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PEDAGOGICAL DESIGN AND TEACHING TRAINING IN THE CONTEXT OF THE JOURNAL “O ENSINO”

Renata Lopes da Silva

State University of Ponta Grossa - UEPG
Ponta Grossa - state of Paraná
<https://orcid.org/0000-0001-7350-5059>

Isabel Castilho Palhano

MidWest State University - Unicentro
Irati - state of Paraná
<https://orcid.org/0000-0003-2527-393X>

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Abstract: The socio-historical context of this research is the First Republic (1889-1930), especially the founding in 1919 and constitution throughout the 1920s of the Journal “O Ensino”, which is a periodical published by the General Inspectorate of Education of Paraná, mainly April 1923 in which it presents different themes. The opening text signed by Levy Saldanha pays posthumous tribute to Ruy Barbosa, alluding to his contributions to Brazil. Education in Paraná from 1920 to 1922 guided teachers in the classroom. This study aimed to understand, in Journal “O Ensino”, which pedagogical conception was propagated for teacher training in Paraná, in the 1920s, in the process of legitimizing Liberalism. In this sense, the Journal “O Ensino” can be a relevant source for the History of Education, as it contains educational content in the highlighted period. The documentary literature research had central themes such as the History of Education in Paraná; pedagogical concepts, Liberalism in Brazil, and Educational Press. Documentary research was conducted by survey and cataloging of the primary source, Journal “O Ensino”, in the Public Archive of Paraná, Public Library of Paraná, and institutional repositories of Public Universities. The goal was to present discussions about pedagogical conception in the context of the 1920s, especially in liberal ideas and teacher training.

Keywords: Liberalism; Pedagogical conception; Teacher training; Journal “O Ensino”.

INTRODUCTION

Theoretical-methodological issues are highlighted in Brazilian historical-educational production, in addition to the various emerging problems in teaching, such as its universalization and its broad appropriation and instrumentalization, as well as studies of Didactics as a science, which demonstrate the need for research that enhances the understanding of the foundations of teaching in its multiple influences. The object of study here is located in the years 1922 to 1924, under the editions of the Journal “O Ensino” in the state of Paraná.

The Journal “O Ensino” is a periodical published by the General Inspectorate of Education of Paraná from April 1922 to 1924. It presents different themes, for example, the opening text of the year 1922, which alludes to the creation of the Inspectorate of Education and the reorganization of the Normal School followed by a Report on the actions of the last two years of Public Instruction in Paraná. There are guidelines for teaching and teacher training that emphasize hygienic education for disease prevention, including a class in the Practical Pedagogy section.

The socio-historical context of the present research is the First Republic (1889-1930), in particular, the founding and constitution throughout the 1920s of the Journal “O Ensino”, which is a periodical, as already mentioned, published by the General Inspectorate of Education of Paraná highlighting various topics. The opening text signed by Levy Saldanha pays posthumous tribute to Ruy Barbosa, alluding to the intellectual's contributions to Brazil. Education in Paraná from 1920 to 1922 provided guidance to teachers in the classroom.

To this end, this research aimed to understand, in the Journal “O Ensino”, which pedagogical conception was propagated for teacher training in Paraná, in the 1920s, in

the process of legitimizing Liberalism. In this sense, the Journal “O Ensino” can be a relevant source for the History of Education, as it contains educational content in the highlighted period. The documentary literature research had central themes such as the History of Education in Paraná; pedagogical concepts and didactic training; Liberalism in Brazil, and educational press. Documentary research was conducted by surveying and cataloging the primary source, the Journal O Ensino, in the Public Archive of Paraná, the Public Library of Paraná, and institutional repositories of Public Universities. The goal was to present discussions about pedagogical conception in the context of the 1920s, especially in liberal ideas and teacher training.

