

## Santa Clara College: contributions to education in the municipality of Santarém - PA

### ARTICLE

**Eli Conceição de Vasconcelos Tapajós Sousar**<sup>i</sup> 

Universidade Federal do Oeste do Pará, Santarém, PA, Brasil

**Anselmo Alencar Colares**<sup>ii</sup> 

Universidade Federal do Oeste do Pará, Santarém, PA, Brasil

1

### Abstract

This study seeks, from the historiography, to analyze aspects that were constituted as fundamental elements in the organization of the formative process of women and the contributions for the education in the city of Santarém -PA, the social conception of the woman and its access to the education, as well as the influence of the female education model proposed from the installation of Colégio Santa Clara, a Catholic confessional institution. The methodology consists of a bibliographical research and documental analysis. Dialectical historical materialism is used as a method of interpretation. From the preliminary data, it is concluded that the school institution under study was of great relevance for the development of education, as it provided opportunities for study, intellectual training and was a pioneer in the training of women for teaching in the western region of Pará.

**Keywords:** History of Education. Women's education. School Institution

### Colégio Santa Clara: contributos para a educação no concelho de Santarém - PA

### Resumo

Este estudo<sup>1</sup> busca, a partir da historiografia, analisar aspectos que se constituíram como elementos fundamentais na organização do processo formativo de mulheres e as contribuições para a educação no município de Santarém -PA, a concepção social da mulher e seu acesso à educação, assim como a influência do modelo de educação feminina proposto a partir da instalação do Colégio Santa Clara, uma instituição confessional católica. A metodologia consiste em uma pesquisa bibliográfica e análise documental. Utiliza-se o materialismo histórico dialético como método de interpretação. A partir dos dados preliminares, conclui-se que a instituição escolar em estudo foi de grande relevância para o desenvolvimento da educação, pois possibilitou oportunidade de estudo, formação intelectual e foi pioneiro na formação de mulheres para a docência na região Oeste do Pará.

<sup>1</sup> This text is part of the Doctoral Thesis being developed by the Postgraduate Program in Education in the Amazon (PGEDA/UFOPA).

**Palavras-chave:** História da Educação. Educação de mulheres. Instituição Escolar.

## 1 Introduction

2

In a political, economic and social scenario increasingly marked by significant transformations, Brazilian education, in the transition from the 18th to the 19th century, was marked by crucial elements in the new republican conjuncture that was being constituted in an educational model aimed at meeting the country's needs based on international interests, in defense of the construction of a "new" nation in search of modernity and progress.

Brazil was leaving the Jesuit educational model behind to adopt the European educational proposal. Education was limited to the act of reading and writing, which was for the few, since the lower classes were only given basic instruction for work in the factories and fields. School was not for everyone, but a formal place that trained workers to work and be disciplined. The Brazilian educational model, implanted with Jesuit catechesis and sustained by European ideals, perpetuated the practice of exclusion and individualism as an organized action to serve the market and the interests of capital, reinforcing power relations.

In the colonial period, Brazilian education, under the aegis of the church, was characterized by a conservative model and catechization, aimed at the children of the ruling class and the indigenous people, with women, slaves and the poor excluded from the process. According to Mormul and Machado (2013), this organizational pattern of education lost its hegemony after the expulsion of the Jesuits, when the interests of the Church and the State began to diverge and new demands began to emerge with the socio-economic changes of the 18th century, which were expanding due to advancing industrialization.

Until the end of the 18th century, teachers were linked to a religious order, but with the expulsion of the Jesuits by the Marquis of Pombal (1759), the education system began to demand a new organization of the cultural standard that the country wanted to have.

Changes in the economy, brought about by the rise of factories and the dream of urbanization, also affected teaching, which underwent transformations. Among them was the control of the state, which took charge of school institutions, controlling teaching work in order to guarantee economic and social order.

The important thing about these reforms for the teaching profession was that they forged a new labor class [...]. To understand the genesis of the teaching profession is to locate the formation of a professional category, taking into account its importance, the reasons for its emergence, the strength of the nomenclature and the importance of consolidating a plan that is not only pedagogical, but also has strong social, political and economic biases (BARBOSA; SANTOS FILHO, 2013, p. 12).

From then on, there was a need to make the teaching profession official for the first time and to prepare teachers to work in this new model of education under the state. Saviani (2009, p. 143) states that:

In Brazil, the issue of teacher training emerges explicitly after independence, when the organization of popular education is considered [...] examining the pedagogical issue in conjunction with the transformations that have taken place in Brazilian society over the last two centuries.

