



The teaching of History of Education at the “Faculdades Integradas Santo Tomás de Aquino” (Uberaba, Minas Gerais, Brazil, 1951-1980)¹

O ensino de História da Educação nas Faculdades Integradas Santo Tomás de Aquino
(Uberaba, Minas Gerais, Brasil, 1951-1980)

La enseñanza de la Historia de la Educación en las “Facultades Integradas Santo Tomás de Aquino”
(Uberaba, Minas Gerais, Brasil, 1951-1980)

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Abstract

This is a communication of the results of an investigation into the teaching of History of Education at the Pedagogy Course of the Faculdades Integradas Santo Tomás de Aquino (Fista), in the city of Uberaba, in the state of Minas Gerais, Brazil, between 1951 and 1980. This study was based on the ideas of Casali (1995) and Gatti Jr. (2017), using documentary and oral sources, through direct consultation of institutional archives and the collection of testimonies from former students and teachers. The results point to the permanence and importance of the subject in the curriculum of the Pedagogy Course in the period in question, which was done by combining traditional disciplinary content within the subject with strategies for disseminating Catholic religious' values, as well as the late nature of the approach to themes linked to the History of Brazilian Education.

Keywords: History; Education; Pedagogy; Discipline; Catholicism.

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Resumo

Trata-se da comunicação de resultados de investigação sobre o ensino de História da Educação ministrado no Curso de Pedagogia das Faculdades Integradas Santo Tomás de Aquino (Fista), na cidade Uberaba, no Estado de Minas Gerais, no Brasil, no período compreendido entre 1951 e 1980. Partiu-se das ideias de Casali (1995) e Gatti Jr. (2017), com utilização de fontes documentais e orais, por meio de consulta direta aos acervos institucionais e da coleta de depoimentos de egressas e docentes. Os resultados apontam para a permanência e importância da disciplina no currículo do Curso de Pedagogia no período em referência, o que se fez por meio da conjugação dos conteúdos disciplinares tradicionais no âmbito da disciplina com estratégias de disseminação de valores religiosos católicos, bem como para o caráter tardio da abordagem de temáticas vinculadas à História da Educação Brasileira.

Palavras-chave: História; Educação; Pedagogia; Disciplina; Catolicismo.

Resumen

Esta es una comunicación de los resultados de una investigación sobre la enseñanza de Historia de la Educación en el Curso de Pedagogía de las Facultades Integradas Santo Tomás de Aquino (Fista), en la ciudad de Uberaba, en el estado de Minas Gerais, Brasil, entre 1951 y 1980. Nos basamos en las ideas de Casali (1995) y Gatti Jr. (2017), utilizando fuentes documentales y orales, mediante la consulta directa de archivos institucionales y la recopilación de testimonios de egresados y docentes. Los resultados apuntan a la permanencia e importancia de la asignatura en el currículo del Curso de Pedagogía en el período en cuestión, lo que se hizo combinando contenidos disciplinares tradicionales en el ámbito de la asignatura con estrategias de difusión de valores religiosos católicos, así como el carácter tardío del abordaje de temas vinculados a la Historia de la Educación Brasileña.

Palavras clave: Historia; Educación; Pedagogía; Disciplina; Catolicismo.

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Introduction

In this article, we will discuss the teaching of History of Education in the Pedagogy Course at *Faculdades Integradas Santo Tomás de Aquino* (Fista)², a discipline that was taught between 1951 and 1980, guided by the Catholic ideals, initially of the restoration and, later, the Catholic renewal, and that, in the initial years, its offering was carried out by teachers linked to the Church³. In order to this end, in terms of theoretical references, authors such as Casali (1995) and Gatti Jr. (2017) were used as a theoretical basis to understand the teaching and, above all, the programs of the History of Education discipline in the Pedagogy Course at Fista.

In order to analyze how History of Education was taught at Fista, we sought sources, notably historical documents, among which the institutional reports stand out, in which it was possible to find the prescribed programs and even the lesson plans for the History of Education discipline. Minutes, lists of teachers and students⁴ were also sought and analyzed. It is worth noting that the school records⁵ and the Integrated Regulations of the institution from 1971, as well as documents from the private archives of graduates of the Pedagogy course also comprised the documentary⁶ *corpus*.

In this way, to establish a dialogue with these historical remains, we also used the Oral History technique, through which five graduates of the Pedagogy course were interviewed, one of whom was also a teacher of the History of Education discipline, from 1971 to 1980⁷.

In this article, we first provide a brief contextualization of the creation and initial operation of FISTA. Next, we present the proposal and the process of implementing the Pedagogy Course, notably its curricular structure, and finally, we address the teaching programs of the History of Education discipline.

² In 1944, the *Instituto Superior de Cultura* (ISC), conceived by Monsignor Juvenal Arduini and Father Armênio Cruz, offered a Philosophy course, which operated from 1944 to 1948. In 1949, Monsignor Juvenal Arduini, Dom Alexandre Gonçalves do Amaral (Archbishop of Uberaba), Alceu de Amoroso Lima and the Dominican Sisters established the *Faculdade de Filosofia Santo Tomás de Aquino*. Later, this institution would be named the *Faculdade de Filosofia Ciências e Letras Santo Tomás de Aquino* (FFCLSTA) and, in 1971, after the establishment of the Integrated Regulations, it became known as *Faculdades Integradas Santo Tomás de Aquino* (Fista). In this article, we will use the institution's last acronym, Fista.

³ Regarding the subject History of Education, in the document entitled “II - Study of the Relation between Faculty Attendance and Development of Teaching Programs” there is a subtitle called “The Relation between Faculty that Functioned in the 1951 School Year”, which includes the subject History of Education taught by Father Antonio Tomás Fialho

⁴ These documents were consulted in the curricular control department of the *Universidade de Uberaba* (Uniube), which took over Fista in the 1980s.

⁵ The academic records were also located and consulted in the documentation department of the *Universidade de Uberaba* (Uniube)

⁶ This documentary framework that we have proposed helps to understand the teaching of History of Education from two perspectives: what could be the ideal purposes (formalities of the institution in presenting the subject) and the pedagogical reality (daily life in the classroom). In order to complement this premise, we recommend reading Gatti Jr. (2017).

⁷ It is important to note that two scripts were prepared: the first, for the students who participated in the History of Education classes; the second, for the former and later teacher who taught the subject. It is important to note that all the interviewees were informed about the disclosure of the information provided and, therefore, signed the Free and Informed Consent Form, and the statements were recorded in audio and transcribed.

1. The creation and initial operation of Fista⁸

In 1944, the *Instituto Superior de Cultura* (ICS) was founded in the city of Uberaba, in Minas Gerais. The institution was conceived by Monsignor Juvenal Arduini⁹. Initially, the ICS served a specific audience and had lay and religious teachers. The excerpt below contains information that helps to understand the purpose of the educational proposal of the aforementioned Institute.

We did not have Higher Education Courses at the time [...]. It seems that in the past there was a Pharmacy course, a long time ago [...]. So the first course was in [19]48, [...] the Dentistry course and the Frei Eugênio Nursing School [...]. In [19]49 the Faculty of Philosophy. [...] we had [...] the desire to launch courses [...] in Philosophy, [...] in Literature [...] and that is what happened. So we organized among intellectuals, some secondary school teachers, writers and journalists. We gathered these people and founded the *Instituto Superior de Cultura*, which, as its name suggests, intended to conduct a broader reflection, to bring in someone from outside to make a greater contribution, etc. And that's what we did! We then launched the *Instituto Superior de Cultura* at the beginning of [19]44. It grew and developed. There was a Philosophy Course. I myself worked a lot in this area, Professor Santino Gomes de Matos taught Portuguese and Literature classes in this course as well. [...] Dom Alexandre also offered some classes and there were lecturers who came from abroad, who were invited to give their work here. We even had people here who came from abroad (ARDUINI, 1988, p.26).

