



External policies and teachers education in the history of Brazilian education (1930-1946)

As políticas externas e a formação de professores na história da educação brasileira (1930-1946)

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Abstract

This article deals with the influence of external policies on teacher education in Brazil, throughout its history. From the Ratio Studiorum and positivism, through the Italian Enlightenment, by adopting the method of Bell and Lancaster, with incursions by the intuitive method, we get the liberal ideas, especially in the period 1930-1946. We chose to conduct a literature review and documentary, in which, through content analysis of selected documents, set up a critical dialogue with sources. Data were problematized to support the works of Valdemarin (1998), Carvalho (1989), Tanuri (2000), Saviani (2004) and Mendonça (2005), among others, seeking to grasp the historical significance of the theoretical and political and ideological statements in the documents and policies that imply for teachers' education. We tried to show that, throughout history, the mode of production, the design of state, society and education are interrelated and influence educational policies and in particular the education of teachers. With this study, we found that the educational policy proposals

aimed at teachers' education in Brazil, were, in embryo, external influences of different educational realities, peoples and cultures and countries.

Keywords: Education policy. Teachers education. External influences.

Resumo

Este artigo trata da influência de políticas externas na formação docente no Brasil, ao longo de sua história. A partir do Ratio Studiorum e do positivismo, passando pelo iluminismo italiano, pela adoção do método de Lancaster e Bell, com incursões pelo método intuitivo, chega-se ao ideário liberal, com destaque para o período de 1930 a 1946. Optou-se por realizar uma pesquisa bibliográfica e documental, na qual, por meio da análise de conteúdo de documentos selecionados, estabeleceu-se um diálogo crítico com as fontes. Os dados foram problematizados com apoio nas obras de Carvalho (1989), Mendonça (2005), Saviani (2004), Tanuri (2000), Valdemarin (1998), entre outras, buscando-se apreender o significado histórico e político dos fundamentos teóricos e ideológicos enunciados nos documentos e que implicam as políticas para a formação de professores. Procurou-se evidenciar que, no decorrer da história, o modo de produção e a concepção de Estado, sociedade e educação estiveram inter-relacionados e influenciaram as políticas educacionais e, em especial, a formação de professores. Com este estudo, foi possível verificar que as propostas políticas pedagógicas voltadas à formação de professores no Brasil receberam, embrionariamente, influências externas de distintas realidades educacionais, povos, culturas e países.

Palavras-chave: Política educacional. Formação de professores. Influências externas.

Introduction

Teacher education constitutes an essential element in order to reach the goals envisioned by education, considering that the teacher, in his/her practice, operationalizes the great lines proposed by educational reforms. The latter try to be adapted to the social reality they belong to. In Brazil, however, this link between school and society has not always been respected.

Studies about the history of education in Brazil, especially concerning teacher education, usually make reference to the influence of foreign cultures and policies. As a result, the authors of this paper have chosen to produce a text that focused on the main influences on the educational process, considering each educational period in Brazil and how teacher education was promoted in each one of them. Thus, research was done to find the foreign influences that have guided teacher education in Brazil, based on the literature that is available. However, the limitations of a paper have led to organizing its content so that a brief reference is made to the colonial and imperial years, as well as to the years that correspond to the First Republic, and a more in-depth analysis is produced regarding the Second Republic and the years that followed it.

The aim of this research is, consequently, to identify the political, economical and philosophical elements that have come from European and North American societies and that have guided teacher education in Brazil, focusing on the 1930-1946 period.

Beginning with *Ratio Studiorum*, then moving to Italian Illuminism and later on to Lancaster and Bell's Method, it was possible to come to the implementation of the Intuitive Method, and to questioning the influences of Positivism and Neoliberalism. In each one of these historical moments, by means of bibliographical and documental research, the aim was to investigate the element that influenced teacher education in Brazil.

According to Nóvoa (1998 apud MENDONÇA; RAMOS DO Ó, 2007), it is important not to lose track of the fact that the modern educational model is a phenomenon whose origin is European and it was then widespread.

Methodology

The choice for bibliographical and documental research lies in the fact that, by means of the analysis of the content of the documents selected, a critical dialogue with the sources was established. The data have

been problematized and the researchers found support in the works of Valdemarin (1998), Carvalho (1989), Tanuri (2000), Saviani (2004) and Mendonça (2005), among others, in order to apprehend the historical and political meaning of the theoretical and ideological concepts expressed in the documents, which led to the policies for teacher education. The purpose was to show that, throughout history, the mode of production and the concepts of state, society, and education are interrelated and influence the educational policies, especially teacher education.