The teaching profession was born out of a tradition of service; it developed within religious orders, but the first attempts at training only appeared with the Law on Primary Schools, enacted on October 15, 1827, as a first attempt to organize the profession and pedagogical activity (Saviani, 2009). It was only with the enactment of the Additional Act of 1834, which placed primary education under the responsibility of the provinces, that Brazil organized teacher training, following the European model, with the creation of the Normal Schools.

The first Brazilian normal school was created in the Province of Rio de Janeiro, by Law No. 10 of 1835, which stipulated: 'There will be a normal school in the capital of the Province to train people who are destined to teach primary education and currently existing teachers who have not acquired the necessary instruction in mutual teaching schools, in accordance with the Law of 15/10/1827' (TANURI, 2000, p. 64).

This training received a lot of criticism, since there was no kind of structure to make the proposed training viable. There was no real interest in teacher training and, due to this

issue, this proposal was subject to challenges for a long time, since this training was seen as insignificant, inefficient and costly for the province (Saviani, 2009).

Faced with this situation, the Normal Schools were abandoned in several provinces and did not receive adequate investment, which brought them into disrepute and, consequently, failure. According to Saviani (2009), it was only after 1890, with the beginning of the Republic, that the Normal Schools underwent reforms and the qualification of teachers received special attention, with the aim of improving the quality of teaching offered in the country's schools.

Based on these assumptions, I was interested in researching how the training process for women was organized at Colégio Santa Clara, the institution studied for this thesis. Founded on August 11, 1913, the school's main objective was to provide schools for orphaned children in the region. It was the first institution to promote schooling for women, based on religious precepts at the beginning of the 20th century, based on European principles. This study seeks to understand the history of a school institution not as simple accounts of men and women who lived in certain eras, as a descriptive, fragmented form of "pieces of history", but as a resource for understanding the socio-cultural dimensions and existing contradictions that directly influenced the educational phenomenon, its relationship between the particular and the universal (NOSELLA; BUFFA, 2008).

It is worth noting that interest in and progress in research into school institutions and their process of social construction over the course of history has grown and gained a scientific character, precisely because it corroborates the broadening of understanding of the aspects that make up the field of the History of Education from the point of view of historiography, a more recent area of academic scientific research, which is fundamental to the development of the construction of knowledge produced by men and women, according to the reality at a given moment in history, immersed in a universal process, but which will constitute a singular object, since, even though it is singular, the object is part of a historical totality. Hence the "[...] permanent attention to specificity, without neglecting its relationship with totality" (COLARES, 2011, p. 191).

This paper is part of ongoing doctoral research and aims to reveal the pedagogical concepts and socio-economic principles that guided the training of women in the interior of the Amazon from a confessional institution, now Colégio Santa Clara, located in the municipality of Santarém, Pará (PA), which began in 1913, from a pioneering experience of education in the western region of Pará, whose actions were focused on the instruction and training of women for teaching. To discuss this research, I would like to highlight some of the theorists with whom I am dialoguing in this work: Colares (2005, 2006, 2011); Lage (2016); Nosella and Buffa (2008); Ferreira; Ximenes-Rocha; Souza, (2015); Saviani (2005, 2008, 2013b), among others.

## 2 Methodology

This study is based on a methodological approach based on the principles of qualitative research, the aim of which is to seek out data in order to understand a given reality. It delves into a universe of meanings of human actions and relationships that cannot be perceived in statistical figures. Sánchez Gamboa (2003, p. 399) corroborates this idea by stating that:

[...] when we talk about qualitative research, we are referring to the collection and processing of information without the use of statistical analysis, to instruments such as open interviews, reports, testimonies, documents that do not close the interpretation in a single sense [...], but allow the play of meanings [...].

The work is based on bibliographical research, which consists of the initial stage of all scientific work, with the aim of gathering the information and data that serve as a foundation for the construction of the proposed investigation based on a given theme. It is essential for understanding the object to be researched, because it is through it that the scientific work will have the necessary support for the researcher's study and analysis. According to Gil (2002, p. 44), bibliographical research "[...] is developed based on material that has already been prepared, consisting mainly of books and scientific articles". The basis of bibliographical research is the procedures that must be carried out by the

researcher in the search for works such as books, articles, dissertations, theses and other published documents that can contribute to the investigation of the proposed problem.

The research is intertwined with documentary contributions (SEVERINO, 2007), such as books, records and documents from the institution. It is thus understood that documentary research is a scientific research methodology that aims to analyze the various types of documents and seek to extract from them the necessary and relevant information in the study of the object being researched.