⁸ The *Instituto Superior de Cultura* (ISC) operated from 1944 to 1948. In 1949, the Faculdade de Filosofia Santo Tomás de Aquino was created. From 1971 onwards, given the University Reform (Law 5540/68), there was a change in the institution's regulations, which came to be called *Faculdades Integradas Santo Tomás de Aquino* (Fista). In 1980, the Dominican Sisters ceded Fista to *Faculdades Integradas de Uberaba* (Fiube), now the *Universidade Uberaba* (Uniube). In search of reasons that led to this incorporation of Fista by Fiube, we have as a reference the study by Santos (2020), in which it is mentioned that the institution was experiencing financial difficulties. In addition to this reason, we also hypothesize that the purposes that motivated the creation of the institution in 1949 did not correspond to the 1980s (Soares, 2022, p.87)

⁹ Monsignor Juvenal Arduini (1918-2012) was born in the city of Conquista, in Minas Gerais. In 1932, he moved to Uberaba to study and, for five years, he was a student at the *Seminário São José* and the Colégio Diocesano Marista. In 1937, he went to Belo Horizonte and studied Philosophy and Theology at the *Seminário do Coração Eucarístico de Jesus*, where he gave his first sermon. He was ordained a priest by Dom Alexandre Gonçalves do Amaral, in the Cathedral of Uberaba, on December 8, 1942. A religious man, professor, writer and intellectual, he founded the Instituto Superior de Cultura (ISC) in 1944. At the *Academia de Letras do Triângulo Mineiro*, he occupied Chair No. 5 and was a full member of the following associations: *Società Internazionale Tommaso d' Aquino*, in Rome; International Society for Metaphysics, in Washington; World Phenomenology Institute, USA; *Asociación Católica Interamericana de Filosofía*; *Sociedade Brasileira de Filósofos Católicos e Associação Profissional dos Escritores do Estado de Minas Gerais*. Jacques Maritain was an author studied by Monsignor Juvenal Arduini, the latter being a professor of Philosophy and History of Philosophy at Fista. He published books and articles on Maritain's thought. According to Santos (2020, p.27), Monsignor Juvenal Arduini wrote the book "Jacques Maritain", published in 1946 by Editora Agir (Rio de Janeiro), as well as articles such as "Atualidade de Maritain" (1946) in the important periodical *A Ordem* (Rio de Janeiro), as well as "Novo Livro de Jacques Maritain" (1967) by *Correio Católico* (Santos, 2020, p.27).

It is worth noting that the ISC operated between 1944 and 1949, and was the initial step towards the implementation of a Catholic college in Uberaba¹⁰. The text that will be cited below reports the intention of the individuals who made this educational achievement their goal.

We also had intellectuals from the country who gave conferences. And it [the *Instituto Superior de Cultura*] lasted a long time, practically until [19]49; it was the seed of the Faculty of Philosophy, because, as I have and can show later, we have here Dr. Alceu de Amoroso Lima, who was on the Federal Council of Education. He came to Uberaba, in [19]44, and we were with him [...] – we talked about the *Instituto Superior de Cultura*, and then he said: “Why don’t you move towards founding the Faculty of Philosophy?” And that was when [...], from this, [since] there was already a certain idea in the air, the Dominican Sisters and the Marist Brothers, but, above all, the Dominican Sisters, began to work in this area. [...] and, in [19]49 the idea came to fruition (ARDUINI, 1988, p.27).

It is clear that the educational proposal was achieved with the participation of members of the group linked to the Catholic religion, notably the Catholic reaction, with success in the creation of a college with the purposes they intended for the formation of individuals who would act in society.

Figure 1 – Meal with the presence of Alceu Amoroso Lima, Tristão de Athayde (undated)



Source: Uberaba Public Archives

In **Figure 1**, it is possible to see the presence of Alceu Amoroso Lima, known as Tristão de Athayde, who is the second on the left, with a frontal face, and next to him, wearing a black religious attire, was Monsignor Juvenal Arduini. Although the date of the meeting is not stated, we infer that it was between 1944 and 1948, the period in which the *Instituto Superior de Cultura* (ISC) was operating in Uberaba¹¹.

¹⁰ For Casali (1995, p.134-5), the beginning of courses at Catholic colleges is linked to the efforts of Alceu Amoroso Lima, Tristão de Athayde, who revisits the objectives, history and constitution of the Brazilian Catholic Coalition, in which the component organizations were: *Centro Dom Vital*; *Ação Universitária Católica*; *Confederação de Operários Católicos*; *Equipes Sociais*; *Instituto Católicos de Estudos Superiores*; *Associação de Bibliotecas Católicas e Confederação de Imprensa Católica*.

¹¹ It should be noted that this document is part of the collection of the Uberaba Public Archive, which includes private data of Monsignor Juvenal Arduini and was cataloged and made available in 1992. At that time, other members who made up the intellectual environment of the city of Uberaba participated in the aforementioned meeting to discuss *Instituto Superior de Cultura* - ISC (Soares, 2022, p.86)

In 1949, the Fista began operating. In 1950, the Pedagogy Course was created, with the History of Education subject being offered in the second year of the course since 1951. By consulting the first minutes of the educational institution, we highlight the excerpt transcribed below, which lists the members of this educational proposal.

At the *Colégio Nossa Senhora das Dôres*, the first meeting of the faculty of the *Faculdade de Filosofia Ciências e Letras “Santo Tomás de Aquino”* was held, under the presidency of His Excellency the Most Reverend D. Alexandre Gonçalves Amaral. Present were the Most Reverend Sister Director, Mother Maria Angela da Eucaristia, the Vice Director, Sister Maria Virginita do Rosário, the Regent of the Men's Department, Brother Lourenço, and a good number of teachers. [...]. The beginning of classes was scheduled for March 7, the feast of Saint Thomas Aquinas. The following program was proposed: at seven o'clock, a festive Mass celebrated by our beloved Diocesan Bishop, Honorary President of the Faculty, and at seven-thirty o'clock the inaugural class given by His Excellency the Most Reverend. After discussions, it was decided that the Mass would be celebrated at the *Colégio Diocesano*, where the Men's Department was located, and the inaugural class would be held at the *Nossa Senhora das Dôres College*, where the Women's Department was located. It was proposed that the invitation be made through the press, as well as the College's publicity, and that the professors Dr. José Mendonça and Mr. Santino Gomes de Matos were in charge of this task, and they volunteered with the utmost good will. [...] Before the meeting ended, His Excellency Rev. D. Alexandre Gonçalves Amaral took the floor, emphasizing the urgent and real need for a *Faculdade de Filosofia, Ciências e Letras* in this city. Its work will be slow, but [...] there in the capital they believe that the mentality of Uberaba does not support a *Faculdade de Filosofia*, this is a mistake, and the future will be responsible for demonstrating with facts what we foresee today. He told us that when Professor PhD. Alceu de Amoroso Lima was here in 1944, on the occasion of the *Congresso de Ação Católica*, he told him that he taught Sociology at the *Faculdade do Rio* to four students, while here Rev. Father Juvenal has an average attendance of twenty students in the Philosophy Course. His Excellency also spoke about the foundation of Catholic universities promoted by His Eminence Cardinal D. Carlos Carmelo de Vasconcelos Mota in our country, highlighting the creation of the *Universidade Católica Minas Gerais*, and who knows, in the future we may well have the *Universidade Católica do Brasil Central* with headquarters in Uberaba. (FAFICLSTA, ATA DA PRIMEIRA REUNIÃO DA CONGREGAÇÃO, February 11, 1949).

