

## Modern pedagogy in the normal school of Maranhão: methodological guidelines for teacher education

### A pedagogia moderna na escola normal do Maranhão: orientações metodológicas para a formação das normalistas

### Pedagogía moderna en la escuela normal de Maranhão: orientaciones metodológicas para la formación de colegialas

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#### ABSTRACT

This article results from the research 'O mestre e a escola: lições de Pedagogia Moderna para o Estado do Maranhão com Antonio Baptista Barbosa de Godois, professor normalista em 1910', linked to the Institutional Program of Scientific Initiation Scholarships of the Pró-Reitoria de Pesquisa e Pós-Graduação da Universidade Estadual do Maranhão in partnership with the Fundo de Amparo e Pesquisa do Estado do Maranhão. The general objective was to identify the didactic orientations of Modern Pedagogy present in work 'O mestre e a escola' published in the Maranhão capital in the second republican decade and to analyze the hygienist and pedagogical strategies cited by the author to facilitate its introduction in the Normal School, consolidating the modern elementary school in the State of Maranhão. The methodology of this documentary and bibliographical research applied content analysis as a technique for collecting and treating data that was not restricted to the analysis of the work under study but extended to official documents of the State of Maranhão, made available to the public in the Rare Works section of the Benedito Leite Public Library located in the center of the city of São Luis-MA. In synthesis, it was identified that a congregation of pedagogical doctrines proper to the new republican cultural demand with warnings that traditional teaching did not respond to the formative proclamations of normalized teachers in modern society. Hopefully, the historicization will indicate which lessons of Modern Pedagogy were introduced and subsequently multiplied in Maranhão's public instruction.

**Keywords:** History of education in Maranhão. Modern Pedagogy. Didactic orientations.

## RESUMO

Este artigo resulta da pesquisa 'O mestre e a escola: lições de Pedagogia Moderna para o Estado do Maranhão com Antonio Baptista Barbosa de Godois, professor normalista em 1910', vinculado ao Programa Institucional de Bolsas de Iniciação Científica da Pró-Reitoria de Pesquisa e Pós-Graduação da Universidade Estadual do Maranhão em parceria com o Fundo de Amparo e Pesquisa do Estado do Maranhão. O objetivo geral foi identificar as orientações didáticas da Pedagogia Moderna presentes na obra 'O mestre e a escola' publicada na capital maranhense na segunda década republicana e analisar as estratégias higienistas e pedagógicas citadas pelo autor para facilitar sua introdução na Escola Normal, consolidando a escola primária moderna no Estado do Maranhão. A metodologia desta pesquisa documental e bibliográfica aplicou a análise de conteúdos como técnica de coleta e tratamento dos dados que não se restringiram à análise da obra em estudo, mas estendeu a documentos oficiais do Estado do Maranhão, disponibilizadas ao público na seção de Obras Raras da Biblioteca Pública Benedito Leite, localizada no centro da cidade de São Luis-MA. Em síntese, identificou-se uma congregação de doutrinas pedagógicas próprias para a nova demanda cultural republicana com advertências de que o ensino tradicional não respondia aos proclames formativos dos professores normalistas na sociedade moderna. Espera-se que a historicização produzida indique quais lições da Pedagogia Moderna foram introduzidas e posteriormente multiplicadas na instrução pública maranhense.

**Palavras-chave:** História da educação do Maranhão. Pedagogia moderna. Orientações didáticas.

## RESUMEN

Este artículo es el resultado de la investigación 'O mestre e a escola: lições de Pedagogia Moderna para o Estado do Maranhão com Antonio Baptista Barbosa de Godois, professor normalista em 1910', vinculado al Programa Institucional de Becas de Iniciación Científica del Pro-Rectorado de Investigación y Posgrado de la Universidad Estadual de Maranhão en asociación con el Fondo de Apoyo e Investigación del Estado de Maranhão. El objetivo general fue identificar las orientaciones didáticas de la Pedagogía Moderna presentes en la obra 'O mestre e a escola' publicada en la capital maranhense en la segunda década republicana y analizar las estrategias higienistas y pedagógicas citadas por el autor para facilitar su introducción en la Escuela Normal, consolidando la escuela primaria moderna en el Estado de Maranhão. La metodología de esta investigación documental y bibliográfica aplicó el análisis de contenido como técnica de recolección y procesamiento de datos que no se restringió al análisis de la obra en estudio, sino que se extendió a documentos oficiales del Estado de Maranhão, disponibles al público en la sección de Obras Raras de la Biblioteca Pública Benedito Leite, ubicada en el centro de la ciudad de São Luis-MA. En síntesis, se identificó una congregación de doctrinas pedagógicas propias de la nueva demanda cultural republicana con advertencias de que la enseñanza tradicional no respondía a las proclamas formativas de los maestros normalistas en la sociedad moderna. Se espera que la historización producida indique qué lecciones de la Pedagogía Moderna fueron introducidas y posteriormente multiplicadas en la instrucción pública de Maranhão.

**Palabras clave:** Historia de la Educación en Maranhão. Pedagogía Moderna. Orientaciones didáticas.

## INTRODUCTION

The public education in Maranhão during the First Republic was a political action that converged behaviors and feelings to the interests of the liberal republican government. As a strong mechanism of social control, its regulation was disputed between the Church, the State (in the person of its representatives), and the urban professionals who aspired to a political career. Discussing it publicly fed the popular dream of coming out of the darkness of the spirit - illiteracy - and brought the coveted electoral credit and political influence (Oliveira, 2004).

