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Portuguese Pedagogue of the Escola Nova in the 1st Republic (1910-26), Military Dictatorship (1926-28) and New State (1928-1974): Joaquim Tomás (1873-1973)

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Abstract

Study of a historical-documentary and/or bibliographical nature around the pedagogical figure of Joaquim Tomás, using hermeneutic methodology in the analysis and interpretation of sources (primary, secondary), complemented with interviews with a relative of his, which allowed us to historically reconstruct the life path and primary school teacher/inspector, admirer of the ideals of the New School and innovative school experiences in Europe. The hermeneutic method, indebted to the text/language and mediator in the research and interpretation of documentary sources, made us contextualize this figure of pedagogue in the socio-historical and political time in which he lived. We were guided by the following objectives: analyzing the work and actions of J. Tomás in the historical period of his life; understand in light of the time (context), the author, documentary authenticity and reliability, the nature of the argumentative interpretation related to education/teaching and modern pedagogy; identify J. Tomás within the ideas of the Escola Nova movement; value this pedagogical figure for the History of Education. In this rescue of individual memory for the collective in the field of Education, we wanted to deepen J. Tomás' contributions to the History of Education in Portugal and, mainly, his didactic-pedagogical aspect of primary education.

Keywords: New school; Joaquim Tomás; Portuguese primary school; New State; Didactic-pedagogical.

1. Introduction

Joaquim Tomás was born on September 27, 1879, in the parish of Retaxo, municipality of Castelo Branco (Portugal) and died in Lisbon on January 16, 1973. He was the first of six children of Maria da Conceição (born on 12/14/ 1851) and Domingos Tomaz (born in 1848), from a humble family dedicated to agricultural tasks. Two of his brothers lived and died in that town of Retaxo: Ana da Conceição and José Tomás, who were grandparents of Maria Hermínia and Aníbal José Pires Gonçalves Tomás, this last family member was interviewed by us several times between 2018-2019, giving us testimonies and access to various family relics/artifacts. During his time, this figure was affectionately nicknamed “Uncle

Father”, a nomenclature widely used by his great-nephew Aníbal Tomás, whose father was the nephew and godson of Joaquim Tomás, and was therefore named after his uncle. He attended primary school in his homeland and high school in Castelo Branco (inland area and capital of the Beira Baixa region). Subsequently, he enrolled at Castelo Branco Higher Elementary School, where he finished the final exams, with 11 points, and was awarded, at the age of 19, the diploma of primary school teacher, on August 22, 1899, thus forming part of the first group of graduates from this qualification institution (Goulão, 2005). We carried out a historical-documentary and/or bibliographical investigation around the pedagogical figure of Joaquim Tomás, in the historical period at the end of the Monarchy, in the 1st Republic (1910-26), in the Military Dictatorship (1926-28) and in the New State Salazarist and Marcelist until the dawn of April 25, 1974, in his didactic-pedagogical functions linked to teaching.

We resort to hermeneutic methodology, indebted to the text/language and mediator in the research and interpretation of documentary sources, contextualized in socio-historical and political time, with special attention to the work of this pedagogue in which he reports on his European visit to various institutions and the acquisition of innovative pedagogical knowledge at the time (Tomás, 1930a). Thus, the hermeneutic method will be the means of interpreting the content of the researched literature (primary and secondary sources) in a critical understanding, following his life story path that integrates the aspects of priest, teacher and primary school inspector and collaborator/editor of pedagogical journals.

In the heuristic process we researched: documentation centers (Torre do Tombo, National Library, municipal libraries, newspaper libraries, etc.); at the Seminary of Portalegre and the Parish of São Nicolau (Lisbon) regarding his period as a priest, but in vain, as we did not obtain elements worthy of recording for the respective biography of this pedagogue; access to the family's documentary collection (documents, photographs) and records of life stories, from interviews carried out with the great-nephew Mr. Aníbal Tomás, between 2018-2020, at his home (Retaxo-Castelo Branco), having authorized the recording information for scientific purposes. This family member who had enormous admiration for this relative of his, for his good character as a humble man, but expressed regret that in his village this figure was never remembered for his good performance in defending a renewed national education, at the time, nor a well-deserved tribute.

The documentary and biographical data collection process intended to rescue collective memory (local, regional, national), knowing the scarcity of primary sources of the subject and few secondary sources about him in the socio-historical and educational context of the time. This methodological characteristic of collecting biographical data and/or life stories converted into life history, as is the case of this pedagogical figure related to education, in its historical, political, sociocultural and educational context allowed us to reconstruct the local historiographical memory /regional and national, this pedagogue admires the ideals of the New School. It was with this intention that we wanted to reconstruct the biography of this pedagogue priest, especially using the documentary legacy left by him in printed publications, newspaper clippings, photographs, private correspondence, official documents and other primary and secondary printed sources. We reconstructed the life story of this pedagogue priest, triangulating the various documentary sources and the family's estate and the narrations collected (life stories), from interviews with family members.