In addition to these participants who made the implementation of the Faculdade Católica in Uberaba effective, we emphasize the purposes for the training of teachers that were evidenced by reading Art.1. of the first Fista regulation, which was mentioned in the first meeting of the *Congregação das Irmãs Dominicanas*.

Article 1. a) to train teachers for secondary and normal courses; b) to give students the opportunity to specialize, according to their individual aptitudes; c) to collaborate with similar official institutes for the dissemination of national education and the generalization of high intellectual culture in Brazil. d) to conduct research in the various domains of culture that constitute the object of its teaching, emphasizing, however, that above all, the ultimate purpose is the greater glory of God (FAFICLSTA, *ATA DA PRIMEIRA REUNIÃO DA CONGREGAÇÃO*, February 11th, 1949).

Therefore, there was an ideal to be disseminated to those who joined and entered the institution, and the training of teachers would help to spread the values not only internally, but also in broader terms, to society.

2. The implementation and curricular structure of the Pedagogy course at FISTA

The FISTA became a regional reference in teacher training. The group of founders of the institution was linked to the Catholic Church and had a relation with Alceu Amoroso Lima, known as Tristão de Athayde, an intellectual who was influential in the creation and expansion of Catholic colleges and even universities throughout Brazil (CASALI, 1995, p.131). In this regard, it is important to mention the content of a meeting dated February 7th, 1950, in which the purpose of giving FISTA visibility on a national level by creating a magazine is noticeable.

Professor Santino Gomes de Matos' idea of creating a journal for the College was also interesting. This topic occupied some time, the Assembly finally decided: 1st that the members of the Commission for this work would be: Professor Santino Gomes de Matos, PhD. José Mendonça, Rev. Fr. Juvenal Arduini, Brother Lourenço and Sister Maria Virginita do Rosário. Before closing the session, the Spanish teacher, Sister Maria Anais, took the floor and proposed that books be translated for the Seminary work to encourage the students and also to make the Faculty better known through the publication of the translated works. For this first work, she proposed the translation of the life of "Saint Thomas" by Père Petitot o.p., which could be translated from French and Spanish (FAFICLSTA, *ATA DA 4ª REUNIÃO DA CONGREGAÇÃO*, February 7th, 1950).

In this sense, Casali (1995), when analyzing the Internal Regulations of the *Faculdade de Filosofia, Ciências e Letras* of Sedes Sapientiae Institute, present in the 1943 Yearbook, highlights a correspondence among Catholic initiatives in Higher Education, namely:

The Internal Regulations of the Institute, in Article 1, describe its purposes: I-Promote scientific research; II-Prepare for the exercise of secondary teaching; III-Contribute to the development of an intellectual culture informed by Christian principles and pontifical guidelines (CASALI, 1995, p.153).

There was, therefore, a specific culture guided by intellectuals capable of guiding the institution's pedagogical model. It should be noted that the Pedagogy Course at Fista began in 1950 and was recognized by Decree 30344, of December 26, 1951, which provided for

qualifications in School Inspection, School Supervision, School Administration, Educational Guidance (FISTA, IREGIMENTO INTEGRADO, 1971, p.1).¹²

According to the document entitled “II - Total list of indicated chairs, those not filled by professors and objective measures for regular provision”, dated 1950, we found the information that “the year 1950 is the second year of operation of the *Faculdade de Ciências e Letras* Santo Tomás de Aquino” and the chairs taught had five disciplines, namely: 1st Series Pedagogy Course: a) Mathematics Complements; b) History of Philosophy; c) Sociology; d) Biological Foundations of Education; e) Educational Psychology.

In order to understand the teaching staff of the Pedagogy course and, more specifically, those who taught History of Education that was part of teacher training, we will present **Chart 1**, which contains the list of teachers who taught History of Education between 1951 and 1980.

Chart 1- List of History of Education teachers at Fista (1951 to 1980)

Teacher	Period	Subject Taught
Padre Antonio Tomás Fialho	1951 a 1952	History of Education and History of Philosophy
Yvone de C. Rocha (Irmã Virginita Maria do Rosário) ¹³	1953 a 1956	History of Education and Foundations of Sociology of Education
Elizabeth Castejon ¹⁴	1956	Sociological Foundations of Education Comparative Education History of Education
Irmã Esther Maria ¹⁵	1957	History of Education Comparative Education
Maria Sarah Felipe Villaça	1961 a 1963	History of Education
Maria do Rosario Cunha	1960 a 1966	History of Education
Selma Amuí ¹⁶	1967	History of Education
Elsie Barbosa ¹⁷	1963 a 1969	História da Filosofia History of Education
Padre Thomas de Aquino Prata	1967 a 1970	History of Education History of Philosophy Sociological Foundations
Antonia Teresinha da Silva	1971 a 1980	History of Education
Neide Fonseca de Oliveira	1972	History of Education

Source: Prepared by the authors, based on data collected in FFCLSTA. History of Education. 1950 to 1980.

¹² It should be noted that this *Regimento Integrado das Faculdades Integradas Santo Tomás de Aquino* was drawn up after the University Reform (Law 5540/1968) and Law 5692/1971. Thus, it includes the Pedagogy Course - 1st Degree (Qualification in School Inspection, School Supervision, School Administration) and teaching of 2nd Degree pedagogical disciplines, both recognized by Decree 72645 of August 17, 1973.

¹³ When consulting the FFCLSTA reports from 1951 to 1980, we only did not find the name of the teacher who taught the History of Education subject in 1958 and 1959.

¹⁴ When consulting the document entitled Minutes of the 21st meeting of the Congregation, dated 04/28/1956, the name of Elizabeth Castejon appears as an assistant teacher hired in that year to teach the subjects of Sociological Foundations of Education; Comparative Education; History of Education.

¹⁵ In a document entitled List of Active Teaching Staff in 1957, Sister Esther Maria's name was found as a teacher of the History of Education and Comparative Education subjects. It was not possible to obtain other sources referring to the teacher or additional information

¹⁶ When consulting the academic record of former student Selma Amuí, we found a document entitled “Certificate”, which contains information that she was an assistant professor of the History of Education subject in the first semester of 1967. We would like to point out that the aforementioned document was dated 20/02/1971, signed by the Director of Fista, Glycia Maria Barbosa da Silva.

¹⁷ In 1978, Elsie Barbosa was General Director of Fista and appears in the “Faculty” Document only as a Philosophy teacher.

With this variation in the teachers responsible for offering the History of Education discipline, it is possible to foresee that there were continuities and changes in the composition of its programmatic contents over time, from 1951 to 1980, as we will be able to analyze below.

3. Teaching programs for the History of Education subject

Three aspects¹⁸ can be seen in the analyzed teaching programs in which the History of Education content was arranged in the Pedagogy Course at Fista in the period between 1951 and 1980. The first, conservative and traditional, corresponds to the years 1951 to 1960, during which topics such as marriage, divorce, the role of women, and feminism were presented to future teachers, consistent with a social and cultural context and, therefore, with the moral formation and dissemination of Catholic values that are well identified in the subject. The second aspect, from the perspective of a linear and chronological history in which thinkers of the past would be models for the present¹⁹. Finally, a third aspect can be seen, in which the programming is anchored in the perspective of the evolution of primitive peoples to civilized ones.

