Education Confederation), in a letter directed as a reply to the Cardinal of Rio de Janeiro (Jaime de Barros Câmara), of May 7, 1949, His Holiness Pope Pius XII thus stated, in this regard:

[...] precious consequences will also be the spread of the principles of Catholic Doctrine among all Catholics of America in regard to the rights of the Church and of the family, the solid education of lay teachers who come to aid the clergy and religious educators, so small in number, and the multiplication and refinement of the educational institutions as a powerful barrier to the development of secular and protestant teaching. Yet, what we would like the next conference to work with, in a special way, is “comprehensive” education of the adolescent within the authorized tradition of the Church, always accessible to the progresses of the sciences, but indissolubly bound to the spirit of the Gospel. [...] The crisis of authority is another great evil of our age. Study the manner of introducing organizations in Catholic teaching institutions in which the students, exercising their personal responsibility, themselves recognize how respect and subordination to the directing authority is indispensable to achieve the common good in an ordered society. Do not allow Catholic educators to be infected by the errors that certain modern theories, contaminated with materialism, have been introducing in the educational field. The wise precepts of Christian humanism, insisting more on training than on multiplication of knowledge and more on education than purely on teaching, will avoid the danger of these Philosophies that have carried so many to a reproachable pragmatism [...]. (PIUS XII, 1949).

The promotion of conferences under the responsibility of the Interamerican Catholic Education Confederation show the attempt to guide the teaching activities of American school institutions in accordance with the basic points defined by the Holy See. The Pope, as the maximum

authority of Catholic doctrine, emphasizes the need for taking advantage of the positive points arising from advances of the sciences and of legislative organization in reference to teaching that are ever more present in nations, but without losing reference to pedagogy which is Christian, perennial, and primordially built on a Thomistic foundation. In respect to the training of teaching personnel, especially of the religious, as well as to the question of academic titles, the Prefect of the *Sacra Congregatio de Seminariis et Studiorum Universitatibus*, Cardinal José Pizzardo, thus defined:

Upon appealing to academic freedom and comparison of our schools with those of the State, we are implicitly or openly declaring that our schools leave nothing to be desired, as it should be in reality. By the same logic, special attention is placed above all on the titles of teachers. All should be in order and have the diploma required for the appropriate school activity such that it should not be a sore point to recognize the basis of some allegations that are raised against the alleged lack of preparation of the teaching staff in church schools. In this regard, we note that, as of some years ago, the legislation of various states has emphasized the trend of requiring teachers of private schools, especially of secondary schools, to be equipped with adequate qualifications, without which, it is observed, they do not have the necessary guarantees in regard to their preparation and professionalism. [...] Therefore, we cannot exhort enough reverend superiors and especially general superiors of religious families occupied in the educational and teaching apostolate that they require the greatest possible number of their subordinates, especially those involved in secondary education, to provide themselves with the legal academic titles [...] (PIZZARDO, 1948, p. 6, our translation).

Taking on school education as an important strategy for ensuring indoctrination of the people, the Roman Catholic Apostolic Church encouraged the creation of diverse institutions and associations to ensure the success of the apostolic undertaking in general, and specifically the educational undertaking.

Such associations matched the precepts put forth by the popes in the sense of encouraging the organization of religious educators as those directly responsible for guiding the teaching processes and, on the other hand, for Christian human education in the Catholic schools under the responsibility of the religious orders and congregations.

The encyclical *Divini Illius Magistri*, Catholic educational thought, and the ideological conflicts with the New School movement

Catholic ideals and values as spread by Roman pontiffs, considered to be legitimate representatives of divine will, came to be considered as a reference in the face of the ideological variety found in the secular movements of the eighteenth and nineteenth centuries. The tendency of Catholic thought was mainly spread by means of ecclesiastical documents.

In Brazil, for its part, such orientations may also be observed in the ideological conflicts seen in the discussions on the nature, the means, and the details of systematization of public instruction from the end of the nineteenth century to the beginning of the twentieth century. Thus, we can perceive three most prominent ideological trends in the Brazilian context, which may be characterized as: the tradition-based mentality, the liberal mentality, and the mentality based on scientism (especially that of a positivist nature).

