

Modern printed: *Recreio das damas*' newspaper (1863)

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Abstract:

The present study aims to analyze *Recreio das Damas*' newspaper from a double entry perspective: on one hand, it is intended to observe aspects related to the educational dimension of this communication vehicle; on the other hand, modernity aspects will be focused on it. *Recreio das Damas*' newspaper circulated in New Goa, India, from May 9th to October 8th, 1863. Its publication was ended after 16 issues, totaling a volume of 164 pages. Written by João Felipe de Gouveia, the newspaper was published on a weekly basis seeking to achieve a defined audience: Portuguese India women. Within this paper range, 7 editions will be contemplated, electing at least one of each month. Thus, the purpose is to cover five months newspaper production, seeking to identify possible breaks and continuities in the publication scope. Finally, it is emphasized that this theoretical analysis framework will include some discussions by Faria Filho (2012), Elias (1993), Nascimento (2010, 2019), Foucault (1986), Del Priore (2013) and Bloch (2001).

Key Words: Newspaper; *Recreio das Damas*; Portuguese India; Modernity.

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I. INTRODUCTION

The 19th century was marked by the modernity sign which had been forged since the previous century. Urban life gained a fast pace and the publishing industry followed the social life steps. Hence, literature, culture and the press have created strong bonds with the periodic and urban scenario: "The passage from the 19th to the 20th century can be considered as the period par excellence of the great historical and social transformations in which the Enlightenment matrix was reaffirmed and expanded. Such transformations implied changes in all dimensions of human life, from material aspects (food production, consumer goods, cultural goods, growth of the cities) to the social and subjective ones, the need for speed and punctuality, the electric light magic and the emergence of a new class – the working class – with a way of life determined by industry. Despite all these changes, this period was also punctuated by contradictions: on one hand, the bourgeois power hegemony, on the other hand, the misery spectacle display and social scourges." (Nascimento, 2010, p. 30).

In this perspective, journalistic activity as a form of "everyday life invention" contributed to a society image creation and nation as well, making it possible to perceive according to Benedict Anderson, an interaction between a mode of production and production relations (the capitalism), a communication technology (the press), and the human linguistic diversity fate. (Anderson, 2008, p. 78):

If the press development as a commodity is the key to the creation of entirely new ideas about simultaneity, we are still simply at the point where trans-temporal "horizontal - secular" communities become possible. why did the nation become so popular within that community type? [...] Well-founded reasons that the main one was capitalism (Anderson, 2008, p. 71).

However, with capitalism the press was capable of articulating and supporting itself because commercial exchanges were increasingly present in society. As Anderson postulated (Anderson, 2008, p. 72), "being one of the first forms of capitalist enterprise, the publishing sector had to pursue the market tirelessly, as is the case within capitalism". Within the editorial capitalism development, many journals began to circulate and among the many niches in this market and, thus, also the press dedicated to women's issues, in a colonial context, as was the Goa's case, a Portuguese colony in India. Goa is a state located in the west of India, partly bathed by the Arabian Sea and was occupied by the Portuguese, from 1510, in the spice route during the period of the great maritime enterprises. (Saldanha, 1990; Nascimento, 2019).

On the history of the Portuguese-language press in Goa, Joana Passos points out that not only in Goa, but also in other parts of India, the periodical activity had “administrative and religious goals”, but just in the 19th century, the former Portuguese colony had a secular press, from the first newspaper publication which had no religious character – the Goa Gazeta (Passos, 2008, p. 39-40). The author also emphasizes that the newspaper periodicity in Goa, for the most part, was monthly and there were vehicles published in English, Portuguese, Marathi and Concani and *O Heraldo* was the first periodical to be published daily.

There are important studies which had outlined the press history in Goan and Portuguese, such as Lobo (2009, 2013); Rangel (1956); Passos (2008); Cunha (1923), among others. In addition, we highlight the thematic research project “Thinking Goa”, coordinated by Doctor Professor Helder Garmes (Usp), in which the researcher has been focusing on a critical fortune formation about the goan literature and culture. So, according to what was said so far, we also observed that there is not a considerable number of works about the study of these specific journals, among them, The *Recreio das Damas* newspaper.

Thus, let us move on to the analysis of the featured newspaper, accentuating the limits and scope of *Recreio das Damas* in its training and education assumptions.