The area of this research is listed in the History of Education, integrating an epistemological domain referring to History and another to Education, allowing to analyze and interpret the processes, changes and continuities of educational

actions in the historical period of the first decades of the 20th century coinciding with the life path of Joaquim Tomás. In this sense, the hermeneutic methodology in document analysis was relevant for the construction of the historical narrative about this pedagogue and including him in the field of History of education in Portugal. By using historical documents and the press (periodicals) interspersed with elements from narratives and other sources. Therefore, we were guided by the following objectives: analyzing the work and actions of J. Tomás in the historical period of his life; understand in light of the time (context), the author, documentary authenticity and reliability, the nature of the argumentative interpretation related to education/teaching and modern pedagogy; identify J. Tomás within the ideas of the Escola Nova movement in Portugal; value this pedagogical figure for the History of Education.

2. Training path dedicated to primary education and school inspection

Joaquim Tomás began his teaching career in 1900 until 1910, when he was appointed chief inspector of primary education, where he gained great prominence in the organization of school inspection in the country, in particular in promoting the association of inspectors. The young teacher commitment, in his professional activity as a teacher, allowed him to develop his didactic-pedagogical skills and expand his scientific knowledge for teaching, obtaining a grade of 14 in the written test and 17 in the exam, for Primary Sub-Inspector, in 1910 (final average=15.5/16 values). The final grades for this exam were obtained by weighted averages between the various tests taken by the candidate (written, oral and practical). Said public competition for Sub-inspector was chaired by Coimbra, teacher Augusto J. Alves dos Santos, a great pedagogue and promoter of the ideas of the New School. In the presentation of the Final Report of these tests, J. Tomás referred to a detailed list of deficiencies felt, in general, throughout the primary education system at the time, with the need to renew many measures and methods of this teaching, in particular the methodologies of new school education.

In the words of Francisco Goulão (2003, p. 563), the opinion of the rapporteur of the oral and practical tests, teacher Alves dos Santos (1913, p. 279-280), indicated one:

"[...] satisfactory classification, given the general deficiencies revealed by the candidates in the development of the topics requested in the written tests, which covered the area of child psychophysiology and educational science, primary education methodology and school legislation"

In other words, the tests carried out by young J. Tomás left a lot to be desired. However, we have to recognize that he had undergone significant scientific-pedagogical, cultural and didactic development, experience and personal investment, as he obtained 11 points in the final qualification exam for primary teaching in 1899 and, now, a very good average. higher education, in the examination tests for Sub-Inspector (Goulão, 2005). This scientific-pedagogical evolution and development was largely due to his actions and functions as teacher and inspector, the creation of school manuals and the carrying out of other didactic-pedagogical work (Tomás, 1930 b).

In the 1908-1909 academic year he was granted a monetary award for outstanding services rendered as a teacher in Tomar. later promoted to the position of rector of the Santarém High School. He obtained some praise from the Ministry,

as in 1907 and also in 1928, for his dedication to the cause of Teaching. He was appointed secretary, on several occasions, of the Books and Programs Commission, for primary education between 1925 and 1928, having been appointed Director of the Santarém School District, in the 1927-28 school year, during the military dictatorship. Likewise, he presided, in the early 1930s, in Lisbon and Porto over the state exams for access to 'Primary Teaching', as well as the same exams, in 1934, in Braga. We are in a period in which there is a rise and influence of catholic movements with the education/teaching of the regime and, therefore, Joaquim Tomás, being a priest, is willing to collaborate with the current policy.

He is one of the founders of '*School Magazine*', which was published regularly between 1921 and 1935, having assumed the position of secretary of the editorial office in 1925, with the director being his fellow 'Albicastrense' and illustrious pedagogue Faria de Vasconcelos (1888-1939). He simultaneously contributes to the pedagogical periodical '*School Primary*', a Portuguese organ of the '*Ligue Internationale pour L'Éducation Nouvelle*'. He was a specialist who understood the school problems of the time, a fervent admirer and follower of educational experiences carried out in Europe, in addition to his assiduous reading of foreign publications, as he belonged to the editorial staff of some pedagogical magazines (Nóvoa, 2003).

In the words of his great-nephew (Mr. Aníbal Tomás), his 'priestly' vocation became evident at a young age, during his Theology course, at the Portalegre Seminary. He simultaneously exercised ecclesiastical functions in a parish in the diocese of Portalegre and Castelo Branco with teaching functions, as a primary school teacher in the district of Castelo Branco (1901-1910) and, later, between 1910 and 1936, exercising the functions of Chief Inspector of Primary Education in several school circles (Goulão, 2003).

