



**Interview with Justino Magalhães (Universidade de Lisboa):
internationalization, memory and mediation¹**

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Abstract

This interview with Justino Magalhães, Full Professor at the Institute of Education of the University of Lisbon, highlights key aspects of his intellectual journey, with a focus on the internationalization of research in the History of Education between Brazil and Portugal. Conducted during the 2025 AFIRSE conference in Lisbon, the conversation reflects about decades of academic exchange, his vision of teacher education, and the role of historical research in strengthening international academic networks. His narrative, interwoven with memories, theoretical insights, and personal experiences, sheds light on the challenges and potential of critical internationalization, as discussed by scholars like Mário Luiz Neves de Azevedo and framed by global perspectives in higher education. This is a document that combines theoretical depth with human sensitivity, reaffirming the History of Education as a symbolic field of struggle for a fair and democratic school.

Keywords: Internationalization; Academic cooperation; Justino Magalhães; Brazil–Portugal.

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Resumo

Esta entrevista com Justino Magalhães, Professor Catedrático do Instituto de Educação da Universidade de Lisboa, aborda aspectos fundamentais de sua trajetória intelectual, com ênfase na internacionalização das pesquisas em História da Educação entre Brasil e Portugal. A partir de um diálogo realizado em Lisboa, durante a AFIRSE 2025, o professor compartilha reflexões sobre os intercâmbios acadêmicos luso-brasileiros desde a década de 1980, sua concepção de formação docente e o papel da pesquisa histórica no fortalecimento das redes internacionais de colaboração. As falas do entrevistado, entrelaçadas por memórias, conceitos e experiências, iluminam os desafios e as possibilidades da internacionalização crítica do conhecimento, tal como proposto por autores como Mário Luiz Neves de Azevedo e pelas abordagens contemporâneas da educação superior em perspectiva global. Trata-se de um documento que conjuga densidade teórica e sensibilidade humana, reafirmando o papel da História da Educação como campo de luta simbólica por uma escola mais justa e democrática.

Palavras-chave: Internacionalização; Cooperação acadêmica; Justino Magalhães; Brasil-Portugal

Resumen

Esta entrevista con Justino Magalhães, Catedrático del Instituto de Educación de la Universidad de Lisboa, aborda aspectos fundamentales de su trayectoria intelectual, con énfasis en la internacionalización de las investigaciones en Historia de la Educación entre Brasil y Portugal. A partir de un diálogo realizado en Lisboa, durante el congreso de la AFIRSE 2025, el profesor comparte reflexiones sobre los intercambios académicos luso-brasileños desde la década de 1980, su concepción de la formación docente y el papel de la investigación histórica en el fortalecimiento de las redes internacionales de colaboración. Las intervenciones del entrevistado, entrelazadas con memorias, conceptos y experiencias, iluminan los desafíos y posibilidades de una internacionalización crítica del conocimiento, tal como ha sido planteada por autores como Mário Luiz Neves de Azevedo y por los enfoques contemporáneos de la educación superior en perspectiva global. Se trata de un documento que conjuga densidad teórica y sensibilidad humana, reafirmando el papel de la Historia de la Educación como un campo de lucha simbólica por una escuela más justa y democrática.

Palabras clave: Internacionalización; Cooperación académica; Justino Magalhães. Brasil-Portugal



Caption: From left to right, Professor Josefa Pinheiro, Professor. Justino Magalhães and Professor Telma Bessa.

Introduction

Justino Magalhães is essential reading in the field of History of Education. The researcher is one of the most respected voices in the History of Education in Brazil and Portugal, where he has built a career marked by vigorous academic production, dedication to teaching, and commitment to consolidating international research networks.

In recent years, he has given written and podcast interviews that register his intellectual biography², highlighting the paths that led him to the History of Education. Therefore, this interview sought to shed light on his academic journey amidst his internationalization experiences, addressing how his research and collaborations connect with his interests in research and projects that have linked him to educational institutions and organizations in Brazil, as well as his international involvement, which has enabled exchanges between Brazilian and foreign researchers.

This meeting was the result of the researchers'/interviewers' experience at the Institute of Education of the University of Lisbon: the first, during an intercalary doctoral program with a CAPES sandwich grant; the second, due to his participation in the congress of the *Associação Francófona Internacional de Investigação Científica em Educação* (AFIRSE-Portugal), held in Lisbon in February 2025. These experiences have emerged as a privileged space for scientific exchange, amid efforts to build transnational epistemic communities involving the Regional University of Cariri (URCA), the State University of Vale do Acaraú (UVA) — both located in the interior of Ceará—the Federal University of Uberlândia (UFU), and the University of Lisbon (U. Lisboa).

² Justino Magalhães' scientific production can be consulted in the *Ciência Vitae* repository: available at <https://www.cienciavitae.pt/portal/2919-3D7C-E886>. His biography is recorded, among other spaces, in Volume I of the *Coleção Memória Docente Brasil e Portugal*, under the title *Justino Magalhães: uma vida dedicada ao Ensino e à História da Educação*, 2024, available at <https://iconline.ipleiria.pt/entities/publication/44913c41-b482-4b24-abf6-0c8d3d76d7e7>. See also the interview given to researchers Gisele Belusso and Terciane Ângela Luchese, published in the *Revista História da Educação* (Online), v.24, 2020. Available at: <https://www.scielo.br/j/heduc/a/j5FxCYhsHnsnCWbF6m53Bdh/>.