The understanding of school as a more socially elaborate historical institutional constitution, which helps to understand Education in its broader aspects, as explained by Saviani (2008a; 2008b; 2015) has indicated the relevance of continuous studies on the different dimensions of knowledge developed for schools and the training of teachers in which the conception of education captured in official discourses, such as in the Journal “O Ensino”, guides understanding of the educational principles that influence and are reorganized based on broader social materiality. Evidence demonstrates the need for continuous studies that establish relationships between the alleged conceptions of teacher training and teaching for Basic Education; and about the press, the area of this research is under the auspices of instruction and education, we mention Pinto (2013, 2017), and regarding the pedagogical press, we cite Rodrigues (2010, 2015), who reinforce the need for studies in this aspect.

JOURNAL “O ENSINO”: HISTORICAL AND POLITICAL ACTIONS

The systematic study of the literature on the press and pedagogical training can reveal social contradictions, and clashes, in which historical relationships are expressed based on pedagogical considerations, the conception of didactic training on the understanding of what is a priority for knowledge in school education. The research interest is justified for the period (1922-1924) of study based on the number of scientific productions on teacher training and the press being effective at a given moment in the Journal “O Ensino”.

To this, the need for bibliographical studies that have supported teacher training and teaching in history, in which to place pedagogical propositions about and for school education in the political-legal historical movement can help in explaining educational principles, in which categories and meanings such as work, teaching, and school knowledge have been understood from different perspectives. In this research, we consider the context of history from the theoretical-methodological elaborations concerning teacher training and teaching, which gain relevance as the Journal “O Ensino” presents educational reforms that are based mainly on historical-legal determinations.

The spread of liberalism in Paraná at the end of the 19th century had a great ally, the press. Their collaborators, the intellectuals of the time, through periodicals (journals, magazines, and bulletins) were the spokespeople of this ideology, organizers, and maintainers of the hegemony of the class to which they belonged, the bourgeoisie.

Brazilian liberalism:

[...] can only be understood concerning the Brazilian reality. Brazilian liberals imported political principles and formulas but adjusted them to their own needs. Considering that

the same words can have different meanings in different contexts, we must go beyond a formal analysis of liberal discourse and relate rhetoric with liberal practice, so that we can define the specificity of Brazilian liberalism. In other words, it is necessary to deconstruct the liberal discourse (Costa, 1999, p. 123).

The liberal ideology, inseparable from capitalism, has the function of justifying this order, which must be cohesive, based on the discourse of equality, tolerance, freedom of trade, and also freedom of thought and organization, at the same time, it imposes a way of understanding society without due understanding of the contradictions. It is worth highlighting that this “[...] educator needs, in turn, to be educated” (Marx; Engels, 2011, p.41), that is, they will be educated in the existing society, in the capitalist society, being trained in these ways, which will contribute to the maintenance of the existing one. Education and the press became efficient instruments for expanding this contingent.

The understanding of capital, the world of work, in which teacher training and teaching has developed in the relations with the field of experience evidenced in documents such as the Journal “O Ensino” (1922-1924) has been articulated, understanding the proposals marked by disputes surrounding the definition of a curricular project for education in the country, reinforcing the need for scientific understanding, through research, on what educational principles have led to pedagogical conceptions, teacher training, and education. From this, there are central educational principles combined with pedagogical theories, in which the present study is delimited based on the multiple historical, political, and social influences, which shape educational principles in school education.

Given this, liberalism sets a standard for teacher training and education. This discussion is combined with the type of human training

presented as official. To understand, it is necessary to apprehend the historical process of constituting the idea of teacher training, as well as the propositions contrary to this definition of training. In this context, without much debate, there is a need for continuous studies as we can state that the Journal “O Ensino” for teacher training in Brazil is a set of rules for training, which presents a capitalist logic focused on the results, which leaves room for thinking about teaching training from a broad perspective, which considers the complexity of teaching, the diversity of work contexts, the social plurality of students with whom the teacher deals and, above all, which promotes development that effectively values this professional. Added to this is the impact on the pedagogical and didactic organization, on the implementation of initial teacher training courses, as well as on assessments of different orders.