The Roman Catholic Church and *Ratio Studiorum*

From 1549, when the first Jesuit priests came to Brazil, until 1759, when they were expelled by the Marquis of Pombal, the Christian principles preached in Portugal impregnated every moment of education in Brazil. In its colonizing and civilizatory role, especially concerning Indian children, the Society of Jesus preached the “intransigently traditional defense of oral transmission of the two sources of Revelation, tradition and the Scriptures” (HANSEN, 2001, p. 21). Oral transmission of the faith, whose origin was in the Words of Christ, orally transmitted to the apostles, was vehemently defended by the Roman Catholic Church, against the Lutheran directive which preached reading the Christian texts.

Based on the decree *Super lectione et praedicatione*, created by the Council of Trent, in 1546, oral preaching from a pulpit, by preachers who have been inspired by the Holy Ghost, was the instrument used to spread the divine word. In order to prepare these preachers, it was recommended that diocesan seminaries be open to offer to their disciples the necessary training in the skills concerning the fulfillment of their pastoral duties: preaching, liturgy and sacramental praxis (HANSEN, 2001).

The preachers prepared in those institutions would be ready to educate men to be better men, by developing their memory, will and intelligence, focusing on Rhetoric based on the classic works, especially those of Cicero and Quintilian.

Julia (2001, p. 28) states that “since no common initial preparation was given them, it is certainly necessary to admit the extreme heterogeneity of those people, who frequently dedicated themselves to other activities”.

Thus, the first Brazilian teachers received education which focused on ancient classics, related to patterns established by the Christian European society, which privileged Rhetoric with Cicero’s eloquence as its trademark in the education of the preachers from the Society of Jesus. This education, provided in Portugal, or later in Brazil, was the first and the most outstanding external influence in teacher education in the newly conquered land. Hansen (2001, p. 23) points out that:

in Jesuit schools, from an early age, students learned an art of memory which updated the mnemonic techniques expressed in Rhetoric to Herennius and in Cicero’s and Quintilian’s treatises. It did not mean mere mechanical memorization or passive scholarly knowledge.

It meant, indeed, exercising speed of invention and elocution, penetrating the issues with perspicacity, defining and analyzing themes, ornamenting definitions with metaphors and allegories. The metropolis, worried about reproducing its own educational model, revealed total inadequacy concerning the characteristics of the colony, which lacked educators concerned with the development of the skills of the Indians and with an understanding of their role in the new society being created.

In Europe, at the end of the 17th century, Jean Baptiste de La Salle broke with this tradition of religious congregations as he decided to found an institute for laity, dedicated to charitable schools, which would teach reading, writing and arithmetic to the poor, in French and not in Latin (HANSEN, 2001). Teacher education in Brazil, however, was not affected by this change.

Pombal’s reform

In 1759, the Portuguese government dismantled the administrative structure based on Jesuit religious education, and created the

'Aulas Régias' (Royal Classes) to replace them, which symbolized the creation of the public school in the Portuguese kingdom and also the commitment of Portuguese-Brazilian scholars with the French Revolution.

Pombal's idea was inspired by Portuguese Illuminism, reflected in the works of Luís Antonio Verney and Antonio Nunes Ribeiro Sanchez, who proposed lay education focused on scientific progress and dissemination of knowledge. It was necessary to spread out basic education, emphasizing reading, writing and mathematics, besides the knowledge related to religious and civil duties. Consequently, the first stage of Pombal's reform took place with the reform of 'Estudos Menores' (Minor Studies), which encompassed the studies of elementary school and disciplines of the Humanities, which corresponded to elementary and secondary school.

Minor Studies included reading, writing and calculating *Classes*, also called 'first letters', as they were most commonly known, and by Humanities *Classes*, which included initially Latin Grammar, Greek and Hebrew languages, Rhetoric and Poetics, but other disciplines were added along the years, such as moral and rational philosophy, introduced in 1772 (CARDOSO, 2004, p. 182).

The *Instructions* provided by the Portuguese government gave the Studies Director the job of planning, implementing and controlling the staff both in the metropolis and in the colonies. In this stage, there is a change from discretionary selection, which took place inside the religious congregations, to selection by exams, which introduced a visibility based on coded written and oral tests. According to Cardoso (2004), the first exam opened for teachers to work in the public sector in Brazil took place in Recife, on March 20th 1760. Although the public exam took place, the teachers were not hired, and that led the population to hiring private tutors to educate their children.

