



Foundations of Marciano Pontes' Compendium of Pedagogy (1872): *education prepares man for two successive existences, one on earth and another in heaven*¹

Fundamentos do Compêndio de Pedagogia de Marciano Pontes (1872): *a educação prepara o homem para duas existências sucessivas, uma na terra outra no céu*

Fundamentos del Compendio de Pedagogía de Marciano Puentes: *la educación prepara el hombre para dos existencias sucesivas, una en la tierra y otra en el cielo*

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Abstract

This article focuses on the Compendium of Pedagogy, authored by Antonio Marciano da Silva Pontes, whose first edition took place in 1872 in Rio de Janeiro. It is among the first Brazilian manuals of Pedagogy in the history of teaching professionalization, and will be taken as a primary historical-educational source. To this object, some questions are relevant: what is its understanding of Pedagogy? What does it inform from the anthropological, ethical and political point of view, since it has a Catholic religious orientation? What is the correlation of such angles with the triple dimension of education (physical, intellectual and moral)? As to the method, such an investigation proposes to carry out a documental and bibliographic research. In short, such a Compendium is singular in relation to social totality, but anchored the constituent process of primary schooling, of which the formation of the teacher gradually became protagonist, involving school, society and culture.

Keywords: Compendium of Pedagogy. Ethics. Anthropology. Technical School. Physical. Intellectual and Moral Education.

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Resumo

O presente artigo focaliza o *Compêndio de Pedagogia*, de autoria de Antonio Marciano da Silva Pontes, cuja primeira edição se deu em 1872 no Rio de Janeiro. Encontra-se ele entre os primeiros manuais brasileiros de Pedagogia na história da profissionalização docente, e será assumido como fonte histórico-educacional primária. A esse objeto, cabem algumas indagações: qual é a sua compreensão sobre Pedagogia? O que o informa do ponto de vista antropológico, ético e político, uma vez que tem orientação confessional católica? Qual é a correlação de tais ângulos com a tríplice dimensão da educação (física, intelectual e moral)? Quanto ao método, tal investigação propõe-se a realizar pesquisas documental e bibliográfica. Em suma, tal *Compêndio* é singular em relação à totalidade social, mas ancorou o processo constituinte da escolarização primária, da qual a formação do professor paulatinamente se tornou protagonista, envolvendo a escola, a sociedade e a cultura.

Palavras-chave: Compêndio de Pedagogia. Ética. Antropologia. Escola Tecnicista. Educação Física, Intelectual e Moral.

Resumen

El presente artículo enfoca el Compendio de Pedagogía, de autoría de Antonio Marciano da Silva Pontes, cuya primera edición se dio en 1872 en Río de Janeiro. Se encuentra entre los primeros manuales brasileños de Pedagogía en la historia de la profesionalización docente, y será asumido como fuente histórico-educacional primaria. A ese objeto le caben algunas indagaciones: ¿cuál es su comprensión sobre Pedagogía? ¿Qué le informa desde el punto de vista antropológico, ético y político, una vez que tiene orientación confesional católica? ¿Cuál es la correlación de tales ángulos con la triple dimensión de la educación (física, intelectual y moral)? En cuanto al método, tal investigación se propone realizar investigaciones documentales y bibliográficas. En definitiva, tal Compendio es singular en relación a la totalidad social, pero ha anclado el proceso constituyente de la escolarización primaria, de la cual la formación del profesor paulatinamente se hizo protagonista, involucrando la escuela, la sociedad y la cultura.

Palabras claves: Compendio de Pedagogía; Ética; Antropología. Escuela Técnica. Educación Física. Intelectual y Moral.

Introduction

In general, school compendiums are phenomena, whose origin is found within the process of the building up of the school itself, considering either higher or normal education (RIDER-SYMOENS, 1999; CAMBI, 1999), or especially the primary and educational schools. The last ones, since the beginning of the decades of the XIX Century slowly spreaded in the future Italian Republic (CAMBI, 1999, p. 369 and p. 497), in Germany (LARROYO, 1974, p. 593); LUZURIAGA, 1959 in France, when the French University was created by the decree of March 17, 1808, (BUISSON, 1911, 1998).

However, such a project was not fulfilled and even the decree of April 25, 1815, which pointed to normal school as a possible model, failed. In France, in 1833, Guizot (1787-1874) stated: “the primary instruction is completely present in the normal schools; their progress can be assessed in the establishments” (*Ibid.* p. 1416), when there were already 48 normal schools (*Ibid.* p. 1418).