In 1951, the History of Education course program included content that included discourses that began with the evolution of peoples in relation to moral issues, values and faith, with an opening to place Education on a scientific level. The structure of the History of Education teaching in 1951 indicates that it was an important knowledge to be transmitted to the institution's students. The **Chart 2** reproduces the History of Education program of Fista in 1951.

Chart 2 - History of Education Program of the Pedagogy Course – *Faculdade de Filosofia Ciências e Letras Santo Tomás de Aquino* - Uberaba (MG) - 1951 - 1st Semester.

Year	2nd year	
Month	March	April
Program	History and History of Education Pedagogy and History of Education Evolution and Division of the History of Education Methods of the History of Education Education of Primitive Peoples (our emphasis) Education of Primitive Peoples (our emphasis) Psychology of the Primitive History of Education in Antiquity History of Eastern Education	History of Education in Ancient India (our emphasis) History of Education in Ancient India (our emphasis) History of Education in Present-day India (our emphasis) History of Education among the Hebrews – Antiquity Hebrew reading Practical class – Zilda Tomás – about the Hebrews and educational methods Present-day Hebrew reading Egyptian Education (our emphasis) Egyptian Education (our emphasis) Paulita Vasconcelos class – about Egyptian Education Greece – historical summary Greek mythology Greek philosophy Greek philosophy and education Greek education

¹⁸ These documents are found in different FFCLSTA reports, between 1951 and 1980, and are available in the Curricular Control Sector of Uniube. We found data that shows that in 1950, the Pedagogy course had three female students: Paulita Vasconcelos, Zilda Tomás Sousa and Vilma Silveira Vaula. They were all students in the first class of the Pedagogy course at Fista and graduated in 1953.

¹⁹ In this sense, studies carried out by Nunes (1996), Warde; Carvalho (2000), Gatti Jr.; Monarcha; Bastos (2009) and Carvalho; Gatti Jr. (2011) collaborated to understand how the presentation and dissemination of knowledge in History of Education aimed at teacher training was related to the evolutionary model in which there was a description of facts in a continuous manner, with a training pattern that would be carried out by ancient and medieval peoples until the inclusion of thinkers of education from Modernity and Contemporary Times.

Month	May	June
Program	Purpose of Greek Education Methods of Greek Education Practical class “Greek Philosophers” Paulita Vasconcelos Music in Greek Education Religion and Education in Greece (our emphasis) Religion and Education in Greece (our emphasis) Religious festivals Practical class: “Sciences and Arts” in Greece Elizabeth Castejon Primary school in Greece The Family Different concepts about the Family Origin and evolution of the Family Marriage (our emphasis) Marriage (our emphasis) Divorce Malthusianism	Neo-Malthusianism Practical Problems Feminism (our emphasis) Feminism (our emphasis) Review
Selected Points	1st Partial Test 1st a) Primary school in Ancient Greece 2nd a) Greek Education: objective: religious moral education 3rd a) Hebrew Education 4th a) Religion and the Arts in Greek Education 5th a) Egyptian Education 6th a) Indian Education	7th a) Basis of educational development in Greece. 8th a) Greek Literature, Rhetoric and Theater as elements of education 9th a) Moral and Religious Formation among the Greeks. 10th a) Secondary education in Ancient Greece Point drawn number 7

Source: Prepared by the authors, based on data collected in FFCLSTA, 1951.

The structure of the History of Education course followed a chronology which allowed students to learn content presented in a linear manner that shaped values and behaviors, highlighting possible comparisons between one culture and another in which there would be a model to be taught. Topics such as marriage and divorce were part of the History of Education course program. It is understood that, in that context, it was important to include themes that prevailed in the social and cultural environment and emphasizes the relevance of these contents in the teaching of the History of Education course for teacher training.

Regarding the programmatic profile, it is clear that there was continuity of Christian²⁰ moral doctrinal thought. The programmatic profile of the History of Education course at FISTA can be evidenced by Vasconcelos (2020), who also emphasizes it in his own graduation speech.

Our vision now is different. Not because we know that dark days await us throughout our lives; not because some believe that our healthy optimism has been corrupted by the pessimism that defeats and annihilates the human being. This could never happen. What we are seeing, in truth, is that we have moved from yesterday's illusion to today's sometimes shocking reality. A new horizon has emerged, stripped of artifice, because in it we have discovered the Truth, previously clouded by poisonous sophistries that our spirit accepted, incapable as it was of reacting. This new vision, broader, less

²⁰ Nunes (1996, p.70) helps to understand this way of writing the History of Education.

subjective, more real, gives us the great responsibility to which we have just alluded. The modern world moves forward, or rather flies. The wonders of science amaze us. May the spirit of modern man walk with equal fervor on the paths of Good. There is much to be done, many principles to be observed. And in the social order, the principle most neglected and most trampled upon by men today is, without a doubt, that of universal human solidarity, so insistently defended by the Holy Father Pius XII (VASCONCELOS, GRADUATION SPEECH, 1953).

It can be seen from the excerpt that the graduates of the Pedagogy Course at Fista in 1953 advocated principles that were related to those defended by the institutional representative of the Catholic Church, the Holy Father Pius XII. In order to contribute to the notes we made, Vasconcelos (2020) cites the thinkers studied in the History of Education course and highlights the perception he had in relation to the contents studied.

I don't remember the year that the History of Education course was taught, but we studied Montessori, Piaget, etc. I went through Marx. My course had a [...] more religious connotation. More careful with these thinkers [...]. When I reread my speech, I found it a bit corny [laughs]. My vision at that time was [...] and of them [Dominicans] [...]. Although Dominicans are very open, but not so much to that extent. There were very few of us, about six or seven with other courses. It couldn't have been any different. We started with Pythagoras, Aristotle and kept moving forward. I think we stopped at Fista [laughs]. From the Middle Ages, Ancient, Classical – to this day I don't know about the Sophists [laughs]. I think I had more classes with Sisters and Priests, I don't even know about their training. There were three of us [me and Zilma from the 2nd year of Pedagogy] and Vilma [who was in the first year of Pedagogy], but when they had content that was consistent with her grade, [she] took classes with us. (VASCONCELOS, 2020).

The content of Vasconcelos's (2020) testimony addresses his memories of teaching History of Education, but it is also worth noting that authors from the *Escola Nova* were included in the program.

History of Education was taught from 1951 to 1952 by Father Antonio Tomás Fialho²¹. From 1953 to 1956, the subject was taught by Yvone de C. Rocha (Sister Virginita Maria do Rosário)²², whose civil name was Yvone de C. Rocha and religious name was Sister Virginita Maria do Rosário. It can be seen that, at times, the History of Education programs included the name of the aforementioned teacher with a religious name and at other times, her civil name.

It is worth noting that the teaching of History of Education at Fista in the 1950s highlights the incipient approach to History of Education in Brazil. In these analyses of the program contents, it is clear that in 1956, some aspects of the History of Education in Brazil were discussed, perhaps with greater emphasis.

²¹ According to the document entitled “Teaching Staff” – FFCLSTA Report – 1951, Father Antonio Tomaz Fialho also taught History of Philosophy.

²² According to the document entitled “Teaching Staff” – FFCLSTA Report – 1951, Sister Maria Virginita do Rosário also taught the subject Fundamentals of Sociology of Education.

(15) - Evolution of Education in Brazil; (16) - Education in Brazil during the Colonial Period and the Monarchical Period; (17) - Education in Brazil – Republican Period and subsequent period in the revolutionary movement of 1930; (18) - Education in Brazil. Organic Law of Secondary Education. Decree-Law No. 4244 of April 19, 1942. Reform and responsibilities of Minister Gustavo Capanema. (20) – Current Education in Brazil. Position and trends. (FFCLSTA REPORT, 1956).