The discussions presented in this research seek to bring a closer understanding of the educational process based on historical-dialectical materialism as a scientific method of analysis, which has the human mode of production as its primacy and which helps us to understand the educational phenomenon as a human need, produced by it and for it (SAVIANI, 2005). Thus, the process of producing knowledge is understood as a fundamental aspect for understanding and transforming human existence based on the assimilation of historical factors. From this perspective, Colares (2011, p. 191) points out that:

For historical materialism, it is only possible to understand a given social phenomenon in its process of transformation. Man himself (not in isolation, but as humanity) can only be understood as a social and historical being who, although determined by economic, political and cultural contexts, is also the creator of social reality and the transformer of these contexts.

Historical-dialectical materialism, as a method of interpreting reality, is characterized by the movement of thought through the historical materiality of the lives of men in society, i.e. it is about discovering (through the movement of thought) the fundamental laws that define the organizational form of men in society throughout history. The materialist perspective reveals a knowledge of categories such as totality, contradiction, reproduction, hegemony, which goes beyond theoretical reflection, generating possibilities for social transformation (MARX, 2004).

### 3 Results and Discussion

The admission of women into education from colonial Brazil to the First Republic was a process marked by challenges and progressive advances. During the colonial period, women's education was strongly linked to religious education. Convents and retreats were important educational spaces for women. In the 19th century, there was a gradual expansion of schools for girls, in which some schools were created, offering a basic education aimed at the female public. These schools had a more conservative orientation, with an emphasis on domestic skills and moral training (LAGE, 2016).

A series of economic transformations prepared the ground for the establishment of the First Republic, such as: the expansion of the coffee plantation, the end of slavery (even though slavery remained veiled in society), the beginning of salaried work and significant urbanization. In 1894, a civilian was elected to the presidency of the country, Prudente de Morais, from São Paulo, beginning the Republican period (1890-1930) in Brazil, which was marked by the power of the coffee and milk oligarchies, better known for the politics of coronelismo and the vote of cabresto (ROMANELLI, 2012).

Domestic overproduction of coffee and competition from abroad led many coffee growers to transfer their investments to the industrial sector from 1910 onwards, setting the stage for the establishment of capitalism in Brazil and the transition between the agrarian and industrial systems. These transformations were reflected in the discourse that the country would only achieve progress if it tackled the high illiteracy rate, which reached 85% of the Brazilian population (IPEA, 2010), and this would only happen through access to school. It is within this context that education in the Republic comes to be understood, especially women's access to education. With the movement to professionalize the teaching profession, there was a certain recognition of the importance of women as educators, at which point Normal Schools began to be created to train female teachers, providing a specific qualification for the teaching profession.

The strong presence of women in elementary school teaching has its reference intensified in the organization of school institutions, disseminated as part of republican ideals, which demanded an increase in the number of schools, but the lack of male teachers - due to unattractive salaries - generated a shortage of professionals, which made it much

more possible for women to enter this environment, initiating the process of feminization of teaching, whose space of conquest did not take place peacefully (DAMASCENO et al., 2018). Although the first women to take up a teaching career were middle-class and white - a requirement of educational institutions - they were protagonists in the struggle to increase the participation of many other women in the teaching profession (VIANNA, 2013).

While the country was experiencing intense transformations in the reorganization of politics and the economy on the national stage, the municipality of Santarém was also feeling the impact on its local organization, with the strong influence of latex extraction, agriculture and commerce; the education sector also occupied a space of order and concern for the bourgeois class, which needed to send its children out of the municipality and even to Europe to guarantee their studies.

According to Ferreira, Ximenes-Rocha and Souza (2015), Santarém had no schools provided by the municipality or the state until the end of the 18th century, when the first school for boys was created under the jurisdiction of the government in the mid-1800s.

The boys' elementary school was public, while the grammar, French and Latin classes were private. The lack of teachers, as well as the attempt to solve the problem by decree, still reflects a period in which the social organization and economic development of the town was insufficient for education to represent a need and, consequently, for the government to adopt more appropriate and efficient measures according to the situation (COLARES, 2005, p. 35).

From the colonial period to the end of the 18th century, families hired teachers to give lessons in their own homes, known as "home schools". In this process, an interested group was organized, usually made up of relatives and friends, who wanted to learn. The teachers were either people who had primary education - 1st to 4th grade - called 1st grade, considering that this was the most important level of education for that period, or they were people who came from other places to live in the city.

A school for girls only came into being in 1849, established by Provincial Law No. 157 of November 20, but the staff at this institution were all from the provincial capital. With the population increasing from 4,000 inhabitants in 1800 (including residents of the city, farms and inland communities) to 7,000 (FONSECA, 1996) in 1850 and because Santarém had become a commercial hub of reference for the region, the president of the province,



Henrique de Beaurepaire Rohan, published Law No. 288 of September 20, 1856, which encouraged the installation of new schools to meet the demands of the municipality (FERREIRA; XIMENES-ROCHA; SOUZA, 2015).

