



Private Higher Education Institutions Intangible Assets: A Comparative Analysis of The Human, Intellectual and Integrative Capital of Teachers before and after Titration

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Abstract

In this article we intend to elaborate, in narrative-descriptive form, a brief reconstruction of the trajectory covered by the History of Brazilian education and, especially of History teaching, in the period between the colonial period until the 1990s, through documentary research as well as, and mainly, through bibliographic research from the works produced in the last decades by relevant authors on this theme.

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TEACHING HISTORY IN BRAZILIAN EDUCATIONAL LEGISLATION: A Brief Review, A Brief Introduction

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Abstract

In this article we intend to elaborate, in narrative-descriptive form, a brief reconstruction of the trajectory covered by the History of Brazilian education and, especially of History teaching, in the period between the colonial period until the 1990s, through documentary research as well as, and mainly, through bibliographic research from the works produced in the last decades by relevant authors on this theme.

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1. Introduction

The History to is the field of knowledge that studies humankind in time and space and it is through it that we understand and we understand the acontecim ents and processes of the present and from the relationship of this with our past. History search explains r, interpret and present the actions of the s individual s and societies n contextualized reality in this s ism. Or as proposed by BURKE (2002, p.12), History can be defined “as the study of human societies in the plural, highlighting the differences between them and the changes that occurred in each one as time went by”. Demand thus present in the individuals and social groups and m the relations between them, and the development and transformation of a historical period in their continuities and differences of others.

In turn, teaching History seeks to address, interpret and explain this relationship between individuals and societies at different times in the environment and under the focus of didactic-curricular practices and specificities, recreating History field of knowledge and academic research in School History, History to be taught / learned / learned in school education. School history is a selection, a temporal and historical cut of themes, characters, facts, processes and contexts, which integrate the human being in different periods, bringing to the school a set of knowledge and knowledge to be taught, reworked in the relationship with the students and appraisals , who create and recreate the specific field of knowledge in an incessant re-elaboration, seeking to expand and develop the historical awareness of students in relation to this disciplinary re-elaboration.

As proximidades e pontos de contato entre o estudo da História e do ensino de um determinado campo disciplinar escolar tem sido possível a partir dos trabalhos desenvolvidos em História da Educação e em especial sobre História do ensino de uma determinada disciplina. Embora as pesquisas sobre História da Educação se situem mais próximas das Ciências da Educação e da Pedagogia, procedimentos, métodos e base conceitual oriundas da pesquisa historiográfica tem cada vez mais orientado os trabalhos de

investigação sobre a história das disciplinas escolares, permitindo a construção de um campo disciplinar que bebe nas fontes das Ciências Educacionais, bem como na História sobre os saberes e conhecimentos vivenciados na escola. Destarte, nos orienta Fonseca, a história do ensino vem, há muito,

Constituindo-se como importante tema de estudos no campo da História da Educação, estando, muitas vezes, próxima da história do currículo e da história das disciplinas escolares. Os estudos nesses campos têm privilegiado os processos de elaboração de currículos, de construção de procedimentos metodológicos e da definição de políticas voltadas para o ensino de determinadas disciplinas nas escolas, desde os níveis elementares até os níveis superiores de escolarização (FONSECA, 2013, p. 3).

Thus, the history school in basic education, it is not essential to the formation of the children and adolescents, when the history teacher recognizes the importance of education and this disciplinary field pair to the reflection on the educational role of the teaching History in construction of historical consciousness of individuals, enabling the establishment of social beings participatory, critical and responsible in front of us rights and duties. The presence of history in Brazilian school curricula is affirmed by the need to build a more reflective, more humane and more supportive society, in the face of the diversity, social, ethnic, age, gender and regional diversity of our country, as well as in the mobilization and the action fighting the inequality, the social and injustice to the prejudices of all kinds.

It is questioned about the importance of the National Education Guidelines and Bases Laws for the educational system during the History of Brazil, in particular Law No. 9394 of December 1996, and in which it is different from the previous ones. For this reason, it was asked what would have influenced the development of this most recent LDB and what has changed in education in relation to the other educational legislation of the previous periods of the Brazilian historical trajectory. Specifically dealing with the teaching of history in Brazilian educational legislation, in the periods ranging from colonization to the 1990s. Thus, this article aims to dialogue with different authors in order to answer the main question: What were the legislative changes in the teaching of History during the country's history and what has changed since LDB 9394/96?

Thus, the primary objective of this article is to address the teaching of history in educational legislation and educational policies, from colonial times to the 1990s. Seeking to understand what the teaching of this discipline was like in the past and how it has been transformed over time in our society, starting from what is foreseen in the educational legislation and in the educational policies in this long Brazilian period. Therefore, it was necessary to deepen our knowledge about educational historiography and Brazilian legislation, based on an approach proposed by documentary research and bibliographic research in reference authors on the History of Brazilian Education and, in particular, about the history of school history in our society.

The specific objectives of this project are to review the educational historiography and to review the changes in the educational system. Starting with the period of colonization with Jesuit education, passing through Brazil-Empire until the twentieth century, a period of great events in several sectors and scenario of the emergence of LDB's and, at the end of the millennium, the concept of Basic Education.

The second specific objective is to try to approach, in a narrative-descriptive way and with the brevity that an article like this presupposes, the trajectory traveled by the teaching of History in Brazil, when the colonial processes began until the last decade of the 20th century. Some of the most visible characteristics

of this disciplinary field according to each era and the degree of relevance that was given according to the historical context in which it was inserted, we hope to have addressed.

Thus, this work is a literature search of some relevant texts and authors / authors related to the history of education and history of history teaching in particular, in our Wonderland. For this reason, the text that will be developed throughout the chapters is based on renowned authors in the field so that we can achieve the desired objectives.

In the following sections, we will work with such authors in order to better understand how the process of development of education took place. In order to better clarify the path taken to reach the present day. For this, the text developed will be divided into two parts, two chapters so to speak. In the first part, we will talk about the history of the legislation and structure of Brazilian education. Divided into three topics; we will deal with the educational system in the colonial period, Brazil-Empire and much of the 20th century.