From these statements, questions were listed to present the research problem, which took place through reflections on education and teacher training in its historical and social limitations, given the demands for new technical and humanistic skills required by the world of work. The problem will initially develop through questions about the preparation of the Journal “O Ensino” in which other doubts arose regarding the assumptions that were presented in a possible reform of education, such as the structure of the Journal “O Ensino”; the content and knowledge that were prioritized in the Journal “O Ensino”; the concepts of education, training of school teachers, teaching and knowledge that are potentially captured in the Journal “O Ensino”.

Thus, the object of investigation, the problem seized in the synthesis of the questions and contextualizations of the primary source of the Journal “O Ensino”, indicates the need for the analysis of liberal principles in the legal formulation and in the conceptions that

support such journal. In this way, we sought to investigate liberal indicators and their relationships in the context of Education, having as a primary source the issues of the Journal "O Ensino" in its formulation process (1922-1924), amidst legal frameworks, structuring axes, and pedagogical conceptions and didactics. Considering the above, the objectives of this study have, in their objective existence, in bourgeois society, a system of relationships built by men, which is "[...] the product of the reciprocal action of men" (Marx, 2009, p. 244), which means that the subject and object relationship in the process of theoretical knowledge is not an externality relationship.

The distinction between appearance and essence is primordial; as Netto (2011) explains, because "[...] all science would be superfluous if the form of manifestation [the appearance] and the essence of things coincided immediately" (Marx, 1985, p.271); furthermore, for Marx, (1982, p.158) "[...] scientific truths will always be paradoxical if judged by everyday experience, which only captures the misleading appearance of things.

Education, seen as a "[...] dimension of men's lives" (LOMBARDI, 2010, p. 20), cannot be analyzed as neutral or apart from the movement of the social context, since men's activities cannot be considered in isolation, but apprehended "[...] in their process of real development under determined conditions" (Marx; Engels, 1977, p. 26). In this sense, the theoretical and methodological assumptions are based on historical and dialectical materialism (Marx, 1989, p. 29) in which the conception of history is understood as [...] studying, in its details, the living conditions of diverse social formations, before deriving from them the political, aesthetic, religious ideas [...] that correspond to them (Marx; Engels, 1963, p. 283). In "Theses on Feuerbach" (2007), exposed in the work "German Ideology",

Marx and Engels explain the difficulties of the materialist conception of reality and give indications of what the historical and dialectical materialist conception would be:

[...] The main defect of all materialism up to now (including that of Feuerbach) is that the object, reality, and sensitivity, are only apprehended as an object or intuition, but not as a sensitive human activity, as praxis, not subjectively. This is why, in opposition to materialism, the active aspect was developed in an abstract way by idealism, which, naturally, ignores real, sensitive activity as such (Marx; Engels, 2007, p. 11).

With the challenge of apprehending the essence of the object studied, we observed that categories of analysis such as State, Ideology, and Hegemony are fundamental for understanding reality. The method expresses a conception of reality, of the world, and of life as a whole, a mediation between the process of learning, revealing, and exposing the structuring, development, and transformation of social facts (Frigotto, 1998; 2007). Having in theoretical reflection, with a view to social transformation, praxis in "[...] that man must demonstrate the truth, that is, in reality, and power, the earthly character of his thought [...]" (Marx, 1977, p.12), making praxis a form of recognition of reality, a practice that transforms what was before historical-social knowledge.

We recognize in history, the disputes of the order of capital, which are presented subtly in official discourses and, strategically, allied to hegemonic interests, given this, the difficulty of unveiling, in the movement of history, the possible contradictions in which they are legitimized the liberal State. Conflicts over social rights, in general, are a constant in this scenario, considering that reality is complex and influenced by multiple determinations.