There are records that show that, from 1883 to 1890, Santarém was left without any educational institutions. Educational activities resumed in 1891, when the Instituto Santareno was created, and in 1895, when the Lyceu Santareno was set up, which was considered a private institution (COLARES, 2005).

The 20th century was a promising time for education in the municipality. In 1900, the Grupo Escolar de Santarém, known as the Frei Ambrósio School, was created as part of the state education network; with the political strength and great expression of the Catholic Church, the Colégio Santa Clara was created in 1913, to take care of orphans and later to qualify women to teach in educational establishments in the municipality and the plateau and várzea region. Soon after, under the same Church administration, in 1919 the São José School was created in the rural area, with the same purpose as the Santa Clara School (FERREIRA; XIMENES-ROCHA; SOUZA, 2015).

It is important to note that during this period there was an intense relationship between the interests of the State and the Church in order to make education effective in the municipality. All this effort meant that the municipality stood out in terms of the number of educational institutions and has become a benchmark today in terms of basic education and higher education, serving as a source of skilled labor for the entire region.

The first Brazilian Normal School was created in Niterói, Rio de Janeiro, in 1835, with the aim of training teachers to work in primary education (TANURI, 2000). From 1835 to 1880, the number of Normal Schools in Brazil spread greatly, starting with the Decree of Creation of the Normal School 1835 nº, of April 10, 1835:

Joaquim José Rodrigues Torres, President of the Province of Rio de Janeiro, hereby informs all its inhabitants that the Provincial Legislative Assembly [sic] has decreed and I have sanctioned the following law. Article 1. There shall be a Normal School in the Capital of the Province of Rio de Janeiro for the qualification of persons who are destined to teach primary education, and for existing teachers who have not acquired the necessary instruction in the Teaching Schools in accordance with the Law of October 15, 1807, Article 5. Article 2. The same School will be governed by a [sic] Director, who will teach. First: to read and write using the

Lancasterian [sic] method, whose theoretical [sic] and practical principles he will explain. Second: the four operations of Arithmetic [sic], fractions, decimals [sic] and proportions. Third: general notions [sic] of theoretical [sic] and practical Geometry. Fourth: Grammar [sic] of the national language. Fifth: elements of Geography [sic]. Sixth: the principles of Christian Morals and State Religion (VILLELA, 2008, p. 33).

The proposal to create the Normal Schools was based on the ideas of the conservative group and sought to maintain the hegemony that dominated society at that time, hence the origin of the word "norm" - the aim was to train people who could maintain the norms in society. The Normal Course gave women access to formal education, allowing them to acquire specific training for teaching. Before this opportunity, women had limited access to education, and instruction was generally restricted to the domestic environment. With the Normal Course, they were able to develop pedagogical skills and specific knowledge to work as teachers.

Some common characteristics can be observed in the first normal schools set up here. The didactic organization of the course was extremely simple, with, as a rule, one or two teachers for all subjects and a two-year course, which was slightly extended until the end of the Empire. The curriculum was quite rudimentary, not exceeding the level and content of primary studies, plus rudimentary pedagogical training, limited to a single subject (Pedagogy or Teaching Methods) and essentially prescriptive in nature. The infrastructure available, both in terms of the building and the installation and equipment, is the subject of constant criticism in the documents of the time (TANURI, 2000, p. 65).

The government's constant inconsistencies, lack of investment and low pay meant that few people were interested in teaching. Thus, the teaching field opened up space for women, as men were leaving teaching positions because they didn't see the conditions for advancement. And so, even with low salaries and minimal investment, women saw the opportunity to conquer their space and have a profession. With the training provided by the Normal Course, women obtained work opportunities in the field of education and began to occupy teaching posts in public and private schools, contributing to the dissemination of knowledge and the improvement of teaching.

In Brazil, the first institutionalized form of professional training for primary school teachers were the Normal Schools, which began to be created in the country in the 19th century, during the imperial period. During this period, the government and the dominant social classes saw teacher training as a way of civilizing the country, which was

considered "backward" due to the lack of education. In this way, the Normal Schools would train teachers, who would be responsible for training citizens according to the ideals of civilization and order.

The education offered by the Normal Schools was practically reduced to instruction in: reading, writing, counting and praying. Schooling was not open to everyone; the poor, blacks, slaves and women could not apply. To enter the Normal School, the candidate had to present a certificate of good behavior and morality issued by the justice of the peace of that place and the vacancies were exclusively for males, white people and wealthy families (PRADO, 2020).