In summary, it was slowly during the XIX century that the professional formation of teachers was understood as essential and indispensable. To know a subject and especially to know how to teach it were different and distinct realities which teachers had to fulfill. According to CAMBI (1999, p. 492) it was developed “(...) along the XIX century, in Napoleon time until the end of the century (...) an articulated process in regard to the school institution, although divided in non-homogenic and different forms in various European and American countries.

Along this process, the primary and normal schools were organized in such a technical and rational perspective that they inclined towards science and technique. In addition, in the technicist period, since the XIX century until now, ideas of prosperity, progress and development have prevailed in society. In this complex scenary, the role of the educating State has gained terrain. Slowly, this hegemonic position made school buy the idea of productivism, development, investment, human capital and so on (LOBROT, s/d).

In this way, school became an object of a rationalization which was expressed through planning, controlling of mechanisms, organization of the time and school space, as well as the management of didactic-pedagogical activities:

Popular education required a more efficient school system which could support the movement of the universalization of the public school. Under these challenges, new practical demands began to arise, resulting in new pedagogical knowledges in all school disciplines. What and how to teach became the goals of the pedagogical intervention (SOUZA, 2013, p. 260).

In the interiority of these movements, society and school began to debate and assess positions, perspectives and look for solutions which could spread them internationally. The question, “school for what reason?” put by Lobrot (s/d), gained space in the technicist tendency. More concretely speaking:

It deals with the circulation of people, books, educational journals and various types of printed materials, by using the debate of ideas in congresses and international events or by the observation in visits to places. In this processo f internationalization, we cannot underevaluate the importance which the manuals in the didactic organization in the formtion of teachers (SOUZA, 2013, p. 261).

Such didactics or school compendiums, according to Choppin (2008, p. 36), would be so identified due to their internal structure (anthology), due to their synthetic function (manual) or to due to their guiding function (guide). They could still raise principles of learning (method, course) or organize exposition (notions, explanations). According to Souza (2013, p. 261), the pedagogic compendiums “(...) contain rules which organize the field, rule over the teaching practice and over the production of knowledge and its diffusion”.

The compendiums of pedagogy were produced to form those normalistic teachers (later starting the decade of 1930), philosophy teachers in colleges, institutes of education and pedagogists. They were edited by Brazilians since the end of the XIX Century. Examples of them are *Pedagogia de Pontes* (1872) Cordeiro (1874), Passalacqua (1887), Carvalho (1888) and Magalhães (1900). Such pieces of informations can be found in (SILVA, 2005) and in (LOURENÇO FILHO, 1940).

The word “compendium” from the diachronic and semantic point of view means saved money, economy, profit or advantage in a figurative sense. Plauto (254-184 a. D.), a Roman playwright, understood the term as “summary” (HOUAISS, 2000; FARIA, 1962. With this meaning, the word compendium is used in many languages and is presented so in various titles in the Brazilian pedagogic literature.

Pontes’ *Compendium of Pedagogy* (1889) will be considered here a primary source of historic educational character, despite the fact of its own singularity as expression. However, such a concession cannot be a motive for focussing on the compendium itself, but rather within the context in which Brazil was involved, especially with the European countries. As a matter of fact, a compendium cannot be an isolated entity since its possibilities of interlocutions are various.

Among them, the above mentioned compendium was supposed to be used by the students of the Normal School of the Province of Rio de Janeiro. As a cultural object, it belonged to the technological pedagogy which proposed the organization of the contents, having in view the formation of the students who would become teachers. As a pedagogical technology, it is “(...) an usage covering from the scientific knowledge up to the planning of education as well as the search of the appropriate solutions for human learning.” (PFROMM NETO, 1976, p. xii; MAGGIO, 2000).

Still, as a cultural object, considering its context, the civilizing universe, the educational order in Brazil, in which the teaching profession was inserted, was not yet constructed. Pontes’ *Compendium of Pedagogy* was part of the construction. According to Oliveira (2003), a citizen from Maranhão, in a work published in 1874, the idea of the creation or the Normal School “(...) arose among us in Minas Gerais in 1835 (...) and in 1847 there were already four normal schools” (p. 213). Afterwards, in the same page “(...) nowadays, 1874, there were 10 and among them, not even 2 belonged to the period of 1847 (...). The lack of normal schools in 10 provinces can be explained by the limitations of financial resources and the management mistakes of the legislators. However, in none of the instances due to the fragility of the idea itself”.