Within the concerns raised by this research, we consider the totality of production relations, which for Marx (1977; 1989)

constitute the economic structure of society, the real basis on which a legal and political superstructure rises and to which determined social forms correspond. This mode of production of material life influences the process of social, political, and intellectual life, causing men's consciousness to have its apex in their social being, within the relationships existing in society (Marx, 1989). In this context, it is possible to analyze the document proposed in the Journal "O Ensino" as the material representation of a given society, to reproduce economic relations that seek to sustain the different crises of capital present in history, being a strategic instrument of liberal principles.

It is in this aspect that a coherent research method is necessary and for the researcher to be clear that the press biasedly expresses a point of view and it is at this same point that different issues to be analyzed can be revealed, as common issues moving society at the time researched, containing evidence of issues at hand, are recorded in it. In addition to the importance or not given to it as a primary source, another point to be analyzed is its significance as a document of ideological expression, which is conditioned by the objective of the research.

INSTRUCTION, MORALS, AND RELIGION: IDEOLOGICAL TRIAD THAT IS A PRECURSOR OF MODERNITY IN MARTINEZ'S CONCEPTION OF TEACHING

Considering Martinez's teaching guidelines, in the Journal "O Ensino" resulting from the educational reform in Paraná, which has ideological support in the movement seeking changes, which culminated in modernity. Deepening the understanding of these modernizing transformations, it is necessary to explain the philosophy of the world, from the historical context that emerges the need for another way of life, that is, another way of producing human existence. To achieve this, it is important, to highlight the foundations of Martinez's conception of teaching, to reach the theoretical source on which he relied, such as, for example, returning to the thinker Comenius¹, the precursor of modern pedagogy, who produces amid a whirlwind of events.

The didactic basis of Comenius, in his pedagogical and philosophical production, lies in the approximation of the word with the thing. Among his studies and productions, the following stand out: *Regulations for a Well-Ordered School*; *The Sensible World*; *Universal Deliberation*; *Light in Darkness*; *One Thing Necessary*; *Path of Light*; and the best-known: *Didactica Magna*.

His pedagogical method was a religious instrument, supported by the principle that everyone, as human beings, children of God, had within themselves the ability to reach the truth and, consequently, their salvation together with the glory of God, thus, no one would be excluded. This thought by Comenius resulted from an attempt to unite scientific

1. John Amos Comenius was born on March 28, 1592, in Nivnice, Moravia, a region belonging to the Kingdom of ancient Bohemia (currently the Czech Republic). His family was part of the religious group Unity of the Bohemian Brothers. This congregation followed austere morals and had the Bible as its basis and rule of faith. Comenius lives the war between Catholics and Protestants, his intellectual production took place during his troubled exiles in several European countries. His death was on November 15, 1670, at the age of 78, buried in the Church of Naarden, near Amsterdam (Gasparin, 2011).

rationality with the idea of saving the soul from sin, a salvation that would be given through knowledge, in the tireless search for truth, therefore, teaching as much as possible to everyone, in other words, the well-known expression, teaching everything to everyone. “Whoever attends schools should remain there until they become educated, honest, and religious man” (Comênio, 1957, p. 225).

This pedagogical foundation of teaching modernization is present in the defense of Martinez’s arguments, this junction of faith and science.

It is up to us, Brazilians, to make a worthy effort in favor of this crusade. Let us be defenders of our nationality. Let us emerge from the numbness in which we lie and with weapons in hand and faith in our hearts, like the ancient medieval triumphers, let us firmly stand on this earth the ideal that breathes into our soul and that gives us strength and encouragement, laughter and hope (O ENSINO, 1922, p. 60).

Faith, like the ancient medievals, should be used as a weapon in favor of the national struggle for development. “May these books be so carefully illustrated that, justly and deservedly, they can be considered true inspirers of wisdom, morality, and piety” (Comênio, 1957, p. 226). Thus, it started from the wisdom developed through learning, in the act of knowing all things, but it would not be restricted to this moment, as it advanced in the practice of morality, knowing and appropriating the thing, learning by doing, curbing desires.