Then we will approach the same periods, but covered in only two topics and under the theme of history teaching. Divided into "History Teaching Path: from the colony to the end of the 19th century" and "History Teaching in the 20th century".

2. THE HISTORY OF THE LEGISLATION AND STRUCTURE OF BRAZILIAN EDUCATION: FROM THE COLONY TO 1990

2.1 School education in the colonial period

With the creation of the General Government in 1548, the dynamics of colonization underwent some changes. However, nothing too grand, the hereditary captaincies would continue, since the creation of this new Regulation was intended to complement the colonial administration, not to replace the previous system.

In order to protect the American territory belonging to Portugal, the Portuguese government discards plans for colonization through occupation and opts for colonization through settlement. It is at this juncture that on March 29, 1549, he landed in what is now the state of Bahia, the first governor general of the then Portuguese colony. His name was Tomé de Sousa and he was appointed on January 7 of that same year. Its function was to "help the requests formulated and encourage agriculture", mainly that of sugar cane, according to Guilherme de Andrea Frota in his work about history of age's Colonialist Brazilian.

Together with the youngest - and the first - governor of Brasil-Colônia, he also landed, under the positions of Chief Captain of the coast, Chief Ombudsman of the Treasury and General Ombudsman, respectively, Pero Góis, Antônio Cardoso de Barros and Pero Borges. Settlers, soldiers, degraded workers and workers, directed by Luís Dias, likewise, made up the cast of this new endeavor that would be the intensification of the population of Lusitanian America. Father Manoel da Nóbrega and six other Jesuits were also part of this milestone, the first of whom should lead.

"Among the basic guidelines contained in the Regiment, that is, in the new policy dictated by D. João III (1547-1552), one is found referring to the Catholic faith through catechesis and instruction" (RIBEIRO, 1998, p. 18). According to Luiz A. de Mattos, this Regiment will be decisive in

this colonizing endeavor, since it is from the conversion of the indigenous people into the Christian beliefs and values of European society at the time that “Portuguese colonization could take definitive roots”.

Thus, Maria Luisa Santos Ribeiro (1998. p. 18) realizes: “(...) For these few facts, that the school organization in Brazil-Colony is, as it could not fail to be, closely linked to the colonizing policy of the Portuguese ”.

In other words, school education in the colonial period was limited to the orders and wishes of the Portuguese metropolis, which, interested in increasing its wealth and conditioned by the Christian values of the time, aimed to remove from the land all possible raw materials and precious metals at the same time. in which they tried to believe that they were doing the favor of “saving” the native peoples (true owners of the land) by introducing them to the Christian faith and civilizing them. “The first reaction of astonishment and fear was followed by the need and the will to dominate by faith, profit and political power.” (WEHLING; WEHLING, 1994 P. 49).

José Carlos Reis also makes a brief comment about this ambitious and colonizing European of the 16th century. He highlights his vision of the European's thirst for discovering new worlds and how he uses the idea of “saving humanity” as a justification for the lack of sensitivity in disregarding the beliefs and culture of the conquered peoples and annihilating a good part of them. Reis (2006. p. 23) says the following:

The conquest of the world did not necessarily mean the loss of the soul and the acceptance of the devil, but the collaboration of men in the restoration of divine creation. Europeans take up the imperialist logic of the Roman Christians and feel they are at the service of the salvation of humanity when they overcome and subdue non-European pagans from all over the world.

Before the creation of the General Government (1548), the clergy did not have as active participation in the colonization activities, as they will perform from that point on. At first, the priests who arrived here with the first expeditions, were much more willing to serve their own interests than those of the Church. Now, they were tasked not only with educating and catechizing the Indians, but also with the children of the Portuguese colonists. “The Jesuits started catechesis and the educational process with the school in Salvador” (FROTA, 2000. p. 61).

Prior to the arrival of the Portuguese, indigenous children did not have an education along the lines as they will be presented, in a systematic way and using didactic resources such as music, dance and theater, as Anna Cecília Sobral Bezerra (2000, p. 13) in his monograph (From A School 'To the Indian' To An Indigenous School: Ideas on Indigenous School Education in the History of Brazil).

In addition to using singing, dancing and theater to educate the indigenous, the Jesuits organized the reductions, villages that brought together a great diversity of peoples with different cultures, it is worth emphasizing that for Loyola's children, the natives were generic, no they had cultural differences between them.

And according to Ribeiro (1998), completing this information, the execution of daily tasks in the tribe, was sufficient to enable the indigenous child to adulthood in that community, before the Jesuits' arrival in American lands.

When Tomé de Sousa arrives in Brasil-Colônia, he reinforces his defense against enemy actions, stimulates the recognition of the countryside and favors the work of catechesis and teaching that will be carried out, as already said, by the Jesuits. As time went by, villages formed by Christianized indigenous

people began to exist, with a population “ten or fifteen times greater than that of Portuguese cities or towns”.

The education of the Portuguese colony will be divided into two groups: that for the children of the colonists (even these were limited in number) and that education for the indigenous people. This was organized in simple schools, with the objective of just reading and writing and catechizing them, in order to "civilize" them. While the schools that would be used to train the children of the colonists were, according to Bezerra (2000), divided into two styles: “the first one for training in classical sciences and the one for priestly training”. Classical Sciences for those who wanted courses in Law, Medicine or Philosophy, and Priestly, as its name suggests, was intended to prepare new members of the religious institution.

Jesuit priests were also dedicated to learning the native language, so that they could be better understood at the time of Christian teachings.