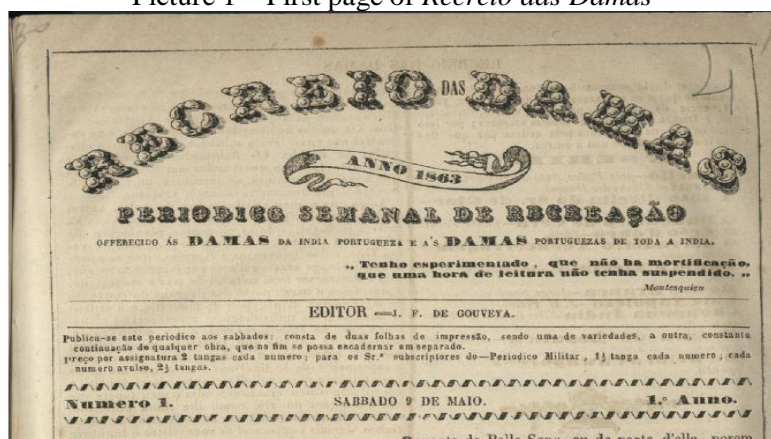
II. GOA'S WOMEN: BETWEEN FANS AND *RECREIO DAS DAMAS*

Recreio das Damas was a periodical which circulated in Nova Goa, capital of the Portuguese State of India, from May 9 to October 8, 1863. The newspaper publication was finished after 16 issues, totaling a volume of 164 pages. The periodical had weekly circulation, on Saturdays, and its edition was made by João Felipe de Gouveia.¹

Regarding the methodology, this research privileged the theoretical-documental methodology, so the access to the object and source of this investigation – *Recreio das Damas* newspaper – came from consulting the National Digital Library collection, which makes part of the National Library of Portugal.² Moreover, this article can be justified because it is a work which presents a certain degree of originality in the different fields that can be inserted, such as: Literature, Education History and Cultural History. It can also collaborate with historical studies about editorial publications targeted to the female audience, in the 19th century context, under the justification of Modernity. Likewise, it is emphasized that this research seeks to dialogue with other social historical contexts, especially Portuguese India, which would allow us to observe proximity and distances in relation to publications outside Brazilian territory compared to national ones, in the same period. However, within the limits of this work, such a comparison will not be made, although it is believed to be an interesting research regarding the study fields involved.

Concerning *Recreio das Damas*' publications, the title can be observed in the first place: it is a periodical aimed at women – the ladies – whose content is recreational. The initial lines of the journal corroborate this statement, as can be seen in the image below:

Picture 1 – First page of *Recreio das Damas*

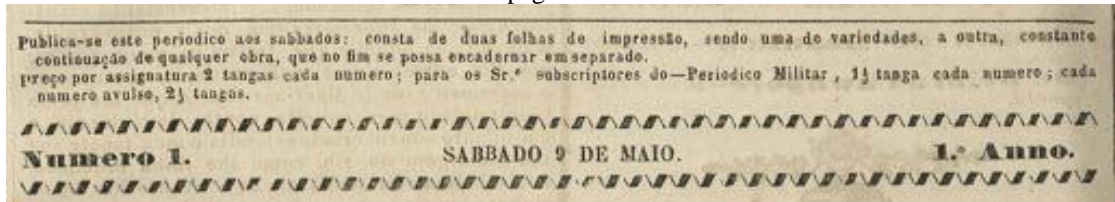


¹ Despite searches carried out on Google Scholar, the Catalog of Theses and Dissertations of the Coordination for the Improvement of Higher Education Personnel (Capes) and the Institutional Repository of the Federal University of Rio de Janeiro (Pantheon / UFRJ), it was not possible to find information about its featured editor, based on the entries “João”, “Felippe” and “Gouveia”. However, there is a thesis that mentions the editor and the newspaper, namely: Pendse, 2012.

² The analyzed journal can be found entirely at the following website: <https://purl.pt/22799>.

So, it is observed that the audience expected for the newspaper was indian and portuguese women, who were in Indian territory, and who could have access to this type of material. Such observation illuminates other questions of analysis that, within the limits of this study, it will not be possible to deal with, namely: who were the indian and portuguese women that would have access to such a journal? What is the relationship between literate and illiterate female audiences in the period? What social strata would these women potentially belong to? In this regard, the front page of the newspaper gives us clues in relation to the expected audience, from an economic point of view. Observe:

Picture 2 – First page of *Recreio das Damas*

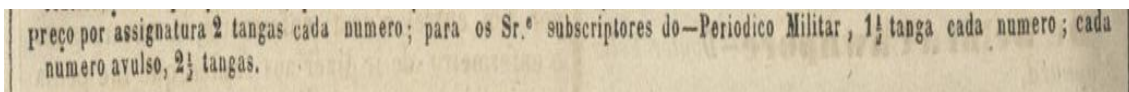


Source: *Recreio das Damas*, n. 1, May 1863, p.1. Depositary: National Digital Library (BNP / PT)