The pedagogue J. Tomás was always a modest and humble man in the way of being and acting as: priest/priest, (primary) teacher, (sub) inspector of primary education, school director, translator/publicist and a didacticist in the preparation of teaching texts. The vision of his great-nephew (Mr. Aníbal Tomás, to whom we are grateful for many details) expressed to the regional newspaper '*A Reconquista*', the desire that remains to be fulfilled by this "*diligent teacher*", an active school inspector and a diligent publicist that the "[...] *dynamic parish of Retaxo could well promote a deserved tribute to this illustrious Retaxense, attributing the name of this fellow countryman to one of the arteries of that elegant parish.*" (Reconquista, 22/09/2006, p. 1, 3). It is with this expression of simplicity and humility that he will celebrate the marriage of Mr. Aníbal Tomás with Deolinda Pires, in Castelo Branco, in 1941, at a time when he did not exercise the priesthood, but came purposely for this celebration. Likewise, he will perform other religious ceremonies, whenever requested and sometimes traveling for that purpose. He exercised his priesthood in Lisbon, in the churches of S. Nicolau and Conceição Velha and died on 16/01/1973, aged 94, with "[...] a life full of joy for what he did" (words Mr. Aníbal Tomás – interview on February 22, 2019).

In fact, Joaquim Tomás lived his career in primary education, in an environment involving instability and erosion of political, parliamentary and governmental forces in the 1st Republic (constant fall of governments/ministries), followed by troubled times after the military coup, of 1926, in such a way that Decree-Law nº 13619, of 1927, will reduce compulsory education to 4 years, with a ban on co-education, but maintaining the division of primary education into the categories of:

infant, elementary primary and complementary primary (Serrão, 2018). On November 30, 1931, the Government created the 'Teaching Posts' (role of school directors), as an instrument to reduce the number of illiterate people, that is, in an attempt to solve the problem of high illiteracy that existed (between 1930 and 1970, there was a decrease from 61.8%, in 1930, to 20.5% in 1970, in the illiteracy rate).

The rate of child illiteracy was worrying, as it exceeded 75% of illiterates (Mónica, 1978), leading the Government to publish Decree-Law nº 20181, of 1933, which established a new process of creating schools, which established the intervention in this matter by the municipal councils, which were also responsible for the operating/maintenance conditions of the school park (Sampaio, 1976). It was evident that the Salazar regime paid special attention to ideological indoctrination (symbols – icons in the classroom), one of which was the mandatory nature of school manuals, which lasted over time, with great stability in texts and illustrations, with the inclusion of quotations/references as true topics of political propaganda (the family, the colonial empire, the healthy coexistence of social classes and races, great public works, the cult of the past, Christianity, popular culture, etc.), that is, fulfilling the intentions and objectives underlying the regime (António Ferro was responsible for National Propaganda). The words of F. Goulão (2003, p. 568) are very evident:

“Having carried out his official duties during a period of strict discipline typical of the dictatorship, Joaquim Tomaz sought to carry out his professional teaching mission in the light of an open pedagogy that would feed on foreign experience, guided by the Christian doctrine that he professed in his capacity as a priest. His vast written work is full of evidence of this symbiosis.”

J. Tomás worked as a teacher in an educational system that little or nothing valued culture, he defended, rather, ignorance as a factor in the happiness of the people, hence the political intention of providing training that did not go much beyond the ABC of Portuguese: 'knowing how to read, write and count', through the process of minimal schooling oriented in a pragmatic way for all Portuguese and on the basis of the structuring of the ideological universe recommended by the regime (Carvalho, 1986).

In Salazarism there was an ideological inculcation and moral doctrine (values) in education that framed/conditioned the Portuguese by political indoctrination, through school. This construction of the nationalist school was based on the difference between education and instruction (teaching scientific methods, techniques and practices). If we resort to the difference proposed by Robert Dottrens: educating was transmitting knowledge and values (or countervalues), which coincided with the education of the Estado Novo; Instructing was transmitting knowledge without inculcating values, something that the Estado Novo was not interested in, as its objective was the formation of consciences and integration into the social order. The school prepared citizens capable of work, essentially manual work and in the field, while educating in the sense of obedience and respect for authority (Almeida, 2011).

In fact, Joaquim Tomás lived and carried out his academic career, teaching in the temporal intricacies of the 1st Republic, the Military Dictatorship and, in the Salazarist (1930-68) and Marcelist (1969-74) New State. We had this socio-historical and political milestone, on its contextual, temporal and educational basis, in the reconstruction of individual memory for the collective of primary teachers at the time, confirming that J. Tomás's pedagogical path is permeated by ideals,

methods and strategies of the New School Movement.