The choice of the interviewee was guided by unanimous recommendations from Portuguese and Brazilian colleagues who, over the years, recognized Professor Justino as a unifying and generous figure in the circulation of knowledge and research practices between the two countries. His work, since the 1980s, has been decisive in consolidating Portuguese-Brazilian academic exchange in the field of History of Education—not only through the constant reception of Brazilian students and professors in Portugal, but also through the development of scientific cooperation projects, co-supervision of theses and postdoctoral fellowships, and the organization of joint events.

Listening to Professor Justino Magalhães' experiences, in this sense, leads us to consider internationalization as a situated practice committed to democratic values, cognitive justice, and the collective construction of knowledge. In his speech, we glimpse the recognition of the geopolitical and cultural asymmetries that permeate global scientific production, demanding an ethic of collaboration based on reciprocity, attentive listening, and the appreciation of local singularities. Internationalization, throughout his history, has not been reduced to a merely instrumental dimension, focused on mobility or publication in indexed journals; on the contrary, it has been experienced as a practice of cultural, critical, and dialogical insertion into global knowledge circuits.

In his narrative—interspersed with profound reflections and gestures of sharing, such as access to his personal library, the memory of the works and authors that shaped him, and the ideas he continues to develop—structuring themes of contemporary History of Education emerge: the role of municipalities in shaping educational systems, the historicity of school institutions, the modes of circulation and appropriation of pedagogical knowledge, and the formation of teaching subjects in diverse historical contexts.

The interview, conducted at his home on February 6, 2025, with a warm welcome and exemplary availability, reveals not only the theoretical consistency of his trajectory but also his ethical commitment to human development and to education as an emancipatory project. It connects with debates in the History of Education by highlighting intellectual trajectories, processes of internationalization, and the transnational circulation of pedagogical knowledge, all central themes of the contemporary debate. By sharing this text, we reaffirm the value of listening, sharing, and solidarity as epistemological foundations of a History of Education that aims to be critical, committed to equity, and the construction of plural and inclusive educational spaces.

We therefore invite readers to immerse themselves in the words of Professor Justino Magalhães, certain that his narrative challenges and inspires us, expanding our horizons of thought and action in favor of a truly liberating education.

Interview

Josefa Pinheiro: First, thank you very much for welcoming us into your home. You have a trajectory that cannot be fit into a brief introduction. So, just by way of prologue: Professor Justino is a native of Barcelos, Portugal; he completed his undergraduate degree at *Escola do Magistério Primário de Braga*. He holds a degree in History from *Faculdade de Letras da Universidade do Porto*; and a PhD in Education, specializing in History of Education, from the University of Minho. He took his aggregation exams in History of Education and Pedagogy at the same institution in the 2000s. He completed research internships at the *Institut National de Recherche Pédagogique* (Paris), under the supervision of Professor Anne-Marie Chartier. He also completed a research internship, entitled History, Language, and Education, under the supervision of Peter Burke, at Emmanuel College, University of Cambridge, in the United

Kingdom. He completed a postdoctoral internship in France, under the supervision of Roger Chartier. He collaborates with the Research and Development Unit in Education and Training of the Institute of Education of the University of Lisbon and the History Center of the same university. The professor is a renowned historian of education, having worked at several Brazilian universities as a visiting professor or participant in academic events, notably the State University of Campinas, the Federal University of Uberlândia, the University of Vale do Rio dos Sinos, the Federal University of Minas Gerais, and the Federal University of Ceará. He has served as an undergraduate and graduate professor—now retired—as well as a research advisor at the master's and doctoral levels, and as a supervisor of doctoral and postdoctoral internships, during which he hosted several Brazilian researchers at the Institute of Education of the University of Lisbon, coming from all regions of Brazil. His research focuses on three main areas: the history of education and schooling; the history of educational institutions, the pedagogical place, and the pedagogical municipality; the history of written culture, literacy, and the schoolbook; and, more recently, the history of educational intellectuals. Professor, you've been to several Brazilian universities, as mentioned, and my first question would be to ask you to tell me how this process began, how this dynamic developed, how these initial bridges were built.

Justino Magalhães: I first visited Brazil in 1994, with a group of Portuguese researchers who participated in the Second Ibero-American Congress on the History of Latin American Education, held at Unicamp in September 1994. Professor Ribeiro Dias, director of the department I belonged to, organized, together with the Institute of Educational Innovation, a group of scholarship holders to participate in this event. We also had the rare opportunity to participate in a live tribute to Paulo Freire. It was, therefore, my first immersion in Brazilian culture. Later, in 1995 or 1996—I can't be sure exactly now—Brazilian History of Education professors organized a visit for me to several universities, culminating in Rio de Janeiro, where we departed for the National Meeting of ANPED (*Associação Nacional de Pós-Graduação e Pesquisa em Educação*) in Caxambu, Minas Gerais. I owe Luciano Mendes de Faria Filho and Marta Carvalho a special effort in preparing for this visit. This journey began in the north, in Natal. Then, I visited São Paulo; from there, I continued to Minas Gerais, where I spent a few days teaching courses. From Minas Gerais, we drove to Caxambu. On this trip, I visited four or five universities. In 1998, I visited Santa Catarina, Rio Grande do Sul, Porto Alegre, São Paulo (at USP), and then, with Professor Dermeval Saviani, I spent some time at Unicamp. I also returned to Minas Gerais. In fact, I've been to Minas Gerais several times, as part of a working group on Culture and Education in the Iberian Empires, coordinated by Thaís Nívia de Lima e Fonseca. More recently, I was also at PUC Minas Gerais. So, I was just walking, walking...