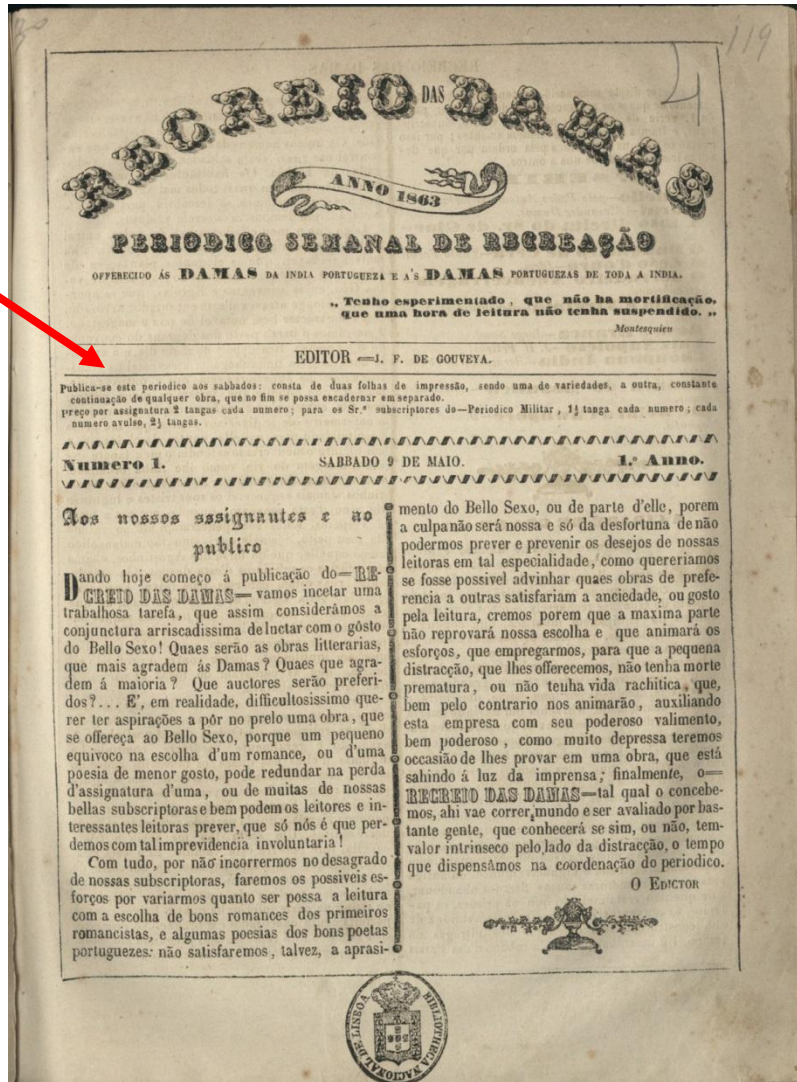


Price per subscription 2 thongs
each number; for Messrs.
subscribers of the Military
Periodical, 1 thong each issue;
each single number, 2 thongs.

In spite of the fact that was not possible to have access to documents that could help to understand the purchasing power of 1 “thong”, a monetary unit which circulated in Goa, the highlighted excerpt is able to illuminate other interesting aspects: 1) the fact that there is a possibility to subscribe to the newspaper, besides the single purchase; 2) the fact that there is a kind of discount for military personnel / subscribers to a military periodical, entitled *Periódico Militar*, contemporary to *Recreio das Damas*. Such elements are capable of elucidating editorial strategies of the period, which seems interesting, from the historical point of view, but which does not constitute one of the objectives of this study. Observe:



Picture 3 – Promoting advertisement related to the Military Periodical



Source: *Recreio das Damas*, n. 7, May 1863, p. 1. Depository: National Digital Library (BNP / PT)

It is also worth point out that the mention of the *Periódico Militar*, which appears on the first page of the first newspaper edition. Although it is present only in the first newspaper issue, the "Military Periodical" is included in the section of Advertisements of issue number 9, on July 18, 1863, which may indicate a certain prominence of this periodical, in the period.

Picture 4 – Advertising session



Source: *Recreio das Damas*, n. 9, Jul. 1863, p. 4. Depository: National Digital Library (BNP / PT)

The first edition of *Recreio das Damas*, made up of four pages, in addition to the brief presentation of the editor and the list of novels to be published weekly, also had several other sessions, such as: reports about the city of Goa, historical contents; educational and moralizing sessions; small tales; poems; anecdotes; and riddles. As can be seen, the first edition sought to show the objectives envisaged by the editor, presenting all that the periodical could offer to its reading public.