The selection process of teachers for Aulas Régias, from 1759 on, always took place by means of exams, motivated by the opening of new Classes, by retirement, by the death or absence of the teacher that taught that discipline. Cardoso (2004, p. 188) emphasizes that it was not

required on the part of the candidates for the teaching position “any diploma or certificate proving they were skilled to take up the job”.

If, on the one hand, the 1759 license gave teachers the privilege of nobility, moving their status from a commoner to an honored person, on the other hand, teachers should teach school in their own homes, acquiring the material necessary for the classes and paying for all the expenses. Their performance evaluation was bound only to their personal conduct, based on the judgement of the local preacher, of the local chief of police and of the students’ parents.

Failure to implement this first stage led the government to create in 1772 a specific tax, the literary subsidy, in order to finance the reforms taking place in education. This tax, which was not compulsory and lacked adequate structure for its collection, was not enough to maintain the teachers’ payment and to help pay for the expenses related to the reforms. Mendonça (2005, p. 35) states that, in this period, “the licensed private tutors were the true agents of reform”, considering the small number of ‘régios’ (royal) teachers of Latin grammar provided within the confines of the Portuguese Empire, three of them in Brazil.

At the end of the 18th century, Pombal’s proposal was not effectively implemented in Brazil; the Illuminist influences in Portuguese culture, however, were directly felt in Brazilian education, considering that teacher education in Portugal was reproduced in the colony.

External influences during the imperial years

The October 15th 1827 law of elementary education is the one that first establishes there should be selection exams for teachers. In fact, this law, in its 7th article states that “those who intend to be hired to work in the disciplines available will be publicly examined before the Presidents of the Council; and the latter will decide who is considered to be worthy of being hired and they will inform the government so that legal procedures will take place for appointment” (BRASIL, 1827). Teachers would be examined in their

proficiency in the use of the mutual teaching method, which they should perfect at their own expenses. Instruction concerning the method characterizes the first intention of preparing teachers, though it was exclusively practical preparation and there was no need for theoretical basis.

The first 'Escola Normal' (Teacher Training School) in Brazil, created by the Provinces after the constitutional reform that took place on August 12th 1834 (Additional Act), followed the European model, "more specifically the French model, resulting from our colonial tradition and the fact that the national project was meant for the elites, whose cultural background was European" (TANURI, 2000, p. 63).

The same author also adds that "although there is no denying the transplanted character of our institutions [...] more recent historiography has tried to show also its articulation with the national context and with the previous contradictions of our society" (TANURI, 2000, p. 63).

Nevertheless, in the middle of the 19th century, new ideas come from Europe. Based on Pestalozzi's and Froebel's formulations, from a pedagogical point of view, and on Bacon's and Locke's concepts, from a philosophical point of view, the Intuitive Method comes as "a pedagogical instrument capable of reversing the inefficiency of education" (VALDEMARIN, 1998, p. 65). Manuals meant for guiding teachers concerning the use of new materials in the pedagogical practice were elaborated, and that demanded, on the part of teachers, knowledge of practices so that the method would work. European influence on teacher education is reinforced in this period, when the aforementioned authors were included in the theoretical references, since they were considered the theorists who inspired the pedagogical manuals and the school textbooks used.

Positivism in teacher education

During the time of the Proclamation of the Republic, especially during the Educational Reforms of Benjamin Constant, in 1890, and of Rivadávia Correia, in 1911, teacher education in Brazil was under the influence of the

principles of Positivism. In public education, the specific context of the country and regional differences were not taken into consideration; there was a lack in the number of teachers and also a lack in their qualification.

The practice of imitating whatever took place in the United States and in Europe went on, which revealed a lack of social and philosophical realism concerning what was considered national education. Studies encouraged, such as those included in the famous “Pareceres” of Rui Barbosa, presented in 1882 and 1883, advocated educational reforms that showed little adjustment to the Brazilian reality and proposed elements inspired by different social contexts, such as those from England, Germany and the United States of America.

Each new reform implemented tried to innovate with philosophies and models to be imitated, and the reality of the country was forgotten. Besides, as a reflex of this naïve mentality, there was an attempt to change this reality by means of the educational reforms proposed.

