



SCHOOL MANUALS: PEDAGOGICAL AND IDEOLOGICAL DEVICES IN RURAL AREAS¹

Ada Augusta Celestino Bezerra*

Justino Pereira de Magalhães**

George Emmanuel do Nascimento Araújo***

Iara Melo dos Santos****

*Post-Doctorate in Education by the Institute of Education of the University of Lisbon. Ph.D. in Education from the University of São Paulo. Master in Education from the Institute of Advanced Studies in Education of the Getúlio Vargas Foundation - RJ. Pedagogue. Professor of the Masters and Doctorate in Education of the PPEd - UNIT and the Course of Pedagogy of UNIT. Leading Researcher of the Research Group on Public Policies, Socio-educational Management and Teacher Training (GPGFOP / UNIT / CNPq). Institutional Coordinator of the UNIT / CAPES Education Observatory since 2011. Local Coordinator of DINTER PUCRS / UNIT. The author of 11 books, eight book chapters, 31 articles published in qualified journals and 189 papers published in annals. Aracaju, Sergipe, Brazil. E-mail: ada_augusta@unit.br

**Post-Doctor in History of Education. Full Professor of the Institute of Education of the University of Lisbon. He has published 30 articles in specialized magazines and nine works in event minutes, has 43 chapters of books and 24 books published. Participated in 36 events abroad and 30 events in Portugal. He works in the area of Educational Sciences. District of Lisbon, Portugal. E-mail: justinomagalhaes@ie.ul.pt

*** Master in Education. Bachelor of Arts - English from Tiradentes University. He was a Fellow of Scientific Initiation by the National Council for Scientific and Technological Development (CNPq). He is Researcher Member of the Research Group on Public Policies, Socio-Educational Management and Teacher Training (GPGFOP / UNIT / CNPq). Member of the Observatory of Education of UNIT / CAPES. Aracaju, Sergipe, Brazil. E-mail: acad_george@yahoo.com.br

**** MSc in Linguistics from the Federal University of Sergipe. Bachelor of Arts - Portuguese by Tiradentes University. Former Volunteer of Scientific Initiation by the National Council for Scientific and Technological Development (CNPq). Researcher Member of the Research Group on Public Policies, Socio-educational Management and Teacher Training (GPGFOP / UNIT / CNPq). Member of the Observatory of Education of UNIT / CAPES. Aracaju, Sergipe, Brazil. E-mail: iara.letras.portugues@gmail.com

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Abstract

The article features scientific research results about the rural area as a pedagogical tool: present time, representations and challenges, to deepen the concepts of rurality and alterity in Portugal on the “Estado Novo” years, translated in particular for school manuals used between 1940 and 1970. Throughout its theoretical and methodological train of thought, it develops a discursive text analysis, based on Moraes and Galiuzzi (2007), and reassembled within the context of the investigation. Its conclusion approaches the importance of the qualification role of the book as a provider and consolidator, able to provide an understanding of a time in history, with its policies and educational models.

Keywords: Alterity. Discursive Text Analysis. School Manuals. Rurality.

1. Introduction

This paper is one of the findings from the scientific research project on the rural as pedagogical object: actuality, representations, and challenges. The purpose is to contribute to the (re) construction of the rural as an object of study in teacher training courses. Besides that, the links established throughout history between education policies and the productive restructuring process in the context of the current paradigm of flexible accumulation, which also deepens the social, political and economic divide.

The underlying assumption in this paper is that the rural currently represents a compound on which all-main looks are seeking alternatives to the western development model focus on which includes the perspectives of a balanced humanity and sustained ecology, among other expectations. This assumption based on both literature review and the researches that have been carried

out on the state of knowledge on this topic. Such researchers have enabled identifying the key indicators of a valorization of rural areas, aiming at overcoming the rural/urban dichotomy in the process of contemporary development.

In this attempt, the evident environmental crisis that has been growing worse in modern times since industrialization began in the western world as reference. The finitude of natural systems obtrudes on consumerism and on the inequalities established on the planet, which worsen across the generations and lead to socio-environmental unsustainability. This research aims to contribute to the scientific elucidation of Rural Education concepts building on the discursive textual analysis of a Portuguese School Textbook, adopted in Portugal within the context of the *Estado Novo*, when the urbanization of the population was growing. Considering that the development model adopted would not give any support to small farmers in their locality, causing them to move to the city in search of opportunities, this would end up increasing the number of unemployed people, with the consequences thereof, in a continuous and vicious cycle.

