

Editorial

It is about institutions, mainly, that this issue of *Revista Brasileira de História da Educação* deals with. The dozen articles that this edition brings have in common, at some extent, the approach of educational institutions. More centered in some that deal directly with the institutional or marginal history in essays directed to other themes in the History of Education, the preoccupation with the places of exercise of the profession, of teacher training or of the production of theoretical knowledge expresses its importance for the reflection on the history of teaching, teaching and historiography itself.

Thus, we have here studies on the Hall of Residence for Female Teacher Trainees in Granada, Spain, on the chapels of the Franciscan missions in the 17th century, in the Province of Grão-Pará, on their religious formation seminars, on the Polish ethnic schools in Rio Grande do Sul, on the first summer camp of Rio de Janeiro, on the ephemeral existence of the Tobias Barreto Colleges, on the students' periodical of Visconde de Taunay School, on the experimental secondary classes and on the 1968 university reform in the country. These studies take as central the institutional aspects of the projects and actions they analyze. Moreover, in the studies about the emergence of the intellectual project of linguistic contextualism and about the formative paths of teachers of the municipal education of São Paulo between 1964 and 1985, we observed the presence of good lines on the role of the institutions involved in the creation of new theoretical architectures or in the teaching trajectories. Thus, first appears the University of Cambridge, England, as an institutional space in which the theory of linguistic contextualism prevailed. Secondly, vocational training suggests the importance of normal schools or institutes of

education and faculties of philosophy and education from the 1968 University Reform in the process of professional legitimization of the teaching profession.

The article that opens this edition of the *Revista Brasileira de História da Educação* is written by Remedios Sánchez García and José Álvarez Rodríguez, entitled *Study of the Pedagogical project of the Free Teaching Institution. Normalista Females' home in Granada*, deals with an official institution created in 1934, after other inventions, for women in Spain. The analysis shows the functioning and the extinction of a project that aimed to provide a space for coexistence prepared to offer a cultural environment suitable for normal students from Granada. This chapter, like so many others in Spain in the 1930s, was a suppressed initiative at the beginning of the civil war in 1936. Nevertheless, it was, as the authors show, an effective example of the role played by the ideas of the *Institución Libre de Enseñanza* and the concretization of their desire to achieve a more global education as an ideal for the Normal Schools of Spain at the time.

The following is the reflection of Carlos Eduardo Vieira on an important chapter of the debate of questions related to intellectual history. The linguistic contextualism, developed in Cambridge from the debates on the history of political discourse and whose main exponents were Skinner and Pocok, is thought as a contribution to the research and analysis practices of the History of Education. In the perspective of Carlos Eduardo Vieira, “[...] the dialogue with linguistic contextualism enables the History of Education to think of educational discourse, from its contexts of production, circulation and reception”. Above all, it favors the articulation between education and the history of languages, the circulation of knowledge, professions associated with teaching and also the institutional places of knowledge construction.

The mission of the Franciscans of the Province of Santo Antônio do Brasil in Maranhão and Grão-Pará in the mid-seventeenth century is the subject of the following article, authored by César de Alencar Arnaut de Toledo and Marcos Ayres Barboza. Among the many information that the authors systematize about the Franciscans' role in catechizing in Brazil, the text contributes to the realization that there were strategies of indigenous acculturation and education competing with Jesuitism. It stands out especially in the Franciscan type of evangelizing, one of the great concerns of the Council of Trent and informed in the text: “[...] the need to

create popular education”. Moreover, the complementarity relations between the evangelizing project of the Franciscans, the interests of the colonists and the colonial policy of the metropolis do not escape the authors.

Adriano Malikoski and Terciane Ângela Luchese studied the process of organization of Polish ethnic schools in Rio Grande do Sul between 1875 and 1939. They were especially concerned with showing that ethnic culture was a central element in the structuring of associative and community processes from which schooling was promoted in the main Polish colonial centers in Rio Grande do Sul, the authors contribute to the idea of ethnicity as a factor for the formation of communities. From this point of view, they analyze the schools of Polish immigration in Rio Grande do Sul as a result of efforts to maintain ethnic values by teaching the language and values of the culture brought with the immigrants.