The demand for primary schooling, fueled by political discourses about/for republican progress, put pressure on local government, which organized and regulated how, how much, and when would distribute written cultural capital (Bourdieu & Passeron, 2014). Strategies such as opening unrelated chairs of first letters, implanting mutual education, and co-opting philanthropic entities offered popular instruction and formed supporters and propagators of culture to maintain the prevailing socio-political order (Oliveira, 2004).

However, public education, always sidelined in favor of other political plans of the government, was in evidence in moments of political crisis, when it was used to divert attention on social inequalities or to put in evidence a new political representative. That is why it was frequent the opening of elementary schools by decrees, which only started to function a few years later (Message presented to the Congress of the State of Maranhão, 1900).

The Escola Normal do Maranhão, created in 1890, was organized with didactic rules copied from countries with another social reality. As a consequence, from there emanated teacher education in the European teaching methods, influenced by the thought of Modern Pedagogy, but without conditions to apply them in the Maranhão schools, which had a daily life and physical structure far from that experienced and thought in the Normal School (General Report, 1905).

The symbolic representation of the master as a sun that spreads light to all that makes the good germinate and the useless burn for free, structured in the pedagogical thought of John Amos Comenius (1592-1670), was propagated as an ideal model because it met the political ends of the liberal republican government. Elementary school classes required discipline, prudence, and morality to exercise educational action. Moreover, with the majority of the population illiterate and schools lacking the minimum conditions for teaching, the lack of interest in teaching increased (Godois, 1900). Philanthropic actions to normalize teachers and others to alphabetize adults to attend the local commerce started to appear in the capital of Maranhão, but they did not succeed (Oliveira, 2004).

Discussions about how to teach in elementary school were intensified throughout Brazil and in Maranhão during the first republican decades (Oliveira, 2016). However, the reforms in Maranhão's public instruction and the proposed teaching methods did not decrease illiteracy; they only increased charges and criticisms from oppositionist politicians in local circulation newspapers.

In this context, liberal intellectuals like the Maranhão's Antonio Baptista Barbosa de Godois, professor of Pedagogy at the Escola Normal do Maranhão, aiming at the pedagogical progress circulating in the European capitals, started timid didactic lessons in the classroom to introduce modern European pedagogical tendencies in the formation of the schoolmistresses. The book 'O mestre e a escola' published in 1910, written by the normalist teacher mentioned above and offered to the normalist students of the Escola Normal do Maranhão, exemplifies the social-school reality and that, by coincidence or consequence, its circulation preceded a major reform both in the Escola Normal and in the Public Instruction of the State of Maranhão in 1914 (Godois, 1910).

A meticulous study of this work will expand the pedagogical and historical knowledge in teacher education courses, as it will indicate a path lived in the State of Maranhão to consolidate in the Maranhão Republican system the Modern Primary School, its teaching programs, hygienic measures, and forms of material and pedagogical organization. From this perspective, this article was elaborated with documental and bibliographic research that counted with the support of the Scholarship Program of Scientific Initiation of the State University of Maranhão and the Research Support Fund of the State of Maranhão.

## **METHODOLOGY**

The study involved bibliographic and documental research on education in Maranhão during the First Republic. The Dialectical Method was adopted because it favors the analysis of the

educational process in its complexity and relational character (Demo, 2001; Gonçalves, 2005) and observes the school community as a socio-educational space of reproduction of social structures and transfer of capital from one generation to another (Bourdieu & Passeron, 2014).

The investigative effort was directed to identify and analyze the pedagogical guidelines of Modern Pedagogy present in work "O mestre e a escola", written in 1910 by Antonio Baptista Barbosa de Godois, teacher of the Pedagogy Chair at Escola Normal do Maranhão. In addition, we chose to detect the didactic structure of the teaching methods instructed to the normal students to achieve modern primary education in the State of Maranhão.

The research took place between the school semesters of 2019 and the first semester of 2020 and identified the meaning of the written message of the work under study as if it were the normal receiver, but looking in other historical sources for evidence of the political intentionality, impacts of the new pedagogical ideas, their relevance and, if possible, their levels of circulation. The research technique to explore the work under study was content analysis, as proposed by Bardin (2011), and structured in three stages.

In the first stage, develop a work routine with reflective readings about the work under study. A pre-analysis was applied with a thorough virtual search on the home page of the Virtual Library Benedito Leite to identify more information or documents with records about the author and his publication in 1910. The second stage of the documentary research consisted in exploring the specified material. In parallel, an effort was made to find in official documents of the State of Maranhão some records or socio-educational impacts resulting from Barbosa de Godois' work.

The investigative attention, now, was directed to the pedagogical propositions of the author of the work under study to detect its unique characteristics and evidence of how they cooperated with Maranhão's public instruction in its first republican decades. As the readings were being carried out, there was a need to leave the work under study to detect more information about the sociopolitical context that preceded its publication. With this, it was possible to find records of a pedagogical visit by Antonio Baptista Barbosa de Godois to the Escola Normal Caetano de Campos in the State of São Paulo, carried out under a Commission from the Maranhão government in 1904. It identified the Government Commission record and the commissioner's Official Report with a record of his methodological observations.

And in the third stage of the analysis of the work under study, the treatment of the collected data and respective interpretation and inferences took place. From transcriptions and thorough readings, information was selected that allowed the present article, which is expected to be significant and useful for both the scientific community of Maranhão and the national one. Finally, it is postulated that the historicization produced indicates lessons of Modern Pedagogy introduced in public education in Maranhão during the First Republic.