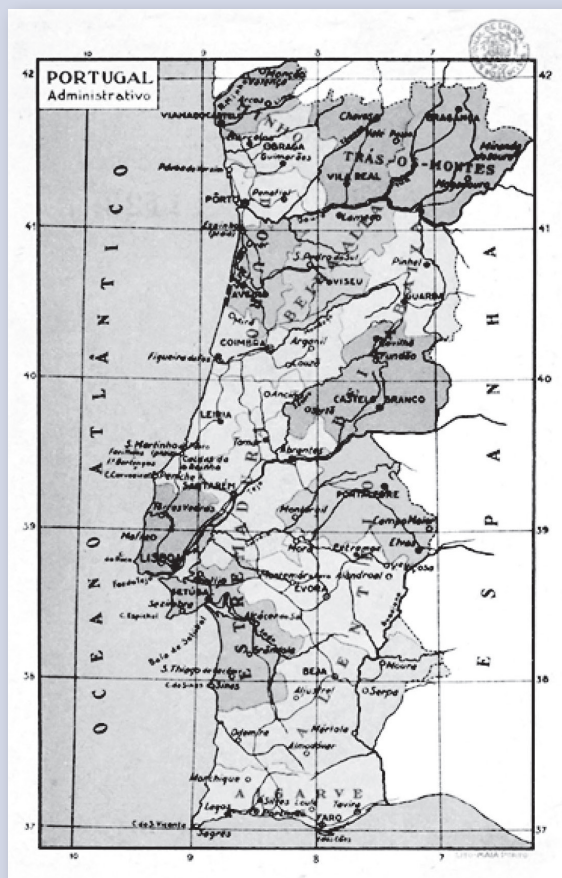
Once the book was understood as a time mural (MAGALHÃES, 2011), and as a significant device in children, youth and adults education, both pedagogically and ideologically, the research has reviewed the manuals adopted in the Portugal *Estado Novo*'s "single school". They fundamentally differ from the socialist proposal of a unitary school – considering the primacy of rural specificities and the emergence of the urban in that context.

The following are guiding questions for the research: How was rural written and characterized? What place and status have been assigned to the countryside in school curricula, especially in school textbooks? How has otherness been configured in these manuals, assuming that there can be no education without otherness, in any of the meanings or referents – the social, the community or the institutional?

Current researches on the rural as a pedagogical object are in continuous development in Brazil, especially in the Northeast. In this way, there has been a necessity to deepen the history of curricular components, including contents, programs, and disciplines, in the country, seeking to identify mutual influences between Brazil and Portugal given the common education/colonization history. The proposal for a discursive textual analysis of School Manuals – both those in the *Livro Único* category throughout the Portuguese territory and the Reading Books – provides a singular review of historical remnants. Regarded as the props of the educational and political base of the local population during the *Estado Novo* in Portugal and, by extension, of its colonies or countries, now independent, but with a historical background of its discoveries, navigations, and settlements.

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Figure 1 - Administrative Portugal



Source: Portugal... (1930).

The manuals called *Livros Únicos* would be adopted throughout the national territory and seen as sufficient to account for the entire curriculum proposal by grades or class, over the period from 1936 to 1974. Sometimes representing the only resources used by teachers and students. Because the Portuguese scenario would predominantly be rural, this category was very current in the manuals and would represent, in fact, the pedagogical object of the elementary school, in which the respective manuals would configure as first devices for the sedimentation of a given conception of ruralism.

This paper focuses only on one of *Leituras'* manuals, more specifically, on the second work in the list below, among those employed during the period from 2013 to 2015 in the Research Group. It relies on the support given by the Coordination for the Improvement of Higher Education Personnel (Capes) and the National Council for Scientific and Technological Development (CNPq):

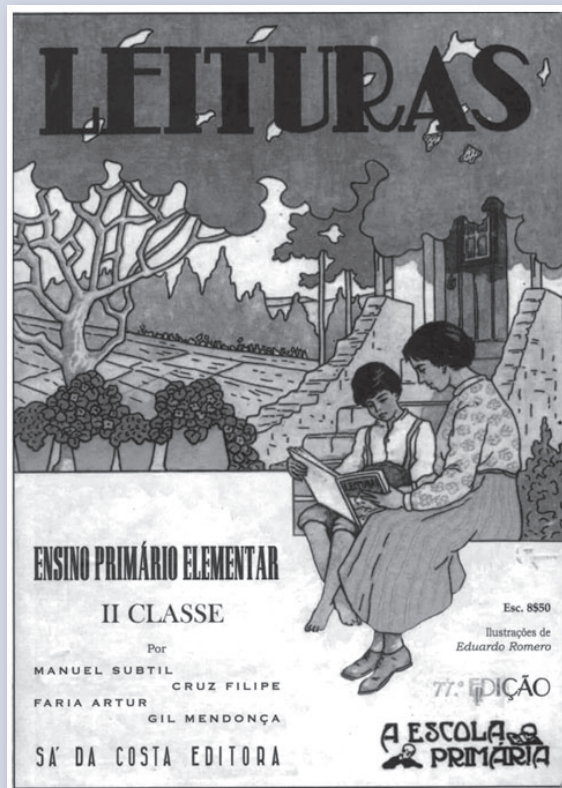
SUBTIL, Manuel; FILIPE, Cruz; ARTUR Faria; MENDONÇA, Gil. *Leituras: I classe*. Ilustrações de Eduardo Romero. 45. ed. Lisboa: Sá da Costa, 1956. 72 p.

SUBTIL, Manuel; FILIPE, Cruz; ARTUR Faria; MENDONÇA, Gil. **Leituras**: II classe. Ilustrações de Eduardo Romero. 77. ed. Lisboa: Sá da Costa, 1947. 131 p.

SUBTIL, Manuel; FILIPE, Cruz; ARTUR Faria; MENDONÇA, Gil. **Leituras**: III classe. Ilustrações de Eduardo Romero. 116. ed. Lisboa: Sá da Costa, 1960. 160 p.