It can be inferred that the word “Evolutionism of Education in Brazil” considered the work carried out by the Jesuits in the Society of Jesus during the colonization of the country. The monarchical period would be emphasized due to the support that existed between the monarchy and the Church. Regarding the republican period and later in the revolutionary movement of 1930, the proposition that we listed would be that the actions of Getúlio Vargas and Francisco Campos were favorable to the actions of the movements for the implementation of religious education as well as Catholic higher education in the country.

Regarding the teaching of History of Education at Fista from 1960 onwards, it is known that the aforementioned subject was taught by Maria do Rosário Cunha²³. Despite the changes that occurred in the teaching staff, they had affinities with the institution. This proposition of ours can be evidenced when we list that the History of Education discipline was taught by graduates of the Pedagogy Course at Fista, respectively by Elizabeth Castejon, Maria do Rosário Cunha, Maria Sarah Felipe Villaça, Selma Amuí, Neide Fonseca de Oliveira and Antonia Teresinha da Silva²⁴.

Regarding the programmatic profile, during the period in which the aforementioned teachers taught the History of Education discipline, it can be seen that there was continuity of the Christian²⁵ moral doctrinal thought. A characteristic that also marked the teaching of History of Education at Fista was the designation given as humanist.

The strong characteristic of Fista was school/human formation – the fact of always doing education – Humanist Formation. It was in this line of Christian Humanism, of Christian Ethics that Fista dedicated itself to the formation of educators. I was recommended by Father Prata who had a backlog of disciplines²⁶. I helped him and when [he] retired I soon took over the disciplines. A great friend in good times and in difficult times. [Father Prata] taught classes in Educational Sociology, General Sociology, Philosophy of Education [and others that] I have already forgotten (PRAIS, 2019).

In this sense, in order to understand the programmatic profile of the History of Education teaching at FISTA in 1960, we refer to the contents that present as their objective “to come into contact with the main educational experiences of humanity, analyzing the ideas that guided them” (FFCLSTA REPORT, 1960). The themes addressed were: “Christian Education:

²³ When consulting Maria do Rosario Cunha's Academic Record, it is clear that, in 1955, she attended the 4th year of the Pedagogy Course at Fista, taking the subjects of General Didactics and Special Didactics (DOCUMENTS SECTOR, UNIUBE, 2019).

²⁴ According to the Academic Records consulted in the UNIUBE Documents Sector, Maria Sarah Felipe Villaça was a student of the Pedagogy Course at Fista from 1956 to 1958; Selma Amuí from 1963 to 1966; Neide Fonseca de Oliveira and Antonia Teresinha da Silva from 1968 to 1971

²⁵ Nunes (1996) helps to understand this way of writing the History of Education and in this sense we recommend reading the aforementioned author.

²⁶ In consultation with the 1967 FFCLSTA Report, it was found that Father Thomaz de Aquino Prata taught the subject History of Education and remained there until 1970.

Apostolic - Patristic - Monastic - Scholastic - The Arabs and Western culture - The Renaissance - The Reformation - The Counter Reformation” (FFCLSTA REPORT, 1960). The **Chart 3** presents the contents of the History of Education Program at Fista in 1960.

Chart 3- History of Education Program of the Pedagogy Course – *Faculdade de Ciências e Letras Santo Tomás de Aquino* - Uberaba (MG) - 1960.

2nd and 3rd years			
Content Objective/ Themes	To come into contact with the main educational experiences of humanity, analyzing the ideas that guided them. Christian Education: - Apostolic - Patristic - - Monastic - Scholastic - The Arabs and Western culture - The Renaissance - The Reformation - The Counter-Reformation.		
Month	March		
Program	History of Education: Primitive peoples (our emphasis) Primitive peoples education; Primitive peoples (our emphasis) – Education; Eastern education; India; Eastern education – India		
Month	April	May	June
Program	Egypt geographical location-culture Egypt (education) Hebrew education Persian education (our emphasis) Persian education (our emphasis) Persian education (our emphasis) Greek education (our emphasis) Greek education (our emphasis) Period (Iliad and Odyssey) Stage Essential characteristics of ancient education among the Hindus, Egyptians, Hebrews and Persians. Sparta (our emphasis) Sparta (our emphasis)	Athenian education (our emphasis) Athenian education (our emphasis) Athenian education (our emphasis) Education of children; Athenian education (our emphasis) Education of youth; Female education Education method Greek education: period of transition Character of this period Greek education – period of transition The Sophists Greek education (our emphasis) The Sophists Greek education – period of transition Resulting changes in education Greek education (our emphasis) Educational theorists in Greece Greek education (our emphasis) Socrates (our emphasis) Greek education (our emphasis) Socrates (our emphasis)	Socrates and Plato Plato (our emphasis) Aristotle Review of the subject Review of the subject Greek education – cosmopolitan period Realistic Education – Philanthropic Education – Humanitarian Education – Moral Education – Political Education – Catholic Reaction – The New Scientific Pedagogy.

Mês	August	September	October
Program	Review of the subject Greek Education - Cosmopolitan Period Greek Education - Universities Greek Education - Roman Education Roman Education Roman Education General characteristics of Roman Education Roman Education - Primitive Period Roman Education Primitive Period Transition Period	Roman education – Early period – Transition period Roman education – Transition period Roman education – Period of transition and decadence. Roman educators –Quintilian Christian education – Introduction (our emphasis) Christian education – Introduction (our emphasis) Christian education – Apostolic period Patristic period (patristic educators)	Patristic educators; (our emphasis) Clement – Origen; (our emphasis) Patristic educators – (our emphasis) Clement - Origen – (our emphasis) St. Basil (our emphasis) Clement – Origen – St. Basil (our emphasis) Patristic educators – Saint Augustine Monastic Period Internship Monastic Period – Development Educators: Boethius Cassiodorus – St. Gregory the Great
Month	November		
Program	S. Bento – The Arabs – Civilization and Culture The Arabs – Civilization and Culture Review of the subject.		

Source: Prepared by the authors, based on data contained in the FFCLSTA Report, 1960.

It can be seen that the contents of the History of Education discipline emphasize the values of past education, highlighting the experiences of humanity as an example of educational reality and highlighting the chronological order of historical facts. Silva (2019) mentioned that his History of Education teacher was Elsie Barbosa²⁷. However, we did not find Elsie Barbosa's name as a teacher of the aforementioned discipline in the documents analyzed. Only one administrative document was verified, dated 1978, in which she was listed as the director of the Department of Education. Regarding the content of the History of Education teaching, Silva (2019) states that in the years 1968 to 1971 it was dense and contained extensive content.

Disciplines such as Introduction to Philosophy, Philosophy of Education, Psychology of Education, Sociology of Education, History of Education had a greater workload. The contents were combined, Philosophy of Education/History of Education, but each [discipline] had a different teacher. The pedagogical meetings provided an opportunity for reflective discussion about the interfaces of the different contents, forming a harmonious framework among the different disciplines. Professor Elsie Barbosa taught Philosophy and History of Education throughout the course. All the teachers were well-prepared. Their recycling movement was constant both within and outside the walls of FISTA. Many went to Europe, especially France, in search of improvement in their specific areas as well as studies about the most recent advances in the meaning and significance of Education and the educational process as a whole. Since the *Congregação da Irmãs*

²⁷ In a document entitled “Faculty”, between 1963 and 1969, Elsie Barbosa’s name appears as a teacher of Philosophy of Education.