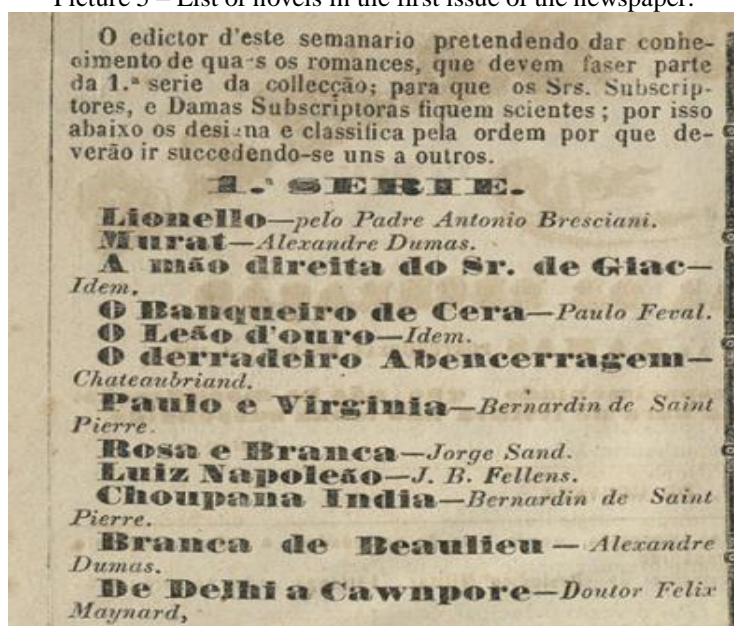
From reading the editions of the following months, it is possible to notice some permanence and ruptures regarding to the publication of *Recreio das Damas*. In most of the editions analyzed, it was possible to observe the presence of three specific sessions: poetry, anecdote and charade. However, it was also possible to locate, frequently, texts of an educational and moralizing nature, either through the formation of the character or the formation of a woman who corresponded to the inculcated precepts at the time. In this way, sessions dealing with fashion, motherhood, love (family and neighbor) and religion were not uncommon, in addition to those aimed at teaching recipes for housework, such as, for example, the one that sought to teach the "way of washing black silk" (*Recreio das Damas*, n. 9, 1863, p. 36) or how to "keep fish fresh for a long time" (*Recreio das Damas*, n. 14, 1863, p. 55).

Despite not having appeared since the first number, the session "Moral maxims" can also be considered a permanence within the scope of the weekly journal. Thus, it seems relevant to understand the operation mode of the four sections identified as permanent, namely: "Poetry", "Anecdote", "Charade" and "Moral maxims". Observe, then, how each one is constructed.

The "Poetry" section usually features long poems, some with more than ten stanzas, of different themes and mostly portuguese authors. The "Moral maxims" are presented by means of several sentences, the section being composed of about 5 maxims, all with the objective of passing a moral lesson to the reader. The content of the lessons can be character formation, woman formation or even religious formation. Some maxims come with the author's indication, but, for the most part, they are just loose sentences, without contextualization and/or signature of the author. The "anecdotes" section is also formed by different narratives for the composition of the section, which, in general, presents 3 or 4 anecdotes. The playful narratives also present broad themes and, in general, the objective is to merely entertain and generate grace for the reader. Finally, the section entitled "Riddler" usually presents about one or two riddles and the tip (s) is (are) on the edition and the answer (s) can be located in the next edition. The content is also diverse and does not prove to be potent in a possible attempt to educate and train the reading public.

Back to the first issue of *Recreio das Damas*, the editor pursues a brief presentation of the weekly newspaper and its pretensions. According to the editor, the journal aims to entertain "*Bello Sex*" through novels which may interest them, so as not only to encourage the reading of quality novels, but also with a view to not losing the subscriptions already made. To this end, the editor places, on the second page, the list of novels that will be part of the first series of the newspaper:

Picture 5 – List of novels in the first issue of the newspaper.



Source: *Recreio das Damas*, n. 1, May 1863, p. 1. Depository: National Digital Library (BNP / PT)