Josefa Pinheiro: Professor, and how did the dialogue with Uberlândia begin?

Justino Magalhães: The dialogue began, I believe, with Wenceslau Gonçalves Neto and Geraldo Inácio Filho, who, on more than one occasion, took me as a visiting professor to Uberlândia. Both completed postdoctoral studies with me at the University of Lisbon. From Uberlândia, Sandra Cristina Fagundes de Lima and Carlos Henrique de Carvalho also completed postdoctoral studies under my supervision. Professor Wenceslau returned to Portugal frequently to investigate a region near Aveiro, the Ovar area, about which he has produced extensive work. Fortunately, about a month ago, he visited us here in Lisbon, and we went together to Mafra to visit a great friend of ours. Décio Gatti Júnior has always been, let's say, a tireless promoter of this exchange, allowing me to collaborate on publications such as *Cadernos de História* and the journal *Educação e Filosofia*. I created many bonds. I spent some time researching, including in the municipal archives. It was a very strong connection. The book

Tecendo Nexos: história das instituições educativas had just been published, and the Uberlândia group wrote to me saying, "We want to launch a course here based on the book, come and join us." And I did. Later, Professor Geraldo continued developing work with *Tecendo Nexos*, and Professor Décio also published about institutions. And so, a core group was formed around educational institutions, which is perhaps the main research center in this area today. It was, in fact, a dynamic that expanded. In other regions of Brazil, work on institutions was more specific; there, a solid core was formed that remains to this day.

Josefa Pinheiro: And your work was foundational for the development of this field.

Justino Magalhães: Let's say that the dialogue with *Tecendo Nexos* was well received. It was a period of formation for groups of very young researchers looking for dissertation topics, and the book somewhat favored the emergence of this theme, which later unfolded at regional and local levels. The book allowed, as it were, to objectify, somewhat along the lines of Durkheim, the research: "We have an object here; let's take this object, this institution, this technical school, this college, this former seminary—in short, let's take this institution and transform it into an object of study."

Telma Bessa: Professor, this immersion of yours, this trajectory of so much dialogue, of so much openness with students and institutions in Brazil... If you'll allow me, this was your first work: Written *Cultura escrita e missão. Os Estados dos conventos beneditinos do Brasil no século XVIII* about Brazil?

Justino Magalhães: That was the first, apart from a few small pieces of work during my undergraduate studies. As an undergraduate, I took two courses about Brazilian culture, one focused more on the political aspects of Brazilian history, and the other about cultural aspects, in which I focused primarily on the book "*Casa-Grande & Senzala*." My approach to Brazilian culture and reality, in fact, began during my undergraduate studies. The work you mention was presented at the *II Congresso Ibero-Americano de História da Educação Latino-Americana*, in Campinas, in 1994. I've always tried to approach Brazil through the lens of Brazilian reality, within the limits of my knowledge, travel, and sources. In the case of the Benedictines, for example, the main nucleus of the congregation is in Portugal. The center of the order has always been the Monastery of Tibães, in Braga, in the north of the country. Missionaries came and went, bringing and writing letters, but the headquarters remained in Tibães. In the case of the Jesuits, the expansion into Brazil was more pronounced. When I first encountered the idea of writing about the origins and cultural formation of the Benedictines in Brazil, I immediately began with Brazilian sources. I sought documents that would allow me to identify not only the missions and congregations, but also the missionaries being trained there. I studied the itineraries of these missionaries, who came to the motherhouse for their novitiate and then returned to Brazil. I worked with a very interesting source: the *Inquirições de genere*. These are tests of blood purity, consisting of the questioning of witnesses to prove the filiation, reputation, good name, or "cleanliness of blood" of the postulant to the Benedictine congregation—or also of the Jesuits and other orders, but especially of the Benedictines, who were very zealous. The young man not only had to demonstrate that he came from a "good family"—that is, the son of legitimately married parents—but he also had to prove that there was no "black blood" or "native blood" in his ancestry up to the third or fourth generation. These inquiries were not required of those entering the first classes or the lower studies, but they were essential for the novitiate. Subsequently, a new proof of *genere* was required for admission to theology studies. The inquiries were conducted with witnesses and constituted a veritable record of purity of blood and good customs. These documents are archived in the *Arquivo Distrital de Braga* —

book after book that reveals origins, dates of birth, filiation, and progression within the order. The records become more succinct over time: "fulfilled," "left," "abandoned." In short, they are very interesting sources, dating from the 17th and 18th centuries. I worked primarily about the transition from the 17th to the 18th century, and the first part of the latter.

Telma Bessa: So, professor, if I may, in this dynamic and fruitful trajectory—of which we now know the origins—how do you perceive the development of these themes throughout the process? How was this network built? You mentioned ties with several universities across Brazil. How was this network built, both thematically and within the researchers themselves?