In legal terms, the 1891 Constitution of the Republic instituted the federative system of government and established the decentralization of education. In order to do so, according to article 35, clause III, the Union had the right to “create higher education institutions and secondary schools in the States” and, according to clause IV, “would provide secondary instruction in the Federal District” (BRASIL, 1891). The Constitution, although it did not mention responsibility concerning elementary school, delegated to the states and municipalities the competence to legislate and provide this level of education; they should disseminate education through the dissemination of elementary schools, under the basis of a free and democratic political regime. It was also required that public education be conducted by laity. According to Tanuri (2000, p. 68) “the Federal Government normative or financial activity in relation to Escola Normal and elementary school education did not come true in the First Republic, so that the states organized their educational systems independently”.

During the years of the Empire and in the first decades of the Republican regime, it was possible to notice that the French influence was outstanding in almost all areas of the Brazilian culture. The educational

reforms revealed their authors' familiarity with the European systems, most of the times inadequate for the national demands. With the end of World War I, however, foreign influences upon Brazil would go through profound changes.

Teacher education after World War II

After World War II, inspired by the ideas of Illuminism and aiming at the consolidation of the Republican State, liberal ideas were strengthened, as well as the rule of law, whose debate started to articulate the issue of public education as “everybody’s right and the duty of the state”, an issue which is still discussed nowadays.

In general, the debate focused on the construction of a national educational system, highlighting the elementary schools under the aegis of the central government. As a matter of fact, that was a general tendency already adopted in Europe. Related to the project of national modernization, education was considered a key element for the policy of human dignity and worth, aiming at production and national integration. According to Carvalho (1989, p. 17):

Overcoming the isolation of several Brazilian regions through the development of the means of communication and transport; integrating into a circuit that assured circulation of material and cultural assets and forming a large national market; modernization of agriculture; industrial development focusing on basic industries; dinamization of men as a factor of production by means of sanitary and educational policies integrate a project of maximization and integration of national resources subordinated to the concept of national defense.

The interferences for the consolidation of the capitalist mode of production demanded the definition of a locus for the operationalization of public education. At that time, the process of organization and implementation of this education in the state of São Paulo became relevant.

Due to its economic hegemony, São Paulo state also fulfilled a crucial role in disseminating ideas to the other Brazilian regions.

‘Grupos escolares’ (Elementary State Schools) also revealed their importance, since they defined the structural bases that might be found still today: grouping students, classroom organization, division into grades, logical and sequential definition of contents, process of evaluation. There was a principal for each ‘Grupo escolar’ and the number of teachers varied according to the number of schools that had been congregated. These ‘Grupos’ were also called grade schools, as there was a gradual progression of the levels, implying a progression of learning. For Saviani (2004, p. 29), “this is the main educational legacy that the initial stage of the ‘long 20th century’¹ has left us”.

Teacher education in the 1930s

With a new means of economic production, influenced by coffee production, oligarquic and latifundiary, the republican ideal was being consolidated, which meant the rise of the bourgeoisie and the development of the process of urbanization, as a result of the migration movement to the urban centers. 1930 is a decisive milestone in the political and economic organization of the Brazil, with the definite implementation of capitalism in the country. Romanelli (2003, p. 47) states that it was “the highest point in a series of revolutions and armed movements that, from 1920 to 1964, have done their best to promote political and economical separation from the old oligarquic social order”.

Economically, the crisis was caused by the absence, on the part of the government, of a policy to maintain the price of coffee before the international market. Super production and the impossibility of

¹ For Saviani (2004), the definition of the long 20th century in Brazil is established from the point of view of the history of public school, and it is extended from 1890 to the present time; it corresponds to the stage of the public school.

withdrawing part of the product from the market, policy adopted until that moment which aimed at the socialization of loss and which no longer could be implemented, caused a huge loss in exports of coffee and prevented the inflow of foreign capital into Brazil.

Politically, crises could become noticeable in several sectors. The middle class was one sector that stood out, as it was expanding and becoming more aware of its level of marginalization as well as that of the remaining social levels. In addition, there was rural migration, blue collar workers' demands, interests of the military as well as of the immigrants, used to labor disputes.

These ruptures determine the new tone of the time, expressed through the implementation of a new pattern of accumulation, known as "the import-substitution model", which had industrial growth as its basis. Romanelli (2003, p. 54) defines this moment well and argues that:

When the fall in exports became inevitable and the economy turned its attention to the domestic market, this was the beginning of the passage from a merely exporting economic model to another focused on the satisfaction of domestic consumption. Therefore, the substitution of imported finished goods by products manufactured in the country is intensified, at the same time that farmers began to produce more and more for the domestic market.