Finally, as a cultural object, it must be considered that the project of a pedagogical science, as Araújo (2017) points out, was a heritage from Francis Bacon (1561-1626). According to Gautherin (2011), it was during the XIX Century that different taxonomies about education science became available. “(...) pedagogy was usually taught since the middle of the XIX Century to prepare teachers for the different chairs in universities and colleges in europeu and then in America” (2011, p. 98). The same author shows how it occurred in the Normal Schools of France. In Sorbonne, in 1883, it was introduced the studies of the science of education. Pedagogy courses were created in the XIX Century in different universities. However,

The science of education was not yet equipped with all the attributes of the known disciplines in universities. It was reduced to a complimentary course and practical lectures, whereupon no certificate could be issued (except for the Higher Studies, issued by Lyon in 1900), (GAUTHERIN, 2011, p. 98).

Such complimentary courses or practical lectures were delivered by the teachers of philosophy of higher institutions, who used to teach other disciplines as well. They were destined to primary students-masters of the Normal Schools; in the sequence to women and girls. As time elapsed, they were available to all students who intended to pass in a public examination for the primary level.

Therefore, it was in this atmosphere, mostly academic, that pedagogy, as a science of education, gained terrain, keeping its ideal of preparing the future primary teachers. Despite the fact that the subject had become a concern of higher education, as points out the reform of 1902, “(...) the science of education continued to be depreciated” (GAUTHERIN, 2011, p. 99).

It was within this process that the teacher education was institutionalized even through complimentary courses and practical lectures. Under such initiatives and the growing number of Normal Schools, added the formation activities which were offered in the universities, the educational compendiums proliferated.

After these general considerations about the Pedagogy Compendium (PONTES, 1889), other questions must be put: what is the understanding of pedagogy, education, methodology and instruction? In addition, what is the educational, pedagogical, anthropological, ethical and political basis of it? One step further, what is the correlation among the physical, intelectual and moral education?

In regard to method, this paper tries to develop three scientific levels, fundamental in human sciences – descriptive, explanatory and interpretative – in search of a dialogue with the inquires present in the compendium of pedagogy. Correlated to such levels, some logic-methodological operations characterize this research: contextualization, analysis, categorization, abstraction, correlation, conceptualization, sistematization, generalization, among others. Methodologically, it tries to put together object, objective, justification, method, logic-methodological operations which are more appropriate to primary source investigations.

In summary, it is a documentary and bibliographic research, which has as objective to explain the religious essentialist pedagogy, inspired in the catholicism, peresent in Pontes' Compendium of Pedagogy (1889), as it establishes the theoretical and practical basis of the teacher education. Its foundations, therefore, belong to the christian orientation, which are permeated by ethics, anthropology, politics, metaphysics of theologic character, and consequently in pedagogy. In Other words, religion is basic in education.

With these explanatory actions, the theoretical references propose a critique of the notions which support the theory and the practice which is present in teaching and its relationships with children-students, revealing the uncovered side of non-historical character, not essential, metaphysical, not temporal and transcendental of such an essentialist pedagogy (SUCHODOLSKI, 1984; OZMON & CRAVER, 2004; VALLE, s/d), of which Pontes' Compendium of Pedagogy is an expression.

In its contextualization, the catholic orientation of this compendium was already present in the French manuals and was used in Brazil as well. This fact shows that the Catholic was an effective participant in the composition of the Brazilian education (SILVA, 2005, p. 101; ECAR, 2014, p. 177). The compendium was used in the Normal School of the Province of Rio de Janeiro, from 1876 onwards, inspired in the work of the Belgian Thomas Braun, *Cours Théorique e Prctique de Pédagogie e de Méthodologie*” (FRIAS, 2014, p. 119, whose first edition happened in 1868 in Belgium.