Justino Magalhães: In the Minas Gerais group, I can't let mention Professors Eliane Marta Teixeira Lopes, Magda Soares, and Ana Maria Casasanta, to whom I was introduced by Professor Rogério Fernandes. I also recall the meetings, at different times, with, among others, Cristina Gouveia, Ana Galvão, Andrea Moreno, Cinthya Greive, Álvaro Antunes, and Virgínia Valadares. I tried to build a more integrated history because I worked with such diverse groups. From Luciano Mendes de Faria Filho's group, more focused on politics, to Thaís Fonseca's group, focused on "hard history," local sources, and notary offices. I allowed myself to work with this diversity. Caio César Boschi was instrumental in bringing me closer to the sources of the Minas Gerais Archive, helping me understand the documentary reality available there. I spent many hours at the Minas Gerais Archive, visiting it several times for research. From there, I began working not only with institutions but also with municipalities, seeking to understand the colonial history of Minas Gerais and its transition to independence. I immersed myself in analyzing the municipal dynamics and the sociability fostered by written culture—from a rudimentary acculturation focused on signing documents and drafting wills, to institutions like the *Seminário de Mariana*, with its highly developed intellectual foundations and a fabulous classical library, with several editions of *Os Lusíadas* throughout the 19th century. A school library, but one focused on erudition. In Minas Gerais, therefore, I developed a more integrated study, addressing biographies, municipalities, institutions, and, above all, written culture: how it was disseminated, released through books and royal masters. There, I gradually solidified this field and structured a more heterogeneous group—a group of which I still participate today. In Campinas, my connections were always centered around Dermeval Saviani, José Claudinei Lombardi, and José Luiz Sanfelice. In Santa Catarina, I had the opportunity to participate in an international project about Population History, led by professors Norberta Amorim of the University of Minho and Joana Pedro of the Federal University of Santa Catarina. I owe Maria Teresa Santos Cunha a warm welcome from the very beginning. In southern Brazil, I worked with dynamics more centered on municipalities—as in Paraná, where municipal way is more recent, marked by the transformations of the 20th century, the Vargas' period, and developmentalism. There, a distinct Brazilianness took hold, especially in regions like Pelotas. The focus of this Brazilianness was on municipalities as institutional entities, with a certain degree of autonomy, action plans, and educational programs—they were dynamic spaces. In the dynamics of sources and the exploration of topics, people from the South were very important: Elomar Tambara, Lúcio Kreutz, Cesar Toledo, Maria Helena Camara Bastos, and Flávia Werle opened up state archives and those of the Porto Alegre Curia to me. More recently, I benefited from the dialogue with professors Giana Amaral, Terciane Luchese, and Gisele Belusso. Many others have been the professors and researchers with whom I have had the privilege of working. I certainly can't mention them all, but I want to remember Miriam Warde, Sérgio Castanho, Antônio César, Carlos Eduardo Vieira, Cláudia Cury, Antônio Carlos Pinheiro, Juraci Cavalcante, Jorge Carvalho do Nascimento, Esther Fraga do Nascimento, Cynthia Sousa, Carlota Boto, Diana Vidal, Bruno Bontempi, Nicanor Sá, Julieta Desaulniers, Monica Kassar, and César Romero. I also owe a word of appreciation to all the researchers and

colleagues who have disseminated my work, particularly Virgínia Ávila and her collaborators. And it's impossible for me not to mention the group at PUC-SP, with José Geraldo Bueno, Kazumi Munakata, Mauro Castilho Gonçalves, and Daniel Chiozzinni, who have welcomed me as a Visiting Professor. In Maranhão, I have been forging a close bond with César Castro and Samuel Velazquez, in the field of the History of Books and Reading. These were the main groups of influence, but I cannot fail to acknowledge the dozens of doctoral students, researchers, reading companions, and friends who made me "their Professor," entrusted me with the mentoring of their projects, invited me to serve on their dissertation committees, made me a co-author of their studies, asked me to write prefaces for their work, and continue to share their feedback on my writings or tell me how my work opened up new paths for them. In short, all those who have created and continue to nurture a positive and generous atmosphere around me. This third generation runs through my life and constantly floods my memories. I won't risk naming individuals, as it would be profoundly unfair to attempt any kind of ranking or precedence. To all of you, my deepest thanks. I can't say much more, but these were the main influential groups. In my study of Brazilian historiography, I had in-depth dialogue with Maria Luiza Marcílio. I maintained a close relation, always drawing on European concepts and taking French and English historiographical concerns seriously. These exchanges developed significantly within doctoral networks. Municipalities, in turn, encouraged the development of doctoral topics because they were approachable subjects. As for the conceptual and cognitive aspects, I owe much to the dynamics of postdoctoral studies, as we delved deeper into the topics there. Postdoctoral studies, in my view, are a never-ending process—they go as far as we can go. And so we continue... We never resolve everything at once; we resolve things gradually, through continuous debate.

Telma Bessa: Professor, in this dynamic, in this process, could you share with us your view about the importance of this dialogue and the strengthening of ties between Brazil and Portugal, between the *Instituto de Educação da Universidade de Lisboa* and the various Brazilian universities? How do you perceive the relevance of these programs?