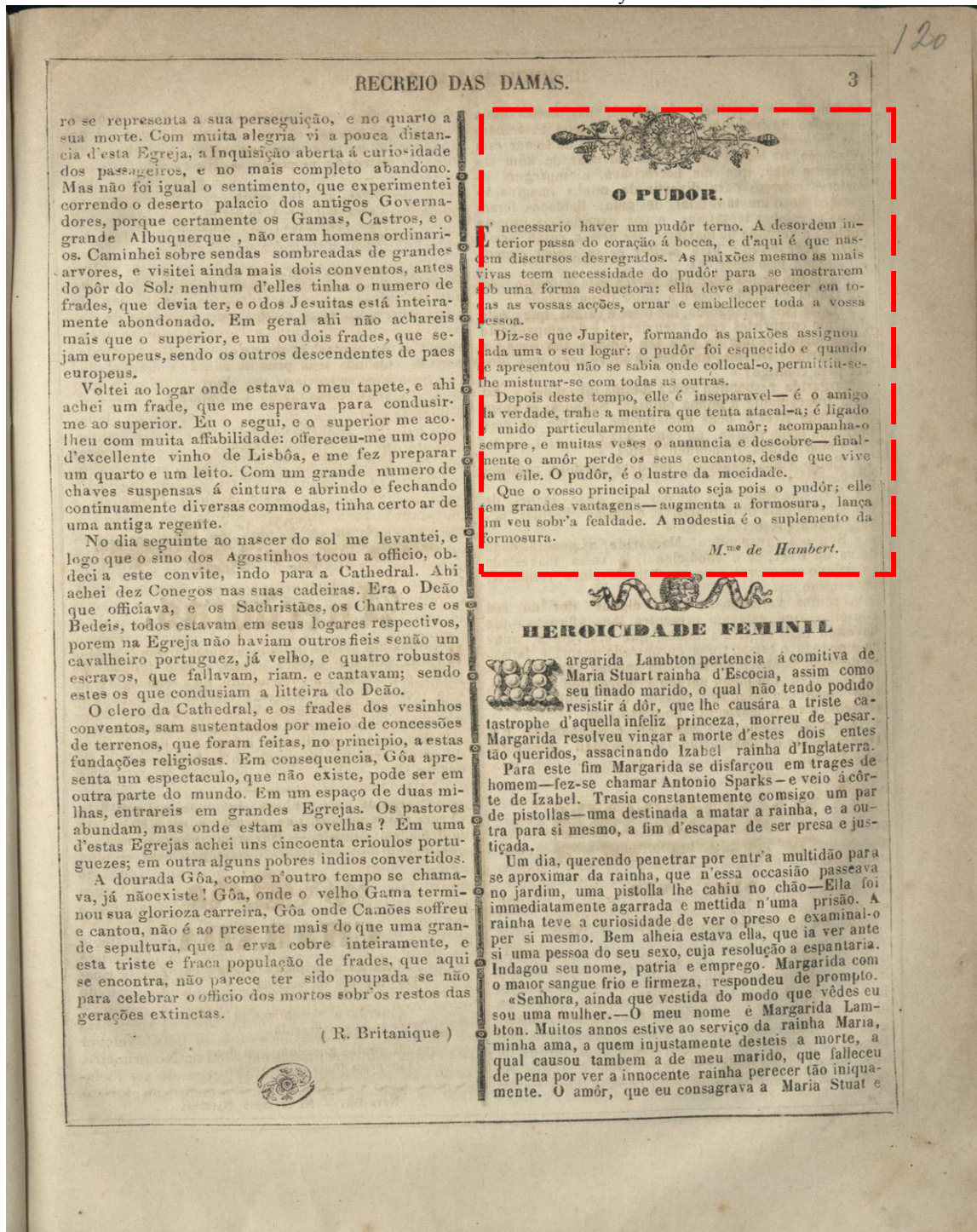


Lionello – pelo Padre Antonio Bresciani
Murat – Alexandre Dumas
A mão direita do Sr. de Giae – Idem
O Banqueiro de Cera – Paulo Feval
O Leão d'ouro – Idem
O derradeiro abencerragem – Chateaubriand
Paulo e Virginia – Bernardin de Saint Pierre
Rosa e Branca – Jorge Sand
Luiz Napoleão – J. B. Fellens
Choupana India – Bernardin de Saint Pierre
Branca de Reaulieu – Alexandre Dumas
De Delhi a Cawupore – Doutor Felic Maynard

In the context of the 19th century, modernity gave rise to a wider scope in the field of education, extending it to other spaces besides school and formal education. As Faria Filho rightly stated, the newspaper constituted an “important strategy for building consensus, for political and religious propaganda, for the production of new sensitivities, manners and customs. Above all, newspapers were seen as an important educational strategy” (Faria Filho, 2002, p. 134).

In the wake of modernity, the concept of civility must be resumed (Elias, 1994), especially with regard to the control of drives, with a view to regulating behaviors. In the midst of the civilizing process, according to Elias, a censorship network was structured to transform individual behaviors, emotions and collective life. In this sense, a text such as “The Modesty”, published on page 3 of *Recreio das Damas'* first issue, gives rise to the establishment of a certain control over emotions and dispositions: “There must be a modest modesty. The inner disorder passes from the heart to the mouth, and this is where unruly speeches are born. (...) May your main ornament therefore be modesty. It has great advantages – it increases beauty, casts a veil over ugliness. Modesty is the supplement of beauty” (*Recreio das Damas*, 1863, n. 1, p. 3).