Dominicanas has French roots and orientation, exchanges with France and Europe as a whole were facilitated. Sister Glycia Maria Barbosa da Silva completed her training in Belgium; Sister Loreto (Natural History) at the Sorbonne, Paris (SILVA, 2019).

The information that the contents were articulated is important, as it was a profile hallmark of the History of Education that occurred in the early years of the 1950s and also in the 1960s until the beginning of the 1970s. The French orientation and the training of teachers are relevant to understanding the relationship of the institution with the values disseminated to its students. The place of the History of Education in FISTA and what the program of this teaching was like was also reported by Fabri (2019)²⁸. According to her, “some classes were a common core and in this way, they brought together all the courses” (FABRI, 2019).

The classes were very interesting and we participated a lot because the teacher always tried to show today and relate it to yesterday – History itself. From Kindergarten – Why call it Kindergarten? Each of the thinkers and their theories were studied in depth. The teacher brought to today what the influence of the History of Education is today. It was not History for History's sake. It was a well-founded History. The workload [was] very heavy! We were very strong in the content (FABRI, 2019).

In a way, the excerpt above shows that the content was taught based on certain theories, which contributes to the perspective of the presentation of the programmatic profile of the History of Education discipline. The **Chart 4** allows us to understand the explanations of Fabri (2019) and Silva (2019), as well as what we reported in the History of Education programs, between 1967 and 1970 (FFCLSTA REPORT, 1967 and 1970).

Chart 4 - History of Education Program at Fista (1967 and 1970).

Year	1st	
Program/Units	<p>I-General Considerations</p> <p>a) Concept</p> <p>b) Concept</p> <p>c) Phases, sources, value</p> <p>II- Primitive Education:</p> <p>a) Culture and Society of Primitive Peoples</p> <p>b) Problem and meaning of Primitive Education</p> <p>c) Spontaneous Primitive Education</p> <p>d) Historical Consciousness and Transition to Intentional Education</p> <p>III-Oriental Education and the Pedagogy of Traditionalism</p> <p>a) Chinese Education</p> <p>b) Babylonian Education</p> <p>c) Education in Egypt</p> <p>d) Education in Persia</p>	<p>V-The Middle Ages and Christocentric Education</p> <p>a) The first Christian education and the first Christian pedagogues.</p> <p>b) Monastic and Cathedral Education</p> <p>c) Palatine and State Education</p> <p>d) University, Corporate and Municipal Education</p> <p>e) Medieval Pedagogy, Patristics and Scholasticism.</p> <p>VI-Humanist Education:</p> <p>a) Pedagogical Humanism in various Countries:</p> <p>1) Italy</p> <p>2) Germany</p> <p>3) France</p> <p>4) Spain</p> <p>5) England</p> <p>VII-Reformed Religious Education</p> <p>a) The Protestant Religious Reformation – Luther and Calvin</p>

²⁸ According to Marta de Queiroz Fabri, she took the Pedagogy Course at Fista, from 1967 to 1969.

	IV- Education and Pedagogy of Classical Peoples: a) The oldest Greek Education Homer and Hesidius b) Spartan Education. Lycurgus and Pedagogical-Military Statism c) Education in Athens and the State of Culture. d) Main Pedagogues: Pythagoras, the Sophists, Socrates, Plato and Aristotle.	b) The Catholic Religious Reformation – Ignatius of Loyola and the Society of Jesus, the Council of Trent and its Educational Program VIII-Education in the 17th Century a) Development of Public Education b) Education in Colonial America
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Source: Prepared by the authors, based on data collected in the FFCLSTA Reports, 1967 and 1970.

Based on the analysis of the content taught in the History of Education discipline, in the period between 1967 and 1970, a certain similarity can be seen with the summary of the manual entitled *Noções de História da Educação*, by Theobaldo Miranda Santos, published in 1945, by *Companhia Editora Nacional*. This our proposition can be evidenced in the sequence of **Chart 5**, which presents the programmatic content of the teaching of History of Education for the second year of the Pedagogy Course.

Chart 5 - History of Education Program in FISTA (1967-1970).

Year	2nd	
Program/ Units	1-Concept of historical unity. Division of the History of Education into units. 2-Retrospective view: First historical unit (Eastern Education) Second historical unit (Classical Education); Third historical unit (Christocentric Education) 3-Fourth historical unit: Pedagogy of the Renaissance The new conception of life. Discoveries and inventions. Concept of Humanism Pedagogical Humanism in Italy. Precursors (Dante, Petrarch, Boccacio). Libraries.Academies.Institutes. Victorino de Feltre. Pedagogical Humanism in France Rabelais Montaigne. 4-Fifth historical unit: The Pedagogy of the Reformation. The meaning of the Reformation. Martin Luther. Wekanchton. Calvin. The Pedagogy of the Counter-Reformation. The Catholic Restoration. The Society of Jesus. Historical importance of the “Ratio Studiorum”.	5-Sixth historical unit: Pedagogical Realism. Historical movements: (intellectual, scientific, political, etc.) of the 17th century. Modern Philosophy and Education: Bacon and Decartes. Ratke, precursor of didactics. Comenius and the new realist didactics. 6-The Education of the Classes. The Education of the Nobility: Locke, Bossuet and Fenelon. The Education of the Literary: Thomasius, Charles Rollin The Education of the Popular Classes: The Oratorians, the Brothers of the Christian Schools. The Pedagogy of Port-Royal Pietism 7-Seventh historical unit: Pedagogical Naturalism. Concept. The Concept of Enlightenment. Jean J. Rousseau and Naturalism. Basedow and Philanthropic Pedagogy. 8-Eighth Historical Unit: The Pedagogy of the French Revolution. The Napoleonic University. Neo-humanism Kant, Schiller, Fichte, Hegel, Pestalozzi and social Neo-humanism. Pedagogy of the “Exceptional”: Louis Braille.

Source: Prepared by the author based on data collected in the FFCLSTA Reports, 1967 and 1970.

The History of Education programs at FISTA (1967-1970), despite omitting some topics that existed in the summary of “Notions of History of Education”, were similar to the other items. **Chart 6** reports the sequence of topics covered in the History of Education Program at FISTA from 1967 to 1970, in relation to the third year of the Pedagogy Course.

Chart 6 - History of Education Program at the *Faculdade de Filosofia, Ciências e Letras Santo Tomás de Aquino* – Uberaba (MG) Pedagogy Course 1967 and 1970.

Year	3rd
Program/ Units	<p>I-Ninth historical unit: Pedagogy in the 19th century, characteristics of the times. Social changes. II-Herbert and the system of Educational Theory. The Post-Pestalozians; Froebel, Girald, Rosmini. III-Catholic Pedagogy in the 19th century: characteristics – Champagnat, Dom Bosco, Spalding, Dupanloup. IV-Pedagogy of Positivism and Evolutionism: Auguste Comte and Spencer V-Experimental Pedagogy: Muller, Helnholtz, Bessel, Fechner, Wundt, Binet Lay, Meumann. Laboratories of Experimental Psychology. VI-The feminist movement in the 19th century VII-Public education in the 19th century. VIII-Tenth historical unit: Contemporary Pedagogy: Overview. The main pedagogical movements of the 20th century. Social, political, economic changes, world wars. IX-Pedagogy of Action: precursors-concept-characteristics X-William James and Pragmatic Pedagogy XI-John Dewey and “Teaching by Action”. XII-William Kilpatrick and Democratic Education XIII-Kerschensteiner and the “Work School”. XIV-Decroly and the “Centers of Interest” XVI-The project method (Kilpatrick) XVII-Russian complexes (Blonsky) XVIII-Methods of teaching differentiation. The System of mobile groups. XIX-Methods of individualization of teaching: Montessori-Wankinder XX-Psycho-genetic methods XXI-Public Education in the 20th century XXII-Education in Brazil: colonial, imperial, first republican eras and today.</p>

Source: Prepared by the author based on data collected in the FFCLSTA Reports, 1967 and 1970

Based on the description of the contents in **Chart 6**, our proposition is that the aforementioned disciplinary manual was used by FISTA to teach History of Education. As for the History of Brazil, brief topics were dedicated, without much detail on the aspects to be addressed. Still on the arrangement of content disseminated in the teaching of History of Education, which emphasizes values and highlights examples for the students’ formation from a human perspective, we refer to the notes made by Silva (2019).