## **RESULTS AND DISCUSSION**

The first four years of the 20th century in the state of Maranhão were full of challenges for public education, mainly due to an epidemic - the bubonic plague - that proliferated in the capital of Maranhão between October 1903 and April 1904 (Relatório da Diretoria da Escola Normal do Maranhão, 1905). The state elementary school in the capital and interior faced difficulties, especially those outside the capital. In 1904 there were 166 elementary schools, 76 male, 58 female, and 32 mixed schools. There were 239 state elementary schools in the previous year, but 73 were municipalized in agreement with the State Government. For the acting Secretary General of Public Instruction and Board of Directors of the Lyceu Maranhense (cumulative position in 1904), Mr. João Nepomuceno de Souza Machado, in an Official Report written on December 10, 1904, recorded that primary education was not progressing nor had the number of pupils enrolled increased. He cited as causes: of the noncompliance with the principle of compulsory primary education in these localities where parents did not value schooling as a necessity of modern civilization; and the lack

of teachers with specific pedagogical training for primary instruction. For this Acting Secretary, "everything will be undone until the teacher is made" (General Report, 1905, p.2) (our translation).

In this official document addressed to the governor of Maranhão about the 1904 school year, the Secretary of Public Instruction also presented the serious lack of financial resources of the municipalities to maintain the elementary school and pointed out the need to extinguish the schools with poor results and small attendance, gathering them in a place that would offer better pedagogical conditions. Emphasis brought to mind the warnings of Sylvio Romero, a Brazilian philosopher, sociologist, and political scientist, who showed the development of countries such as Germany, Italy, France, Belgium, and England with financial and political efforts driven in primary education.

We can infer the Maranhão governor's agreement with this report since we identified the publication of Decree No. 36 on July 1, 1904, which transformed the six existing state elementary schools in the capital of Maranhão into two School Groups, each one with three teaching chairs under the responsibility of three teachers, a school watchman and a maid to clean the building. In the first School Group, there were 118 students enrolled, and the second School Group enrolled 99 students (Report of the Board of the Maranhão Normal School, 1905, p.14).

Two commissions for studies on Modern Pedagogy were registered in 1904. One by Dr. Almir Parga Nina, professor of Pedagogy at the Maranhão Normal School, member of the L'Associazione Pedagogica in Roma and the League for l'Hygiene Scolaire in Paris, called by his peers the evangelizing evangelizer of modern teaching in Maranhão, who was on commission in Europe and reassumed his Chair of Pedagogy in the first school semester. And Professor Antonio Baptista Barbosa de Godois, commissioned by the governor of Maranhão in the second semester of 1904 to 'observe the teaching methods followed in the Normal and Model Schools of São Paulo' (Report by the Board of the Maranhão Normal School, 1905, p.5).

During the documental research in the Rare Works Section of the Benedito Leite Library, it was possible to find the Report of this Government Commission where the illustrious professor Antonio Baptista Barbosa de Godóis, addressing the State Governor Alexandre Collares Moreira Junior on January 17, 1905, described in detail the occurrences and impressions about the two educational institutes in São Paulo and their respective modern pedagogical practices.

I confess to you that I entered the building where these Schools functioned, feeling a psychological recollection similar to that of a believer entering the temple of his faith. The brilliant name of public education in São Paulo and the imposing building in which the two schools are located were facts that could not fail to influence my spirit. I knew the Paulista pedagogical organization and the methods that moved it, and I had not been commissioned to study them but rather to observe their execution and effects. Amplifying the old postulate of Rendu on primary education, I profess the doctrine that the prosperity of public education is closely linked to the penetration of the spirit of the method in schools. And it was this spirit that I hoped to see there, giving the most beneficial fruits and illuminating, as a rising sun irradiation, the Brazilian public education (Report of Antonio Baptista Barbosa de Godois, 1905, p.1) (our translation).

The professor of the Pedagogy Chair at the Escola Normal do Maranhão, Antonio Baptista Barbosa de Godóis, was not unaware of the benefits and didactic demands of Modern Pedagogy applied in Europe. In a report, he mentioned that he already knew the educational model proposed in the São Paulo elementary school. Therefore, it is inferred that both in the Escola Normal do Maranhão and in its application school, the pedagogical organization suffered influences from the Italian and French pedagogical thought presented by the pedagogic Almir Nina - and secondarily from the São Paulo school.

Accompanied by the assistant to the Director of the São Paulo Normal School, the São Paulo teacher Arnaldo d'Oliveira Barreto (1869-1925), author of several reading primers for elementary school with national circulation, normalist teacher Barbosa de Godois began his pedagogical visit to the São Paulo Normal School. He attended classes and the application of pedagogical exercises, finding strange the high number of students per classroom (up to 60 students enrolled in 1st-year primary classrooms), which prevented the necessary conditions to meet the requirements of the teaching methods and processes proposed by Modern Pedagogy.

Regarding teaching methods, Barbosa de Godois found in the Caetano de Campos Model School in São Paulo the application of the Syllabication and Word Method in the study of the mother tongue; the application of mechanical teaching of Calculus with Parker's tables; and in Drawing the reproduction and imitation of figures using traces that already indicated how should draw. He criticized these methodological conducts and informed that the Benedito Leite Model School in São Luis-MA applied more modern methods, such as the Sentence Method in the study of the mother tongue; the Calkins process in the teaching of Calculus and stimulated the free and natural drawing of the child instead of directing with strokes. Another pedagogical criticism identified and directed to the Caetano de Campos Model School classes was about the presence and application of the Lancasterian Method in the classroom monitoring system. He evaluated it as follows: "We also did not use monitors, nor did we divide the classes, entrusting part of them to a more advanced student or a non-qualified normalizer" (General Report, 1905, p.4) (our translation).