Picture 6 – Text “The Modesty”



Source: *Recreio das Damas*, n. 1, May 1863, p. 3. Depository: National Digital Library (BNP / PT)

The text is signed by Madame de Lambert. It is worth mentioning that it is not known who exactly was Madame de Lambert, but, dialoguing with Bloch (2001), we understand that “where calculating is impossible, it is necessary to suggest” (Bloch, 2001, p. 55). There are, therefore, three suggestions regarding Madame de Lambert’s signature: 1) it may be an intertextuality with Madame de Lambert, a reference in French literary historiography; 2) mere typographical error; 3) a kind of invention by a French authority to give the argument of authority and legitimacy to the text and, even more, to the periodical. With regard to the first hypothesis, it is important to note that Madame de Lambert, a French writer and moralist, also wrote about modesty, which, in a way, may lead one to believe that it was, in fact, her. In this sense, it is emphasized that Lambert’s production was expressively dedicated to dealing with morality and equality between sexes, for example, also challenging

the order of the time, with regard to the insertion and performance of women, at the time, in the world of Letters (Conte; Salles, 2015).

From Norbert Elias' (1993) civility concept perspective, reading, as it is a practice of intimacy, could then collaborate with the internalization of social laws, modulating the readers' thinking and conduct. Thus, we are interested here in analyzing how the concept of civility is operated via reading, since, according to Leão (2006, p. 7), reading, as a practice that allows incorporations, can subvert values and change behaviors. The text studied here, "The Modesty", within the genre advice, as an eminently injunctive text, has the communicative purpose of giving instructions to change the interlocutor's behavior.

With the triumph of biology and the rise of medical power, in the 19th century a new way of thinking about gender distinctions was consolidated: body differences gradually became a reference for both women and men. In the biological aspect, doctors, biologists, anatomists and physiologists saw the origin of an irreducible difference between men and women expressed not only in the physical-anatomical order, but also in a moral and social order. In this sense, we can observe in a text published in the periodical studied, entitled "Essay on Love", that "moral difference" of women as seen by the scientificism of that time is exposed through the control of emotions: it is the entity most capable of love when in the lap of innocence and lulled by virtue – but it is also the entity most capable of abusing (...) when, having lost the horror of crime, it indulges in debauchery (*Recreio das Damas*, n. XX, 1863, p. 18).

Still concerning the differences between men and women and the place occupied by women, in the society where *Recreio das Damas* was produced and circulated, the small text "Single widow", present in the latest edition of the newspaper, is able to illuminate some important issues for the debate. Observe: "An old maid was long dead. We read in a Kingdom newspaper, described, and her nephews, because she was an aunt, asked her: – Auntie, do you want to go as a heart of hearts and chapel maiden, or do you have any conscientious scruples that compel you to go as a widow? – I cannot remember the past now, she replied, but, for prudence, send me as a widow, because when I am least a widow of marriage." (*Recreio das Damas*, n. 16, 1863, p. 63).

The excerpt is able to show how marriage was seen, in that context of production and circulation: an aspect of paramount importance in women's lives in that society. In this sense, scholars of Women's History expand the idea of compulsory marriage to female celibacy. Santos and Souza (2016) argue that "From the 19th century, however, marriage was the target of political and scientific investments, as it was seen as a possibility of control and discipline in the daily lives of new citizens. Celibacy became a concern, considering that women who remained single represented the possibility of existence and happiness outside of marriage and motherhood. Celibacy was seen as a threat to nature and reproductive sexuality, so not marrying was considered an anomaly. It was at that moment that the representation of celibacy appeared as a ridiculous and despicable type, as well as the term 'spinster'." (Santos; Souza, 2016, p. 2).

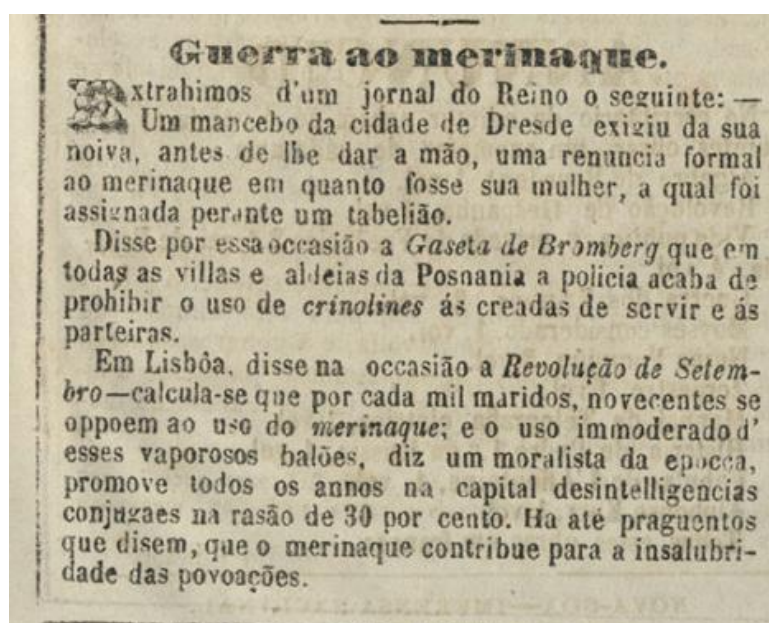
As indicated by the authors, "spinster" is a term invented to refer, in a pejorative and offensive way, to women who, either by their own choice or for other reasons, do not marry. The offense that was accompanied by the term "spinster" can be justified and understood by its function of inhibiting this type of lifestyle and, thus, exercising control over female bodies and minds which ended up occupying this place.