The study was on par with human and spiritual issues, not in the sense of indoctrination, not in the sense of saying that this religion is right and that religion is wrong. No! But, of maintaining an Ethics of valuing and respecting students, teachers and staff and constantly inviting us to think that we are not here by chance [...]. We came here for a greater purpose, that our commitment is not limited to the here and now, that we have a connection with issues of a human and transcendental order, of a spiritual order. One of the strong roots of FISTA was to work on the sense of values (SILVA, 2019).

Between 1969 and 1971, when Silva (2019) was a student in the Pedagogy Course, the programmatic profile of the History of Education presented contents such as “Culture and Society of Primitive Peoples; Neo-humanism: Kant, Schiller, Fichte, Hegel, Pestalozzi and Social Neo-humanism to Reformed Religious Education” (FFCLSTA REPORT, 1969-1971). Silva (2019) highlights the importance of the History of Education and emphasizes the study of thinkers and knowledge that remain independent of the time and space in which they were produced and appropriated.

The History of Education is the History of the memory of what has already been said, of what has already been found to be of great value. It is a rescue of values that are no longer divided and classified as Classical, Medieval, Contemporary, Post-Modern. No matter the period, time or place, great truths are those that remain. Studying the History of Education is having the privilege of accessing the genius of great thinkers and learning from them. It is knowing that essential truths transcend time and space. I am very grateful to the Dominican Sisters and all the teachers for everything I was able to learn and unlearn from them (SILVA, 2019).

Silva's explanations (2019) allow us to reflect on how much the content disseminated had a selectivity of timely knowledge for the education of students²⁹. Aveiro (2019)³⁰ was a graduate of the Pedagogy Course (1972 to 1974) and provided her Academic Transcript so that we could analyze when the History of Education subject was offered. It was found that the teaching of the aforementioned subject took place in 1972 (2nd semester) and the workload for History of Education I was 90 hours. In the following year, 1973 (1st semester) – History of Education II was offered with a workload of 75 hours (SCHOOL TRANSCRIPT, 1972-1973).

Aveiro (2019) emphasized that he took the Pedagogy course at night and completed it in three years. “Then I went back to study Educational Guidance and, later, Educational Supervision” (AVEIRO, 2019). Regarding the History of Education, Aveiro (2019) explains how important the subject was for his education.

The History of Education is very important, we need to know History, the great thinkers, since we always leave our mark on society and the family. The History of Education was important both for life and for professional issues. Knowing your ancestors is knowing the present. The humanistic education was very strong. The teachers' training was French-oriented, all highly qualified and undoubtedly had a Humanistic education (AVEIRO, 2019).

²⁹ The analyses carried out in the History of Education teaching programs between 1970 and 1980 show that simple changes occurred, possibly as a result of the implementation of the University Reform/68 – Law nº 5540 and Law nº 6692/71. According to the integrated regulations of the 1971 Fista, the Pedagogy Course would offer the disciplines of History of Education I; II; III and IV in the Full Degree courses. History of Education I; History of Education II; History of Education III, History of Education IV – 1st Degree in School Administration; Full Degree Qualification in School Administration/Teaching of Pedagogical Disciplines of 2nd Degree; 1st Degree – Qualification in School Supervision; Full Degree – Qualification in School Supervision Teaching of Pedagogical Disciplines of 2nd Degree; 1st Degree Bachelor's Degree - Qualification in School Inspection; Pedagogy Course - Full Degree - Qualification in School Inspection/Teaching of 2nd Degree Pedagogical Disciplines; Full Degree - Qualification in Educational Guidance/Teaching of 2nd Degree Pedagogical Disciplines (INTEGRATED REGULATIONS, p. 37-54, 1971). In relation to the Qualification for Teaching of 2nd Degree Pedagogical Disciplines, the subject History of Education was called I; II and History of Education III (INTEGRATED REGULATIONS, p.55, 1971). Furthermore, at the time of implementation of this integrated regulation, Fista was called “*Faculdades Integradas Santo Tomás de Aquino*” (INTEGRATED REGULATIONS, 1971).

³⁰ As stated in the Academic Record, Maria das Graças Chaves Aveiro was a student of the Pedagogy Course at Fista from 1972 to 1974.

It is worth noting that, according to Aveiro (2019), the History of Education subject was taught by Professor Heloisa Seixas³¹. However, her name was not found as a teacher in the History of Education programs. Still about the History of Education programs, we report the date of 1973, which we describe in **Chart 7**.

Chart 7 - History of Education Program at Fista (1973).

Objective	Program for I and II Period	Program for I and II Period
<p>1- Introduction to the history of the main doctrines that underpin current pedagogical thought.</p> <p>2- Ability to understand the educational fact within its time, favoring the acquisition of a critical spirit in the face of various pedagogical doctrines.</p> <p>3- Understanding and using the subject as a point of reference for the others, favoring a unified Pedagogy Course</p>	<p>1 - Concept of Education and Pedagogy</p> <p>2 - From primitive education to the educational ideal of classical peoples.</p> <p>2.1 Historical reality.</p> <p>2.2 Educational ideal: Greeks and Romans</p> <p>2.3 Representatives</p> <p>2.4 Consequences of the time and today</p> <p>3 - Christocentric education</p> <p>3.1 Historical-Christian reality</p> <p>3.2 Education based on a philosophical-theological position</p> <p>3.3 Representatives</p>	<p>4 - A historical moment. The Renaissance and the problems of the Reformation and Counter-Reformation</p> <p>4.1 Historical reality – The great inventions</p> <p>4.2 Ideals proposed by the Reformation and Counter-Reformation</p> <p>4.3 Representatives</p> <p>5-Realism. A modern education for a modern world</p> <p>5.1 Historical aspects</p> <p>5.1.1 Education and scientific progress</p> <p>5.1.2 A new conception of Man and the Universe</p> <p>5.1.3 Humanist realism</p> <p>5.1.4 Social reality</p> <p>5.1.5 Sensory reality</p> <p>5.1.6 Representatives and their consequences today</p> <p>6-Naturalism</p> <p>6.1 Rousseau and naturalism</p> <p>6.1.1 Various denominations of Naturalism</p> <p>6.1.2 Consequences in Education</p>

Source: Prepared by the authors, based on data found in the FISTA Report, 1973

We would like to point out that the sequence of contents included in the History of Education teaching program (1973) presents the names of several educators and themes that were prescribed for the I and II periods of the Pedagogy Course. Thus, **Chart 8** shows other information that we consider important for the analyses regarding the teaching of the aforementioned subject.

³¹ It was not possible to find documents that would allow us to confirm that Heloisa Seixas had been a teacher or student at Fista, since other names of former students of the Pedagogy Course taught the subject History of Education. However, in an administrative document of the institution called “Certificate”, dated 1974, it can be seen that Heloisa Seixas Leite was the director of the institution from 1974 to 1980.