3. Excursion to European schools with innovative pedagogical ideas

Pedagogue J. Tomás lives at a time when the ideas of Educação Nova and/or Escola Nova and other innovative experiences are expanding. He was curious about the pedagogical ideas of Pestalozzi, Fröebel and the New School Movement (M^a Montessori, Decroly, Ferrière, Claparède, Faria de Vasconcelos, etc.). In order to learn about these new psychopedagogical perspectives and schools/educational institutions, he traveled for three months (April to June 1930), through Spain, France, Belgium and Switzerland. Before setting out on this journey, he had letters of recommendation given by some Portuguese pedagogical figures, such as that of his friend, an internationally renowned pedagogue and director of the Professional Guidance Institute of Lisbon, professor A. Faria de Vasconcelos, who helped him to be better served at the Jean Jacques Rousseau Institute (Geneva/Switzerland), directed at the time by Mr. Pierre Bovet (Veríssimo, 2007). J. Tomás (1930a, p. 7-8) intended to learn about experiences of European pedagogical practices, in order to learn new teaching strategies/methodologies, within the scope of New Education, in addition to knowledge of other cultures and mentalities of those countries regarding the education:

"[...] a natural curiosity to know and learn, encouraged us to ask the National Education Board for a subsidy to carry out a small educational excursion (...) But what we observed in it would be little less than useless for the school of our country, if we restricted ourselves to the observance of that clause, and, therefore, we decided to publicize the notes that we took, daily."

The extensive report (400 pages) of the study visit, presents good pedagogical literature, detailed to the periods of its journey, with diary details, describing a lot of valuable pedagogical information, always accompanied by notes or comments on the reality of teaching abroad, in addition to narrating his impressions and observations in the schools/institutions visited, his meetings with pedagogical characters and, above all, opinions of everything he saw and experienced, since leaving station St^ª. Apolónia, in Lisbon, on April 29, 1930, to Madrid, taking the '*Guide du Voyageur s'intéressant aux écoles*' and benefiting from a modest subsidy given by the National Education Board, which was insufficient to meet the high expenses, due to of the standard of living in those European countries.

Let's look at the schools visited in different European countries and the innovative ideas that caught the attention of the pedagogue Joaquim Tomás (1930 a), on his study trip and/or educational excursion.

1-Spain. In Madrid (arrival on April 29, 1930) he visited several schools and the Normal Training School for Teachers – La Florida, the Cervantes, Príncipe de Asturias and Conde Peñalver schools. Of all these institutions, the 'Escola Cervantes' (built between 1911-14), whose first director Angel Llorca, is the one that deserves the most attention from J. Tomás, as it followed modern pedagogical guidelines in spaces (hygienist type), furniture and teaching at ILE – Institución Libre de Enseñanza, inspired by Krausist philosophy, introduced at the Central University of Madrid by Júlían Sanz del Río, with

great repercussions on educational renewal and Spanish intellectual life. This institution had a pedagogical basis: an intuitive pedagogy and/or teaching (influenced by Rousseau and Pestalozzi) in the child's direct contact with physical-natural nature; more diverse and active pedagogical methods; attention to students' physical care, hygiene and outdoor activities; practical education, teaching the student how to do things, involving them actively; instruct and educate character; the development of the body is parallel to that of the spirit, with the practice of sporting activities, with the participation of family members; continuous and close assessment of the student, avoiding exams; classes were guided by the studio modality (binding, printing, mechanography, drawing, etc.); French language classes, etc.

In Barcelona, he visits the schools of 'Baixeras' (director Pedro Vergiès) and the school 'La Farigola', with the teachers' curiosity to prepare their lesson plans (curricular project) with daily meetings, first thing in the morning, discussing and reflecting on the plans, as well as school manuals for students to access, using research material in the library, albums and material in school museums. The pedagogical precepts had a practical and active meaning. Visited the 'Escolas de Mar' and 'Escolas de Bosque' (director Rosa Sensat, located on Quinta Laribal – Montjuïc), since Catalonia, in terms of pedagogical renewal and with the help of the municipalities, created these schools from 1914 onwards outdoor teaching, based on an active methodology with students, through co-education, meaningful learning, interaction in the pedagogical relationship, education based on 'human being-nature' harmony, adaptation of teaching to students' abilities, stimulation of personal skills, body and musical expression, etc.

The Portuguese pedagogue, during his stay in Spain, became interested in the *Avé Maria* schools, in Granada, which were founded in 1889, by Father Andrés Manjón y Manjón (1846-1923), with his own Catholic ideology and applied a modern pedagogical practice, with teaching procedures that required the active participation of students in the learning process, in addition to their contact with physical-environmental nature (Cruz, 1985). These schools aimed at poor, stray, beggar and 'dangerous' children (disadvantaged children) mixed protective educational measures with hygiene habits (social, school) and elements of social medicine (eugenicist discourse). This 'good education', as characterized by J. Tomás (1958), used didactic and recreational material, games (playful and recreational aspects), the planetary system and the world map in relief and submerged in water (in the garden of the house), for geography, in addition to other useful resources for learning.