Considering what was defended so far and assuming Foucault's (1986) perspective, about the exercise of power, according to his thought exposed in the work *The Microphysics of Power*, we can say that, through a diffuse action in multiple layers, within a society, it is that this action takes strength and materializes, not only by the constituted power, but also by the repeated discourse. It is precisely through discourse that power subtly slips on the pages of periodicals aimed at women, from a control of gestures, positions, behaviors.

Still related with marriage, the following excerpt, taken from no. 14 edition, of September 8, 1863, shows us another perspective: "The woman's heart is an inextricable labyrinth; if any man there, is not lost, it is because he does not have the guiding thread. If there were no ugly ladies, there would be no witty men. (...) If love has the keys to paradise, marriage sometimes opens the doors of purgatory." (*Recreio das Damas*, 1863, n. 14, p. 53).

The look given to marriage, in this excerpt, differs, in parts, from what was brought up to then, since it sheds light on the problems that exist in marriages. Thus, marriage, even though it continues to be seen as important and necessary to the population, it is not treated as "a bed of roses", but as a potential purgatory.

Still according to *Recreio das Damas*, marriage often implies changes on the part of those involved, especially and often with regard to the woman and her choices, which were sometimes dictated by her husband: "(...) A young man from the city of Dresden demanded from his bride, before giving her his hand, a formal resignation from crinolines while she was his wife, which was signed before a notary. (...) [In this sense,] the police have just banned the use of crinolines for servants and midwives. (...) It is estimated that for every thousand husbands, nine hundred are opposed to the use of crinolines; and the immoderate use of these steamy balloons, says a moralist at the time, promotes marital disagreements every year in the capital by 30 percent. There are even plagues that say that the crinoline contributes to the unhealthiness of the villages." (*Recreio das Damas*, 1863, n. 16, p. 63).



Crinoline also known as hoop skirt, was a piece of clothing, widely used by women from previous years, which consisted of a “frame originally made of horsehair, linen or cotton, consisting of several hoops and flexible rods attached forming a kind of cage, used under skirts and dresses to add volume”. So, it can be seen how much men abhorred the use them by women. It should also be noted in the beginning of the excerpt presented: the groom demands that the bride formally and legally abdicate the use of piece of cloths before getting married. It is important to highlight the power of the husband in relation to women’s body, their choices, their minds, and, even more, the legal openness to this type of control.

This power through speech marked the docile (female) consciences that were susceptible to the educational project, where the role of housewife-mother-wife and educator would play a central role. From this perspective, we find numerous texts of advice to the housewife to remove stains, keep the fish fresh, take better care of the fabrics etc. Note two examples:

Preservative against the moth: to get rid of this destructive reptile any dress or pieces of fur, it will be enough to put in the chest, drawers or cupboard in which they are kept, cedar leaves, valerian, tobacco, lavender, rue, or any other plant that has a strong aroma.

How to restore the primitive luster to the plumes: to restore the plumes or pasted feathers of the birds, their shape, luster, and flexibility, just dip them for a moment in boiling water, and then dry them over a fire. Thus, birds sent from remote countries, whose plumage has undergone some alteration during transit, can be restored to all the beauty they had when they were alive. (*Recreio das Damas*, 1863, n. 6, p. 24).

As it is observed, the counseling was not directed at any housewife, but rather at those who comprised the middle and upper classes of the population. Undoubtedly, thinking about restoring the shine of the feathers was not a priority for the working-class women, as was protecting dresses and “fur pieces” against moths. Such extracts reinforce the hypothesis that *Recreio das Damas* is a journal aimed at bourgeois women, not only for the content presented, but also for the fact that there is a print aimed at the female public, in a temporal context in which a large part of the brazilian population is still was illiterate, especially women, whose privileged space was the home (Del Priore, 2013).

The bourgeois family was marked by having a hardworking woman in their home, who educates and raises exemplary children to form a prosperous society in the future, in addition to being submissive and dedicated to her husband. This woman also stands out for taking good care of her home, keeping it organized, thus making it an example of a cozy home (Del Priore, 2013). In this sense, an excerpt taken from the text entitled “Heroic virtues of some portuguese queens and ladies” stands out: “Queen D. Maria, wife of El-Rei D. Manoel, was a lady of grave customs, and a content of life, very affable and human in her dealings, and very restrained in all her faults and by many admirable virtues. She did not consent to leisure in itself or in the ladies and girls of her palace, because if it did not lift their spirits; and for this reason, she worked with her own hands woven and embroidered in handkerchief and silk, womanly works, exercising the others to imitate her less with voices than with example. She never meddled in the affairs of the state; because she put a woman’s main coat of

arms in modesty and gentleness, saying that 'the turmoil of life came from the usurpation of burdens'" (*Recreio das Damas*, 1863, n. 16, p. 62).