It is inferred that Barbosa de Godois, as professor of the Pedagogy Chair and Director of the Escola Normal do Maranhão and its application school Escola Modelo Benedito Leite, was looking for the pedagogical progress disseminated among European pedagogies in the educational institutes he visited. Finding it only in part, as he mentioned, he returned to the State of Maranhão. Upon returning from this pedagogical visit and resuming his work as Director of the Normal School and its application school, the Benedito Leite Model School in the capital of Maranhão, Barbosa de Godois approved the Didactic Program for the Pedagogy Chair with content methodologically organized in the modern European hygienist pedagogical thought and elaborated by Mr. Almir Nina Parga. Almir Nina Parga; participated actively in the elaboration of the new regulation of the Normal School and its application school, the Benedito Leite Model School, and of the newly created Annex Course, created by Law 363 on March 31, 1905, which had as its target public students who had graduated from elementary school and who wanted two more years of studies in primary instruction subjects. This regulation, an educational landmark that also reformulated public instruction in the School Groups and State Primary Schools, was made official by Governor Alexandre Collares Moreira Junior through Decree 55 of June 27, 1905.

Four years later, the acting governor of Maranhão, Dr. Arthur Quadros Collares Moreira, in a Message presented to the Legislative Congress of the State, referred to the progress of primary education in Maranhão, which already had 2 School Groups, three state elementary school, and other municipal schools in the capital city and 2 School Groups, some externships and State and municipal elementary school in the interior of the State, besides private elementary school subsidized by the Maranhão government (Message presented to the Legislative Congress of the State of Maranhão, 1909, p.15).

The above inferred a climate of pedagogical optimism among educational intellectuals and local politicians favoring pedagogical progress in primary instruction. On the occasion of the graduation ceremony of the regular students of 1910, Professor Barbosa de Godois announced one of his best-written works - the book "O mestre e a escola", published in São Luís by the Official Press of Maranhão. This book was structured with eight chapters and a post-scriptum, totaling 190 pages. In addition, there are records of the author's pedagogical perceptions about modern pedagogical thought and its main representatives, addressed to normalist students and to educate them with

values and methodological guidelines of the Modern School existing in developed European countries such as France and Germany, among others.

The chapters of the book gradually present the normalist teacher's ideas about the social function of the school, the political responsibility of the State in preparing and training teachers for public education, including in universities, and the didactic organization of the Modern School, which includes its programs, methods, processes and teaching resources. They are:

- ✓ Chapter 1– The school and society. The School and the Old Master
- ✓ Chapter 2– The Normal Schools
- ✓ Chapter 3 - The Normal Schools, the Universities, and the Special Courses
- ✓ Chapter 4 - The Modern School
- ✓ Chapter 5 - The Programs
- ✓ Chapter 6 - The Normal School and the Model School
- ✓ Chapter 7 - Some flaws in our school organization
- ✓ Chapter 8 - The Material and Didactic Organization
- ✓ Post-Scriptum

In the prologue, the author of the work reported that pedagogical progress in primary instruction was driven by a decade-long school movement (1899-1909) that began with the renovation of the Normal School's teaching programs, attaching to it a school for the application of modern teaching processes expounded in the training of female normalize teachers.

The reform of 1899, broadening the program and annexing the regulations of the Model School, which was inaugurated the following year, gave a strong impulse to primary education in the State, the effects of which have lasted and will certainly last for a long time.

This new orientation passed insensibly from the public establishments to the private ones, which gradually altered their programs and methods, taking in graduate normalist teachers as teaching assistants.

This transformation occurred in such a way that the teaching institutes of today, in S. Luiz and part of the interior, are no longer recognized as what they were in 1899, and, everywhere, no one is satisfied with the old primary culture and the old teaching processes. Instead, the normalist teacher is demanded, with the same eagerness and interest, as the excellent material benefits that vitalize the localities are required. Moreover, the superiority of modern education has been imposed, and the moral results that society will derive from it have long been seen to confirm the safety of the reform's views (Godois, 1910, pp.3-4) (our translation).

Barbosa de Godois used this literary space to warn the normalist students that a democratic and republican state without primary education that expanded the people's conscience or allowed the torture of routine mechanical teaching manifested a deplorable contradiction in its political regime.

It was possible to verify in the analyzed work that the author had many readings of pedagogical experiences published outside Brazil that influenced his work and the official teaching programs of the educational institutes he directed (Normal School and Model School). He dared to compare the prosperous North American school organization with the one in Maranhão, emphasizing that, although modest, public education in Maranhão followed the international educational progress achieved in developed nations:

The States provide instruction in single-master schools (isolated schools) and in graded schools, which are called Infant Schools, which are taught reading, writing, arithmetic, arithmetic, drawing, music and geography, morals, and German and English languages; Primary Schools in which to these subjects are added history, arithmetic, algebra and physics; Grammar School in

which are taught besides these subjects political economy, physical and natural sciences, cosmography, logic, Latin and Greek; and High School whose program corresponds to that of the higher courses. The program of the first three graduate schools with that of our teaching institutes, it is recognized that our primary education, leaked in more modest molds, was, however, organized to meet modern requirements, without exaggeration or appreciable flaws and, in a single institute, condenses the essential rudiments of what is done there in three others (Godois, 1910, p.6) (our translation).