The Manjonian educational system was a popular, free and student-centered education, based on a gradual and continuous, progressive and active education, of an aesthetic, moral and religious scope, that is, an education adapted to the conditions of the child, at each age, such as as advocated by its founder and which excited visiting pedagogues. All these innovative pedagogical elements caught the attention of the Portuguese pedagogue, mainly the following aspects (Prellezo García, 1975): teaching in the field; teaching by playing and educating by doing; o associating letters, actions and learning a trade (modern school); o educate Christian human beings, in their freedom to learn; school physical education, as an educational and military gymnastics instrument (children's battalions) to implement patriotic ideals, but based on the 'hygiene-nature-games' triad; school camps; discipline assumed by students with little effort; school organization; construction of sundials in natural spaces; etc. The genesis of these schools was based on an active methodology, coinciding with the principles of New Education, but without recognition from the International Bureau of New Schools (Genève). However, they were pioneers in Spanish pedagogical renewal.

2-Switzerland (May/1930). In Genève, J. Tomás contacts, on the recommendation of Faria de Vasconcelos, the J. J. Rousseau Institute directed by Pierre Bovet, visits the 'Maison des Petits' school (director Mina Audemars and Louise Lafendel collaborator), intended for teacher training and linked to that Institute. It analyzes the individual teaching project at this school, the psychopedagogical aspects, experimental pedagogy and many of the principles of the New School. He observed the functioning of the Saint-Jean and Mail schools, which applied the global method and the use of visual means in learning to read, and he also traveled to Lausanne to visit practical classes at the Normal School, primary classes in Vilamont and analyzed the new school 'La Châtaigneraie' (Founex, canton Vaud) implementing the 'self-government' system.

3-France (May/1930). The Portuguese primary inspector arrives in Sedan to observe the operation of the experimental class created by R. Cousinet, meeting on May 30th with this pedagogue who explains to him the method of free work in groups that was being applied by Madame Bertrand in a class of 42 students, aged 9 to 11. This experience is highly praised by J. Tomás, who highlights the development of students' personality through essential values, the acquisition of skills through expression, enrichment of school knowledge, learning to learn, learning about social life (group), working in group, etc. He goes to Lille to visit the new D' Ampère school, run by J. Roger.

4-Belgium (June/1930). J. Tomás arrives in Brussels on June 4th, contacting several pedagogues and schools, in particular the Normal School run by T. Jonckheere and on June 11th the Escola de l'Ermitage by O. Decroly, on a written recommendation from Faria de Vasconcelos, where he highlights: the method of globalization and the practice of interest centers; the enthusiasm, freedom and activities of students in a school for and for life, associated with the role of the surrounding environment (botanical garden) in learning; values studios, laboratories, theater sessions, gymnastics; the co-management regime; role of expressions, etc.

5-France (end of June/1930). From Belgium he goes to Paris visiting the Saint-Benoît school, the Ille-de-France school (Liancourt), the school cooperatives in Saint-Jean-d'Angély (Hyppolite Profit figure) and the École des Roches (Normandy), where he observes learning and sporting activities, physical education, the role of the environment (outdoor school), education system, etc. reminding him of E. Demolins' 1898 work on this institution. His last visit is to the Montessori school 'L'Enfance Heureuse' (directed by Mlles Leroux and Riedel), in Pau.

From these trips, the teacher/inspector deepens the new pedagogy, especially the methods proposed by O. Decroly and R. Cousinet, appreciates the Swiss educational systems, where in addition to the civilization around cooperation, there was a professional appreciation of the teacher, but, above all, for the education of the child, as a primordial and nuclear being in education. His records mention the motto defended by the Belgians "*Il faut ursout amuser les enfants*" (Tomás, 1930a, p.365), valuing pedagogical enrichment through innovative methodologies, which strengthen the pedagogical perspectives of the teaching priest. Of the twenty-three conclusions of the aforementioned visit report, the Portuguese Escola Nova (Tomás, 1930 a, p. 366) highlights:

"[...] 1st - That almost all schools out there try to teach in such a way that knowledge results more from the efforts

of students than from the work of teachers; 4th - That corporal punishment is no longer even conceived in the pedagogical world and that the best teachers reward nothing and punish little, providing all the stimuli for the interest that work inspires and the satisfaction that childish spirits find in it; 5th - That the globalistic and audiovisual method of reading is in vogue in almost all schools, with rare teachers who still use syllabic processes, whatever the feature they take; 12th - That new schools no longer adopt the desk system commonly used in official schools, but elongated or round tables at which several students sit, furniture that, in addition to allowing teaching to take on a more practical and active aspect, facilitates cleaning of rooms; 14th - That gymnastics and singing exercises are regularly given everywhere, as corrective and balancing acts of formal work.”