SUBTIL, Manuel; FILIPE, Cruz; ARTUR Faria; MENDONÇA, Gil. **Leituras**: Class IV. Graphics by Eduardo Romero. 106th. ed. Lisbon: Sá da Costa, 1960. 208 p.

**Figure 2 - Digitization of *Leituras* Cover: Class II
(SUBTIL et al., 1947)**



Source: Digitization by the authors.

2. School textbooks: pedagogical and ideological devices of the new Salazarist state

Magalhães (2011) argues that, since the 19th century, school textbooks were already seen as useful tools in the education of any citizen, also to the propagation of ideological values. This was true during the *Estado Novo*: both the patriotic ideology and the nationalist attitude added to

the logical-deductive reasoning an analytic-synthetic practice of decomposition - (re) construction, based on the word, on the thing, on the formula, on the scheme/gear. Thereby conciliating in the book the lesson of things with the grammar of saying (MAGALHÃES, 2011, p. 26).

In Portugal, the *Estado Novo* (1933 - 1974), initially without enjoying the hegemony of a party, held the direction of the National Union Party, until 1968, when it was renamed to National People's Action. The first president elected after the 1933's Constitution was António Óscar de Fragoso Carmona and ruled until 1951 when he died. António Oliveira Salazar became the interim President until the end of that year (1951), at which time Francisco Higinio Craveiro Lopes was elected. Américo de Deus Rodrigues Tomás followed and was the President until the coup of April 25, 1974.

Salazar was President of the Council of Ministers between 1932 and 1968, regarded as the institutor of the *Estado Novo* and the *União Nacional*, according to Costa (2003), a party that evolved from his party of origin, namely *Centro Acadêmico da Democracia Cristã* (Academic Center of the Christian Democracy). A Portuguese nationalist politician, he was a professor at the University of Coimbra. Salazar also built on the social doctrine of the Catholic Church (ex-seminarian). An advocate of State corporatism, nationalist in the economic line of autarchy that is, promoting nation self-sufficiency, he acted to the detriment of importations. He would recognize Portugal as a pluri-continental and multiracial country. With the 1933's Constitution, Salazar created the *Estado Novo* as an anti-liberal and anti-communist political regime, guided by conservative authoritarian principles "God, Fatherland, and Family", the motto of his policy. From 1968 to 1974, he resigned power, after which there was the installation of a more open climate: Marcelism.

According to Nóvoa (2009), the periodization of the *Estado Novo* educational policy, firstly based on Public Instruction and later on National Education divides into three distinct phases:

1st phase: 1930 to 1936 – shift in legitimacies (Republican school representations and installed practices), with a disruption in education. Features: compartmentalization of education (sex and social origin), pragmatic realism (dictated by social demands), centralist and authoritarian administration (with inspection on the teacher) and deprofessionalization of the teaching profession (with the replacement of primary school teachers by school leaders, predominantly female leaders). Ministers Gustavo Cordeiro Ramos (1930 to 1933) and Eusebio Tamagnini (1934 to 1936);

2nd phase: 1936 to 1947 - the nationalist building of education. Ideological inculcation and moral indoctrination. Ministry of Public Instruction becomes the Ministry of National Education. The school forgoes the task of transmitting

knowledge (instruction) in favor of raising awareness. In education, the adoption of *Livro Único*, *Mocidade Portuguesa*, and *Obra das Mães pela Educação Nacional* (OMEN). Minister: Carneiro Pacheco.

3rd phase: 1947 to 1960 - adaptation to the new realities. Ministers: Augusto Pires de Lima (1947 to 1955) and Leite Pinto (1955 to 1961). Reconstruction of secondary and technical education; Popular Education Plan (designed to fight child and adult illiteracy, broadening of the coverage of the elementary, primary school, and intensification of literacy courses for youth and adults, reaching multiple cultural modalities). Also, expansion of compulsory schooling, all in the name of “economic development and industrialization of the country” (COSTA, 2003, p. 13).

In this perspective, Costa (2003) shows that the school started allowing a controlled social mobility, with autonomy and intervening in the recruitment of elites (governors, technicians, teachers, priests, heads of work, skilled workers, including OMEN and so forth). Through training and political identification with the regime, a context in which prioritizing the literacy of the people would not be legitimate. Thus, three moments in the *Estado Novo* politics stood out: 1930-1936 – Compartmentalization of teaching, emphasized by pragmatic realism, centralist administration and expropriation of school education; 1936-1947 – Nationalist construction, marked by ideological inculcation and moral indoctrination, when *Livro Único* was adopted, and *Mocidade Portuguesa* and *Obra das Mulheres pelo Ensino Nacional* (OMEN) were created; and 1947-1960 – Adaptation to the new realities, when high school and technical education were reconstructed, accompanied by the generation of the Popular Education Plan.

3. Methodology: discursive textual analytic cycle of textbooks

The working assumption of this research is that the review of school manuals would allow recognizing a time besides identifying policies and educational models, as they provide reading elements and decode reality. They can clarify learning objectives, the ideological values transmitted, data, and interpretation of the culture and the collective imagination in their school able dimensions and as a schooling process.