In educational terms, both the State and the Catholic Church took initiatives in the creation, implementation, and maintenance of school institutions. The Church was therefore always dedicated to educational issues, understood as the condition for conveying ideas and values, seeking to maintain its ideological hegemony as a model of thought for society. Thus,

the mobilization of the Church was expressed in the form of active resistance, articulating two aspects: pressure for the reestablishment of religious teaching in the public schools and the spread of its pedagogical ideological framework through the publication of books and articles in

magazines and journals and, especially, in the form of textbooks for use in the public schools themselves, as well as in teacher education so that it would have its own *Teacher education schools* (SAVIANI, 2007, p. 179).

Among the ecclesiastical documents that specifically discuss the question of education, the most evident expression of Catholic values may be observed in publication of the Papal encyclical *Divini Illius Magistri* on December 31, 1929, by Pius XI,

in fact, education has never been discussed before as much as in the present; for that reason, masters of new pedagogical theories multiply, they devise ideas, they propose and discuss methods and means, not only to facilitate, but also to create a new type of education. (PIUS XI, 1929)

Specifically in the Brazilian context, the Catholic strategies of spreading and consolidating its pedagogical conceptions gained more notoriety as of the 1920s, notably through the founding of the magazine *A Ordem* (1921) and the creation of the Centro Dom Vital (1922) by Jackson de Figueiredo (1891-1928), accompanied by Cardinal Sebastião Leme da Silveira Cintra (1882-1942). Also in 1922, the Catholic Confederation was founded, later known as Brazilian Catholic Action (as of 1935).

Among the intellectual representatives of the militant wing of Catholic thought, one of the most engaged may have been Alceu Amoroso Lima (1893-1983), also known as “Tristão de Athayde”. He thus expressed his opinion regarding the secular character of Brazilian education in his *Debates Pedagógicos (Pedagogical Debates)*:

This system of disassociation between the instructive purpose and the educational purpose – that was what we experienced here for forty years as a result of the secularism of 1891. The State simply gave instruction. Such that the programs were organized for the sole purpose of providing notions of languages, sciences, writing, without the possibility that the most remote instruction that could really be called education came to provide inner strength to that sterile sum of knowledge

passed on. We learned a lot, many things, but without knowing why we learned, nor for what purpose. We learned for the sake of learning, without having a notion of any purpose, other than the diploma that would qualify us to enter into any higher education. The most arid instructivism or the most brazen utilitarianism dominated throughout. (ATHAYDE, 1931, p. 70)

Thus, in the teleological sense, Alceu Amoroso Lima makes clear that there cannot be the distinction between instruction, merely directed to the spread of knowledge and of technical and scientific facts, and education, as a broader humanistic training process, in which other dimensions of the anthropological nature are also considered, above all the spiritual and ethical aspects. Therefore,

in the 1930s, even though he presents the parents' choice of the education that is most suitable for their children in the basic defense of freedom of education and the rights of the family, Alceu did not question the principle of free and public primary education. Yet, as a conservative, Catholic politician and a sympathizer of an authoritarian hierarchical regime, he tenaciously opposed secularism [...] in public education. [...] Throughout the *Estado Novo* and even before, Alceu was the main interlocutor of the Catholic Church with the Ministry of Education and Public Health. Defending catholicity as a marked feature of Brazilian national character, he believed that no advance could occur in any area if that religious faith was not respected and it was not included in the main social institutions (CURY, 2010, p. 17-18).

For its part, the New School movement proved to be relevant on the Brazilian scene during the Getulio Vargas government as of 1930. With the initiative of creation of the Ministry of Education and Public Health, Francisco Campos (1891-1968) was the politician invited to occupy the leadership position of the Ministry.

A member of the New School movement from Minas Gerais, as Mário Casasanta (1898-1963), Francisco Campos carried out a reform of public education in Minas Gerais in 1927 and 1928. Afterwards, within the acts of regulatory legislation of 1931, the presuppositions of the New School movement were evident upon treating education as a national

issue, an important requirement in the consolidation and integration of Brazil.