Within these conditions, the substitution of imports was performed so that the import of consumer goods would be replaced by domestic industrial production. As a consequence of the implementation of this model, Brazil started importing equipment, technology, as well as technical advisors and teachers to assist with the implementation of the new equipment.

Such economic situation required a new social role on the part of the school, defined by its objective of facing the demands for the development of the country. It became clear that there was a gap between education/development, and development/education. In general, in order to consolidate the republic and to reach the goals of economic development, it is necessary that the school fulfill its relevant social role. Having been assigned the task

to turn a civilizatory project into reality, the free, lay and compulsory school takes up the responsibility of the moral education of the people. Reinvented, it faces the challenge of consolidating another educational concept based on the bourgeois state in Brazil, fulfilling civic, moral and instrumental goals.

If, in a general way, capitalism is characteristically autofagic, that is, produces its own germ of destruction, it is possible to notice that with the intensification of the process of industrialization, Brazil's wealth was in the hands of a small group of people, rather than related to the consolidation of a large number of workers, which revealed the contradictions between capital and work. In fact, this is one of the gravest contradictions within the Brazilian educational system. Despite the 100 year delay to develop the Brazilian industry, this revolution has affected in an unequal way the national territory, as well as the Brazilian population. In this way, there is a duality in education promoted by new forces.

This duality, already noticeable in the very beginning of the colonization of Brazil, became stronger, reflecting, at this moment, the division between the capital and work, between thinking and doing, between Humanistic courses and courses that prepared workers for the market. The educational system incorporates contradictory characteristics: on the one hand, the social pressure for education; on the other hand, the control of the elites to have higher education degrees. Specifically, this duality becomes apparent in teacher education, inspired by European models and introduced in the Brazilian educational system right after elementary school. This duality is integrated by, according to Tanuri (2000, p. 70) "the complementary course, a kind of superior elementary school, propaedeutic to 'Escola Normal', whose length, content and regime were below secondary school, and the latter, elitist, the focus of those who sought higher education degrees".

In the 1930s, Brazil faced a moment of industrial expansion and, consequently, new social demands emerged: regulation of professions, time, work place, salary and labor guarantees, later defined by the Consolidation of Labor Laws.

It is relevant to point out that the capitalist mode of production, as it articulates its hegemony, also defines social policies to soothe

the adverse interferences of capital. The State is organizing itself, with educational concepts, with the school and teacher education, in order to be coherent with the hegemonic view established.

It is also necessary to criticize the focus on capital and the organization of the republican state, considering that it places responsibility on education for the national development, but it is connected to bourgeois interests, following the taylorist/fordist model. This leads to the creation of night schools, whose working population needs to guarantee their survival, first and foremost, so that later on they might seek possibilities of social mobility in school.

It might also be relevant to point out the interference of European immigrants in the consolidation of Brazil. Motivated by immigration policies adopted in Brazil; these policies promised better life styles and the immigrants have left a legacy of respect to nature, importance of education, culture and other values, besides collaborating for the economic and mainly agricultural development of the country. In general, they faced a number of difficulties until the project for the nationalization of Brazilian education, which took place in 1938, forced the closing of the schools for foreigners.

It is possible to verify that the liberal ideology fulfilled its revitalizing role in the process of consolidation of the state, based on principles inspired by the French Revolution which gave the necessary support to strengthen the state. Some principles such as equality, liberty, property, individuality and democracy are the basis of Brazilian education, by means of documents like 'Manifesto dos Pioneiros' (Pioneers Manifesto) (1932) and its legal and/or pedagogical principles.

'O Manifesto dos Pioneiros': teacher education based on the ideas of 'Escola Nova' (New School)

Pedagogically, the ideas of the New School, with its humanist tradition, are incorporated into education and teacher education in Brazil influenced by the area of Psychology and other sciences. By using the

Intuitive Method, the school is viewed as a place to experiment modern advances in pedagogy, inspired by Positivist philosophy, as well as a priority area for the feminine labor force.

In 'Manifesto dos Pioneiros' (1932), it is possible to notice a moment of pedagogical relevance, since the political intellectuality becomes known with the 26 people who sign the document. For the first time, the national educational interests are expressed, close to the ideas of "an educational system, that is, a logic organization, coherent and effective, of the group of educational activities within a certain country" (SAVIANI, 2004, p. 33).