Examples of Professor Barbosa de Godois' extensive pedagogical knowledge about elementary school organization are his references to some modern and successful educational experiences in the United States, Italy, France, Sweden, England, Argentina, and Holland (Godois, 1910, pp.7-10). This author, emphasizing primary education as a collective responsibility, with the necessary congruence of efforts between private and public action, referred to the successful creation of charitable, educational associations in some European capitals that held free courses for primary education, such as the Society La Pléyade in Paris; mentioned the English school organization that opened Schools for children with 'retarded intelligence and refractory spirit' and the School of Arts for those over 13; the creation of Holiday Colonies in Sweden for children assessed as weak and sick; pedagogical contributions such as that of the Veronese League in Rome that recommended the individual assessment of pupils by a 'biographical sheet' guided by the neurologist, physiologist, and anthropologist, Dr. Paolo Mantegazza (Rome). Paolo Mantegazza (1831-1910); the replacement of monthly tests by quarterly sabbaticals in Argentina; and the creation of the educational quarterly gazette 'The elementary school' with the cooperation of the children's parents and distributed free of charge in Holland (Godois, 1910, pp.7-11).

It is inferred that Barbosa de Godois established contact with or performed readings on modern pedagogical ideas that excited primary instruction in the first decades of the twentieth century. He even made mention of the Pedagogical Conferences of 1880 convened by the Italian Jules Ferry (1832-1893), French minister of education who made primary school secular, a conference known as the revolution of the pedagogical republicans.

We know our school organization, we know the didactic material available to our schools, we frequently attend the exercises at the Normal and Model School, and in possession of these elements, we judge ourselves authorized to affirm that those institutes fully correspond to the demands of modern pedagogy and that suppressing them would be a crime in this civilization (Godois, 1910, p.10) (our translation).

He emphasized that the educational institutes under his responsibility fully corresponded to the requirements of Modern European Pedagogy and that he judged that suppressing them would be a political crime, a 'crime against the State' foreseen constitutionally. He presented the school as a social and political organization with pedagogical space to introduce behaviors and ideals of the circulating culture, with high civilizing potential.

Barbosa de Godois defined the school as the thermometer of the civilization of a people with the attribution of being personified in the doctrinaire individuality that directs it. And he warned that educating makes the school an ideal receptacle to justify political reforms, acting as an active organism of the social transformations that occur in cultured societies. For the author, the more the people grew in civilization, the more frequent and intense the school actions. However, given the more social appreciation for the education of the masses, the more depreciated the apostle of this exhaustive task (Godois, 1910, p. 19).

In this understanding and context, the schoolmaster should be accepted as a force that already influences the social environment as a living representation of the feeling and ideals of the masses. Therefore, he should adjust deviations and particular interests to the higher interests of the

collectivity - through instruction and school discipline. In his assertion about the function of educating, he presented a brief evolutionary history about who educates, starting with the *Pater Familias*, who communicated to the son, since childhood, the traditions and ideals of his country, followed by the Cures (people appointed by the clergy, who knew how to read, write, chant, catechism, and the main ceremonies of the Church) who, through instruction, adjusted the child's behavior to the dogmas of the Church, catechizing him; and the Pedagogue or Teacher who disciplined the child with a universal culture to “[...] master their passions, their laziness, their sensuality, and face deserts and toils” (Godois, 1910, p.18) (our translation). The educational action went from family discipline to religious culture, and from this to the culture of civility and citizen duties, but all with strict moral disciplines and directed to the consolidation of a universal culture that would form the citizen in superior interests of the collectivity (Godois, 1910, p.15).

Barbosa de Godois also registered internal strategies of the Church to guarantee the control of the masses through school education.

The clergy, realizing the great advantage of having popular education in their hands, tried to take it upon themselves, as a weapon of domination, as an instrument of power. The councils recommended the establishment of schools in all parishes and cathedrals. Charlemagne, trying to consolidate his conquered empire, strove to civilize the people under his rule, using culture and the unity of faith. He opened schools throughout the countries that he had put under the authority of his crown by arms and entrusted their direction to the clergy. [...] When the Protestant Reformation arose, its weapons against Roman Catholicism were the schools, and this was also the ground on which the Counter-Reformation fought to stop it in its tracks. Civilization took advantage of this duel because, although restricted to the teaching of privileged classes and wealthy individuals, educational institutes multiplied on both sides, teaching orders appeared, and methods and modes of teaching were studied, with each adversary wanting to outdo the other (Godois, 1910, pp. 19-20) (our translation).

He regretfully pointed out that outside the urban centers, to survive, the schoolmaster added to his work teaching other tasks such as that of sacristan, barber, gravedigger, dog catcher, bell ringer, and gatekeeper, among others. Quoting from the article *L'Enseignement Public* written by *Le Chevalier*, published by the periodical *Revue Pédagogique* on May 15, 1906, p. 156, Barbosa de Godois revealed that until the end of the 19th century in several parts of France, the Master or Magister would perform several begging activities in the community where he worked to survive.