Justino Magalhães: I believe this is important not only because we have a common language and, therefore, there is necessarily a historical matrix that language generates, nourishes, and cultivates. The entire 19th century is unintelligible if we start from the rupture between Portugal and Brazil. If we start from this rupture, we will not understand the 19th century—neither in Portugal nor in Brazil. And, probably, if we don't understand Brazil, we won't understand much of South America's dynamics either. Brazil reached the end of the 19th century as a country struggling to find its place on an international map, compatible—I won't say with the United States, but largely so—partly because it was highly sought after by North American money. In the south of the country, dynamics strongly linked to the financial bourgeoisie developed. From an artistic perspective, both in São Paulo and Rio de Janeiro, and later in Maranhão, communities of artists and intellectuals established themselves and developed their own way of thinking. Therefore, if we don't understand how Brazil progressed in the 19th century—and this was closely linked to the European matrix, starting with Portugal—we won't understand Portugal either, as the return of Brazilian money completely altered the Portuguese landscape, from north to south. From hotels, spas, the establishment of financial agencies, the opening of streets and highways, improvements to the urban landscape, to the creation of schools and hospitals—all this Brazilian capital was fundamental. This is the second half of the 19th century, the transition to the 20th century, the period before World War I and, in part, also the post-war period, in the 1920s, when the two republics attempted a significant rapprochement. Later, they eventually drifted apart, realizing their destinies would be different. In the linguistic field, from the 1920s onward, Brazil began to defend and teach a version of Portuguese that

was already relatively distinct from the European version. Until then, there had been a strong assertion of the São Paulo nucleus and the normalization movement, where the European version of the language still held great sway. Forgive me, I lost track of my answer... But the point is that this intersection is fundamental. Much of the history of colonial Brazil needs to be told not only from abroad, but also and above all from within Brazil itself, understanding that many of those who emigrated, the settlers who left for Brazil, had no intention of returning. Brazil represented an opportunity for them. The cry for independence was, to a large extent, also a cry from the settlers already living in Brazil. When Dom Pedro proclaimed independence—and this is a very interesting aspect, which I slowly discovered as I studied the municipality of Rio de Janeiro, the municipalities surrounding Rio, and the municipalities of Minas Gerais—I realized that Dom Pedro's cry for independence received its first major endorsement, its first "firm ground," in the municipalities. The first *Te Deum* was already celebrated with the support of the Rio City Council. In other words, the municipalities were organizing themselves, closely linked to an intelligence resulting from the intersection of the European and the local elements. They established themselves as real instances of development, of concrete promotion. Thus, Dom Pedro received his main support from the municipalities. The *Te Deum*, the evening celebrations, the acclamations that occurred almost immediately, the entire pamphlet movement that circulated throughout the various municipalities—already with a plan for a new country, with the proposal for the immediate creation of a university in Rio (an intermunicipal university, which was even planned in the 1820s, shortly after independence)—demonstrate this dynamic of creating a local, intellectual, and economic bourgeoisie. These dynamics of intersection are fundamental. We approach them through a demographic history, through population movements that traverse all social strata, but above all through a history of the bourgeoisies, of the elites who knew the way, who were close, who were familiar with the events: the post-French Revolution, American independence... Thus, it is not just a local elite, but an elite in transit, and these intersections deepen in the 19th century, still closely linked to Portugal. The idea is that each young researcher sees and comes to the University of Lisbon to delve into sources and debates that, often, local documentation or think tanks are still developing. It's also essential that they don't conduct their research exclusively abroad: they must conduct fieldwork, especially focused on the local reality. This has been the great challenge—developing a cross-cultural reflection based on sources and work objects constructed amidst dynamics of understanding the local and Brazil. And this has been very interesting. Some theses about municipalities in the 20th century are incredibly intriguing because, in just two or three generations, Brazil overcame unthinkable historical cycles. The Southern region, for example, received Italian immigrants in a still-initial phase, marked by attempts to exploit the land, put properties into operation, move resources such as water, create infrastructure... But this generation of Italians from the 1920s was soon supplanted by a new generation of capital that arrived in the 1940s and 1950s, focused on agribusiness and economic advancement. And the municipalities—along with the dioceses—were the entities that sponsored this protection. In the educational field, there were no schools; suddenly, schools emerged. Then, intermediate schools. And, soon, the need for higher education institutions. Part of these processes sought precisely to meet the needs of the same generation of students, who, in these places, went through elementary education, secondary education, and finally, higher education. This historical acceleration is extremely interesting. We cannot ignore the phenomenon of the *Companhia Hidroelétrica do São Francisco* (CHESF). People came from the countryside in search of jobs and new opportunities, still very accustomed to the way of life provided by the *sertão*, and suddenly, they saw planes landing near CHESF with North American engineers, photographs, maps, and blueprints. It was a confrontation with an accelerated reality. The dynamics of Brazilian history sometimes become more intelligible from an external perspective, intersecting external perspectives. I had some surprises with young

students when we began to reflect on accelerated cycles of history. Some said: "Ah, now I understand how urban space and property changed so quickly... Those Italian settlers who sought to establish a small settlement were suddenly dispossessed by agribusiness and big business, which turned them into forced laborers, forcing them to move to Paraná. They lost Southern Brazil." I see this accelerated dynamic as something very interesting: in transportation, in information technology. Europe followed one pace, and Brazil another. And this is very interesting, including for understanding the pedagogical debate. Sometimes, we expect to find Lourenço Filho still discussing a rural school, and he says: "No, I'm discussing a single school for Brazil." A school that can decentralize some activities, according to local economies, but that guarantees the development of all Brazilian children, capable of meeting the demands of modernization. He wasn't proposing an archaic school for the countryside. He wanted a single school. He used the term "rural" as a synonym for "countryside," to contrast it with the city. But it wasn't a return to the rustic or the rough landscape that the backlands either nurtured or prevented from advancing. He wanted literate children and developed schools in the countryside. This discourse by Lourenço Filho has sometimes been misinterpreted. He clarifies it, for example, in a later opinion addressed to the United Nations, in which he states: "No, calm down, I'm not talking about one school for some and another for others." That wasn't it. Here, in the Portuguese case, there was some conflict in the 1930s, when there was still a conservative front that seemed to want to preserve the rural as naiveté, while the city would corrupt. But that wasn't what Brazilian developmentalism proposed. It was truly about moving forward: changing the economy, means of transportation, ways of life, habitats...