The publication of this work reinforces the prestige of J. Tomás (1930b, p. 1-2), by dedicating the following words to it, relating to the teacher's actions, such as:

“[...] A conscious advisor, he knows how to indicate with enlightened knowledge the subjects that he himself practices with method and knowledge. He has his own, well-defined opinions, he has established principles that he defends with the real value that his remarkable activity provides him and above all because, an honest practice and always accompanied by the elucidation of a continuous state of changes that the Science of Education is offering us. ”

Evidently, Joaquim Tomás went through a time of great ideological/political, social, cultural and educational transformations. The pedagogues of the New School Movement, in particular M^a Montessori and O. Decroly, had a great influence on their thinking and pedagogical vision for teaching and education in Portugal. The different approaches that he defended and tried to implement, of an innovative nature, come from the pedagogical influences he absorbed, especially his knowledge, for example: pedagogical naturalism (influence of Rousseau's 'Emilio' and Pestalozzi's experiences – spontaneous method and environment of 'pedagogical farms'); the pedagogical impression made by the model of the 'Avé-Maria Schools' (new Catholic pedagogy); to respect children's learning rhythms; the appreciation given to teaching materials and their construction for teaching; the practical experience of natural materials in teaching; the organization of work (individual and group); the role of expressions, games or educational playfulness (excursions, games, games) in primary education; the student's correct freedom to learn; the determination of the teacher's educational action, in the process of (moral) training for the student; education with a social purpose, etc. These pedagogical traces, present in his writings, associated them with human values and his Christian kindness as a teacher (empathy with students), which constituted the formative ferment of the human being.

4. Dedication to teaching didactics and pedagogical journals

Professor J. Tomás was concerned with renewing education and teaching at the time and, therefore, he collaborated in pedagogical magazines/reviews or periodicals, for example: 'Revista Escolar', 'Ensino Primário', 'A Escola Primária', 'Seara Nova' and, also in the newspapers 'O Século', the 'Diário Popular e 'Defesa' of Évora', etc. But it is in the "Revista

Escolar”, which was an educational periodical aimed “[...] preferably at primary teachers - its majority subscribers - and inspectors. There was, in fact, a predominance of authors who were inspectors and normalists (and university students)” (Carvalho, 2001, p.87), where he regularly published his didactic and pedagogical contributions, which placed him in a prominent place in the organization of 'teaching services' at the time. He was secretary and administrator of the periodical *Revista Escolar* (edited and written in Elvas), of which he was editor and later director, that is, “Between 1921 and 1925, the magazine was under the direction of inspectors (Heitor Passos, Albano Ramalho and Joaquim Tomás, founders of the periodical), focusing on themes relating to educational policy and different aspects of primary education teaching” (Carvalho; Cordeiro, 2002, p. 29). The editorials of this magazine – studied by L. M. Carvalho and J. Cordeiro (2002, p. 30) – highlighted the:

“[...] representation of the publication as a space for the reception and dissemination of models of pedagogical modernization and, at the same time, the favorable idea when thinking about national things, in this case educational ones, through the mobilization of pedagogical experiences in the cultured, moving and modern world.”

The privileged themes of the *Revista Escolar* were related to Portuguese educational policy, teaching materials of interest to primary teachers, in such a way that many of these articles clearly portrayed classroom routines, explaining the strategic and methodological ways in which the ritual was organized everyday life, in the teaching-learning journey (Boto, 2012). The writers of that periodical published their educational representations of the times and spaces of learning. Primary school was considered a privileged location for what, at that time, was characterized as second childhood. The idea of primary school assumed – and this was unanimous among the writers – the teaching of reading and writing. Later, in this *Revista Escolar*, professor A. Nóvoa (1993, p. 795-798, op. cit. Carvalho, 2001, p. 87-88) stated that:

“[...] Between October 1925 and 1928, already under the direction (of Albicastrense pedagogue) Professor Faria de Vasconcelos, of the Escola Normal Superior de Lisboa and the Faculdade de Letras de Lisboa, he extended his attention to the remaining modalities of school education and accentuated the scientific and pedagogical nature; between the end of 1928 and 1931, he continued this aspect under the guidance of another normalist and university student, João Silva Correia, until, in the final period, under the efforts of Joaquim Tomás - who, in fact, remained throughout the years as an element of continuity in publication - be divided between the dissemination of New Education ideas, through articles and foreign news, and the dissemination of school legislation.”

Therefore, we must retain the valuable didactic-pedagogical contributions left by J. Tomás (1958), especially on the methodology of teaching spelling in primary school, the simultaneous teaching of several classes, the co-education of the sexes, the issue of school books, moral and civic education, the lack of teachers or new schools. From the list of his published articles and pedagogical collaborations, we can see the diversity of subjects and/or subjects that this priest professor addresses in his time. It is worth remembering the column “Figures that mark” in *O Século*, on September 18, 1930, which addressed the following words of great appreciation: “*Due to his illustration and quality of character, inspector Joaquim Tomás is rightly considered one of the figures most important aspect of popular teaching*” (p. 2).

In the thirties, together with Ricardo Rosa y Alberty and Chagas Franco, he dedicated himself to the preparation of school manuals for teaching reading in the four classes of primary education: 'First Steps - Readings for the 1st Class' (adopted in the academic year 1936-1937, with illustrations by Alfredo Moraes); 'Little by Little – Reading for 2nd Class'; 'More Ahead – Reading for 3rd Class'; and 'Finally – Reading for 4th Class'. All of these books have enjoyed great success, being the subject of several reissues. In the following figure we illustrate the covers of publications of pedagogical guidance books (guide) for teachers in primary education (Tomás; Franco; Rosa y Alberty, 1932 a, b, c, d). Some of these works, especially 'Finally' had several editions (13 at least) and all of them with prior approval from the competent school authorities.