Among the broad universe of textbooks from this historical period available in the National Library of Portugal in 2012 (more than 1,350 titles researched)², what is surprising, if one considers the thesis of one single book for all public schools, is that production, competition, and circulation were rather widespread. The research sorted a sample comprising 16 school books that referred to the *Estado Novo* period because they would bring

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up standard categories. Official approval, including the corresponding legal act; affirmation of the harmony with official programs; allocation to basic primary education's first, second, third and fourth classes, although some of them make reference to Regimental Schools and the High School; constant illustrations; concern with the current method starting with the title of some of the works; reference to teacher training, explicitly stated on the covers or back covers of some of the books; reference to authors as Teachers and/or Colonels or Captains of the Infantry; reference to the Ministry of War's Schoolbook Evaluation Committees; and authentication by the author in each copy through their signature were the categories selected.

From the above, the primary research engaged in investigating 12 Schoolbooks from the 1940s to 1970s. They were chosen among the *Livro Único*, and *Leituras* categories, selected from the bibliographical survey carried out in the National Library, and the studies made by Magalhães (2011), all acquired by reprinting and commercialization by bookshops at Metro stations in Lisbon, based on Adão (2007) studies.

This first research gave rise to an effort to reconstruct the ethnic-historiographical school book in Estado Novo's Portugal, with the purpose of checking a potential interdisciplinary integration through pragmatic methodology. Thereby the authors deepened the review, to include the interface of methodical perspectives in a same historiographic line, such as inventory/serialization, historical and pedagogical analysis, interdisciplinary of approaches, perspectives, educational policies and mechanisms of acculturation. Thus, this paper seeks to address the issues described in the Introduction, especially State – Church – Family – School relations, aiming to identify the concepts that were present in the Schoolbooks.

The expectation is that the work will rebuild, by deepening of such conceptions, the announced analysis categories. And other classes that may emerge from this study also were considered. They were social conformism, patriarchal and authoritarian family, peasant work, naturalness of poverty, mediocre subsistence, social resignation, charity, obedience, countryman's life, spirit of self-denial, patriotism, authenticity, purity, pragmatism, urban life, nationalism, *Estado Novo* dimensions (God, Fatherland and Family), social and political function of the teacher.

The Discursive Textual Analytic Cycle that shapes the methodology adopted in the investigation refers to the determination of such units of discursive textual analysis proposed by Moraes and Galiuzzi (2007). According to Moraes and Galiuzzi (2007), such analysis units (also known as units of meaning or sense) must be developed, based on tacit knowledge, always in line with the objectives of the research. They are the result of deconstructing

a “corpus”, its fragmentation, its disassembly or disintegration. Dialectically, the definition of this process can be as deconstruct to reconstruct.

The stages in this “unitization”, as emphasized by Moraes and Galiazzi (2007) are fragmentation of texts and codification of each unit, resulting in such analysis units based on one or more readings of research materials or corpus; rewriting of each unit, so as to assume a meaning, as complete as possible in itself; and assignment of a name or title to each unit produced.

Aiming to achieve a better understanding and organize such analysis units, Moraes and Galiazzi (2007, p.18) further encourage the use of identification codes. The purpose is to get the researcher to “[...] know at every moment which context units, usually documents, gave rise to each analysis unit ...”.

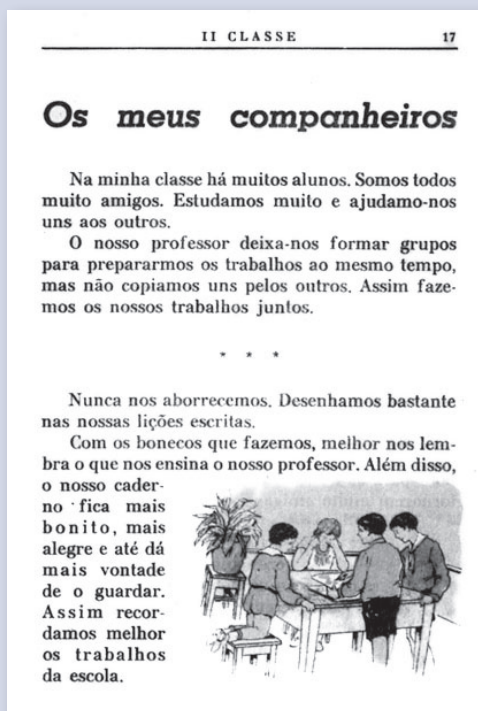
Seeking the implementation of this methodology by using the elementary, primary education reading schoolbooks as the research material to be analyzed, the analysis units are decomposed and fragmented. The objective was promoting a rupture in the systematization, to reorganize them through pre-set categories, namely rurality and otherness, and, at the same time, the emergence of new groups intertwined in a dialectical relation between the parts and the whole.

Taking into account the polysemous quality provided by this analysis, the reader will be wondering whether this research, developed in a South American country, will jeopardize the interpretations and the findings of the researching agent due to local reasons. How will one achieve a total immersion in an iconic content like the Schoolbooks from Portugal's *Estado Novo*?

In this regard, the methodological caution in the face of ethical and scientific values makes clear to maintain an attitude of prudence in the face of the theoretical, critical and conceptual limits of the analysis, thereby avoiding an ethnocentric bias. The basic proposal of this study is not to see the schoolbooks with the eyes of their nation and the people educated with them, but rather to provide contemporary readings under an external perception and free from the influences that probably originated from those materials and have developed until the present days.