At school, in addition to teaching catechism, Portuguese was taught, so that as the missionary taught, he also learned the indigenous language, which facilitated the relationship with the surrounding population”. (BEZERRA, 2000, p. 14)

These teachings were almost always directed at the indigenous child, who had a very important role in this mission and served as mediators of these new teachings for his parents. Another characteristic of this Jesuit period and which was fundamental in the consecration of this “disaggregation of indigenous culture” was precisely the conviviality and interaction of these indigenous children with white children. As Bezerra (2000) states, the Jesuits even went so far as to “import orphaned children” in order that these and native children could be educated mutually. "The missionaries, with all the goodwill their ideology allowed, did not intend to eradicate the indigenous, but to educate them to become a Christian." (BEZERRA, 2000, p. 14)

Jesuit education was based on the *Ratio Studiorum* and was part of colonial education until the middle of the 18th century, when its educational method came to be seen as outdated in relation to the intellectual development that occurred around the world. It is in light of these facts and on the charge of “being an obstacle to the conservation of Christian unity and civil society” that the Companhia de Jesus is expelled from the Portuguese Colony in 1759 by Sebastião José de Carvalho e Melo the Marquis of Pombal.

In those centuries when the company spent in Brazil, it enabled the Jesuits to achieve great economic growth and social importance for the order. Such enrichment of the company had not much pleased the Portuguese government, which aspired to be the sole holder of this power. All this, together with the time of reforms that occurred in Portugal in the period called the Pombaline phase, will result in the expulsion of the Companhia de Jesus from Portugal and, consequently, of its colonies in the year 1759. According to Frota (2000, p. 164), added to this all the accusation that religious of this order participated in the attack in 1758, against the king.

Pombal's action was particularly intense against the Jesuits, who did not want to accept the theory of the divine right of the kings accused of participating in the attack against the king (9/3/1758) and of hindering the action of the merchants of the Treaty of Madrid , generating the Guaranitic War.

This phase begins after the declining economy in which Portugal found itself as a result of the fall in mining and also as a result of the Spanish domination over the Portuguese territory during the Iberian

Union that occurred from 1580 to 1640. In addition to the cultural backwardness they were in. In this way, all this conjuncture, allied with the criticisms of Portuguese intellectuals influenced by Enlightenment ideas that called for a modernization, the Marquis of Pombal, as Minister of State, puts such reforms into practice.

However, it was 13 years before this happened. From the moment that the Companhia de Jesus was expelled from Brazil until these reforms, the educational system went through many difficulties, the administrative teaching structure was undone and the symmetry of the pedagogical action, the transition from one series to another plus graduation ended up being replaced by “the diversification of isolated disciplines” according to Romanelli (2014).

2.2 School education during the empire (1808-1889)

As a result of the political scenario in which Europe found itself - the so-called Great Revolution - the Portuguese Royal Family, under the threat of having its territory invaded by Napoleão Bonaparte's troops, was forced to transfer its government to Brazil. View this prepared by the Marquis of Pombal. " (...) in case of safeguarding the Monarchy in danger, transfer it to Brazil" (FROTA, 2000, p. 180).

Thus, on January 22, 1808, D. João, the Royal family and part of the Portuguese Court arrived in Brazilian lands. With that, and on the advice of important figures of the time such as the Marquis of Aguiar (D. Fernando José de Portugal and Castro) and the governor of the captaincy of Bahia, D. João de Saldanha da Gama Melo e Torres, the prince regent, in short, agrees with the idea of opening ports to friendly nations, putting an end to the Colonial Pact. The disembarkation had been in the city of Salvador, but the royal caravan continued towards Rio de Janeiro - capital of the Colony at the time - and settled there. But not before creating the Medical-Surgical School on February 18, 1808, in the captaincy of Bahia.

Within this new reality that came to be the Portuguese government installed in Brazil, there is also the need for reorganization in the administration of the colony.

(...) with the appointment of the heads of the ministries and the establishment, in Rio de Janeiro, then capital, of almost all the organs of public administration and justice, which also occurred in some of the captaincies. On the other hand, it provoked the development of urban life in Vila Rica, Salvador, Recife and mainly in Rio, which, at the time with about 45,000 inhabitants, receives more than 15,000 people. (RIBEIRO, 1998, p. 40)

In addition, changes about the intellectual field are also necessary. As a result, the Royal Press, the Public Library — created in 1810 and offered free to the public only in 1814 — was created in 1808 — the Botanical Garden in 1810 and the National Museum in 1818. In 1808, the first newspaper (*A Gazeta do Rio*), in 1812, the first magazine (*The Variations or Essays of Literature*), in 1813, the first magazine in Rio — *O Patriota*. (RIBEIRO, 1998, p. 40).

With regard to education in this period, it is important to highlight the creation of vocational courses and schools. Among them, courses in economics, agriculture, chemistry and technical drawing will appear in Bahia. The agriculture course had attached studies related to botany and botanical gardens, while the chemistry course covered industrial chemistry, geology and mineralogy. “Due to the revocation of the 1787 license, which closed all factories, in 1812 the school of locksmiths, lime officers and shotguns (MG) was created” (RIBEIRO, 1998, p. 41).

In order to train officers, civil and military engineers, the Royal Navy Academy and the Royal Military Academy will be created — which over time underwent changes and became the Central School (1858), then the Polytechnic School, and is currently known as the National School of Engineering.

In Rio de Janeiro, surgery and anatomy courses will be created in 1808, and in the following year, medicine. The goal will be to train surgeons for the Army and Navy. Still in Rio de Janeiro, with the purpose of training technicians in economics, agriculture and industry, chemistry laboratory courses (1812) and agriculture course (1814) will be created. " These courses represent the inauguration of higher education in Brazil." (RIBEIRO, 1998, p. 41).

Ribeiro (1998) points out that the word "course" is perhaps not the term that best defines what she will call "single classes" because they were just that; common classes held to empower the aristocratic elite with the intention of filling the bureaucratic and administrative positions of the government. In addition to meeting so many other needs that the headquarters of the Portuguese Crown needed to meet. The greatest concern of Brazil at that time was to professionalize those who could be useful in some way in administration, health, security or any other sector needed in a metropolis.