It is the principle of morality that leads to learning to obey, once obeying, to be fair, to practice justice, acting with prudence in the face of human impulse, as only wisdom could make the student judge the thing at its fair value, in self-monitoring regarding their social behavior. In this way, it is religious piety that directs all things towards God. In worldly action, all human effort is channeled to reach its creator.

In this triad (wisdom, morals, and piety), we reach the salvation of the soul, a Comenian foundation that prepares the ground for the new man. “The salvation of bourgeois man, therefore, has knowledge, instruction, work, material action as its starting point, unlike feudal man, who had contemplation as the greatest instrument of the conquest of heaven” (Gasparin, 2011, p. 55). Here, work as a human action will lead to salvation, that is, in this triad of wisdom, morals, and piety, in essence, it permeates the conception of man, as a guiding thread of his philosophy. An idea that goes against the contemplative education of the medieval period.

Didactica Magna expresses well the moment of transition from feudalism to capitalism, translating the clash that took place in the world of ideas in the transition from one mode of production to another. To the religious perspective, one of the bases of his teaching, he combined the demands of the needs of the new social forces that were emerging” (Gasparin, 2011, p. 26).

A guiding foundation supporting wisdom, moral behavior, and piety, i.e., instruction, morals, and religion permeate the education reform in Paraná, expressed in the defended mission of educating everyone. “*One of the aspirations that most frequently express many of those who are stuck with the mission of educating and instructing is the obligation to attend school*” (O ENSINO, 1922, p. 66). This legacy of modern education to instruct everyone comes from this Comenian principle with which Martinez is supported, from this, the expression “mission” has a religious foundation. However, this idea of instructing everyone to save their souls, conveniently, was ideologically appropriated by capitalist interests, because all individuals, once educated, would elevate the nation to its productive development.

This ideological issue of capitalism's appropriation of religious discourse, piety, or even charity, presents a fallacy, since it covers class exploitation, because, by donating as an act of charity to others, one is donating to the poor and, consequently, to God, who will compensate them after death with paradise. "The more civilization progresses, the more it is forced to cover up the evils it necessarily brings with it, hiding them with the cloak of charity" (Engels, 2012, p 222). In this case, the explorer's kind action of donating crumbs camouflages social antagonism, even with the religious justification of forgiveness of their sins through this charity.

This is the practice that favored the nascent bourgeoisie, in this philosophy of justifying man's cruelty in a religious symbiosis of hiding evil. What goes further, using education to prepare men with the physical and psychological conditions to support any type of work as long as it is honest. By keeping people in continuous activities, with their minds and bodies occupied, they would be far from addictions. Mysterious forces manifest themselves in an ideological power to exacerbate the division of social classes.

The situation in which the production of goods becomes predominant is essentially based on the history of urbanization and the emergence of the contradiction between rural and urban life. It was in urban centers that commodity production first transformed direct, personal, and essentially cooperative relationships within the group into impersonal and highly competitive relationships, within the group into impersonal and highly competitive relationships, governed by 'mysterious forces' that escaped to its understanding and control (Engels, 2012, p 280).

In this new social reorganization, with the advent of modernity, the author of *Didactica Magna* proposes the experiment as a learning method. Given this principle of knowing all

things through instruction, since sensitive knowledge was more convenient and efficient for the nascent reality than the meaningless memorization of what was in books, "[...] it stands out, norms for a good ordering of schools, which constitutes the new *Ratio Studiorum* of the Comenian conception, opposed to that of the Jesuits, dominant in Catholic schools at that time" (Gasparin, 2011, p. 32).