Destitute children were a major social problem in 19th and 20th century Brazil, which led governments to create orphanages, reformatories and foster care institutions. This led to an increase in women's access to teaching, as working with destitute children required labor to teach in the institutions, and this service was seen as an important pedagogical resource. The transformations brought about by international demands to replace slave labor with work that would boost urban development and consequently social and economic changes made it imperative that access to school education be expanded, thus opening up more space for women in education.

The Normal Schools were consolidated as the main way to train teachers; with the Scholastic Movement in 1930, educational reforms began to take place and professionalization through the Normal Course opened the way for greater female participation in the job market.

The educational process in the municipality of Santarém - PA began in the 17th century, long before the city was founded, with the arrival of the Jesuits, who began to develop religious missions with the indigenous people of the Tapajós region, known as catechesis - a method of instruction used by the colonizers to tame the people who inhabited the region and facilitate the exploitation of natural wealth.

Amando Bahlmann, one of the first to arrive in Brazil at the end of the 19th century, more precisely in 1891; he arrived in Santarém on August 3, 1907 and soon took possession of the Prelature. In this context, Colégio Santa Clara was the first school to

offer training for women in the region, initially as an orphanage, and later became a school and boarding and day school, after the foundation of the Congregation of the Sisters of the Immaculate Conception of the Mother of God, as part of the mission project in the Amazon by the Catholic Church and wealthy families who could afford to keep their daughters in the institution.

At the time, the Brazilian Amazon was in full progress and development due to the boom in rubber exploitation, which brought many migrants from different parts of the country, especially those from the northeast, attracted by the expectation of a better life working in the rubber plantations. The city of Santarém did not have large plantations of native rubber, but it was a significant center for the commercialization of rubber, providing economic support for the oligarchy of a few families, among them the Corrêa family, the so-called "barranco colonels", who dominated local politics and also the upper Tapajós, in the city of Itaituba, until 1930. The economic growth of the city of Santarém meant that its population more than tripled during this period with the arrival of many migrants, going from 9,271 inhabitants in 1872 to 34,944 inhabitants in 1920 (HOEFLE, 2013).

In addition to the economic boom, during this period the region suffered from an outbreak of infections caused by viruses, bacteria and protozoa, such as yellow fever, smallpox, influenza (also known as Spanish flu) and malaria (mainly due to the advance into the forest to exploit rubber plantations), diseases that led to the death of countless people, mainly fathers and mothers (CANTO; MOURA, 2022). These infections brought about a serious social problem: orphans, since many people died, leaving many children without parents, some of whom were cared for by relatives, others by people close to them, without any relation, and even those who were left to "God will give", wandering around the city.

The winds of the Republic, from 1889 onwards, brought new projects to Santarém and the region. It was also a tumultuous period (1910-1930), due to the First World War; the performance of the economy was shaken by the international crisis. This situation made Dom Amando and Mother Immaculada's mission difficult, as they made frequent trips to Germany in search of financial help.

Construction began in 1913 with funds from Germany, with the support of the Franciscan missions and some wealthy families from the city of Santarém (known as benefactors) and was completed in 1915, continuing and expanding the services provided by the nuns since 1910 in the city and region. The first place dedicated exclusively to the educational and spiritual formation of the region's young women was born.

The Colégio Santa Clara was authorized to operate a Primary School on December 9, 1916, according to the Official Gazette of December 16 of that year. It offered four grades a year: 1st, 2nd, 3rd and 4th, which made it possible to better prepare not only the girls but also the young women of the city, a year after the Orphanage had opened in 1915.

In 1931, the Rural Normal Course was authorized, according to Decree No. 520, of October 26, 1931, the purpose of which was to prepare teachers to teach in schools in the interior of the state's municipalities.

Table 1 - Year and number of students on the Rural Normal Course

Rural Normal Course graduates		
Title of the Rural Normal Course	Year of completion	Quantity
Rural teacher's diploma	1935	25 students
	1936	3 students
	1937	8 students
	1938	Unregistered
	1939	11 students
	<b>Total</b>	<b>47 students</b>

Source: Book of graduation minutes (1931 to 1946).

Even though it represented a new professional opportunity for women, studying was not seen as a priority for families, not least because the Rural Normal Course only authorized teaching in the Várzea and Rios areas; it was forbidden in urban areas. Thus, those who were most interested and could afford to pay for their studies were the wealthy families; with this delimitation of the professional field, they didn't allow their daughters to travel to the interior of the region, not least because of their age, as they were generally quite young. According to the authorizing decree, in order to enroll in the course, the student had to be 13

years old, with two years of training in the Rural Normal Course. The young woman could teach from the age of 15 in the rural areas of the municipality.