It must also be remembered that such reforms were not made at all in education. The primary school, for example, still had to just learn to read and write. And it didn't seem to matter much to the government. Only when they begin to see this school level as a means of reaching secondary school or an opportunity to get "small bureaucratic jobs" as Ribeiro explains, does the primary ultimately gain more importance.

With regard to secondary education, chairs of Latin grammar, higher mathematics were created in Pernambuco (1809), drawing and history in Vila Rica (1817), rhetoric and philosophy in Paracatu, Minas Gerais (1821) and two chairs in English and one French in Rio de Janeiro.

The Portuguese Court stayed here for a long time, but the Portuguese population was increasingly dissatisfied with the delay in the return of the king and all of the royal and court family. The Portuguese people at that point were impatient and in the midst of all that, the Constitutionalist Revolution started, which ended up resulting in the return of the king and his entire entourage (1821). Members of this revolution were in favor of the return of Brazil to its origins as an exploratory colony. This generates unrest, positions contrary to what in 1822 has the consequence of Brazil's independence.

The constitution of this new nation was granted only in 1824 and it was established that primary education would be free for all citizens.

After the promulgation of this Constitution, the first Law of Primary Education, enacted on October 15, 1827, was passed, determining that schools of first letters should be created in all cities, towns and villages and schools for girls in the most populous cities and towns (GODINHO, p. 32).

The 1850s are seen as a time of great deeds when it comes to education in the Empire. It was in 1854 that the Inspector General of Primary and Secondary Education of the Municipality of Corte was created, with the purpose of supervising and guiding public and private education. According to Ribeiro (1998), the reasons that led to these achievements in the educational sphere are due to the "economic growth and the conciliation of the parties (1853)". "Furthermore, it is pointed out as the result of the actions of men considered notable, such as Couto Ferraz, Itaboray, Euzébio de Queiroz, etc." (RIBEIRO, 1998, p. 55) .

The ruling class, with privileges, and therefore even unconcerned with major changes in the educational system that could benefit the lower classes, stopped at superficial changes, with a greater interest for the higher level. However, even higher education courses did not have much depth, at least with regard to content. The purpose of these courses was only to professionalize.

Institutions devoted to scientific research and methodical philosophical studies were lacking. These were developed, at the time, largely by those trained in legal courses under almost always French influence, in an eclectic line (RIBEIRO, 1998, p. 56).

The negative aspects found in primary and secondary schools and the consequences that this will have on students coming from this lagged education, were a consequence of the central government's decision to exempt itself from the obligation to care and inspect these levels, which were the responsibility of the provinces. In that period, what counted was Doctor's *Status*, and that is why secondary schools were seen more as a preparation for reaching higher education, than a system dedicated to preparing citizens.

2.3 School education in the 20th century (until 1996)

The 20th century was a century of great political, economic and cultural transformations, all of this, in a very short period of time. These changes occurred in several areas, including education. However, many of these transformations began in the previous century, with the end of the Monarchy and the beginning of a new form of government in 1889. The Brazilian Constitution of 1891, created after the establishment of the Republic in Brazil, instituted, among other things, the decentralization of education. Making the Union (federal power) in charge of creating universities and secondary education institutions in the States (former provinces), as well as having the duty to promote secondary education in the Federal District. Thus, the responsibility to create and control primary and professional education for the states remains. Romanelli (2014) highlights how unequal this division of responsibilities was and reflected essentially in the distance that occurred between the education of the ruling class - which always aimed at secondary and higher education - the education of the people.

While Godinho, he talks about the changes that took place in the 20th century and how much it is mostly made up of urban centers and how it affects the values of the time and modifies them.

The twentieth century differs, notably, by being constituted of mostly urban societies, of complete economic, social, occupational structure, and mainly, by the speed of changes in values. (GODINHO, 2014, p 18)

Such an act resulted in a great disorganization in the elaboration and application of this educational system. This is because all this autonomy given to both delegations meant that not only one educational system, but several educational systems, existed in every country. Realizing all this disorganization in force in the country, the First Republic took the risk of reforming and solving problems in education. However, as Romanelli (2014) points out, such reforms have not been very successful. Starting with the reform proposal Benjamin Constant, which tried to replace the academic curriculum with an encyclopedic, which would include scientific disciplines, in addition to organizing the entire system, including primary, normal, secondary schools, among other proposals. However, his ideas were not put into practice, because, according to Romanelli (2014), there was no guarantee of an institutional infrastructure for the implementation and execution of the project, much less the “political support of elites” who saw the ideas

as a threat to the “values and standards of the old aristocratic-rural mentality” that the ruling class passed on to youth through the current educational system.

After the failure of the Benjamin Constant reform, others included the Rivadávia Corrêa Organic Law, which occurred under the government of Marechal Hermes da Fonseca. This was also unsuccessful.

(...) they even led to a setback in the evolution of the system, by virtue of providing total freedom and autonomy to the establishments and suppressing the official character of teaching, which brought disastrous results. (ROMANELLI, 2014, p. 43 and 44)

The post-reform was Carlos Maximiliano, who reformed Colégio Pedro II, regulated admission to higher education and, in addition, was responsible for “reofficializing” education. In 1925, the Rocha Vaz Reformation emerged. Its main mission was to organize the country's unstructured education.

All these reforms, however, were nothing more than unsuccessful attempts and, even when applied, they represented the isolated and disorderly thinking of political commands, which was far from being comparable to a national education policy. (ROMANELLI, 2014, p. 44)

The population's illiteracy rates were very high, at the same time that the importance of spreading primary education was beginning to be perceived. Politicians campaigned for this, recognizing these needs, with some not only wanting to combat illiteracy, but also to encourage the birth of a new feeling through civic education, the feeling of patriotism.

With Brazilian society developing on an urban-commercial basis since the second half of the 19th century, illiteracy becomes a problem, as reading and writing techniques are becoming necessary instruments for integration in such a social context (RIBEIRO, 1998, p. 82).