Chart 8 - History of Education Program in Fista (1973).

Periods	I and II
Program	<p>1-Pedagogy of Action 1.2-Characteristics of this Pedagogy 1.3-The great theorists of Pedagogy of Action - William James: Pragmatism -John Dewey and teaching through action -Kilpatrick -Kerchensteiner -Eduard Claparèd – Functional education</p> <p>2- Pedagogical Psychology 2.1 Behaviorism or Watson's inductism: Appearance 2.2 Psychoanalytic Psychology – Freud, Adler, Jung: cause 2.3 Pedagogy of the abnormal – Effects 2.4 Consequences in Education: representatives</p> <p>3. Socialist Pedagogy 3.1 Education in Marx</p> <p>4- Existential Pedagogy 4.1 Task of Existential Philosophy 4.2 Characteristics of Human Existence 4.3 Existential Pedagogy in the USA (Lipps – Flitner – Bollnow).</p> <p>5. Cultural Pedagogy of Values 5.1 Concept of Pedagogy of Culture 5.2 Origins of Axiological Pedagogy 5.3 Pedagogy of cultural types (Spranger) 5.4 Foerster and pedagogical ethics 5.5 Pedagogy of Personality: analytical and reconstructionism. 5.6 Consequences in Education</p> <p>6- Educational Cybernetics 6.1 Origins 6.2 Place of Cybernetic Pedagogy 6.3 Domain of Cybernetic Pedagogy</p> <p>7- Pedagogy of the future or prospective</p> <p>8- History of Education in Brazil</p>

Source: Prepared by the authors, based on data found in the FISTA Report, 1973

The History of Education teaching programs of 1973 presented some characteristics that we would define as a more traditional one, highlighting “From Primitive Education to the Educational Ideal of Classical Peoples”; another modernist one, in which Realism was presented as “A modern education for a modern world” and another more scientific one, with the inclusion and/or detailing of thinkers of theories of Pedagogy of Action, Pedagogical Psychology, Existential Pedagogy, Cultural Pedagogy of Values, Educational Cybernetics, Pedagogy of the Future or Prospective. It is worth noting that Socialist Pedagogy and the History of Education in Brazil occupied a small space. The **Chart 9** contains the contents of the History of Education teaching for the III, IV, V and VI periods of the Pedagogy Course, in the year 1973.

Chart 9 - History of Education Program at Fista (1973).

Objective	1- Introduction to the history of the main doctrines that underpin current pedagogical thought. 2- Ability to understand the educational fact within its time, favoring the acquisition of a critical spirit in the face of various pedagogical doctrines. 3- Understanding and using the subject as a point of reference for the others, favoring a unified Pedagogy Course.
Periods	III, IV, V and VI
Program	1-Pedagogy of Action 1.1 Characteristics of this Pedagogy 1.2 The great theorists of Pedagogy of Action - William James: Pragmatism -John Dewey and teaching through action -Kilpatrick -Kerchensteiner -Eduard Claparèd – Functional Education 2-Pedagogical Psychology 2.1 Behaviorism or Watson's inductism: Appearance 2.2 Psychoanalytic Psychology: Freud, Adler, Jung: causes 2.3 Pedagogy of the abnormal: Effects 2.4 Consequences in Education: representatives 3. Socialist Pedagogy 3.1 Education in Marx 4. Existential Pedagogy 4.1 Task of Existential Philosophy 4.2 Characteristics of Human Existence 4.3 Existential Pedagogy in the USA (Lipss – Flitner – Boollnow).

Source: Prepared by the authors, based on data found in the FISTA REPORT, 1973

It can be seen that from 1972 to 1980, the History of Education course was taught by Silva (2019)³². The programs analyzed included scientific content, which differs from that presented in the early 1950s and 1960s. However, from 1973 onwards, there were moments when subjects and authors were introduced that pointed to tensions between conceptions with a Catholic tradition and the secular and evolutionist scientism of the content dispersed in the teaching of History of Education. Thus, in 1974, in History of Education I and II, we will find a presentation of “Christocentric Education; Education based on a philosophical-theological position; Origins of Axiological Pedagogy; Socialist Pedagogy – Education in Marx and Educational Cybernetics” (FISTA REPORT, 1974).

In 1977, the History of Education I and II program discussed “Primitive Man and the Beginnings of Education”; “The Family and Education of Conduct – Cicero, Seneca and Quintilian to John Dewey, Eduard Claparèd, Pedagogical Psychology – Freud, Adler, Jung” (FISTA REPORT, 1977). In 1980, the last year of FISTA’s operation, we found in the History of Education I program: “Christocentric Education; Historical-Christian Reality; Naturalism – Jean Jacques Rousseau; Psychological Trends or Neo-Humanism”; History of Education III: “Scientific Trend or Neo-Realism – Augusto Comte, Herbert Spencer” (FISTA REPORT, 1980).

³² Former student of the Pedagogy Course at Fista from 1968 to 1971. Professor of the History of Education discipline from 1972 to 1980.

Final considerations

In Uberaba, in 1944, the *Instituto de Cultura Superior* (ICS) was founded and operated until 1948, when one of its founders, Father Juvenal Arduini, received incentives to transform the institute into a college. The leadership of Dom Alexandre Gonçalves do Amaral, archbishop of Uberaba, was present in this achievement, and the intellectual Alceu de Amoroso Lima contributed greatly to transforming the ICS into the *Faculdade de Filosofia Ciências e Letras Santo Tomás de Aquino* in 1949.

The analysis of the History of Education teaching programs in the Pedagogy Course at Fista, between 1951 and 1980, allowed us to understand the place and knowledge contained in the discipline and which were part of teacher training. The programmatic contents of the History of Education discipline demonstrate a study of the past, which presents renowned intellectuals from Antiquity to the contemporary period. The programmatic profile was permeated by contents arranged in a linear fashion, a chronology of facts, with the idea of the past as an example for the present as a reference. It is worth noting that the discipline's programs include an extensive workload and a density of contents.

Regarding the identity of the discipline History of Education, it was thus named, however it is worth noting that in the initial years, between 1950 and 1960 and extending until the beginning of the 1970s, there was a “trunk” arrangement between History of Education and History of Philosophy. From the beginning of the 1950s to 1970, History of Education was taught by Catholic religious’ teachers and also by former students of the institution's Pedagogy Course. From 1972 to 1980, the final years of the institution, the discipline History of Education was taught by former student of the Pedagogy Course Antonia Teresinha da Silva.

Furthermore, FISTA's conception of History of Education was evidenced in the history of great intellectuals of the past as a model for other civilizations, with a hierarchy of Christian moral education content that stood out in relation to those related to secular and evolutionist scientism.

The History of Education Programs show values concerning the genesis of FISTA's institutional culture, which permeated between 1951 and 1980. However, we infer three perspectives in the teaching of History of Education at the aforementioned institution: a more traditional and conservative one (1951 to 1960); another with an existentialist slant (1967 to 1971). It is clear that the social dimension of the Church, established by the Second Vatican Council, as well as the rapprochement with religious and social movements were driven by the creator of FISTA, Monsignor Juvenal Arduini, which is evidenced by affinities with Paulo Freire's thinking. The last perspective (1972 to 1980) discussed science and technology, thus differentiating it from the thinking that permeated from 1951 to 1971. It is worth noting that themes linked to Catholic Pedagogy permeated the History of Education discipline between the 1950s and 1980s, as there was an overlap of these contents in the teaching programs when compared with those of the New School.

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