In 1939, the 1st Cycle Normal Course was opened, according to Decree No. 251, of February 14, with the main purpose of preparing poor young women who could not afford to travel to the capital to complete their studies, as well as to prepare teachers who could especially serve schools in the countryside.

Strong governmental participation, through the support of the Church and the State, helped this process come to fruition in 1939, when the Colégio Santa Clara requested assistance from the responsible bodies in order to formalize the operation of the teacher training course to work in the interior of the municipality and rural areas. Although it was a short course (two years), it already gave them an idea and the first teachings on how to work as a teacher, as well as representing a great achievement, given the social reality of the time and the age of the normalist teachers. These were the first attempts to train Amazonian women in teaching.

Table 2 - Year and number of female students on the Normal Course (1st cycle)

Year and number of Normal Course students		
Law/Decree	Year of completion	Quantity
The Normal Course - 1st cycle: Decree 251, of 14/02/1939 (transcribed in the directory book)	1943	20 students
	1944	10 students
	1945	09 students
	1946	04 students
	1947	13 students
	<b>Total</b>	<b>56 students</b>

Source: School office.

This training proposed by the new regulations authorized women teachers to work anywhere, unlike the first training, which was better received and led to more women entering the teaching profession.

The Normal Course (2nd cycle) began operating under Decree No. 929/1951, which authorized the training of primary school teachers (1952 to 1978), which contributed to the organization of education and the emergence of school institutions in the municipality.

Table 3 - Year and number of students on the Normal Course (2nd cycle)

Year and number of Normal Course students		
Law/Decree	Year of completion	Quantity
Decree No. 929 of December 10, 1951	1954	9 students
	1955	3 students
	1956	9 students
	1957	12 students
	1958	6 students
	1959	11 students
	1960	7 students
	1961	17 students
	1962	34 students
	1963	10 students
	1964	26 students
	1965	26 students
	1966	46 students
	1967	69 students
	1968	59 students
	1969	29 students
	1970	35 students
	1971	40 students
	1972	34 students
	1973	17 students
1974	45 students	
1975	22 students	
1976	13 students	
1977	24 students	
1978	20 students	
	<b>Total</b>	<b>623 students</b>

Source: Book of minutes of graduation, book of minutes of final results and diplomas of Santa Clara College.

In 1976, the school was authorized to operate as a secondary school with qualifications in teaching and commerce. In the same year, the school was authorized to run an eight-year primary school, abolishing the four-year junior high school. In 1981, the high school course was recognized; from 1990 to 1998, in order to meet the requirements of the National Education Council (CNE), the school operated with General Education - Scientific, Humanities, Biological and Exact.

This was a great achievement for the congregation, which already had boarding and day schools - in which families paid for their daughters' studies, and this generated more resources for maintaining expenses. This can be seen in the table of the number of women

housed at the Orphanage from the 1940s onwards: it reached 277 women; even with the orphans, the number of women seeking professional training increased considerably, encouraged by the greater area of activity of these women in the educational field. New possibilities for professional life were on the horizon in the first half of the 20th century, as the number of school institutions increased significantly and the need for manpower was urgent.

Table 4 - Year and number of female students on the teaching course

Graduates of the teaching course		
Law/Decree	Year of completion	Quantity
Federal Law No. 4024/1961 (LDBEN) and Law No. 5.692/1972; diplomas were issued for the Professional Qualification of Teaching - 1st to 4th grade of 1st grade.	1979	34 students
	1980	48 students
	1981	44 students
	1982	30 students
	1983	35 students
	1984	32 students
	1985	35 students
Federal Law No. 4024/1961 (LDBEN) and Law No. 5.692/1972; diplomas were issued for the Professional Qualification of Teaching - 1st to 4th grade of 1st grade.	1986	32 students
	1987	40 students
	1988	33 students
	1989	51 students
	1990	36 students
	1991*	0
	1992	24 students
	1993	17 students
	1994	19 students
	1995	24 students
	1996	18 students
	1997	16 students
<b>Total</b>		<b>568 students</b>

\*\*1991 - Due to the high school reform, there was no enrollment for the 1st grade of teaching in 1989, only for the 2nd and 3rd grades, so there were no graduates in 1991.

Source: School secretary.

From 1979 onwards, the teaching course began, with a qualification for teachers from 1st to 4th grade, which trained 568 students between 1979 and 1997, according to the curriculum in Chart 4. In this context, it is worth noting that, from the 1970s onwards, Colégio



Santa Clara was no longer the only institution to offer a teaching course, since a state public school also began to meet this demand free of charge.