Unfortunately, there was not enough money or a satisfactory solution to address this. Contrary to what was proposed, there was a significant increase in the number of illiterates at the time. There was no system of efficient records that could enlighten us about the expenses that the government could have had related to education. However, Ribeiro concludes that they were certainly insufficient to serve the entire Brazilian population. "In order to understand the basic characteristic of the school organization in this republican period, it is necessary to understand the characteristic, also basic, of Brazilian society." (RIBEIRO, 1998, p. 77).

As Ribeiro reports, this series of reforms that took place in the educational system during the twentieth century, shows that there was an alternation between classical humanistic, realistic or scientific influence in teaching in force at the time.

In the reform of Epitácio Pessoa, the biology, sociology and morals of the teachings were removed and logic included. The Rivadávia reform, on the other hand, had a positivist influence "trying to infuse a practical criterion into the study of disciplines, expanding the application of the principle of spiritual freedom by preaching freedom of teaching (de-officialization) and of frequency (...)" (RIBEIRO, 1998, p. 79 and 80).

During this period, the diploma was abolished and replaced by a “certificate of attendance”, it was also transferred to the responsibility of exams for admission to upper secondary education to the universities themselves. The aim was to give a new meaning to the secondary school, which, as mentioned before, was seen only as a means of reaching higher education. The results, however, were

disastrous. Hence the reforms of 1915 (Carlos Maximiliano) and 1925 (Luís Alves/Rocha Vaz) (RIBEIRO, 1998).

The moment before the Revolution of 30 is, according to Ribeiro (1998), thanks to "the existence of new social forces", as a consequence of the changes in the economic condition of the time. As in the establishment of the Republic, the military led the movement that challenged the current political power. This culminated in a series of revolts "(...) such as the Copacabana Fort, in 1922, the one led by Isidoro Dias Lopes, in 1924, and the Prestes Column — 1924 to 1927." (RIBEIRO, 1998, p. 98).

During the period from 1930 to 1937 reforms in the educational sector took place in Brazil carried out by the Minister of Education and Public Health, Francisco Campos. After this phase of history, another one of equal importance begins, the Estado Novo. At this moment, according to Romanilli (2014), education is increasingly seen as an "important factor for development". This phase, which began in 1937 and ended in 1946, was:

(...) the decree of the Organic Laws of Education and the creation of Senai and Senac. However, it represented an interval in the ideological struggles around educational problems. (ROMANELLI, 2014, p. 129)

In the period of time that corresponds from 1946 to 1961: "(...) it was characterized by the resumption of ideological struggles, around the draft Law of Guidelines and Bases." (ROMANELLI, 2014, p. 129).

National Education Guidelines and Bases Law No. 4,024 was enacted in December 1961 and organized the levels of education as follows: Primary Education, High School Cycle, High School Cycle and Higher Education. In 1964, the military coup took place in Brazil, where a dictatorial regime was established, which lasted for 21 years. During this period a new LDB was sanctioned in August 1971.

The 1971 educational reform completes the configuration of the Brazilian education framework, with changes in teaching guidelines and curriculum directly affecting the field of humanities, especially history and geography. Thereafter, due to pressure from the organized educational sectors, there are revisions in the legislation, and in the struggles that outlined a process of redemocratization in the country, the emergence of new experiences and processes of changes in the curriculum and teaching projects, seeking to resize the history taught at the elementary school level. (GUIMARÃES, 2012, p. 13).

After this re-democratization movement, the 1988 Constitution was promulgated, in which it sought to re-establish freedom and citizens' rights. It was only on December 20, 1996 that LDB No. 9394 was enacted, which is still in force today. In this new LDB, education started to be divided into Basic Education (composed of Early Childhood Education, Elementary School and High School) and Higher Education.

3. TEACHING HISTORY IN THE HISTORY OF BRAZILIAN SCHOOL EDUCATION

3.1 History teaching trajectories: from the colony to the end of the 19th century

Authors interested in the history of history teaching point out that there is possibly a relationship of mutual influence between academic history and history as a school subject. In Teaching & Language of History, the authors address the trajectory of school subjects, highlighting the influence they suffer

according to the historical context in which school programs are developed. Such disciplines carry characteristics and seek to satisfy the interests of the elites of the time.

We must not disconnect the knowledge that is transmitted in the disciplines that make up the curricular matrix of educational institutions and the ideals of those who are subjects of the teaching and learning process. (MAGALHÃES JR, LIMA, FREIRE, 2015, p. 18).

It happened with the discipline of History. All the elaboration of the contents, the transmissions of these, the choice of teaching materials that would be used, among other things, were made and based on the interests of those who held power at each moment in the country's history.

Educational historiography tends to portray the arrival of Jesuits in Brazil-Colony as a milestone for Brazilian education. And as we saw in the previous chapter, the coming of the Society of Jesus to Portuguese America, in fact, was decisive for the beginning of the history of education in Brazil. However, we cannot forget how much this Jesuit education suffered European influence and was, who knows, one of the important characteristics that made up the teaching of Brazil-Colony onwards.

In Jesuit education, what stood out was Sacred History. Teaching during this period gave great importance to literature and rhetoric, while leaving aside practical activities and the study of science. In the Jesuit educational curriculum, there was no official teaching of history, and what was learned from the past was through reproductions of texts, which in turn were nothing more than translations.

In our country, at certain times, the State itself acted to disseminate the images that most interested it. Like the Church in the Middle Ages, the State also took care of its “saints”, elaborating or electing hagiographic narratives about the heroes of the nationality and their exemplary deeds in the service of Brazil. (MORAIS, 2010, p. 203).

Until the 19th century, there was no systematization of history as a discipline in Brazil. It was only with the independence of the former colony that it was possible to develop actions to organize the Brazilian educational system, and one of the main objectives was precisely the construction of the national identity.

Before being structured as a higher education course, aiming to train bachelors and graduates from 1934, history was a discipline taught in different courses, the contents being chosen and worked on depending on whether the course was religion, art, economics or another area that needed historical knowledge to assist in the proposed training. (MAGALHÃES JR, LIMA, FREIRE, 2015, p. 18).