Josefa Pinheiro: And Lourenço Filho finds this experience there in Juazeiro, paradoxical as it may seem, because he wrote a book against Father Cícero. But it was precisely an initiative of Father Cícero, or of a group of people connected to him.

Justino Magalhães: It's also worth remembering the Republic's attack on Canudos, even before the phenomenon of Father Cícero. In Canudos, suddenly, a developed economy emerged, it had already very advanced, a market economy, with organization. Therefore, the Republic was also a bit alarmed by that. But there was a need to integrate Canudos into a nationalist dynamic... In any case, these were processes of advancement, not regression. Especially because, often, they were linked to the Protestant movement, which came from the United States or Germany, and which was, in fact, attentive to capital, industry, written culture, and urbanized administration. These are advances. The notion of progress was present. It's very interesting to see this freedom of thought in Brazil, this lack of excessive attachment to certain orthodoxies, which sometimes prevent us from seeing the arrhythmias and heterodoxies. Orthodoxies often block our perspective. These heterodoxies are important, and it's good to frame them, because they are, in fact, a history of their own. And I've come to understand this, as much as possible, without reducing Brazil to a stereotype.

Josefa Pinheiro: Including in the construction of temporalities, isn't that right, professor?

Justino Magalhães: Exactly. Temporalities are a challenge. I think that, deep down, the historian begins by discussing time and continues to discuss it. *Qu'est-ce que le temps ?* (referring to the title of the book on his desk, written by Baptiste Le Bihan, published in the *Chemins Philosophiques* collection, by VRIN Publishing). The historian is always dealing with time, as if holding a crystal ball. But, in fact, temporalities require their own construction; they are not imported. Even if some models and standards remain, the way they are implemented in reality has its own dynamic.

Josefa Pinheiro: And, in the field of History of Education, this has truly been a challenge.

Justino Magalhães: I believe so. I believe we must always be reconfiguring time in education.

Telma Bessa: Professor, as Professor Antonio Nóvoa said yesterday, February 5th, at the opening conference of the *XXXII Colóquio AFIRSE - Portugal - 2025*, this issue of temporality and long-term in the field of education is more than just long-term, isn't it? Because that's exactly the process you're referring to. We were amazed by your wisdom and this knowledge of Brazil from North to South. And it's a historical Brazil that we Brazilians are often unaware of. So, this external perspective is very fruitful and beneficial in the construction and production of historical knowledge. So, could you tell us how you perceive these transformations in the perspectives of studies, research, and the teachers who have been coming here since the 1990s? And you're also going there... How do you perceive this shift, these changes? These winds of development?

Justino Magalhães: I believe that Brazilian historiography in the field of education, in the period in which I've been able to get to know it—or at least try to understand it—has always been very dynamic, with vectors or lines of development that don't always coincide. There's a certain intellectuality, a rationality that stems from the search for external models and the way they were implemented, whether European or North American—an attempt to understand Brazil within these dynamics. Many of these movements are linked to Marxism or neo-Marxism, undertaking a great effort to understand Brazilian reality within this class struggle, within this inscription of a new world that faces the same problems as the old world. But there's also another story, developed with a different intellectual freedom, with a crossover of concepts, more focused on conceptual discussion than on the reproduction of lines of thought or mentalities. This story allowed for an approach to local sources, a reinterpretation of those sources, and a revisiting, in part, of those dynamics. I believe this has been very interesting in a new generation of historians. What always interested me most was when, upon coming to Brazil, I already found a theme launched, a problem established, and, from there, the work developed. Strict comparativism sometimes seemed a bit blocking to me, especially in the initial phase. Starting by forcing comparisons doesn't seem to me the most natural path of investigation. In fact, I think that's not how we begin our own act of thinking either. If someone wants to make a new friend and is blocked by comparisons, they may not even be able to discover that new friendship. Comparativeness is always present—and it's important. It's a basic exercise in our reasoning. Comparing is essential. But forcing reality to conform to a standard, just for the sake of comparison, I don't think it helps. It's a legitimate way to build knowledge, but it wasn't, in my view, the most fruitful for discovering these new Brazilian realities and embracing their diversity and regionalism, even within the country itself. Brazil isn't uniform. Responses to development models, to schools, and to the way schools were implemented weren't uniform. As much as laws attempted to normalize—and they were normalizing, with assessment and supervision systems, ministers, and regulatory bodies—local dynamics are unique. I think that, between a historiography that's still somewhat deductive, with a generation focused on deduction, and another more focused on the local, with an inductive character, there's also a comparative strand. These three lines of work have always allowed me to reflect on my own path: "Let me see how to construct a narrative here that meets all these requirements." In other words, it must be attentive to the outside world, not isolated from the local reality, but also able to confront this dialectic of development. The dynamics of Brazil's transformation are incredibly curious. In the university world, we suddenly find young people who are the first generation of university students from certain regions. And they come eager to discover the world, wanting to know if they can visit France and other European states, using Lisbon as a springboard, a platform. They maintain this same curiosity regarding the United