He knew it in Burgundy after the Sunday office, carrying in one hand the little cauldron of holy water and the hyssop in the other in a basket. With the sacred water, he sprinkled those he met in each house, blessed the beds and the home, and in the basket, he collected pieces of bread, which he then resold for the benefit of the Church or used to feed his family. In *Cote d'Or*, *Vervins*, *Aisne*, *Lower Senna*, etc., this contribution of bread was replaced by 5 to 10 awnings in each house. In *Roncherolles-sur-le-Vivier*, he had the function of receiving the traditional eggs during Easter, and in exchange, he gave benedict bread during Holy Week. Contributions of wine, wheat, and other goods, in quantity previously fixed to alleviate, on the other hand, the hardship in which they lived. [...] However extensive these gifts or these payments in kind, which included potatoes, nuts, and other goods for the New Year, a portion of pork roasted on the grill when a peasant killed one of these animals, a pair of shoes for Easter, a plate of “filhó” on Ash Wednesday morning, etc., could not fail to be humiliating, could not fail to be humiliating for those who received them, who had to go door to door to fetch them, as was the practice of the alms-givers. These customs became so deeply rooted that, as early as 1876, the mayor of Pais-de-Calais forbade teachers to beg for bread and eggs, and, in 1896, the custom in Gascony of giving the schoolmaster two measures of wheat every year was preserved: the landowner gave one of them, and the tenant gave the other (Godois, 1910, pp.27-28) (our translation).

In this direction, the author pondered that the effective laicity of the Brazilian State required a national education- an education promoted by the State, consequently, with the schoolmaster fulfilling his mission that involved the “[...] enlargement of the homeland feeling and the psychological energy of his fellow citizens” (Godois, 1910, p.17) (our translation). The sociopolitical goal of this modern education would be to subject the mass population to the modern republican civilizing model that values cultural education offered and regulated by the State.

Barbosa de Godois advocated the existence of popular schools or schools of the people with an eminently civil and patriotic educational mission, free from the exploitation of religious orders. He pointed to Pestalozzian thinking as the pedagogical orientation of a modern education system for the people's schools, which was accepted in Germany at the end of the 18th century and received in culturally developed countries. And he cited a great extent of existing popular schools in the world, considered modern because they followed experimental psychology and human physiology studies in childhood education. They were:

- Private and public, as to means of subsistence;
- Male, female, and mixed, regarding the admission of students;
- Rural and urban, according to location;
- Lower and upper levels, according to the level of study;
- Undergraduates and undergraduates, in terms of the class organization;
- Confessional, interconfessional, and lay, in terms of religious education;
- Confessional, interconfessional, and lay, in terms of religious instruction; Diurnal and nocturnal, in terms of class time
- Primary and complementary, as to the extent of the culture;
- Professional in arts and crafts, agrarian, industrial, and commercial, from a technical point of view;
- Stable and ambulant, as to permanence;
- Model School or application school attached to the Normal Schools and Universities;
- Preservation of Schools, for undisciplined students, among others.

Valuing scientific psychology's contribution to children's education, Barbosa de Godois used the *Lessons in Psychology* written by the French philosopher and pedagogue Henri François Marion (1846-1896) to indicate the mission of the modern teacher.

Through the preparation acquired in the institutes he attended, qualifying himself to be a teacher, the modern teacher ceases to be a machine in front of another device, which would be the student. Instead, he will be the intelligent and solicitous guide who prescribes the morals to guide him better, as one guides an intelligent being. It is not only his memory that he will have to guide but, above all, his intelligence, reserving for that other energy or psychological activity the secondary mission of faithful depository of the assimilated knowledge he transmits to him. And all this is observing the gradation that only knowledge of the action and resistance of the children's faculties can inspire in him. Without paying attention to the occasional strength of the pupil's intelligence, nor taking into account the duration of the tension of his spirit and the need for rest, the educator risks not only losing his work, which would be the least but damage, the health of the pupil himself, preparing him for an unhappy future, which is the most (Godois, 1910, p.70) (our translation).

Hygienist lessons from the French pedagogue Edmond Dreytus Brisac (1850-1921) were listed and, inspired by the German pedagogue Friedrich Wilhelm August Fröbel (1782-1852), he recommended regular discipline for students' intellectual rest breaks between subjects in the school timetable.

It is anti-psychological, and therefore anti-pedagogical, in primary school to follow an exercise of intellectual effort with another of the same kind, as well as to distribute the most strenuous activities, such as those in mathematics, without paying attention to the time when the children are not already somewhat fatigued.

It is ignorant of human nature that it is enough for intellectual rest to pass from geography, for example, to gymnastics, writing, or drawing because these subjects have a more or less practical character. This persuasion, against which pedagogies speak out, is, at best, a sad fruit of ignorance of the psychology and physiology of the child. The fact that this procedure is widely practiced indicates that it is carried out even in centers of high culture, which confirms the necessity of the special training of the teacher, and in such a way that he not only enriches the common mind with broad notions but is convinced of the indispensable duty of putting them into action because they translate the most salutary educational precepts.

An interval longer than others, for recreation at will, after hours of work, keeping, of course, the rules of school convenience, in which the game of the psychophysiological functions is brought closer to normality, is another imposition of a higher order and even disciplinary, and therefore, as much in the interest of the students as of the school itself (Godois, 1910, pp.72-73) (our translation).

He added the following precautions for the modern didactic organization: school singing that “[...] performs the function of an intellectual tonic, communicates alacrity to the spirit, gives disposition for work and is an excellent means of restoring disturbed discipline” (Godois, 1910, p.73) (our translation) and the balanced proposition of school activity, without excessive or prolonged mental applications. Using lessons from the Italian physiologist Angelo Mosso (1846-1910) extracted from his work *La riforma dell'educazione*, he explained that the lack of understanding and application of psychological guidelines in teaching could generate inattention and indiscipline during classes.