Taking into consideration the importance of an ideological position that is distant from the Portuguese dictatorial period, theories outline in the course of the analysis were either implicit or explicit in the object of study. That is an analytical option in the perspective of the critical sociology, which exposes ambiguities and contradictions in educational policies in the light of a worldview, while still preserving scientific rigor.

Figure 3 - Digitization of *Leitura's* page 17: class II (SUBTIL et al., 1947)



Source: Digitization by the authors.

The findings in the context of the research, the 1929's and 1947's editions provided the possibility of performing a comparative analysis between both copies. The digitization in Portable Document Format (PDF) made by the University of Chicago from a copy of the 61st edition of the Second Class Reading Book (which, at the time, was a gift sent by Portuguese Minister João de Bianchi) and by the Physical copy republished by Sá da Costa Editora are the basis of a discursive and structural textual analysis. The publication of the collection of Reading Schoolbooks in the I, II, III and IV Classes occurred for the first time in 1929, and in the following year, Portuguese government officially approved it. Five years after that approval it had already reached the 21st edition.

In the comparative reading of those two editions (1929 and 1947), it was possible to detect the presence of orthographic differences that were considered distinct. It happened because of the two orthographic agreements entered between Brazil and Portugal during this period (1943 to 1947). The first Orthographic Form ruled in 1943, in the first Orthographic Convention between Brazil and Portugal. Subsequently, in 1945, a new Orthographic Agreement was confirmed only in Portugal. Therefore, at that time Brazil was still under the validity of the 1943's Orthographic Form. Within this short period – less than five years – the orthographic changes proved to be very

relevant to this research since they provide theoretical assumptions about the literacy methods of the time. Curiously enough, the referent textbook, which is part of a four-volume collection, cannot be considered to be a *Livro Único*, but rather a book that was adopted, among others, with official approval, not necessarily under the obligation to be present throughout the Portuguese territory and cover all curricular components.

All of the *Livros Únicos* were officially approved textbooks – not limited to reading. They were revised for orthography and republished, especially in the changes of government. Although, such adjustments were made with very little care about reproductions, seeing that graphic artists would many times just delete some characters and leave a gap in the space previously occupied by the deleted character, which would eventually impair the primitive formatting of the book. They were published in 1941 and 1951 in this way, and successively re-edited and consolidated:

- PORTUGAL. Ministério da Educação Nacional. **O livro da primeira classe**: ensino primário elementar. Porto: Figueirinhas, 1941.
- PORTUGAL. Ministério da Educação Nacional. **O livro da segunda classe**: ensino primário elementar. Porto: Figueirinhas, 1941.
- PORTUGAL. Ministério da Educação Nacional. **O livro da terceira classe**: ensino primário elementar. Porto: Figueirinhas, 1951.

Based on the reading of the prologue of the 1935's 21st edition of these same textbooks, the hypothesis is that, in addition to the orthographic reforms, there were considerable changes in the textual structure of this collection after that period. What is easily verifiable from the authors' text:

From the 21st edition

This book is a complete reshuffle of the one that, in the unrestricted regime, was launched for the first time in 1929 and which, in the following year, was officially approved.

Seeking to improve it as much as possible, the authors, without altering the original plan of the work and taking into account the indications advised by the experience, suppressed a few passages, modified others, and also replaced a few passages by other passages expressly written for this purpose as they seemed to them more in harmony with the nature of the book.

The wording was slightly altered at one point or another, always aiming to improve the work – a dominant concern in the authors' spirit.

The artistic part was significantly improved. By comparison, it is evident that several engravings – almost all – were replaced, with a significant advantage for teaching.

The authors believe that these modifications will cause the book to be considerably improved, which is their intent.

Efforts, diligence, and goodwill were not spared. They will feel rewarded if this book comes to deserve the appreciation and even the affection given to the previous one by a significant part of the official and private teaching community.

Lisbon, September 1935.

The Authors.

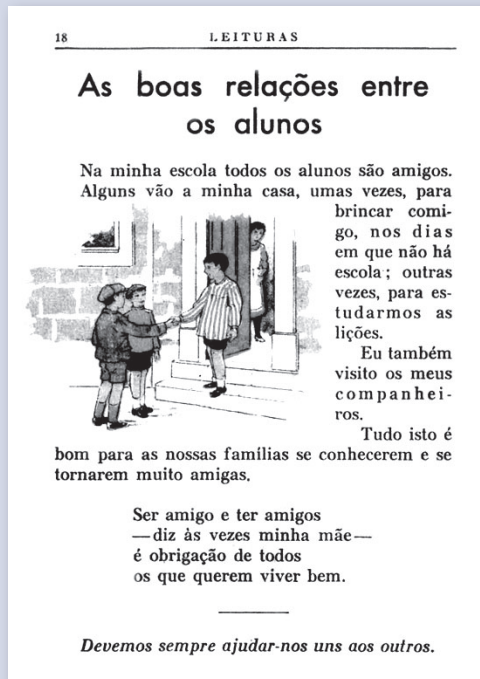
(SUBTIL et al., 1947).