States. These young people are globalized—not just through the media they use. I tried to accompany these generations. I also encountered a tough, matrix-based generation, with whom we discussed things we ourselves were discovering: the *Annales*, the great masters. Later, I found young people discovering sources and constructing new research objects: how to work with sources, how to organize archives, how to define epistemic objects. Today, I find young people more concerned with concepts: what is transversal? What are global dynamics? And what remains to understand local history? I think that 17th- and 18th-century Brazil—and I won't even mention medieval Brazil, as I know less about it—remains a field to be explored: the construction of archives, the establishment of local power, trade dynamics, internal trade routes, written culture, letters, epistolography—where did they write? This transversality is important. Caio Boschi has drawn attention, in the field of diplomacy, to the importance of letters and correspondence, as much was discussed through correspondence. There are letters concerning the merchants' fate, bilateral contracts among different entities. The ships carrying the goods were not just general transport ships, but freight ships. The carriers were not necessarily merchants: they were service providers. They received books, goods, agricultural products or semi-finished products, minerals—all already destined for destination. The large international companies were, for the most part, carriers. It is necessary to understand who produced or ordered the goods, who chartered the ships. And this is a field to be explored yet. I have great hope for this new generation. It's a generation searching for paths and a voice of its own, not necessarily tied to an orthodoxy, be it conservative or progressive, but trying to find other ways to narrate reality. Often, with disconnected narratives, composed of chapters that don't necessarily speak against each other, but don't all speak the same way either. The important thing is to maintain a unity of object, a coherent perspective—and this allows us to work within municipalities, for example. It's difficult to create a uniform narrative about a municipality: urban, political, and educational issues arise, and documents speak in different ways. In three or four years of reflection, it's difficult to construct an integrated narrative. But it is possible to compose a narrative with an internal order, one that supports a point of view, an argument. For example: that the advancement of schooling was fundamental to certain processes, or that, in a given period, schooling created a unique voice. In short, I remain quite hopeful. It's a shame that exchanges have diminished. The circulation of books itself is difficult between the two countries. In 2022, a book of mine was published in Brazil, in Campinas, by Unicamp, as part of an exchange program with the Federal University of Uberlândia—*Na Rota da Educação*. It's available in digital form, but it's having enormous difficulty circulating in Portugal, selling it, or becoming known here. *Tecendo Nexos* has practically never been sold in Portugal. If you ask, few will know it even existed. But in Brazil, people talk about it openly, from young people to more experienced researchers. I realized that, in Brazil, this book was and still is relevant; in Portugal, it's practically unknown.

Josefa Pinheiro: Professor, this could reflect a limitation I've noticed in the expansion of the field of history of education in Portugal.

Justino Magalhães: You're right. The field of history of education in Portugal is very closed, not only in itself, in its concepts, and in its approach to reality, but it's also small. Very small. There was a moment, perhaps at the end of the 20th century, a generation that transitioned from the end of the 20th century to the first decade of the 21st century, that seemed to be expanding—there were hundreds of researchers dedicated to subjects related to education and the history of education—but that has vanished. Doctoral programs are in low demand. The discipline, as a curricular component in teacher training, lacks a significant presence. And this, in fact, compromises significantly, compromising not only the history, philosophy, and epistemology of education, but also the concepts and a more theoretical reflection about the subject and field of education.

Josefa Pinheiro: Perhaps that's why this possibility exists more in Brazil, because the field is very much alive, with the development of events, journals...

Justino Magalhães: It's very much alive, very much alive... In my case, I owe a lot to Brazil, because it was there that I found communities with whom to dialogue, communities of dialogue that, if I nurtured them, would lead to a huge expansion of dialogue. But I can't do that either, can I? I'm reserved, I'm very slow to think things through. But I owe Brazil something that Portugal rarely provides, because there's no dialogue. Above all, the dialogue between generations, at different levels and in different aspects of life: mature researchers, researchers searching for a topic, doctoral students often still searching for a field in which they identify, in which they assert themselves; and young people who are open to experiment, to search, to work. Young people embarking on scientific careers who truly want to establish themselves, gain strength, ask who the classics are, which classics should be read, where to begin their readings... in short, a structured construction of knowledge and understanding.

Telma Bessa: Professor, could you, given this immense and profound trajectory in Brazil and, at the same time, having had contact with Brazilians for several years, say what you have to say to these young people who still envision following this path, trying to deepen their knowledge and maintain a dialogue inside and outside the university?