[...] The pioneers understood that the modernization of society depended on a change in mentality that could only be set off by educational reform. [...] The application of scientific knowledge to pedagogical studies, to educational planning, and to administration of school teaching appears as the intellectual expression of the progressive wave of secularization and rationalization of culture, and as the essential condition for constituting a modern society (XAVIER, 1999, p. 46-47).

Nevertheless, interestingly, a controversial fact is noteworthy: the promulgation of Decree n. 19.941 of April 30th, 1931, which reestablished religious education in the official schools of the country. A consequence of a supposed alliance between Catholics and adherents of the New School movement, the return of religious teaching to official schools showed a purpose common to both tendencies – combating the advance of revolutionary ideas coming from Europe through militants among the European immigrants (mainly Germans and Italians) connected with proletarian movements (stemming from Socialist, Communist, and Anarchist ideologies). Thus,

the confrontation of the reformers with Catholic leadership occurred in the field of debate between currents of thought with very different foundations. The liberals, with whom the pioneers of the New School movement wished to be identified, demanded the rights of private decision in the face of the pretensions of all the established churches. The relationship between liberals and religious authorities was conflictual. For the former, the State should abstain from placing its secular arm at the disposal of an orthodoxy, whether political or religious. Establishing the obligation of religious teaching in the school network is one of these heresies against which the framework of liberal thought rebelled. (BOMENY, 2001, p. 50)

For Catholics, the individualism typical of modernity was the most consummate expression of liberalism and represented a threat to the social project of Christian fraternity and collectivism. Thus, the actions and the values of the Catholic Church were set within the hegemonic project of the industrial bourgeoisie in the Brazilian context. That way,

in the final analysis, there was a union of forces in combating the common enemy represented by the movements of a liberal, anarchistic, and socialist tendency. Moreover, it is important to emphasize the importance that the teaching of Catholic doctrine assumed in this period. Among the overarching goals of the pastoral activity of the Church was, undoubtedly, the predominance of the Catholic doctrine on the life of the entire nation. The activity of the Church is directed in two main lines: on the one hand, insistence on Catholic truths, i.e., on dogma, on Catholic faith; and on the other, placing value on Catholic morality, i.e., Church orientation in regard to the individual and family conduct of people (AZZI, 1994, p. 30).

As a presupposition of these tendencies toward alliance between the Catholic Church and the Brazilian State, it may be observed that throughout the First Brazilian Republic (1889-1930), some intellectuals¹ were occupied in defending pedagogical discourse, understanding schooling as a manner, means, and instrument of social refinement.

¹ As a manifestation of these liberal tendencies, numerous teaching reforms in Brazilian states may be noted, as well as the publication of studies and articles with discourses consistent with the principles. Just to quote: Caetano de Campos, responsible for teaching reforms in São Paulo of 1890; Rui Barbosa, upon defending the intuitive method in his renowned "opinions"; Estevam de Oliveira and João Pinheiro in Minas Gerais, upon implementing school groups in 1906; Sampaio Dória, in 1920, with a new teaching reform in São Paulo; and, inspired by the reforms in São Paulo in 1920. Other states reforms occur, as for example, in Ceará (Lourenço Filho, 1922), in Bahia (Anísio Teixeira, 1925), in Minas Gerais (Francisco Campos and Mário Casasanta, 1927), in the Distrito Federal (Fernando de Azevedo, 1928), and in Pernambuco (Carneiro Leão, 1929). (SAVIANI, 2007, p. 171-7)

Therefore, from the Republic theoretically constructed according to determined levels of aspiration, the possible Republic remained, brought about under the guidance and pressure of the most weighted social forces of the historical-social situation of that time. Hence the disappointment, even more than disappointment, the disillusionment and the frustrations that dominated the mentality of the public figures, the thinkers, the intellectuals, and the educators that lived during the First Republic up to nearly 1920. Up to around this date because, by that time, from the disillusionment and frustrations themselves, the accumulated energies are released, which motivate a broad process of reorientation of thought and activity (NAGLE, 1974, p. 100-101)