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Understanding the need to build a more in-depth analysis of the potential implementation of changes in these textbooks, all of them stemming from political and social factors, the search for publications before the 21st edition has been ceaseless. During the process to recognize the 21st edition of the Class II Reading Book, dated 1943, as well as the 77th edition, 1947, there was the identification of some categories that were defined *a priori* and others new ones. These groups complement each other, and appear transversally across all readings:

a) Otherness – is present in the textbook, teaching respect for the elders, mothers, obedience to their advice and developing the perspective of companionship. Also, care with school materials, and appreciation of the book, mutual commitment to overcome difficulties, jokes divided by gender and a portrait and description of games and traditional jokes of the time. That was about otherness, a conception that human beings are always, in some way, dependent on one another, albeit pervaded by prejudices, such as that according to which to the people living in rural areas elementary culture would suffice. The 2nd Class Reading Book brings, more precisely on pages 17 and 18, an attempt to induce the students to have a good relationship with each other. It is indeed an effort to get students to commit to having a good relationship with one another, which is also facilitated by the Global Approach the authors claim to have applied. The Global Approach states that, even when the child does not truly practice something, they will realize this at the right time and will satisfactorily implement the teaching. The 2nd Class Textbook brings, more precisely on pages 17 and 18, an attempt to induce the students to have a good relationship with each other (see Figures 3 and 4).

Figure 4 - Digitization of *Leitura's* page 18: class II (SUBTIL et al., 1947)

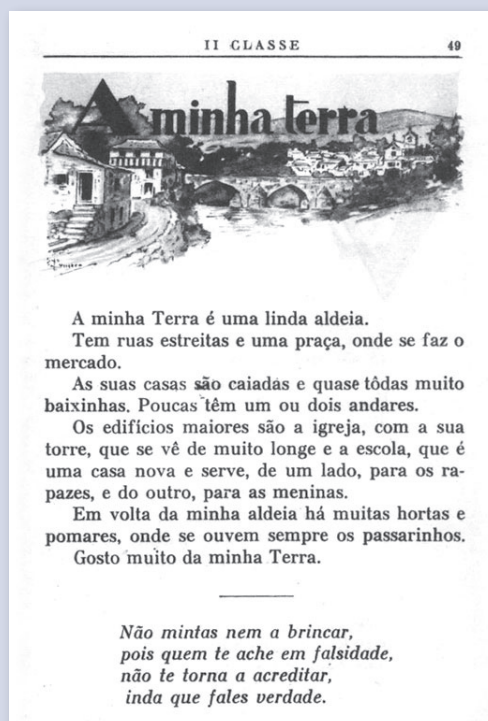


Source: Digitization by the authors.

b) Rurality – The image of the rural worker in need of animals to assist them in their work is in a portray. Modernity is also present, but the evolution of the cars makes it clear that, although some of them are outdated, they did not lose their use value. The preservation and the care with the garments. The ant's labor to gather food (even slowly, they reach their goal). The perception of weights and measures (what would be heavier, whether cork or iron). The animals' contribution to man (helping to provide our food). Moreover, the comparison of wheat with talk, that emphasizes the high value of corn, a vital product for Portugal). That one should not be vain; that Portugal's typical and seasonal fruits have value; the importance of rain; eating season fruits because they are the least expensive and the most delicious. Among many others. Thus, rurality is always present. The book also features the work done on the farm and the process the flour goes through before reaching the families; readings have as illustrations orchards, houses, and animals; in such pictures, backyards in houses and the villages are always valued and presented as esteemed objects. In the textbook taken for analysis, the place one lives in is greatly appreciated and characterized as typically rural, because a village with vegetable gardens and palm groves, narrow streets are depicted, also highlighting the preservation of birds as something essential to nature. The lessons designed test children's perceptiveness in spotting differences. The book reviewed is an obvious example of rurality and "valorization" of the

rural, from a bucolic and traditional perspective. Throughout the reviewed schoolbook, especially on page 49, the representation of geographic location relies on the countryside, from household utensils to the food, clothing, and customs (see Figure 5). The country at the time was in fact typically rural. The emphasis on the work value, regardless of whether it is stronger or less strong because the small ones can be more protected from the danger, which, on the one hand, is indicative of otherness, but on the contrary may be covering up differences in class or socioeconomic origin. Particular emphasis places on the rural worker who needs animals to assist their work.

Figure 5 - Digitization of *Leitura's* page 49: class II (SUBTIL et al., 1947)

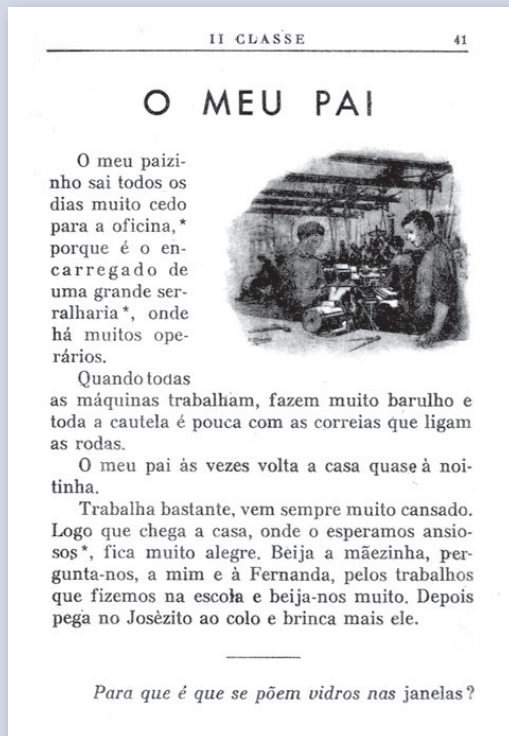


Source: Digitization by the authors.