Fundamental education in Brazil-Empire had as a priority the teaching of reading, writing and calculus, in addition, Christian moral principles based on Catholic doctrine were transmitted. To improve reading, texts were used that could assist in this process of building national identity, such as the Constitution of the Empire and History of Brazil. The influence of the Catholic Church in the choice of content worked in the classroom at that time is notable:

Catholicism was the official religion of the Empire and the school was influenced by official policy. The contents of History comprised Civil History linked to Sacred History, endorsing the union of the Church with the State. Used to reinforce the knowledge of Christian morality, the discipline of History was nothing more than a set of optional contents, illustrating a humanist-based curriculum that valued the formation of an elite, with economic and political privileges. (MAGALHÃES JR, LIMA, FREIRE, 2015, p. 23 and 24).

The history of the indigenous people, or of the blacks who were uprooted from their lands and enslaved in Brazil, was not addressed. The Story told was a Story turned to Europe and it was up to the student to only faithfully reproduce the teacher's words.

According to Selva Guimarães (2012), history teaching in Brazil officially became part of the country's school programs from the 19th century onwards, since then it has been present in Brazilian elementary schools and bringing in them strong traces of “European traditions”.

In the text, Integrated History, in the collection New Themes in History Classes, Marcus Vinícius de Moraes talks about post-independence Brazil and the need that arose to find his own identity and how Bellegarde's book contributed to the formation of this thought:

In this sense, the first Brazilian book on the History of Brazil, by Henrique Luiz de Niemeyer Bellegarde, *Summary of History of Brazil*, from 1828, appeared. In fact, the work was a translation of the *Resume by L'histoire du Brésil* by Ferdinand Denis, written in 1822, “augmented” with quotes from the *History of Brazil*, a collection of three volumes by the Englishman Robert Southey, published between the years 1810 and 1819. Bellegarde's work was the initial step towards the formation of an imagined Brazilian national unity, the from inspirations of European history, of which Brazil itself was a part. (MORAIS, 2010, p. 203 and 204).

Katia Abud (2001), in her text in the book *O Saber Histórico Na Sala De Aula*, recalls that the history of History in Brazilian schools in relation to the secondary school curriculum and also in the elaboration of their programs was not easy. And he stresses that such school discipline became effective as a matter, in fact, with the creation of Colégio D. Pedro II at the end of the regency of Araújo Lima, in 1837.

According to Abud (2001), History as a discipline began with academic History. In the same year that Colégio D. Pedro II appeared with the objective of being a model school for the others, the Brazilian Historical and Geographic Institute (IHGB) was also founded. The Colégio D. Pedro II had as one of its purposes, to form the children of the nobility of the Court of Rio de Janeiro. While the IHGB had the function of “building the national genealogy”, so that a Brazilian identity could be formed and through the teaching of History it could also constitute a social science capable of instructing students about the different societies of the past and giving / showing all the direction of its evolution.

School programs varied according to each province, as did the duration of primary schools and the approach to content in elementary and complementary primary schools.

History studies were only foreseen for this last stage of teaching, in the complementary primary school, but, as you know, there is always a gap between the study proposals and their implementation in the classroom. The creation of complementary primary schools occurred to a limited extent, existing only in some more developed urban centers. (BITTENCOURT, 2011, p. 61 and 62).

The teacher was required to dedicate himself to the compulsory teaching of reading and writing, grammar and a special attention to the metric system and religious teaching. Sacred history was more widespread than secular history. Even after the establishment of the Republic and the rupture of the State with the Catholic Church, the teaching of religious doctrine continued in public schools.

Civic morality was then linked to religious morality. This predominated in school texts, and it was common to use lectures with stories about the lives of saints, characters who served as an example of character, morals and faith and often became true heroes through martyrdom. (BITTENCOURT, 2011, p. 62).

According to Bittencourt (2011), the study of the History of the motherland was not mandatory, however, “always appeared in the instructions” provided to the teachers by the inspectors and, like the Sacred History, they were taught through narratives of the lives of important characters and taken as examples to be followed. This narrative was called biographical history, because it dealt with the life trajectory of the saint or hero narrated.

At the end of the century, after the abolition of slavery, an intense wave of immigration and a process of urban development began. Due to these circumstances, there were many debates in relation to the idea that citizenship had until now in order to develop a new concept around this term. In this context, the school was necessary as a training for political citizens, since the main requirement was to be literate.

With the introduction of the republican political regime and the right to vote for literate people, educational policies sought to provide schooling for a broader social contingent, and new curricular programs sought to consolidate a national identity, through the homogenization of school culture in what it says respect to the existence of a unique past in the constitution of the Nation (BITTENCOURT, 2011, p. 64).

Now History as a discipline was also intended to include other social strata that previously had no teaching opportunity. However, the narrated history was still that of the great names, those great national heroes and the lower strata continued to be ignored in these narratives.

For most educators who agreed with the schooling of popular classes, the history to be taught, from the first school year, to free workers who emerged in substitution for slaves should inculcate certain values for the preservation of order, obedience to hierarchy, so that the Nation could reach progress, modernizing in the way of European countries (BITTENCOURT, 2011, p. 64).

As stated before, during this period the need to define the concept of citizenship arose, and history should propagate this new definition, which would serve to establish the place of each individual in society: “it was up to the politician to take care of politics, and the common worker the right of the institutional order remained” (BITTENCOURT, 2011, p. 64).

During the 19th century, a teaching method focused on memorization prevailed in History: “Learning History meant knowing names and facts with their dates by heart, repeating exactly what was written in the book or copied in the notebooks” (BITTENCOURT, 2011, p. 67).

According to Bittencourt (2011), it was common to use a specific textbook model, the catechism, in elementary schools of this historical phase. History texts aimed at children followed the same line.

History, according to the catechism method, was presented by questions and answers, and so the students had to repeat, orally or in writing, exactly the answers of the book. As punishment, for the imprecision of the terms or forgetting some words, they received the famous paddle or ferula. The evaluation system was associated with physical punishment. (BITTENCOURT, 2011, p. 67).