It may be perceived that the activity of intellectuals was crucial for effective renovation, change, or even the maintenance of diverse issues linked to education. This shows how much effective participation and theoretical production that offers support for the actions of the State is indispensable, which is understood as the agent responsible for ensuring the effectiveness of public education. In this respect,

[...] to speak of Brazilian education in the period after 1930 is to speak of impasses, tensions, and negotiations that sealed the historic process of constitution of the Republic in Brazil. [...] It was suiting the teaching system to the new demands brought about by technological advance and by urban growth in the midst of reformulation of oligarchical agreements and clientelism that traditionally defined Brazilian political life. [...] the dispute among the different lines of pedagogical thought expressed, in the final analysis, competition among alternative projects of national reconstruction. (XAVIER, 1999, p. 38)

Consequently, leadership of the Brazilian State needed to reconcile both proposals of national reconstruction (Catholic and “pioneers”) to promote the reforms and the adaptations necessary in the schools, ceding to both groups, in an alternate and consensual way when possible. The ideological dispute between the groups cited was manifested in Brazilian reality in various manners, whether by direct or indirect participation in government agencies or in institutions

representing civil society, or in intellectual production, present in articles, literary works in general, school manuals, etc.

The Companhia Editora Nacional and the activity of Theobaldo Miranda Santos (1904-1971) as author of school manuals for teacher education

Along with the expansion of the Brazilian school network, above all as of the Educational Reforms undertaken throughout the initial decades of the twentieth century, there was the need for organization of technical and methodological strategies for teacher education. One of the strategies most adopted was the preparation, editing, and publication of didactic manuals specifically directed to teacher education, especially by authors with Catholic or New School tendencies.

Thus, in the first half of the twentieth century, in the face of an expanding publishing market, the Companhia Editora Nacional (CEN)² chose the strategy of publishing works organized and gathered in a “library”, “collection”, or even “series” format.

The production of collections by the CEN may be divided into several segments: didactic collections directed to students of basic and secondary education, novels organized by means of collections, collections of a religious nature or for an ethical purpose of moral guidance, a collection directed to knowledge of the country, and collections directed to teacher education. [...] Directed to teaching professionals, undergraduate students, and the public in general that were interested in questions in regard to social, political, and economic studies, above all in reference to Brazil, they had wide acceptance in the publishing market for they were works that reached to an extended public, specialized or not. (ALMEIDA FILHO, 2008, p. 33)

² For more details on the activity of the Companhia Editora Nacional, see the following: TOLEDO, M. R. de A. *Coleção Atualidades Pedagógicas: do projeto político ao projeto editorial (1931-1981)*. 2001. Tese (Doutorado em Educação) – Pontifícia Universidade de São Paulo, São Paulo, 2001.

As of the twentieth century, the frank expansion of the Brazilian publishing market coincided with the increase in school demand, above all on a primary school level, and consequent teacher education, especially in a “normal school” context, and with the creation of the Ministério dos Negócios da Educação e Saúde Pública (Ministry of Education and Public Health Matters) through Decree no. 19.402 of November 14, 1930. Brazilian publishers in general and the Companhia Editora Nacional particularly invested in publication, production, and distribution of didactic works with a view toward meeting market needs arising from the expansion of schooling observed in the country. Thus,

[...] it should be emphasized that this context is characterized by the construction of an ideology of modernity, civility, which aims at formation of national identity. Physicians, educators, engineers, literary scholars, intellectuals in general who acted on different fronts, passionately discussed the theme of the cultural and national identity of the country, configuring the institutionalization of a modern ideology, which comes to occupy different social spaces. [...] Reforms of public instruction, projects for reformulation of teacher education and projects for renovation in teaching come about in intense debates engaged in by intellectuals and teaching professionals who conduct the project of modernization of the State. (ROBALLO, 2007, p. 10)

Authors such as Lourenço Filho, Francisco Vianna, Fernando de Azevedo, Afrânio Peixoto, Anísio Teixeira and Theobaldo Miranda Santos published works specifically directed to teacher education. These and other authors invested in publishing as a strategy for spreading ideas and values in the educational field. In general, according to Toledo (2001), the authors of the main school manuals produced could be categorized in at least two ideological groups – the Catholics and the liberals (“pioneers”).