c) Ideology – this miscellaneous category also emerged from the analysis; the values of the time are present in all texts. The ideology is one of the objectives of the textbooks: to teach and get students to learn what the authors considered necessary and values were part of it. Religious principles of Christianity are very evident in these materials. The importance of not using lies. Some celebrations, such as Christmas, for example, a Christian feast, is indispensable among life's exercises. The identification of the Salazarist triad, namely, "God, Fatherland, and Family," is remarkable. The book analyzed features some representations that configure the application of the Estado Novo's ideology to the daily life experienced by children in school. The texts

show the effective linkage of such themes with the doctrine of the Portuguese *Estado Novo*, which, in this way, would inculcate behavioral models and values, deemed socially necessary to the historical moment. The reading of the books appeals to such values as respect for others and obedience and pleasure in studying and in the activities carried out in the classroom with the teacher (or, for that time, a schoolmaster). The development of personalism and private property – written in the first person singular; the authors often put the readers when they speak of themselves, in a direct attempt to make them internalize the teachings – using the possessive pronouns “mine” and “yours.” Thus, the feeling of ownership and possession is in development (see Figures 6, 7 and 8).

Figure 6 - Digitization of *Leitura's* page 41: class II (SUBTIL et al., 1947)



Source: Digitization by the authors.

Figure 7 - Digitization of *Leitura's* page 42: class II (SUBTIL et al., 1947)

42 LEITURAS

A minha mãe



mãezinha não descansa em todo o dia. Levanta-se de manhãzinha para começar a tratar do serviço da casa.

Ela trata de tudo: faz a comida, faz os nossos fatos, lava a roupa e engoma-a.

Tem sempre a casa muito arrumada e muito limpa, tem jarras com flores de papel feitas por ela, e tem almofadas e tapetes bonitos que sabe fazer como os de Arraiolos*.

A mãezinha quase nunca está parada.

Eu e os meus irmãos gostamos muito da mãezinha.




Source: Digitization by the authors.

Figure 8 - Digitization of *Leitura's* page 43: class II (SUBTIL et al., 1947)

II CLASSE 43

Os meus irmãos




A minha irmã, depois de sair da escola, ajuda a mãezinha. Ela é que cuida todos os dias do aquário* de vidro, onde temos quatro peixinhos encarnados. Trata do canário que canta muito bem, numa gaiola feita pelo meu pai, e toma conta do Josézito, enquanto a mãezinha trabalha. Depois eu e ela, ao pé da mãe, preparamos os trabalhos para levar no dia seguinte para a escola.

As vezes também nos entretemos com os brinquedos que o paizinho nos compra.

O Zézinho corre tudo. Gosta de mexer em todas as coisas. Por isso é preciso muita cautela com ele. Está sempre a rir e a tagarelar, e só chora quando não lhe fazemos as vontades.

Todos gostamos muito dele.



Quais são as consoantes da palavra brinquedos?

Source: Digitization by the authors.

The textbook analyzed features other topics highlighted here. The family, one of the slogans of the Portuguese Estado Novo's ideology, is widely displayed, receiving several sessions, as seen on pages 41, 42, 43, 44 and 45. The description of the order of the relatives in the family deserves special mention. First, the father's image (page 41), then the mother's image (page 42), then, the picture of the siblings (page 43) and finally, both parents (see Figures 6, 7 and 8).

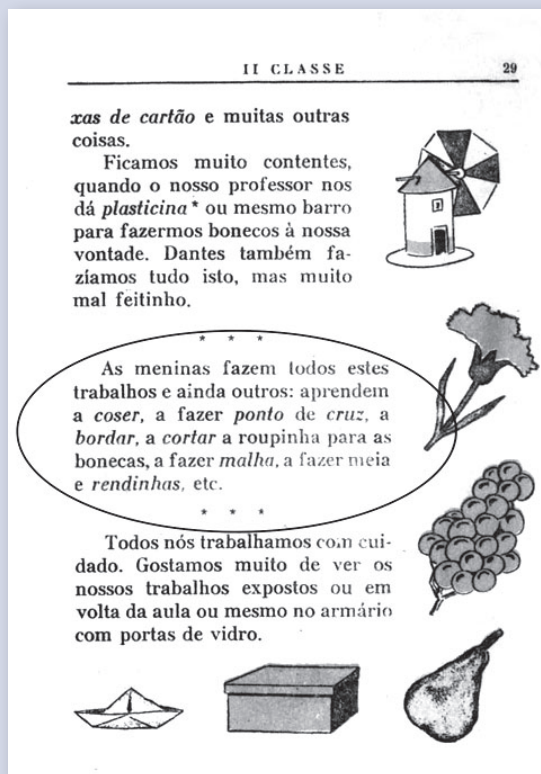
Another topic that deserves attention is the social role of women as represented in this textbook. The activities referred to as intended for girls include embroidery, stitching (cross-stitch), playing cooking, cutting clothes for dolls, knitting, stockings, and lace. In another section of the book, a dialogue between grandmother and granddaughter explains what a lamb and the concept of meekness is. Valuation of and respect for grandparents are also remarkable, teaching the youngest the value of the character.

**Figure 9 - Digitization of *Leitura's* page 28: class II
(SUBTIL et al., 1947)**



Source: Digitization by the authors.