Here verified that Barbosa de Godóis adhered to the studies of Scientific Psychology carried out by the Italian pedagogist Arnaldo Maggiora (1862-1945) to offer better conditions for study, distributing the school subjects and respective intellectual rest in a carefully planned school timetable, according to recommendations experimentally demonstrated by the German philosopher and pedagogue Johann Friedrich Herbart (1776-1841).

Inattention is, in such a case, as Angelo Mosso says, a safety valve that saves the brain from the damage of excessive work. The restless spirit and distraction, says this author, are the voice of nature that cries out and rebels against the pressure of the teacher who squeezes the exhausted brain in vain. (...) Professor Arnaldo Maggiora has verified in the laboratory that work done when tired does more harm than longer work under normal conditions. After three hours of lessons, in the fourth hour, we assimilate less than in the previous one, and we get much more tired. Suppose it was permissible for me to have sentences written in large letters in the teachers' room and the board of directors of the scholastic institutes. In that case, I propose to put this well in view because pedagogy must be based on psychological laws. Intellectual work in the third and fourth hours is less useful: the schoolboy tires much more and learns less. The brain, in the afternoon, is in the most unfavorable conditions to assimilate, and as the greatest effort we ask from the young is that of the memory, the work of this hour is lost because the impressions made on the exhausted brain dissolve and fade away. It's like putting water in a sieve, said a friend who spent his whole life teaching high school (Godois, 1910, pp.74-75) (our translation).

To this pedagogical framework was added the thought of the English teacher and philosopher Herbert Spencer (1820-1903) below:

[...] By increasing the time of work, one has, in parallel, a decrease in its quality. After three hours of school uninterrupted in the morning, two hours uninterrupted in the morning, and two hours uninterrupted, in the afternoon, it is the worst quality of pupils' work. [...] And so he says, after alluding to the early baldness, the falling teeth, the little physical vigor, the stature and corpulence of the men of today compared to those of other eras: the constitution shaken by this excessive application is transmitted to the children and these, then, relatively weak, predisposed to succumb even to ordinary efforts, are forced to follow a course of studies much more extensive than that prescribed to the strong children of past generations (Godois, 1910, pp.75-76) (our translation).

The normalist teacher Barbosa de Godois justified his pedagogical elaborations with modern experimental investigations conducted by the Englishman John Adams, published in 1902. He also pointed to experimental studies conducted by the Italian Pedro Siciliani, a modern pedagogue who wrote the work *La Scienza nell'educazione* (Science in Education) with reflections on the pedagogical need to study the psychological evolution of the child to know his natural dispositions for study and, with this, to safely elaborate the teaching program, its schedule and the other issues that refer to them.

Modern education is characterized as carried out without mental fatigue and preparing the student with a new philosophical spirit that would lead to an understanding of the civil and political duties that the fatherland needs for growing social development.

It will be seen, then, that the modern school, which finds the powers of the pupil studied with special care with its march guided by scientific principles that cannot obliterate without harm to the child it must educate, cannot follow the old path, nor be directed by those who have not the slightest notion of the requirements of those sciences. [...] The old culture cannot correspond to the needs of the present time, and the new philosophical spirit has invaded all social spheres, requiring, therefore, education on a different basis; human reason has been placed in the foreground and must comfort teaching to its enlightened dictates; the cultivation and strengthening of the spirit's energies are required; The modern political institutions demand a new point of view; the industries are developing and spreading amazingly, overthrowing prejudices and exalting the work and the primary school has to follow all this movement, being up to date with the demands of the time and preparing the child for the life of today and not of the past. Receiving the child uncultured must deliver him to society in conditions to be a factor of its progressive march, and for this, it is necessary to prepare him, but prepare him in harmony with the requirements of the environment in which he has to live, which requires the adaptations appropriate to the social life in which he has to collaborate (Godois, 1910, pp.84-86) (our translation).

The modern pedagogical lessons presented had their theoretical basis drawn from the thought of English philosophers Francis Bacon (1561 - 1626) and John Locke (1632-1704), Swiss philosopher and political theorist Jean-Jacques Rousseau (1712-1778), and Swiss pedagogue Johann Heinrich Pestalozzi (1746-1827), who propose the apprehension of knowledge through reflexive deductions/intuitions with elaborations of conscious hypotheses, relations and associations of content without exaggerated abstractions and mental fatigue.

It is necessary, therefore, that instead of the automaton, the reciter of rules, who does not understand and the gaper in front of the simplest natural phenomenon, the school trains the child, as he should be, in the interest of the child and society. Instead of rules and sometimes incongruous precepts, it teaches to penetrate the child's spirit, the relationship between things, basing the work on facts within reach of his intelligence. The concrete, the things, of which Rousseau and, before him, Locke and Bacon spoke so much as the rational foundation of all knowledge, is the superior inspiration of the primary institute, in unpretentious teaching,

without exaggerations of doctrine, nor philosophical concerns to follow, as Rousseau did, to the last consequences the rigor of a principle (Godois, 1910, p.87) (our translation).

Based on the theoretical and methodological thoughts mentioned above and on the sociopolitical and pedagogical conceptions of the French normalist teacher Jules Simon (1814-1896) and the French positivist jurist Dr. Jules Ferry (1832-1893), the female normalist teachers of Maranhão were warned to the regency of teaching when they were qualified to be a teacher, and thus to strictly follow the teaching method and processes that modern society and pedagogy demanded.