We remember that it was in the 40s that Decree No. 27. 882, of July 21, 1937, imposed the use of the 'Single Book' for reading for the 1st, 2nd and 3rd classes, the only option left is to choose the reading book intended for 4th Class. The primary school in the New State, with the obligation of a single book, assumes the legitimization of the new social and political order, inculcating the ideological principles, moral and social values of the regime (access site: <https://51-henrique.blogspot.com/2011/11/préms-passos-leituras-para-preira.html>). However, it was only 4 years later that publication was approved given the difficulty of the various candidate authors in fulfilling the official requirements.

Faced with these retrograde educational contexts, from his perspective, he requested teaching retirement in 1936, returning to religious life with some activity of a pedagogical nature, in such a way that he assumed responsibility for editing and managing the periodical 'Catholic Life' (newspaper based in Elvas, from 1955). He exercises the priesthood in several regions of the country, for example in Castelo Branco, Coimbra, Lisbon, Portalegre and Elvas. Later, in the 1940s, he asked for ecclesiastical authorization to withdraw from ecclesiastical duties, as he wanted to get married. An act he carried out by marrying a lady from Lisbon. Although there is no record of any disputes or any descendants resulting from that marriage, about 3 years later, he considered that what was in his heart was actually the priesthood. Therefore, he requested authorization to return to religious life, which, contrary to what we could expect, according to the customs and convictions of the time (canon law), he was authorized. These decisions make us believe that Joaquim Tomás, in addition to being quite courageous and innovative, would also be considered a very important and respected figure both among the clergy at the time, and by the Government and Ministry of Education.

As a primary teacher, he applied what was within his power to change mentalities and methodological and didactic procedures, always on the basis of a Catholic pedagogy imbued with essential values. He maintained a special empathy and friendly relationship with his students throughout his life, maintaining contacts that lasted throughout his life. In the magazine *Lúmen*, professor Joaquim Tomás (1958, p. 4) writes the following:

"[...] We are priests and we were teachers of first graders and second graders, having even become school director, and we think that one thing does not make the other inferior, nor is it incompatible with it. They complete each other on the contrary. The main mission of the church is pedagogical and the Apostles received, as the first imperative from Jesus, the task of teaching, of instructing, of carrying echoes of the word and the gospel of their doctrine everywhere."

Indeed, this physically imposing figure with a very attentive nature, had an open and very cultured mind. He was the translator of several works such as *'The Look That Avoids the Light'*, by Gustave Thibon or 'The Ideal Educator' by D. Andrés Manjon, founder of the *'Avé-Maria Schools'* in Valencia, Spain. As a result of this recognition, Father Joaquim Tomaz appears in various encyclopedias and dictionaries, for example, in the "Great Portuguese and Brazilian Encyclopedia" from 'Encyclopedia Publisher' and 'Dictionary of Portuguese Educators' (Rio Tinto/Porto, ASA Edition, p. 1377-1379), coordinated by Professor António Sampaio da Nóvoa and, still referenced by some local periodicals such as the newspaper *A Reconquista* (24/09/2004), in the "Ephemeris" column when characterizing him as a "very erudite person" or the praise given in the newspaper *'Voz do Retaxo'*. Despite having led an intensely busy professional life as a teacher and inspector and later as a priest, he regularly came to his homeland to visit his family and many of his friends.

In fact, as my good friend Professor Francisco Goulão (2003, p. 568) states in one of his publications:

"[...] Having exercised his official duties during a period of strict discipline typical of the dictatorship, Joaquim Tomaz sought to carry out his professional teaching mission in the light of an open pedagogy that would feed on foreign experience, guided by the Christian doctrine that he professed in his quality of priest. His vast written work is full of evidence of this symbiosis."

The restlessness and (preoccupation) with the issues of education and primary education forces him to update himself, to acquire more and better pedagogical knowledge, in order to apply and transmit it in all the ways in which he performed his functions, both in teaching practice and religious practice. The priesthood was his true vocation and, therefore, he either combined it with his activity as a teacher or returned to it, after having suspended his ecclesiastical exercise. He was always detached and stripped of material goods, giving what he had to the poor or needy families.

In the New State regime, several organizations/agencies of symbolic and political control emerged, for example: the National Education Board, as a means of officially recontextualizing the regime; and other agencies for the reproduction of official discourse, dependent on that National Board, such as 'Work of Mothers for National Education' and 'Portuguese Youth' (Decree-Law nº 26611, of 19/05/1936, in execution of Law nº 1941, of 19/04/1936). The latter was intended for all male school youth (the female one was decreed on 12/08/1938), with the aim of stimulating the integral development of their physical capacity, the formation of character and devotion to the Fatherland, in the sense of order, in the taste for discipline, for the cult of moral, civic and military duties (Bianchi, 2000).