The advent of social change demands a profound reorganization in the pedagogical relationship, "[...] thanks to which, the youth educator can safely achieve his objective; [...] so that his job is done with ease and pleasure. [...] Start early, before the corruption of intelligence" (Comênio, 1957, p. 229). Comenius' arguments, which express a conception of man and knowledge, are based on Aristotelian philosophy, which compares the human soul to a blank slate, which is empty and on which everything can be written. "If all things be taught, placing them immediately under the sense. And making its immediate usefulness visible" (Comênio, 1957, p. 230). Therefore, in order to teach things, they should be tested by the senses. Therefore, he states: "Nature does not begin except from the state of virginity (deprivation)" (Comênio, 1957, p. 230). Teaching should start from human purity before it suffers any negative influence.

In this conception of human nature, we can affirm that the foundation is in empiricism. "Nature only produces what is immediately useful. [...] The ease of learning will be increased for the student if they are shown how useful everything they are taught will be in everyday life" (Comênio, 1957, p. 246). The immediate usefulness must, then, guide the pedagogical work, encouraging the student, who, upon learning something, will soon apply the knowledge in their daily life. "Do not teach anything other than what is immediately useful" (Comênio, 1957, p. 247).

Once you respect the intellectual capacity and immediate needs of the child or young person, you cannot force them: “Young people should not be forced to do anything except what their age and intelligence not only admit, but even desire” (Comênio, 1957, p. 243). Thus, this teaching method will facilitate the pedagogical work, as the students will not be forced to learn what does not interest them. “The teaching method must reduce the work of learning so that nothing hurts students and prevents them from continuing their studies” (Comênio, 1957, p. 233).

This Comenian process is still naturalistic, as it is compared to the domestication of animals. “It is well known that horse tamers first tame the horse with the bridle and make it obedient, and only then teach it to take this or that position” (Comênio, 1957, p. 231). First shape morals and then work on science. “First of all, children should be educated in their customs, so that they readily obey the slightest signal from the teacher” (Comênio, 1957, p. 232). By molding students, they will be preparing them for obedience in work relationships in the nascent bourgeois society. “*Education aims to form physical, intellectual and moral man*” (Martinez, 1923, p. 82). First, make the body disciplined and obedient, using the principle of morality, right and wrong, that is, preparing the being for insertion into productive work in new modern relationships.

Martinez, in his work to modernize education in Paraná, placing it in the conditions for such development in the capitalist world, seeks theoretical support in Comenius’ philosophy. This support also constitutes, in a contradictory way, two theories of knowledge: innatism and empiricism. What is innate is the ability to know, but not exactly the knowledge, in this case, of morality, of the goodness of being, an innate ability that one already brings with oneself.

The empirical is the act of knowing all things through instruction, argued to be for everyone: “*Only what reaches it through the senses is real in the child’s brain.*” (O ENSINO, 1923, p. 125). These two theoretical aspects are evident in Martinez’s ideals, in the universality of knowledge, that is, it produces men who are intellectually wise, prudent in their concrete actions, and pious at heart, these principles were presented in Comenius’ theory as a guiding thread of his philosophy. However, in Martinez, they are present as an ideology of development, in a discourse that once reformed Paraná’s education would make this man ready for modernized economic development.

Martinez, faced with this purpose, brings other theorists of modern education to support his reforming intervention, including the naturalist thinker Rousseau, whose influence we will delve deeper into in the next topic.

FINAL CONSIDERATIONS

The validation of the press as a source is related to the importance given to certain sources to the detriment of others, as well as the legitimization of the data contained in the printed material, as it is an expression of the position of those responsible for the journal, which gives it, in a certain way, the character of subjectivity.

In this aspect, a coherent research method is necessary and the researcher must have clarity that the press biasedly expresses a point of view, and it is at this same point that different issues to be analyzed can be revealed, as common issues moving society at the time researched, containing evidence of issues at hand, are recorded in it.

In addition to the importance or not given to it as a primary source, another thing to be analyzed is its implication as a document of ideological expression, which is conditioned by the objective of the research.

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