Besides supporting the New School, the Manifesto emerges as a proposal for the construction of a large and wide educational system supporting public school. It is an instrument of introduction of scientific rationality in the field of education, according to the ideas of the New School. Even recognizing the Angle-American interference in the document, one cannot avoid elucidating the motivations for free, lay, decentralized, democratic education, organized as the duty of the State and expressing the nationalist interests. These interests are coherent with the liberal ideas previously mentioned. Saviani (2004, p. 35) supports this idea and defines the document as "a milestone that has inspired the future generations, having influenced, from the moment of its publication onwards, the theory of education, the educational policy, as well as the pedagogical practice in the whole country".

On the other hand, as it is part of a troubled historical moment, it shows some epistemological inconsistencies. It supports a wide and advanced concept of education, aware of its relationship with issues connected to the political, economical and social context of the school; nevertheless, it supports a romantic view concerning the causes for the educational problems, such as failure at school and illiteracy. As a result, it gets close to the liberal and idealist concepts of the liberal philosophers of the end of the 19th century, whose emphasis reinforces the transformational character of education.

Still according to the 'Manifesto', education is understood as a social problem. The scientific method determines a change of paradigm concerning the pedagogical task and teacher education, so that the learner and his/her interests, skills and tendencies, become the center of the educational

process. Within this context, knowledge of philosophy, psychology and sociology becomes essential. On the other hand, more objective action is demanded on the part of the State, as it takes up the responsibility and duty to offer public education, free and lay, to the Brazilians. It becomes clear that 'Manifesto dos Pioneiros' favors education, as it recognizes its importance in the consolidation of the national project for development.

The 1934 Constitution incorporates some of its demands and, for the first time, defends the duty of the State concerning elementary education, besides assuring its principle of free education, autonomy and the decentralization of the educational process. It also reveals the presence of the Education and Health Ministry, created in 1930, in order to regulate, organize and manage national education. In addition, this constitution was the first to determine the guidelines for national education.

'Estado Novo' and teacher education

The consolidation of Estado Novo (New State), in 1937, does not promote advancement in the issues of 'Manifesto dos Pioneiros'. The 1937 Constitution, in its article 15, clause IX, establishes as competence of the Union "to determine the basis and staff of national education, to set the guidelines that should be obeyed to promote the physical, intellectual and moral education of children and young people" (BRASIL, 1937). As it refers to children and young people, the need for elementary education becomes clear, as well as secondary and higher education.

Thus, teachers are expected to professionalize themselves, in order to meet the requirements of elementary education. This generates the need to redefine their education, already met by 'Escola Normal', created in 1830, and expanded during the republican years.

The Organic Law of 'Escola Normal' was promulgated on the same day as the Organic Law of Elementary School Education. Its effect was similar and, in general, according to Romanelli (2003, p. 163) "it centralized the guidelines, although it recognized the administrative

decentralization of education, and it determined the regulations for the implementation of this field of education all over the national territory”. It did not bring to teacher education any relevant innovation.

According to the Decree-Law 8.530, 01/02/1946 (BRASIL, 1946), ‘Escola Normal’ aimed at: providing teacher education necessary for elementary school; providing the school administrators of elementary schools with the skills needed; developing and disseminating the knowledge and techniques related to children’s education. It was divided into two cycles: it took four years to finish the first, meant for the preparation of teachers who would be ‘regentes’ (main instructors) and it was offered at Regional ‘Escolas Normais’; it would take two years to conclude the second cycle, which would prepare elementary school teachers and it was offered at ‘Escolas Normais’ and Educational Institutes. This organization reinforced the duality in teacher education.

As a result, professional education becomes connected to the capitalist economical and industrial development, in process of acceleration and, consequently, it requires preparation to meet the demands. The professional courses become, in the capital/work relationship, an opportunity of professionalization for the underprivileged classes, that is, the poor people.

Final thoughts

The same way that the modern school model was originally from Europe, teacher education also found in Europe its theoretical basis. Evolving from the Jesuit priests to Positivism, education came to the period after the World War II, when the influence of the World Bank and other international institutions, such as UNESCO, had already been embryonarily constituted. The genesis of teacher education is intertwined with several other components of the educational culture; they are not always visible in official records, but they are perceptible when studied within the context of their historical moments.

Nowadays, in the field of teacher education, a great part of the implemented measures has been based on guidelines provided by international organizations that help financing them.

Therefore, thinking about the history of our school is a basic requisite for achieving the implementation of educational reforms that guide teacher education in order to implement a new social project.

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