It should be noted that, in 1930, the Sisters obtained, through the Congregation, authorization for the Normal Course in order to expand the studies offered at the school. The main aim was to cater for girls who were interested in continuing their studies but could not travel to the capital (Belém). The Normal School and later the Teaching Course were of fundamental importance for women to reach higher levels of education and occupy previously unseen spaces.

According to the initial data collected in the research, between 1931 and 1997 (the period during which the Normal School and then the Magisterium operated) the school trained 1,294 women as teachers who began to work not only in the municipality of Santarém -PA, but also in other municipalities in the western region of Pará (according to the data recorded in the school's secretariat), which made it possible to qualify women and enable them to work as education professionals.

Despite being a historical struggle against exclusion and marginalization, women began to receive intellectual recognition and gain social, economic and even political prestige. The teaching profession met the necessary requirements for them to be absorbed into the job market, which guaranteed them a certain independence, as well as providing them with a major step towards personal fulfillment (ARRUDA, 2011).

One of them refers to the possibility of receiving a salary that would allow them to support themselves with dignity and, albeit partially, free themselves from male tutelage, which could be understood, in a way, as a tactic of subversion to a disciplinary order imposed through discourses produced about women in the 19th century and consolidated in the 20th century. In this sense, it is possible to suggest that the profession adapted to what women wanted at the time, combining the performance of paid work with the human and emotional aspirations defined by society (ARRUDA, 2011, p. 198).

Given this context, women's education is therefore a significant aspect of contemporary society and, although they were suppressed from the educational process for centuries and entered school very late, they had the courage to face prejudice and aim for spaces that, until then, according to the trajectory of history, were intended specifically for men and, most interestingly, to understand that education would bring significant

changes to their lives, such as the possibility of a profession and contributing to the social process as protagonists of history.

## 4 Final considerations

18

Women's education offered by confessional institutions played a decisive role in the organization of Brazilian society. Women's access to education is therefore a major factor in contemporary society, although the fight for dignity, respect and equal rights is a permanent topic of debate.

With regard to the training model developed by the first German sisters who worked in women's education from the beginning of the 20th century in the municipality of Santarém - PA, it is possible that this model served to organize teaching practices that sustained education in the region, contributing to the other educational institutions that emerged and were established with the first female teachers trained by the institution.

This highlights the importance of the Colégio Santa Clara as an educational establishment in the western region of Pará, initially as an orphanage and later as a boarding and day school, which became a school for women, expanding the number of people with greater intellectual training, providing more opportunities for study, the municipality of Santarém became a pioneer in the creation of school institutions and began to produce wealth for other areas of the region.

## References

ARRUDA, Ana Lúcia Borba. Gestão da educação e políticas de valorização do magistério: a resposta do município de Pano de Azúcar à questão. *In*: GOMES, Alfredo Macedo (org.). **Políticas públicas e gestão da educação**. Campinas: Mercado de Letras, 2011.

BARBOSA, Sara Rogéria Santos; SANTOS FILHO, Genivaldo Gonçalves dos. Política educacional pombalina: a reforma dos estudos menores e a mudança no método de ensinar. *In*: CONGRESSO BRASILEIRO DE HISTÓRIA DA EDUCAÇÃO: CIRCUITOS E FRONTEIRAS DA HISTÓRIA DA EDUCAÇÃO, 7., 2013, Cuiabá. **Anais [...]**. Cuiabá, 2013.

CANTO, Sidney Augusto Canto; MOURA, José Guilherme dos Santos. **Memória do Poder Legislativo da cidade de Santarém**. Santarém: Câmara Municipal de Santarém, 2022.

COLARES, Anselmo Alencar. **A história da educação em Santarém**: das origens ao fim do Regime Militar (1661-1985). Santarém: Instituto Cultural Boanerges Sena, 2005.

COLARES, Anselmo Alencar. História da educação na Amazônia. Questões de natureza teórico-metodológica: críticas e proposições. **Revista Histedbr**, Campinas, n. esp., p. 187-202, 2011.

DAMASCENO, Alberto; SANTOS, Emina; RESCHKE, Monika; PANTOJA, Suellem Martins. A mulher como professora primária: um desafio profissional na Primeira República. **Revista Retratos da Escola**, Brasília, DF, v. 12, n. 24, p. 569-584, 2018.

FERREIRA, Paula de Souza; XIMENES-ROCHA, Solange Helena; SOUZA, Maria de Fátima Matos de. Aspectos históricos da formação de professores primários em Santarém no século XX: o legado das escolas Álvaro Adolfo da Silveira, Santa Clara e São José. **Revista Histedbr**, Campinas, n. 62, p. 167-184, 2015.

GIL, Antônio Carlos. **Como elaborar projetos de pesquisa**. São Paulo: Atlas, 2002.