In the front page of the compendium, it is written that Marciano Pontes had been “Director of the Normal School of the Province of Rio de Janeiro and full Professor of the 1st Chair. Member of the Council of Instruction of the Province of Rio de Janeiro and ex-Member of the Council of Instruction of the Neutral Municipality (PONTES, 1889, p.1). According to Farias (2015, p. 66), Pontes “(...) was designated professor of the Normal School of the Province of Rio de Janeiro, for the 1st Chair (Pedagogy) in August 3, 1868”. However, Alves (1883, p. 254-255) says:

Antônio Marciano da Silva Pontes, from the Province of Minas Gerais, was born in Mariana on January 27, in 1836. His Family hoped that he would follow the ecclesiastical career. He followed his studies in the episcopal seminary of Marianna. Having realized that he had no vocation, he followed to Rio de Janeiro, where he became a teacher of humanities. Pontes became secretary of the government of Minas Gerais and later on secretary of the province. He was also a member of the Council of Public Instruction of the Normal Course for male in Nictheroy. Various articles were written by him in the Popular Magazine of Rio de Janeiro (during 1859 and 1862). In addition, he wrote in 1860, for New Brazilian Rhetoric, a 247-paged work with the approval to be used in Pedro II School. The *Compendium of Pedagogy* was written for the Normal School of Rio de Janeiro. *Historical Essay* about the Province of Minas Gerais, a work probably not published whose draft text was offered to the Historical and Geographical Institute in 1867.

The introductory pages of the Compendium, written by Antonio Marciano da Silva Pontes, are extremely important and clarifying. The first one is the epigraph, which reveals the mood and the motivation which characterizes the approach: “Education prepares man for two successive existences: one which is earthly; another which is heavenly” (PONTES, 1889, p.4). The role of education is to take care of the destiny of human being, which is linked to the divine creation. The religious, moral, intellectual, physical and social education are only the fulfillment of these successive existences:

Education, under the pedagogical point of view, is the action to constitute a minimal state of earthly power and a maximal of heavenly power. It must prepare us to fulfill the role of religious, intellectual, moral and social creatures. Education prepares man for tow successive existences, one on earth and and another in Heaven. (PONTES, 1889, p. 16)

The second clarifying fact is established through the inclusion of a letter, written by Abílio César Borges (Pontes, 1889, p. 509), on March 15, in 1874, sent to Antonio Marciano da Silva Pontes, in which, he states to have received the compendium. After having praised the pedagogical science, he distinguishes the greatest works in the field of pedagogy, whose “summaries were to be used in research in libraries, by the candidates to teaching, by teachers and even by the general people, as you yourself did” (PONTES, 1899, p. 7).

The only imperfection, pointed out by Abílio César Borges, in such a letter, was the absence “(...) of the teaching of vocal music, which exercised a great influence in the soul and in the heart of people, whereupon recommended by all pedagogists and was also part of all programs in the pedagogical institutes of educated countries” (*Apud* PONTES, 1889, p. 8). In my viewpoint, he said, singing is still that one based on hearing. As a matter of fact, in schools, where students do not sing, the atmosphere is sad and cold (...)” (*Apud* PONTES, 1889, p. 8).

The third clarifying aspect is linked to a subject, present in the Prologue of the 3rd edition (1889), which criticizes “(...) a compendium, written by the same author, which was shorter than the first edition and not conversant with the program established by the government in 1869 (...)” (PONTES, 1889, p. 11).

In such a prologue, Antonio Marciano da Silva Pontes faces the criticism, put by Abílio César Borges, by saying that the teaching of vocal music was not even part of any elementary program “(...) and that other competent people had pointed out that little space had been given to psychology in favour of the the development of moral and intelectual education” (PONTES, 1889, p. 12).

In relationship with the presence of psychology in the Compendium – progressively disseminated and a direct competitor with pedagogy as a science of education (GAUTHERIN, 2011) – the dialogue in the Prologue suggests that pedagogy could be thought as a biological psychology as the New School understands (Araújo, 20, p. 16): “Pedagogy, no doubt, a complex science, looks like a biological psychology, with difficulties to be included in a book for the kids, who were enrolled in a course without any academic requirement”(PONTES, 1889, p. 13).

The Pedagogy compendium: its structure and place in the triple nature of man

Considering the fact that this research focuses on the physical, anthropological, ethical and political aspects of education, which are present in the physical, intelectual and moral dimensions, only gthe second part of the pedagogical compendium will be object of analysis.