From 1931 to 1945, a period in which Fernando de Azevedo directed the *Coleção Atualidades Pedagógicas* (Companhia Editora Nacional), the dispute between the groups may be seen in the division itself that occurred between publishers belonging to Octalles Marcondes Ferreira: the

works of the Catholics were published by Civilização Brasileira, whereas those of the pioneers were published by the Companhia Editora Nacional.

Catholic authors such as Theobaldo Miranda Santos would only publish their works through the Companhia Editora Nacional after 1945, when Damasco Penna assumed direction of the *Atualidades Pedagógicas* and *Iniciação Científica* collections, with a more eclectic position.

According to Carvalho (2003), in spite of the proclaimed dispute between Catholics and pioneers, the orientation given to Catholic agents and militants was to try to take account of the advances arising from human knowledge, above all scientific, including certain precepts defended by the New School movement (pioneers). Nevertheless, according to orientation from the papal encyclical *Divini Illius Magistri* of Pius XI (1929), each and every technical or scientific item of knowledge should be refined so as not to go against the basic presuppositions of Catholic doctrine. Thus, this orientation is also valid for the production of school manuals published in the Brazilian market.

The manuals show a pedagogical ideal that contributed to reinforcing their readers (those educated in the normal school, students of teaching degrees, as well as teachers), in which teaching is conceived of as a priesthood, but especially with a conception of education of strong doctrinal content, whether from the perspective of traditional Catholic humanism, or modern humanism spread by the New School movement – an heir of Hegelianism, of evolutionism, positivism, and scientism (ARAÚJO, RIBEIRO and SOUZA, 2011, p. 135).

Theobaldo Miranda Santos, militant Catholic author, for example, had two collections under his direction, published by the Companhia Editora Nacional, which included works of his authorship: *Curso de Psicologia e Pedagogia* (as of 1945) and *Curso de Filosofia e Ciências* (as of 1946). In this regard,

A Catholic author influential in the intellectual and educational milieu, Theobaldo Miranda Santos actively participated in the development

of the political and intellectual sagas concerning education and its ethical, moral, and religious purposes. Like other Catholic intellectuals, a militant Christian, the author saw the possibility of spreading a Catholic and humanist world view in the education of new generations. (SILVA, 2014, p. 11)

In addition, some of his titles were also published in the collection *Atualidades Pedagógicas* (as of 1945) and *Iniciação Científica* (as of 1946). In this case, the collections *Curso de Psicologia e Pedagogia* and *Atualidades Pedagógicas* are exclusively directed to the education of teachers and/or educational professionals. According to Almeida Filho (2008), the works of the Collection *Curso de Psicologia e Pedagogia* may be classified in the following areas of knowledge (see Table 1), intrinsically connected to teacher education:

Table 1 – Classification of the works in the Collection *Curso de Psicologia e Pedagogia*

AREAS OF KNOWLEDGE (5)	WORKS (COLLECTION CURSO DE PSICOLOGIA E PEDAGOGIA)	
1. General Theory	Philosophy of Education; History of Education;	Psychology of Education; Sociology of Education;
2. Didactics, Teaching Practice, and Teaching Methodology	Notions of General Didactics; Notions of Special Didactics; Notions of Teaching Practice;	Notions of Methodology in Primary Education; Methods and Techniques of Study and of Culture;
3. Specific Pedagogical Theory	Notions of Scientific Pedagogy; Notions of Child Psychology; Notions of Adolescent Psychology; Notions of Learning Psychology;	Notions of Applied Psychology; Notions of Experimental Psychology; Psychological Orientation of the Child;
4. Organization of the Primary and Secondary School Structure and School Culture	Primary School Teacher's Manual;	Secondary School Teacher's Manual;
5. School Administration	Notions of School Administration.	

Source: adapted by the authors in accordance with Almeida Filho (2008, p. 199-200).