HOEFLE, Scott William. Santarém, cidade portal de fronteiras históricas do Oeste do Pará. **Revista Espaço Aberto**, Rio de Janeiro, v. 3, n. 1, p. 45-76, 2013.

IPEA. **Desafios do desenvolvimento**: República Brasileira - 120 anos depois, o que comemorar?. Brasília, DF: Ipea, 2010.

LAGE, Ana Cristina Pereira. Dos conventos e recolhimentos para os colégios de freiras: as diferenças da educação feminina católica nos séculos XVIII e XIX. **Educação em Revista**, Belo Horizonte, v. 32, n. 3, p. 47-69, 2016.

MORMUL, Najla Mehanna; MACHADO, Maria Cristina Gomes. Rui Barbosa e a educação: os pareceres de 1882. **Cadernos de História da Educação**, Uberlândia, v. 12, n. 1, p. 277-294, 2013.

NOSELLA, Paolo; BUFFA, Ester. Instituições escolares: por que e como pesquisar. **Cadernos de Pesquisa**, Tuiuti, v. 3, p. 13-31, 2008.

PRADO, Douglas Silva do. **Escolas Normais no Brasil no Período Imperial (1835-1889)**. Curitiba: Instituto Federal do Paraná, 2020.

ROMANELLI, Otaíza de Oliveira. **História da educação no Brasil**. Petrópolis: Vozes, 2012.

SÁNCHEZ GAMBOA, Silvio. Pesquisa qualitativa: superando tecnicismos e falsos dualismos. **Contrapontos**, Itajaí, v. 3, n. 3, p. 393-405, 2003.

SAVIANI, Dermeval. Formação de professores: aspectos históricos e teóricos do problema no contexto brasileiro. **Revista Brasileira de Educação**, Rio de Janeiro, v. 14, n. 40, p. 143-155, 2009.

SAVIANI, Dermeval. Instituições escolares: conceito, história, historiografia e práticas. **Cadernos de História da Educação**, Uberlândia, v. 4, p. 27-33, 2005.

TANURI, Leonor Maria Tanuri. História da formação de professores. **Revista Brasileira de Educação**, São Paulo, n. 14, p. 61-88, 2000.

VIANNA, Claudia Pereira. A feminização do magistério na educação básica e os desafios para a prática e a identidade coletiva docente. *In*: YANNOULAS, Silvia Cristina (org.). **Trabalhadoras**: análise da feminização das profissões e ocupações. Brasília, DF: Abaré, 2013. p. 159-180.

**i Eli Conceição de Vasconcelos Tapajós Sousa**, ORCID: <https://orcid.org/0000-0001-8032-1709>  
Instituto Esperança de Ensino Superior; Coordenação de Curso; Curso de Pedagogia

Pedagoga, Mestre em Educação e Doutoranda do Programa de Pós-graduação em Educação na Amazônia (PGEDA/UFOPA). Membro dos grupos de pesquisa História, Sociedade e Educação no Brasil/HISTEDBR – UFOPA e Práticas Educativas, Memórias e Oralidades (PEMO) – UECE.  
Contribuição de autoria: O texto faz parte da Tese de doutorado em andamento da autora  
Lattes: <http://lattes.cnpq.br/7256646406736257>  
E-mail: [elitapajos@hotmail.com](mailto:elitapajos@hotmail.com)

**ii Anselmo Alencar Colares**, ORCID: <https://orcid.org/0000-0002-1767-5640>

Universidade Federal do Oeste do Pará; Instituto de Ciências da Educação; Programa de Pós-Graduação em Educação na Amazônia

Professor Titular da Universidade Federal do Oeste do Pará (UFOPA). Docente do Programa de Pós-graduação em Educação na Amazônia (PGEDA/UFOPA) e do Programa de Pós-graduação em Educação (PPGE/UFOPA). Líder do grupo HISTEDBR - UFOPA. Bolsista Produtividade Cnpq.  
Contribuição de autoria: O autor é orientador do trabalho de Tese da primeira autora.  
Lattes: <http://lattes.cnpq.br/1107767923215438>.  
E-mail: [anselmocolares@gmail.com](mailto:anselmocolares@gmail.com)

**Responsible publisher:** Lia Fialho

**Ad hoc expert:** Samara Araújo e Karla Nascimento

---

## How to cite this article (ABNT):

SOUSA, Eli Conceição de Vasconcelos Tapajós; COLARES, Anselmo Alencar. Colégio Santa Clara: contribuições para a educação no município de Santarém - PA. **Rev. Pemo**, Fortaleza, v. 5, e11407, 2023. Available at: <https://doi.org/10.47149/pemo.v5.e11407>