Draws the attention the elements considered praiseworthy in a woman, or rather, in a queen – a woman, who, due to her social position, would serve as an example to the others. The featured queen had characteristics quite dear to the ideal of women in the period, being considered "very affable and human in her treatment", in addition to "very restrained in all her faults". She was a woman who did not agree with leisure, being very active and engaged in her domestic and womanly tasks, that is, proper to women. It is not surprising, then, the prominence attributed to this woman who went so far to meet what was expected of women in that context: women from the middle and upper classes of society who were very inspired by european women.

Still regarding to the education and moralization of women, it is important to note one of the anecdotes of *Recreio das Damas*: "A distinguished lady scolded her young son for his shyness during some visits, and recommended him that he would greet anyone. – And what can I say? replied the little one. – Ask them about the health of women and children, that this is everyone's habit. – The boy memorized the lesson well; and as it happened that the first visit that came was the parish priest, the little one came to him and asked him about the health of his wife and children. This compliment somewhat disconcerted the pastor's gravity, which he nevertheless replied: – What do you say, my boy? For do priests have wives and children? – The little fumbled by the reply, promptly added: This is the custom of all, it was what my mother said to me" (*Recreio das Damas*, 1863, n. 11, p. 44).

From the anecdote reading, it is possible to perceive its hybrid character: even if there were the objective of making fun through the text, the moralizing content did not cease to exist. The mother was busy educating her son in the light of what was considered civilized and the social conventions in vogue. The bourgeois mother had this place: to give birth and raise well-educated, civilized, hygienic children, in accordance with social, moral and, at times, christian principles.

"Poetry" and "Moral maxims" played a formative role in their audience, albeit in a more fluid way. Formation through these sessions would also converge to contemplate the beauty, the aesthetic and the plastic, especially through poetic reading. The "Anecdotes" and "Riddles" seemed to try to fulfill, effectively, the recreational function announced in the title of the journal. With little or no strictly educational objective, the highlighted sessions seemed to dialogue with the defense brought by João Felipe Gouveia when *Recreio das Damas* was launched: it is a "weekly recreation journal" that sought, notably, to please the reader ladies. How, then, to resist amusing anecdotes and intriguing riddles? Whether or not Gouveia pleased the ladies of Portuguese India is not possible to know, but his editorial strategies responded, with praise, to the goals outlined by the editor: to recreate, but without losing sight of the moral education of potential readers.

III. FINAL CONSIDERATIONS

The present study sought to analyze the newspaper *Recreio das Damas*, published weekly, during the year 1863, in portuguese India. As it was possible to observe, the newspaper was composed of several sections that aimed to entertain its potential reading public, that is, the ladies of portuguese India and the portuguese ladies who were in India.

Some of the editorial strategies envisioned by João Felipe Gouveia could be identified in the first passages of the first issue of the newspaper. However, in the course of this research it was possible to observe other strategies, such as the maintenance of specific sections, the insertion of some and the disappearance of others.

It was possible to notice that sections such as "Poetry", "Anecdotes", "Riddles" and "Moral maxims" proved to be perennial in the weekly journal. The ads section, domestic recipes and tips, novels and historical information were shown to be seasonal. Still with regard to the permanent sections, it is possible to understand that their presence aimed to fulfilling a double function: 1) to amuse their readers, especially through anecdotes and riddles; and 2) to educate and train ladies who dialogued with the precepts at the time, in addition to fulfilling their role as a trainer of well-regarded tastes. As it was possible to observe, the sections had, to a certain extent, a hybrid character, combining fun and education.

Finally, this study sought to contribute to different areas of knowledge, with a special focus on Literature and Cultural History. The intention was to illuminate general aspects of a journal which has not been studied yet, whose circulation took place outside Brazilian territory, but based on the contact established with the object and source highlighted here, could dialogue, in a great deal, with national publications, mainly with regard to Modernity, values and defended morals, at that time and, still, the editorial strategies used. While the female body became the object of a highly efficient normative discourse, doctors consolidated themselves as political power and first-rate artisans in the construction of modern institutions: the sciences, the bourgeois family, the national state, etc. (Martins, 2004, p.40). Thus, it was intended to outline the hygienic bourgeois family model.

It was from modern assumptions that *Recreio das Damas* emerged and took shape: that of a modern journal, aimed at the female audience, whose pillars of training for the reading woman would be the same as those of the ongoing social formation, that is, bourgeois, conservative and uplifting. For that, it was possible to observe aspects of the civilization field and the construction of power in the light of the analyzed newspaper sections.

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