Justino Magalhães: I was part of a generation that made significant sacrifices. We started working and kept doing it. I, for example, completed my undergraduate degree in History while always working. I then built my entire career, and the little I was able to do was always working. My generation didn't have, so to speak, the moment to say: "Now sit down, study, you'll have a scholarship opportunity." And I think society should understand this better. When society grants scholarships, when it organizes programs that free students to reflect, to deepen their studies, society is gaining momentum. It's reaping the benefits of it. These scholarships, these movements that allow exchanges to take place for three, six months, or even a year, are crucial. It was only later in my university career that I finally had the opportunity to experience other study centers. And I gained a lot from being able to handle books I never imagined in the libraries of Cambridge, Paris, Madrid. The time spent in these discoveries is essential, even to give us security, to give us a horizon. Because without a horizon, we don't feel safe either, do we? When we approach these temples of culture and manage to spend some time there, we also establish a boundary: "Look, I can reach this point. Now I'm finally here with the works of a philosopher or historian in my hands, I'm trying to understand the scope of human intellect, the scope of human reason." The existence of scholarships and programs, and the willingness of researchers to get involved and join these programs, is fundamental. We cannot believe that, no matter how easy it seems today with the digitization of sources, this is enough for those who need to work, study, research, and, at the same time, fulfill professional, institutional, and management obligations. It's very difficult. Societies benefit from having programs and good research centers where students and researchers can pass through, where they can immerse themselves in time, engage with experts who welcome them, know how to guide them, and make them see. Because we don't see alone. It's worth it. We may think we'll walk into a library and discover. No. We need someone to hold our hand, to guide us, to tell us, and we ourselves must also know how to find that path. I believe that the sacrifices of previous generations cannot be repeated. I've met people in doctoral programs who are always pressed for time: "Look, I only have one year, they only gave me one year off, I have to figure everything out in that time." I remember being in Uberlândia, during one of those work stints, and a researcher, a professor in Juiz de Fora, traveled all night by bus to discuss her thesis plan with me, and then returned

immediately because she had class the next day. This sacrificed generation will no longer exist—and I even think it would be unfair to what society can provide. On the other hand, there won't necessarily be double opportunities. Programs must have a dynamic, and those who enroll must be responsible. But the opportunity must be there: to circulate, to see other horizons, to settle in other places, to dialogue with others—with colleagues, with peers, with teachers. This is fundamental. History needs this. History is the accumulation of knowledge. Each of us, upon reaching the end of our lives, takes with us an accumulation that is unrepeatable. This is the great discovery. We spoke with Roger Chartier, Peter Burke, Caio Boschi, Dermeval Saviani, and listened to them for an entire afternoon... These great figures have things to tell us. And this is a right that the new generations should have: to listen to them, to learn from them. And vice versa: Dermeval, for example, is delighted when confronted with a thought that surprises him—"Look, you're right, let's see how we can work around this." Roger Chartier is very sensitive to dialogue, to being told: "Look what I found." And he responds: "Found it? Show me." This curiosity that these masters still maintain is unparalleled... They know the limits of our journey. I believe that society would benefit greatly from granting sabbaticals, from allowing interruptions in work activities, from nurturing good research centers.

Telma Bessa: We were truly amazed, professor. Thank you very much.

Justino Magalhães: Thank you. It's always a privilege to have people reach out to us and engage in dialogue. I've been privileged in this sense: people reach out to me and engage in dialogue.

Josefa Nunes: And we also feel privileged to have the opportunity to hear from you. You are one of the masters of a generation of historians—of several generations. The idea is to produce this material, which will certainly be put to good use in encouraging reflection, stimulating research, and revitalizing historical knowledge in the field of education. Thank you very much.

Justino Magalhães: I also believe it's essential to revitalize knowledge about the History of Education. Brazil has so much to study, so much. Even in the field of written culture, which was a very dynamic field at the end of the 18th century. Slaves, enslaved women who, however, freed themselves and opened their first shops, started businesses and needed to know how to read and write. These are wills, post-mortem inventories that emerge. And this writing is very interesting for understanding these dynamics. Otherwise, we're always left with a stagnant view: on one side the slaves, on the other the elites. But no: everything was much more hybrid than it seems. And people never surrendered. Yes, they were forced, they killed, they kill, and they slaughter. But the vitality of people, of generations, doesn't fade. A light always remains.

Josefa Pinheiro: In our group of doctoral students, we have a colleague who investigated, in her dissertation and now in her thesis, precisely the teachers of elementary school, and she commented exactly what you're saying. She said: "Look, I was perplexed when I found, in the 19th century, a teacher of elementary school who was Black."

Justino Magalhães: Exactly.

Josefa Pinheiro: Who was a former slave.

Justino Magalhães: Exactly.

Josefa Pinheiro: And who had students...

Justino Magalhães: Exactly. This completely deviates from the prevailing imagination. It's crucial that we realize this, it's crucial that we understand. Because that was the reality. That was humanity. It wasn't the one we often wish it had been. No. That was it. It was these people who broke the mold, who made their lives, and written culture was a means—and it was understood early on as such. Since the 17th century, whether by the clergy or by other means, there has always been an insistence, a pressure, a commitment. The importance of written culture was understood. And that's very interesting. Very interesting. This resistance to teaching, this desire to teach and to make written culture circulate, multiplying itself to others... But this is archaeological. Often, the sources don't say it directly. It's hard work, isn't it? Yes, it is hard work. And I also admit that it's temporary knowledge. Perhaps, sometime in the future, information will emerge that revises part of this narrative. But if this first phase—of formulation through evidence—is not achieved, we also won't reach the stage of certainty. If you don't advance based on clues, you won't reach the rules either.

Josefa Pinheiro and Telma Bessa: Thank you very much. We are very, very grateful.