In relation to the school park, the Salazar government proposes the regionalization of school buildings, obeying their own rules according to the area in which they are built, in such a way that, between 1933 and 1935, the architects Rogério de Azevedo (North and Center regions) and Raul Lino (South region) are appointed responsible for school architecture projects, on a contract basis, with the Ministry of Public Works. This regional building decision continued with this normalization, during the 40s with a (new) aesthetic (façades) and an established spatial dimension, but below the real school needs, forcing expansion works in the 50s, through the 'Centenary Plan', in various stages of construction and models. In Castelo Branco, the construction of school buildings in this Centenary Plan provided for 391 classrooms

(3.13%, mostly with 1-room buildings with a capacity for 30 students), 275 buildings (3.34%) with an average of one student per classroom. 1.42, being below the national average of 1.52 ('Centenary Plan'- Order of the Council of Ministers of 15/07/1941). In other words, the Castelo Branco district had, in 1959, completed 192 buildings out of the 252 planned and 368 rooms out of the 462 also planned. It should be noted that in 1952 the number of teaching positions was 15,724 and ten years later this number rose to 24,500, which corresponds to an increase of 55%, with the annual creation of 870 schools. Parallel to the school network, the Estado Novo regime implemented the Popular Education Plan, in an attempt to adapt Portuguese schools to the transformations taking place in Europe (Mediterranean Regional Project).

5. Final Considerations

Critical and historiographical reflection on teaching/education, during the New State period (Salazarist, Marcelist), is still very incipient, with the need to deepen many pedagogical figures, such as J. Tomás, as they deserve to be investigated for their contributions (educational, pedagogical, didactic, socio-educational and cultural), within the scope of the History of Education. This pedagogue teacher had a long life path, living between periods of application of educational ideas implemented in Portuguese schools and other retrograde periods, such as in the New State, especially with regard to teachers and the image that the regime wanted to convey (Almeida, 2011; Carvalho, 1986). An example of these requirements for the profession of '*Being a teacher*' in Salazar is that teachers and directors of school posts must have composure in their attire, prohibiting the use of paintings, in addition to demanding good moral behavior, irreproachable for teaching. primary (article 8, Decree Law nº 27.279) (Nóvoa, 2003).

We can say that, in accordance with the current change in the educational paradigm towards inclusive education and school, Joaquim Tomás was a very current and inclusive teacher, admitting education for all in cultural diversity, but with special attention to the education of children at risk. and with special educational needs. He observed the students and lamented that the Portuguese educational reality of his time was not adequate to what the children needed (abilities and interests), nor were the teachers capable, in terms of training, of the ideal methodologies for an adequate harmonious development of the student. Until the middle of the century. During the 20th century, we witnessed an awareness and sensitization on the part of society, regarding people with special needs, with the emergence of some special schools and rehabilitation centers, with the aim of educating and training these people.

Pedagogue J. Tomás was no stranger to this concern for the integration and teaching of these students, as on his pedagogical tour he visited some of these schools, which operated with maximum respect for the abilities of each student, always from a (psycho) pedagogical and axiological perspective. Its didactic-pedagogical intention focused on the development of specialties and specific rehabilitation programs for these students, highlighting the important role of Langdon Down and M.^a Montessori in their countries, who were the icons that gave impetus to studies on the disabilities of so-called 'abnormal' children (including learning problems), as they have made it possible to improve the most favorable methods for the development of those with these special needs. In fact, he values the didactic-pedagogical aspect of teaching, having an admiration for the teaching materials proposed by Montessori, Decroly's global method, Cousinet's group work, Pestalozzi's educational farms, Avé Maria schools, etc. J. Tomás considered it essential to adapt

methodologies to children with special educational needs and equally to so-called normal ones.

Therefore, Joaquim Tomás lived his activity as a teacher and inspector of primary education, during the New State period, where education (ideological indoctrination) took precedence over instruction (Mónica, 1978; Serrão, 2018). At the same time, he absorbed renewing ideas, the result of his trip to several European countries, readings and contacts with some Escola Nova pedagogues, especially deepening their teaching methods and strategies (Goulão, 2003, 2005). He collaborated in several periodicals or pedagogical magazines, which led to reflections and changes in the way of teaching and being a teacher, despite the setback in education in the New State (Verissimo, 2007). He wandered between the teaching vocation and the priesthood, but his pedagogical preponderance allowed him to make contributions in the didactic aspect of teaching. Even with these efforts to make education and primary education better and more attractive for all children, it did not see the democratization of school after April 25, 1974. However, it is fair to remember the petition from the newspaper '*A Reconquista*' (September 22, 2006, p. 2) when requesting the name of this fellow countryman on one of the arteries of his home village.

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