Learning was associated with memorization and, therefore, activities to develop this capacity were created. The set of exercises that had this purpose were called “mnemonic methods”. In the 19th century, the French historian Ernest Lavisse was the creator of one of these mnemonic methods used in the teaching

of History and which served as a model for the production of national pedagogical literature. His proposal aimed to improve the child's intelligence through the memorization and association of words and images.

Over time, this method aimed at setting dates and events began to suffer criticism. And after the end of the century, suggestions for new methods began to break out. Bittencourt (2011) points out, however, that despite the time, such criticisms are still recurrent today, making it evident that this method still persists in today's schools.

3.2 Teaching history in the 20th century (Until 1988)

According to Marcus Vinícius de Moraes (2010), Brazil in the twentieth century had significant changes in the way of narrating and teaching history, thanks to the reforms of Francisco Campos, Minister of Education and Public Health, in the 1930s and the Guidelines and Bases Law of 1961. The first LDB of nº 4. 024.

As Tatiane Lima de Almeida (2013) states in: *The Teaching of History and Its Perspectives and Contributions From the PCN's*, the History of Brazil became one of the tools used for “national and patriotic formation, consolidating the cult of heroes and the creation of national traditions”. (ALMEIDA, 2013, p 14).

Circe Bittencourt (2011), talks about this search for the feeling of patriotism when she remembers how school books were at the beginning of the 20th century and how their History contents made such goals evident.

In his famous book *Why I pride myself on my country*, Afonso Celso synthesized the basic contents of the History of the Fatherland: the richness and beauty of the land, the forests and rivers, the climate, the laughing and peaceful mestizo people, the history of the Portuguese, representatives of civilization, and Christianization, which enabled a moral without prejudice (BITTENCOURT, 2011, p. 65).

During this period, influenced by the concept of education and culture in the United States and amid criticism by intellectuals of the time in relation to “Traditional School”, the interest of a greater participation of students in group studies and in field classes is perceived. History.

Initially in the program for secondary schools, General History and History of Brazil was a single discipline, the latter being an appendix, just a brief chapter of the former. As time went by, the History of Brazil was emancipated and with Gustavo Capanema's Reformation in 1942, the General History and that of Brazil were definitely separated.

In the 1960s, History and Geography also lost a large space in the curriculum, although they remained autonomous subjects in junior high school. The reduction in the workload was fatal for his teaching because it impoverished him greatly. Of the four junior high school grades, only three had History and Geography classes. This is because other more "useful" subjects had been incorporated into the curriculum and needed space (ABUD, 2001, p. 39).

During the military regime, established in 1964, subjects such as history and geography had been banned from teaching and transformed into Social Studies. These Social Studies were inspired by American schools and sought to include the individual in society aided by the contents of this discipline.

The Social Studies programs were based on the studies of cognitive psychology, which developed mainly from the 1930s and improved in the 1950s, through pedagogical studies. (BITTENCOURT, 2011, p. 73).

The contents covered in Social Studies were gradually introduced to children, according to the age group, subjects related to society were introduced to students. The teachings should start based on the reality closest to the child and over time that past that was more distant than the student knew was added to the knowledge about the immediate past, this one, composed by the family, the place where he lives and the school.

Social Studies were adopted in some schools, called "experimental" or "vocational", during the 1960s, and, after the educational reform during the military dictatorship, by Law 5,692 of August 1971, the area was introduced in the entire education system — which then came to be called the first degree—, extending to the other grades of the old gym (BITTENCOURT, 2011, p. 73).

According to Guimarães (2012), in the 1950s, social studies were implemented in the state of Minas Gerais. These were supported by the Brazilian-American Assistance Program for Elementary Education, created in 1953 from an agreement between the federal government of Brazil, the government of Minas Gerais and the United States. The objective of this program would be to train and improve teachers for normal and primary schools, as well as to produce and deliver teaching materials.

Under the influence of American authors, American works and studies resulting from the work developed by the program in Minas Gerais were published. These works became a reference for the experiences developed later (FONSECA, 2012, p. 54).

Later, with LDB 4,024, social studies were no longer seen as a relevant subject for high school. While in the gyms and in the School of Application of the University of São Paulo, they ended up being included in their junior high school curriculum and in the late 1960s they also became part of state schools. “In these early experiences, the North American conceptions of education and the teaching of history are striking.” (FONSECA, 2012, p. 54).

This program aimed, through social studies, to instruct children in a way that they could adapt to society. Making them understand how it works and preparing them for this adaptation.

Also according to Guimarães (2012), the teaching of history in the 1970s in Minas Gerais, São Paulo and other states, was based on the principles that governed the 1971 Educational Reform guidelines.

(...) Law 5.692 / 71 did not change Brazilian education in depth, it only consolidated measures that were already being adopted, institutionalized some experiences already carried out, such as social studies, for example, and established educational guidelines in line with the broader education project in the Brazilian state (FONSECA, 2012, p. 55).

According to Selva Guimarães Fonseca (2012), the 1971 educational reform brought changes in teaching, which aimed at greater control and, therefore, started to be planned and systematized with the help of specialists in each discipline.

The teaching of history became the object of control by the councils and the discussion remains basically limited to the teaching programs developed by the education departments and to textbooks written in the same way as programs adopted on a large scale (FONSECA, 2012, p. 57).

Bittencourt (2011) recalls that one of the precursors and defenders of social studies, Delgado de Carvalho, believed that the main function of this discipline was to form moral values. In the midst of a

period of so many transformations that was the twentieth century, the upper layers were looking for ways to contain these transformations and preserve the values that formed the Brazilian family and society.

Social Studies could address the problems of modern society and help to face their risks as they are made up of “different subjects”, in order to provide security and stability to students. Such “subjects” came from human geography, sociology, economics, history and cultural anthropology, which mixed together to constitute “moral sciences” (BITTENCOURT, 2011, p. 74).