Its starting point is to situate Pedagogy as a Science of Education: “To educate is to direct childhood, instruct it, improve it and develop the physical, intelectual and moral faculties” (PONTES, 1889, p. 16). For the author, pedagog, within human knowledges, that which most interests to humanity (*Ibid.* p. 17). On account of this, the author links to pedagogy greatness of interests.

In regard to the term pedagogist, Antônio Marciano considers it appropriate, because it believes that it is the art of improving human beings, “(...) so appreciated among the classic and still today respected in Germany and Switzerland, and not well considered in France, the word pedagogist has become ironical” (p. 17). For him, the same happens in Brazil.

It will be so considered for a long time, while the idea that the teacher of primary education has to be a pedagogist, that is, has to form a future Generation in addition to teaching how to read and count. It does not consider that school is workinf place, in which the new individuals reconstruct society, (...) instruction is part of education and it is a subordinated branch (PONTES, 1889, p. 18).

In the same thinking direction, when he considers the fact that the teacher in Brazil, for not being a pedagogist, influences the moral education of children:

Among us, this is not an utopian, because teachers consider their mission to teach literature. In regard to moral development, nothing has been done. To teach grammar and arithmetics is not properly pedagogical. The primary teacher among us cannot be considered a pedagogist. (PONTES, 1889, p. 80)

It must be carefully observed his essentialist and religious perspective in the following excerpt: “education furnishes general rules, applied in all circumstances in all careers, which man may follow, without forgetting the future eternal life” (*Ibid.* p. 19). On one hand, if instruction is fulfilled by means of knowledge and aptitudes, on the other hand education acts teleologically, because “(...) it rules over the moral man, considering his high divine origin” (p. 19). In other words, to fulfill his human side is to accomplish his divine nature. Man has a triple nature:

His body doesn't explain his whole being. It is rather an accessory part. He has a soul which is intelligent and capable of knowing the truth and freely choosing between good and evil throughout life, under the influence of feelings of diverse drives (*Ibid.* 19-20)

In summary, body, soul and consciousness must be in harmony with education and instruction: the body helps the spirit and the soul with the direction of reason directs the individual in the search of knowledge and truth. Consciousness, as it has already been said, strengthens the idea of duty under the control of intelligence (*Ibid.* p. 44). Based on this religious combination of principles, the triple religious dimension overcomes other dimensions.

The essentialist perspective brings about the submission from the natural to the supernatural, from the layman perspective to the religious level, from the civil to the supernatural, from the religious to perfection. The church, as the perfect society, a theology created by the Trent Council (1545 – 1663) embodies all that is imperfect, that is, morality, politics and the humanity of man.

It becomes clear that the position of forming true christians is the goal: “The teacher has to accept religion as the basis of education, because that is what society expects from him (...)” (*Ibid.* p. 44). In this aspect, teachers have to instruct children, explaining them the mysteries of faith, present in the decalogue, in the norms of the Church, in the sacraments, in the divine service, in the immortality of soul, in the destiny of man, in the divine grace, in the sin and so on.

The improvement of man, as it has already been said, implies in three natural branches: the physical, the moral and the intellectual. These contents will be discussed in the chapters I, II, III of the second part.

a – Physical education must play the role of improving man, either in regard to the development of his organs of his body, or in regard to his senses, his external perceptions. The body cannot be considered a set of independent parts, since their proximity with the soul unifies all “(...) the physical situation of man prepares the ground for the exercise of intelligence and his moral condition (*Ibid.*, 50). In addition, the author zeroes in on the value of hygiene, gymnastics and exercises of the organs of senses. Three points are chosen:

Physical education can be reduced to three main aspects: one is the hygienic aspect; the other one the gymnastical part which brings power to muscles; the last one has to do with physical education which prepares the body for the work of the soul, sharpening the senses (*Ibid.* p. 50).

The author does not lose the opportunity to say that a physical education institution is mainly concerned with the health and the kids' morality (*Ibid.* p. 53). However, intellectual education tunes up the functioning of the senses, because it "(...) in the passage of physical education to intellectual education, the important part is in the middle (...) considering that man's senses in the first stage of life determines the following stages. Teachers must be always attentive about it.

b – The role of moral education is to fortify the heart, that is "(...) the readiness to follow the precepts of virtue and the submission to morality" (p. 78). Such a position, however, does not forget the value moral education "(...) because it brings human nature upwards up to the height of being able to be free" (p. 78).