Figure 10 - Digitization of *Leitura's* page 29: class II (SUBTIL et al., 1947)



Source: Digitization by the authors (Our emphasis).

A swallow represents the patriotism and nationalism, with the description of the bird as a character that values its roots, showing both other Portuguese lands and different customs. A legend that represents the miracle of Our Lady represents Catholicism, and only those showing “good manners” are endowed with such grace. The schoolbook also includes teachings on how to be grateful to God at all times of the day. Likewise, the flag verifies the same, which symbolizes patriotism. They taught that one must see the Flag as meaning the Portuguese Homeland.

On this same ideological axis, the book explains who is God, what He made the world for and where He is present (there is a sense of omnipresence here). The book reinforces Jesus’ love for children and their obligation to love him. It also addresses other lands belonging to Portugal, teaching that the riches produced in such areas are Portuguese fortunes, taking coffee as an example. Similarly, there is an effort to indoctrinate the children to help their parents when they become grown-up people. The book teaches that all individuals should have an occupation, that children should go to school and that parents (male) should work to feed their children so nobody would be in need.

This book also elucidates to students how important Salazar was to the Portuguese nation, making a correlation with the head of the family, setting off a reflection as the prototype of man as a sociable being.

6. Concluding remarks

The research project effectively proved to be a process of knowledge construction, reinforcing the assumption that school textbooks did portray the hegemonic ideology of a historical period, for which reason Magalhães (2011) speaks of the book as the mural of time.

The research highlights the methodological principle used in the School Textbook: the contextualization, correlating the place where the students would live with the very reason for their learning. The idea that children should take on and value the land in which they lived became evident, which is related to national unity and civility. The principle of versification was also noteworthy, is clear that the texts in several lessons were written as poetry, employing the theories of versification in a patent manner. They probably have sung many of them in the chorus. Using this characteristic can be justified by the attempt to instigate reading and facilitate the application of the analytical method. Therefore, the logic would be first, text memorization, move on to the sentence, then, to the word and eventually to the letter.

In particular, the textbook analyzed would discuss some topics regarding the Salazarist triad “God, Fatherland and Family”, based on children’s school life experience, which manifests effectively the link between the subjects to Portugal *Estado Novo*’s doctrine. It inculcates behavioral values regarded as socially necessary, such as respect for others (apparently considered fundamental), being well behaved and obedient, the pleasure of studying and doing everything that the teacher commands in the classroom. The many lessons written in poetic tone would probably aim at captivating the student; the poetic genre contributes to this. Even mathematics problems used to be rooted in the foundations of the global approach treats as follows: the whole is greater than the parts; therefore, it is necessary to memorize first what is written and then know the parts that make up this entire, to which the poetic genre contributes.

Written in the first person, the sense of belonging is powerful since the pronouns ‘my’ and ‘your’ appear very often in the text. In a way, this can connote or impose both the property of the object and the topic one is speaking. Because in general, the book deals with civic and moral values, there is an attempt to draw attention to social behavior (the absence of such collective and social action could have the meaning of “no value”). Companionship, care with school materials, appreciation of the book,

commitment to overcome difficulties, games divided according to the gender, the various games that exist and how pleasant they are: these are important values in the first topic discussed in the book and match the activities developed in the school. The lessons would work the perceptual questions of whether things are well done or poorly done.

In the second topic, dealing with the daily life of the Portuguese family, there is a strong presence of relatives (almost a stereotype). The book highlights the role of the father as the provider (he works outside, is a good father and a good husband), showing the role of each member of the household. The mother is dedicated to housework, performs impeccably and is never lazy in carrying out her duties; the children also help in the daily tasks. Parents' love and dedication to their children highlight, and the kids are supposed to value their efforts, whereby dialogue reigns among all.

In the third topic, related to the things that belong to the rural environment, such elements as orchards, animals, the backyard of the house and the village are well valued emphasized as important. In appreciating the location where one lives, the book characterizes it as typically rural, featuring a village with vegetable gardens and orchards, narrow streets, showing the preservation of the birds as something essential to nature.

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 The manuals are
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The findings of this research proved the assumption of work in the sense that the manuals are devices that carry and disseminate the political ideology contained in the Salazarist triad "God, Fatherland, and Family." It emphasizes that the rurality that pervades the texts is the result of the rural country of that historical period. Moreover, that the perceiving of otherness in the conception that the human being is always somehow dependent on the other, albeit pervaded by prejudices, such as that according to which to the people living in rural areas elementary culture would suffice.

The discursive analysis conducted allows us to conclude, although partially, seeing that the studies of classes I, III and IV of the textbooks are incomplete, that the curricular role of the book is important as the propagator and settler of ideology. Thus, the School Textbooks of Portuguese Estado Novo tend to be active representatives of the Salazarist political-ideological load, which has two axes: the attempt to establish a unified nation committed to fighting for its reconstruction, alongside the ceaseless search for stability and guarantee of state power.

By reviewing textbooks, it is possible to know better about a time and characterize its current educational policies and models, since they provide reading elements and decode the real, as well as clarify learning objectives and transmit values. They contain information and an interpretation of the culture and the imaginary in its dimensions and as a schooling process.

Notes

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² Research conducted *in loco*, from September to December/2012, in Lisbon.

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