In addition, other titles were also being prepared, as observed on the back cover of Volume 2 (*Noções de História da Educação*), 10th edition (1964) (20. *Grandes Mestres da Pedagogia Moderna*; 21. *Grandes Mestres da Psicologia Moderna*; *Dicionário de Pedagogia Moderna*). Evidently, these school manuals were created for the purpose of pedagogical material for direct use in teacher education, or education of the other professionals related to education, as indicated by the observation contained on the cover of Volume 2, *Noções de História da Educação* (Collection *Curso de Psicologia e Pedagogia*): “for use in Normal Schools, Educational Institutions, and Philosophy Schools”.

According to Roballo (2007), in the first decades of the new Republic, there was a discussion involving pedagogy which is modern, selective, methodic, and systematic. The school manuals became important devices for transmitting habits, customs, ideas, values, and knowledge.

Like school manuals, the works of authors (such as Afrânio Peixoto and Theobaldo Miranda Santos) assumed the form of instruments, created in the environment of a certain school culture: of teaching (as a tool for teachers) and of training (as mechanisms for students).

Roballo (2007), for example, approached manuals of the History of Education produced by Júlio Afrânio Peixoto and Theobaldo Miranda Santos, as being created for the explicit purpose of serving as a canon of knowledge considered necessary to exercise the teaching profession, even based on legislative regulations (prescribed curriculum).

Thus, the purpose of *cataloguing* the manuals from reconstitution of some material features like organization and typographical placement, the cover, the back cover, the statements, the presentation of images and other resources that make up these pedagogical materials are characterized by the attempt at understanding them as pedagogical and cultural materials. Herein lies our justification for remembering that both Afrânio Peixoto and Theobaldo Miranda Santos left a legacy regarding education that collaborated to a memorial of teacher education (ROBALLO, 2007, p. 109, authors' emphasis).

That way, the works of Theobaldo Miranda Santos, above all the Collection *Curso de Psicologia e Pedagogia*, obtained a great deal of sales in the Brazilian publishing market and achieved surprising circulation in the academic milieu of teacher education, above all in the normal school environment. They became a reference in how printed tools in the form of school manuals were largely used as a means of making technical and theoretical knowledge available to teachers, as well as a way of transmitting values, regardless of the ideological line on which they are based.

In this regard, through his Catholic militancy, Theobaldo Miranda Santos may be characterized as an author notably directed to the transmission of Neo-Thomistic values and standards through school manuals directed to areas such as Philosophy of Education and History of Education under the influence of intellectuals such as Frans De Hovre (1884-1956) and Louis Riboulet (1871-1944), respectively.

Thus, the didactic works of Theobaldo Miranda Santos influenced teacher education, above all throughout the second half of the twentieth century, representing the Catholic initiative in assuming production of pedagogical material as a strategy for propagation of the ideology and doctrinal standards considered to be in conformity with the Catholic Church.

Final considerations

In the contextual reality of Brazil of the twentieth century, even with the advance and the proclamation of the republican governmental model in Brazil, we consider that undoubtedly the Catholic Church still appears as an important institution dedicated to school teaching, as well as other apostolic activities.

The presence of congregations and religious orders, both male and female, maintaining school institutions, presupposes affirmation of

a broader Catholic project for contemporary society in the sense of “restoring” Christian unity and values considered as authentic by various ecclesiastical documents, promulgated throughout the world. However, the papal encyclical *Divini Illius Magistri* (Pius XI, 1929) merits attention through expression of the Catholic conception of education and its role in the contemporary social milieu in the face of other proposals of social movements ever more present in the social reality throughout the world.

Dedicated to this undertaking, Brazilian intellectuals such as Alceu Amoroso Lima dedicated themselves actively and theoretically to the Catholic project of restoring ideological hegemony in the face of theoretical alternatives such as the New School movement. From the publishing perspective, the activity of Theobaldo Miranda Santos stands out, who was an important Catholic author of school manuals, published mainly by the Companhia Editora Nacional. His works widely circulated in school institutions directed to teacher education throughout Brazil and abroad, showing the intention of the publishing project of production of teaching manuals as a strategy of technical training and moral indoctrination of teachers and students, in accordance with Catholic precepts.

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