The goal of moral education is double: "1 – to enable intelligence to distinguish between good and evil, truth and falsity; 2 – to acquire the habit of controlling imagination, passions and the affections which influence religious life (p. 79). At a first sight, reason is the controller of moral life, as Immanuel Kant (1724-1894) said in the *Metaphysics of Customs*. As a matter of fact, religion is linked to moral dimension, whereupon reason makes decisions, based on principles of religion.

In addition to Kant, Jean-Jacques Rousseau and John Locke are criticised in their positions. For instance, about the original sin and the theory of the acquisition of knowledge:

It is a mistake (...) to think that the heart of the child is a source of sweetness and purity. The child heart, in search of good and beauty, will not bear the pressure of evil. The soul is a blank page, in which we can write that which we want. In fact, evil and mistakes are already rooted in the heart of all child. The idea of a blank page is prone to be degenerated. (PONTES, 1889, p. 79).

It is necessary to emphasize the ideas about the role of the teacher in relation to the moral education of the child. To help his moral consciousness is to lead him "(...) to assess his own perception of good and evil, of moral obligation and the law. This interior virtue is impressed in our soul by God Himself, whereupon it is necessary to stir up moral education" (*Ibid.*, p. 81). One must remember that there are three faculties in the soul: intelligence, sensitivity and activity.

As the idea of politics arises from the moral concept – whose foundations are present in the catholic religion – his position about the love for the country is expressed as form of second mother (*Ibid.* p. 92). Love for the country underlies between and birth country and humanity (*Ibid.* p. 93).

The development of the feeling of nationality deserves a especial consideration of those whose job is to educate the young Generation; (...) the primary teacher has not to form sages. His mission is to form christians, engaged citizens who have the desire to contribute with the prosperity of society. This fact will cut out personal interest and control the search of personal happiness. (PONTES, 1899, p. 92-93)

The instruments which stir up the human development of the feeling of nationality can be noticed in moral education and instruction (*Ibid.* p. 94). “Moral and religious education maintain close ties with the national education. Teachers should take the advantage of belonging to the religious circle, basis to all noble feelings” (*Ibid.* p. 94-95). When he develops his points of view about the religious tendency, the teacher heightens it to a supernatural instinct which prods man to love God (*Ibid.* p. 98).

To conclude his observations about moral education, he justifies: they are not philosophical lessons, which bring no fruits to the children, since they cannot understand them. (*Ibid.* p. 100). Instead, he believes that his lessons

will fortify the kids’ soul, whose parents, concerned about the physical subsistence of them, have no conditions to prepare them to deal with truth. Teachers have the especial mission of preparing the kids to follow the path of virtue. (*Ibid.* p. 101)

c – In regard to intellectual education, it must stimulate the development of the faculties which reinforce the capacity of learning and of acquiring knowledge. All that has been said about sensibility, the will and intelligence (faculty of knowledge) is not to be forgotten. “This last item is able to develop elements, such as: attention, perception, comparison, judgment, reasoning and memory” (*Ibid.* p. 103). They must be drilled and each profession, according to its own necessity, will manage to organize the existing diversities. This is what the author calls intellectual education (*Ibid.* p. 104).

Each of these processes which promote the formation of intelligence – always trying to shed light on the role played by the teacher – such as attention (*Ibid.* 104-106), perception (p. 106-109), judgement and comparison (p. 109-112), reasoning (p. 112-115) which are nourished by the power of deduction, induction and memory (p. 115-119).

Final Considerations

The Compendium of Pedagogy, written by Marciano Pontes in 1872, is an example of sharing the correlations which articulate anthropological-philosophical ethical, political (national), religious, cultural, scholarly aspects, and so on, but always loyal to the triple nature of man (physical, intellectual and moral). In addition, it expresses its respect for the constitution of the pedagogy as a science of education. On one hand, the **Compendium** is attentive to the social complexity; on the other hand, it gives relevant space to the primary schooling, within which the formation of the teacher is crucial, involving school and society.

In the **Compendium**, education and pedagogy are necessary steps which show up in the earthly adventure towards the celestial journey. Although, it is a school printed text, geared to be used in pedagogical procedures, it cannot be reduced to its material or technical-pedagogical dimensions, since it turns out to be a treaty to be discussed by the future teachers. Furthermore, anthropological-religious values gain space, either as components of human existence itself, or in the search for a situation, based on a christian ethics, which underlies in the political sociability.

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