Together they explained capitalism based in the United States, which aimed at competitiveness and the development of a critical view, where “according to liberal standards: criticize to improve the current system and better adapt to it.” (BITTENCOURT, 2011, p. 74).

With the intention of integrating children into society, in Minas Gerais social studies were part of the curriculum of the early years and sought to “integrate or adjust the student to the social environment” through this discipline, which in turn was composed of geographical and social concepts. historical nature.

(...) the program establishes that the contents of history, geography, moral and civic education and OSPB are worked on in a systematic and integrated manner. The proposed vertical and horizontal integration is not radicalized as from the 1st to the 4th grade; there is no fusion of different fields of knowledge and the specifics of history and geography have been preserved (FONSECA, 2012, p. 59).

With the redemocratization, in the 1980s, changes began to occur and in that same period “curricular restructuring” started to be carried out in several states in Brazil. Which generated many debates about the teaching of history and how the contents could be approached. In addition to the methodologies that should be used and what are the best ways to evaluate the student.

The content of 70's history teaching recorded in programs, textbooks and official guidelines brings with it the constitutive marks of its own historicity. That is why, at the moment when — in the late 1970s — the process of organizing 1st and 2nd grade teachers begins to resonate within the organized social movement, the school and the teaching of history along with the teaching of other subjects appear as the target of criticism and contestation (FONSECA, 2012, p 87).

The 1980s and 1990s had significant changes in the Brazilian social and political context, at that moment, a new historiography emerged “loaded with a tendency of Cultural History”. This had an impact on the elaboration of textbooks and this new way of seeing History was highlighted.

Thus, both the new Law of Guidelines and Bases (LDB) of 1996, as well as the National Curriculum Parameters (PCNS) of 1997, highlighted the idea of multiplicity of views, respect for differences, valuing diversity and pluralities as cultural heritage in Brazil . In the century of rapid changes and the end of national, political and economic frontiers, education privileges the study of the characteristics of certain groups (the characters of History “seen from below”, the local communities, the “losers”, “the working class ”, Among others) to the detriment of homogenizing and exclusive national history, seen as archaic and outdated (MORAIS, 2010, p. 205- 206).

Fonseca (2012) also speaks of this new historiographical production and how the teaching of history is being rethought with this new scenario in which Brazil found itself. New interpretations of history emerge as well as new themes to be rethought and debated.

In the field of academic historiographical production, several balances released point, from the 1970s onwards, to a rethinking of themes, assumptions and interpretations. There is an expansion of the field of history through

the search for new themes and new documents. Social history starts to be resized and studies on the working classes are expanded and enriched. This new production brings up studies of themes such as family, leisure, sexuality, women, witchcraft, madness and many others. Thus, the specialized bibliography starts to reveal an expansion of the universe of objects and documents, a diversity of interpretations that allows us to apprehend multiple readings of the social (FONSECA, 2012, p. 87- 88).

This new way of thinking about History starts to gain space in scientific and union associations. These open space for debates to be held in relation to these agitations and discussions about the degrees of education.

The media also deals with debates about the possible paths of teaching history. The recurring discussions prioritized the following aspects: the production of historical knowledge as a way to break with the reproductive role that traditionally is conferred on the 1st and 2nd degrees; the textbook: the meaning of its use and the analysis of the contents conveyed; thematic teaching as an alternative proposal to the traditional teaching of history and experiences using different languages and teaching resources, such as music, literature, films, TV, comics and other documents (FONSECA, 2012, p. 88).

These discussions gained space, were systematized and published in collections, where it was possible to find several reports of experiences and interpretations of the way of making and thinking about History. With this, revisions in the legislation related to the teaching of History are now made, as well as reforms in the History curricular.

Thus, the 1980s are marked by discussions and proposals for changes in fundamental history education. Rescuing the role of history in the curriculum becomes a primary task after several years in which the textbook took on the curricular form, becoming almost an “exclusive” and “indispensable” source for the teaching-learning process (FONSECA, 2012, p. 88).

The 1980s were marked by discussions related to the re-elaboration of school curricula and new ways of approaching History, aiming at the people as agents / subjects that determine this history. In the 1990s, new proposals for changes in the teaching of history appear in these curricula “(...) in an attempt to incorporate historiographic productions that would respond more adequately to the most significant themes of contemporary society” (OLIVEIRA; CAINELLI; OLIVEIRA, 2006, p. 106).

It is in this period of redemocratization that major changes take place. As a consequence, a new Federal Constitution is necessary. Among the seven Constitutions that Brazil had, the one of 1988 was certainly the one that gave the people more right and freedom. It sought to cover various sectors of society and based on its principles, LDB 9394/96 was prepared.

5. Conclusion, Heading Level-1.

Research on the History of Education, and especially on History of History Teaching, has great contributions to offer us. On the one hand, it supports the development and experience of new educational public policies, since, as Nóvoa defends, “the historical understanding of educational phenomena is an essential condition for the definition of innovation strategies” (NÓVOA, apud CARVALHO et al, 2002, p. 73) in the fields of school educational design and practice, not only in history, but in any subject area included in the basic education curriculum.

Furthermore, and no less important, research on the History of History Teaching can contribute to the elaboration of approaches, action strategies and forms of struggle of social movements, sindicatos and Non-Governmental Organizations, as it offers these groups, as stated L.F. Cerri,

Knowledge of previous experiences in which History teaching workers acted in proposing changes in their work, whether in terms of self-organization and development of experiences, or in terms of resistance and demands from governments and civil society institutions (CERRI apud MONTEIRO; GASPARELLO; MAGALHÃES, 2004 p. 68).

Therefore, with this brief article, we expect much more to point out paths, indicate itineraries, than to answer the questions and demands that have been succeeded by historical research in education and the history of history teaching. After all, this history of glimpsing the processes and paths followed by History as a school discipline still lacks many other works, many other discussions, and, without a doubt, raises many other questions and demands that are still in the process of being explored.

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