With the title *For the benefit of childhood and in the nation's charity: the creation of the first school summer day camp in rio de janeiro (1923-1924)* Sônia Camara and Alessandra Moura da Silva analyze the initiative of the physician Almir Madeira, director of the Institute of Protection and Assistance to Children of Niterói to promote the physical, mental and moral regeneration of the debilitated and weakened child through hygienic and physical practices in the open air. As a result of the eugenic conviction of its founder, the first Summer Camp of the State of Rio de Janeiro lasted for 52 days, and its operation was interrupted due to the flood that the city of Mendes suffered before the school vacations of 1924 ended. Despite this irony of history, Sônia Camara and Alessandra Moura da Silva were able to analyze the assets that the initiative left.

In *“An effort positively unfruitful”*: creation of colleges Tobias Barreto and Aníbal Freire in Aracaju (1924-1926), Magno Francisco de Jesus Santos addresses the trajectory of two public colleges created in Sergipe, which were extinguished before their first classes. Also here, as did Sônia Camara and Alessandra Moura da Silva, the author was able to evaluate the resource left by an ephemeral initiative. By showing that, despite the failure to offer higher education to the Sergipe population, the present intention in the creation of the Tobias Barreto and Aníbal Freire Colleges was successful, promoting the consolidation of the image of the political leader responsible for the initiative and of his plethora of intellectuals, Magno Francisco de Jesus Santos suggests good clues on how to deal with the complexity of the historiographical operation.

Elizabeth Figueiredo de Sá and Kenia Hilda Moreira take as a source a school periodical called *School Life* to study the subject of death in the Campo Grande daily life in Mato Grosso in the 1930s. They question the intentionality of the school institution in dealing with the subject and seek to unravel the daily life in the municipality of Campo Grande, where the school that published the newspaper was located. In a text sensitive to local culture, Elizabeth Figueiredo de Sá and Kenia Hilda Moreira conclude that, after all, the theme of death served the living to reaffirm religious values and make the medical sciences the main means of delaying death.

Understood as a tradition almost forgotten, experimental secondary classes are studied by Norberto Dallabrida. In his reflection, he emphasizes the memory of the renovating essays of the experimental classes and vocational junior high schools in the academic works of the period of democratic reopening. He notes, however, that the subject only becomes a historical object in Vieira's recent work on the first experimental classes of the State of São Paulo between 1951 and 1964. In this sense, Dallabrida advocates a "[...] historical reading of the different configurations of the experimental secondary classes launched in the 1950s and 1960s [...]" "[...] to support the challenge of overcoming the impasses and weaknesses of today's high school".

Contrary to Dallabrida's perception of the near forgetfulness of experimental secondary classes, Allan Arani suggests that, after 50 years, the university reform of 1968 has not yet ended. On the one hand, he understands as continuous the effort of 50 years ago to expand enrollments and the range of modalities of teaching and research system. On the other hand, he shows that both the expansion of access to students and that of opportunities for teachers and researchers aim to meet "[...] the needs of economic development based on the availability of a broad and diversified human capital base, supplying the demands of the information infrastructure and the creation of an efficient national innovation system". As the author diagnoses, the discussion of the definition of a quality higher education institution through university rankings provides a chance for rethinking the options and experiences that have been achieved over half a century of reform.

At the end of this edition, the research of Helenice Ciampi and Alexandre Pianelli Godoy on the training trajectories in the memories of teachers of the municipal education system of São Paulo between 1964

and 1985 includes teaching as an intellectual activity. Based on Henry Giroux and the methods of thematic oral history, Ciampi and Godoy interpret the results of the interviews with three teachers of the municipal teaching in São Paulo, two already retired. Working above all with their speeches, they identify individual and collective divergences, present and past, but under the same movement of memory. This movement authenticates both the image that social status, professional status and authority in the classroom were more visible in the past than today and the happy outcome of the training and professional trajectories of the deponents in the present. As the authors conclude, the projection they make from the present to the past and the divergences of course that they have revealed “[...] have widened the fragility of educational and political prescriptions that, in the absence of their life and professional histories, determine what should be a good teacher, as an intellectual”.

Of the whole, stands out the strength that institutional history still has in our research activities. In this sense, we expect to have offered in this issue of the *Revista Brasileira de História da Educação* good perspectives of analysis and some examples of new uses of this object of study.

**Editorial Committee of the *Revista Brasileira de História da Educação*
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