Barbosa de Godois described the pedagogical guidelines that should be assumed in primary teaching, focusing mainly on objective and concrete teaching linked to the student's physical and social world demands. The lessons should avoid presenting fragmented information in isolated forms but should be added to its context and interrelationships. "Teaching, however, should not be a patchwork of joined but uncombined patches. Destined to form the student's morals, it cannot fail to present a logical character in things, emphasizing the relationships" (Godois, 1910, p.156) (our translation).

Regarding the physical structure of the school and the classroom, warned hygienic and pedagogical for an objective, concrete, individualized, and salubrious teaching/study.

And so, according to the teachers' lesson, it must be built in a salubrious place, without swamps nearby, nor any other source of infection, far away from hospitals, in a high place, well ventilated and with abundant light; far away from barracks, factories, markets and everything else that by noise can disturb school work or distract the students' attention; be isolated, if possible for better air and light conditions and, if not possible, to be outside the shadow of tall buildings; to have in the same building everything necessary for its needs such as a lavatory, drinking water tank, waste, etc., has a patio, a spacious waiting room for the pupils, a room for games and other physical education exercises, a garden, as a hygienic condition and for the objective study of botany, a room for manual work and an office or room for the reception of visitors and authorities. The classroom must have the capacity for the number of pupils and follow the scientific prescriptions as to its orientation so that each pupil has at least five cubic meters of air, easily renewable. [...] The width is limited to 7 meters so that the light does not reach the pupils on the opposite side of the room from where the most light enters, and there is no difficulty in inspecting the whole class during the exercises. [...] The book should not be printed in characters that force the eye, nor on glossy paper; on the contrary, its characters should regulate between cursive and bastardized. The lines should be about  $\frac{3}{4}$  of an inch apart, so the child does not skip over them in reading. It should be illustrated to make the text easier to understand. Its paper should be yellowish or pinkish to make the letters stand out better, but always without gloss to not dazzle the eye. The same reasoning applies to the color of the notebook paper. The pens must be triangular to accustom the children to the correct position of the fingers when writing; the pencils must not be too resistant nor too soft so that the letters do not blot in the first hypothesis, and, in the second hypothesis, they are not faded when forcing the student's sight to read them, nor is there a muscular effort, when tracing them. [The desk and chair must be individual, fixed, and able to be raised and lowered to suit the position the pupil should have when writing. [The chair, which will fix to the floor, will be set up so that the child to whom it corresponds will sit with his feet lightly on the floor, his leg and thigh forming a right angle. [...] The pupil will keep all her school materials on her desk to avoid lifting them frequently. She will have under the lid, which will be hinged, sufficient space for books, etc. This cover, which will be slightly inclined to the side of the chair, will end, in the upper part, in a plane in which there will be a slot for the inkwell and a frieze for the placement of pencils and pens (Godois, 1910, pp.162-164) (our translation).

The normalist teacher Barbosa de Godois reiterated as good purposes of Modern Pedagogy the accomplishment of teaching in all areas of study, pedagogical exposition to arouse lively interest, to judge the evolution of education and the results obtained. In the post-scriptum of the work under study, the author highlighted the contributions of the Italian physician and pedagogist Ugo Pizzoli (1863-1934) for the studies and experiments carried out in his Laboratory of Scientific Pedagogy, which called the attention of the Brazilian teaching staff for basic care with the physical and psychological health of the students, especially when he taught in 1914 the Course of Psychological Technique in the Cabinet of Psychology and Pedagogical Anthropology attached to the Normal School of São Paulo (Godois, 1910).

## CONCLUSION

Amidst the didactic paths existing in the Maranhão elementary school, Antonio Baptista Barbosa de Godois organized in 1910 a didactic compendium for the Pedagogy Chair of the Escola Normal do Maranhão in the form of a congregation of introductory lessons for the modern school structure, strongly influenced by Experimental Psychology and Scientific Pedagogy.

This work, which brings warnings for pedagogical care in the face of the new republican cultural demand, infers that modern society brought up new context and socioeconomic demands that traditional teaching could not meet, requiring the school to adapt its program to the new epoch they were experiencing. The author warned, as a requirement for the formation of schoolmasters, the need to overcome the mechanical and bookish teaching methodology inadequate and strongly applied in public education in Maranhão.

Barbosa de Godois presented as a pedagogical desideratum for good primary instruction in Maranhão, the professional qualification for the teaching profession with intuitive teaching practices that stimulate the children's vivacity with the concretion of the school contents without mental fatigue. In other words, he indoctrinated the active, conscious, and responsible exercise of a teaching profession that prioritizes cultivating children's cognitive functions, stimulating assimilation with autonomy and respecting the singularities of their learning and cultural development rhythms.

The analysis of this eminently pedagogical work points to the author's concern in replacing classical and encyclopedic teaching with a rational education, methodologically organized in care that militates to promote, with theoretical and experimental studies of psychology, anthropology, and human physiology, a material organization of the school and the classroom that collaborates with the organic, intellectual, and moral health of the students. His didactic assertions are at the basis of the modern pedagogical thought that structured the teaching programs for Maranhão's republican elementary school and normalist teacher training school. It is estimated that the history of education in Maranhão has been and will constantly be enriched by his description, analysis, and socialization open to broader and broader dialogues.

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