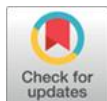


The Adolescent and Adult Education Campaign of 1947: from enthusiasm to dehydration

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Abstract

This article analyzes the 1947 Adolescent and Adult Education Campaign as the first official popular education initiative for the entire the country using radio broadcasting for the expansion of enrollment and the fight against adult illiteracy. The characteristics, strengths and weaknesses that determined the extinction of the campaign in 1963 are listed. The research revealed that the Adolescent and Adult Education Campaign was an innovative measure by using radio as a long-range vehicle for illiterates, but weakened due to the lack of investment, considering the territorial extension that required greater investments in technical broadcasting apparatus. As for the method, the notion of historiographic operation of Certeau (2020) was used, which consists of the rearticulation of traces of the past in the present time to understand the facts. The sources used in this study are bibliographic and documentary, being primary the annals and shorthand notes of the Constituent Collegiate of São Paulo of 1947.

Keywords

Adolescent and Adult Education Campaign; distance education; history of education; radio program.

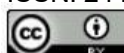
A Campanha de Educação de Adolescentes e Adultos de 1947: do entusiasmo à desidratação

Resumo

Este artigo analisa a Campanha de Educação de Adolescentes e Adultos de 1947 como a primeira iniciativa oficial de educação popular para todo o país por meio do rádio para a ampliação de matrículas e o combate ao analfabetismo adulto. Elencam-se as características, pontos positivos e vícios que determinaram a extinção da campanha em 1963. A pesquisa revelou que a Campanha de Educação de Adolescentes e Adultos foi medida inovadora ao utilizar o rádio como veículo de longo alcance de analfabetos, porém desidratada em razão da falta de investimento, considerando a extensão territorial que demandava maiores investimentos em aparato técnico de radiodifusão. Quanto ao método, utilizou-se a noção de operação historiográfica de Certeau (2020), que consiste na rearticulação de vestígios do passado no tempo presente para a compreensão dos fatos. As fontes utilizadas neste estudo são bibliográficas e documentais, sendo primárias os anais e notas taquigráficas do colegiado Constituinte de São Paulo de 1947.

Palavras-chave

Campanha de Educação de Adolescentes e Adultos; educação a distância; história da educação; programa de rádio.



La Campaña de Educación de Adolescentes y Adultos de 1947: del entusiasmo a la deshidratación

Resumen

Este artículo analiza la Campaña para la Educación de Adolescentes y Adultos de 1947 como la primera iniciativa oficial de educación popular en todo el país a través de la radio para aumentar la matriculación y combatir el analfabetismo de los adultos. Se enumeraron las características, los puntos positivos y los defectos que condujeron a la desaparición de la campaña en 1963. La investigación reveló que la Campaña para la Educación de Adolescentes y Adultos fue una medida innovadora en el uso de la radio como vehículo para llegar a las personas analfabetas, pero se desecó por falta de inversión, teniendo en cuenta la extensión territorial que requería una mayor inversión en equipos técnicos de radiodifusión. En cuanto al método, se utilizó la noción de operación historiográfica de Certeau (2020), que consiste en rearticular las huellas del pasado en el tiempo presente para comprender los hechos. Las fuentes utilizadas en este estudio son bibliográficas y documentales, siendo las fuentes primarias las actas y notas taquigráficas de la Asamblea Constituyente de São Paulo de 1947.

Palabras clave

Campaña de Educación de Adolescentes y Adultos; educación a distancia; historia de la educación; programa de radio.

1 Introduction

By proclaiming the Republic of Brazil (1889), Deodoro da Fonseca extinguished the last of the existing monarchies in South America and, supported by much of the Brazilian elite, personified the ideal of freedom claimed by urban and rural populations. At the turn of the twentieth century, however, President Campos Sales (1898-1902) faced a huge economic crisis, at the same time as the world was impacting with the beginning of the Second Industrial Revolution. Brazil heavily relied on agricultural exports, especially coffee, as a driving element of its economy, created, at the same time, a culture of overvaluation of *commodities*, limping in its industrialization processes, contrary to the path taken by world powers, such as Germany, the United Kingdom and the United States of America.

Large-scale industrialization was only stimulated in our country after the First World War (1914-1918), when some European countries involved in the armed conflict suspended exports of products to Brazil, which led our government to adopt a policy of encouraging domestic production and, thus, to stop the dependence generated over years by the importation of goods and services (Arias Neto, 2018).

With the stimulus to increase domestic production, new factories were inaugurated, with attention to modern products and the various fields of work that were unveiled. A striking example is the national textile industry, which, being deprived of the imports it ordinarily practiced with some European countries, had to boost its own growth, which it was able to achieve through the opening of new manufacturing centers and the hiring of thousands of employees. The war revealed to us the lesson that a strong internal market would contribute with less impact to institutions in the event of an international commotion or crisis (Porta, 2004).

The displacement of the rural population, which was the majority, to urban centers in search of jobs, was one of the consequences felt at this stage in our country. As a result, large cities were swelling and sharply increasing their population around human settlements, which would later become known as the urban periphery.

In this sense, as Arias Neto (2018) infers, the search for the dream job in the factories and life change depended, however, on the understanding of the new activities to be developed, which, most of the time, greatly diversified from those ordinarily engaged in the rural environment, usually requiring a mechanics of repetitive movements, combined with brute force. This understanding of the new practices was subject to formal education, which did not resemble that applied regularly to elementary school students, at an appropriate age. It was the education of youth and adults, a segment of education that would enable workers to master the means of production and would be able to raise the country to other levels of development.

It is on this path that this manuscript walks, which deals with the Adolescent and Adult Education Campaign of 1947, in the wake of what Bomeny (2003), Herschmann and Pereira (1994), Monarcha (2009) and Santana (2023) pointed out, that education was one of the great themes of modernity. Such reflections, materialized mainly in the Manifesto of the Pioneers of New Education, of 1932, brought guiding ideas that Brazilian economic and social development would pass through education and consequent preparation for the labor market.

As for the method used, we used Certeau's (2020) notion of historiographic operation, which consists of the rearticulation of traces of the past in the present time to understand the facts.

2 Brazil and the need for education to fill the labor market that presented itself in the factories

The Brazilian culture of the early twentieth century was strongly impregnated by European cultural standards, especially those of France, repeating habits propagated in the *Belle Époque* (Sevcenko, 1998). With the end of World War I, here, the prevailing social imbalance became even more evident between a certain intellectual and agrarian elite and the working class.

The political and economic changes that the country was going through, despite not having directly participated in the world conflict, led the population to question its established traditions and customs and, at the same time, encouraged it to look for a new cultural identity that mirrored the reality of Brazil. Our country, with a mostly rural population, was in transformation, especially with regard to mobility, since the peasant sought the cities, looking for opportunities that the new forms of production could provide. This movement, from the countryside to the urban environment, ended up further aggravating the distortions between the elite and the working class, which were piled up on the outskirts of large centers, further increasing the rates of poverty and precariousness.

The new geopolitical formation beckoned to the population as a need to establish itself culturally through its own genuine manifestations. The Brazilian people, so diverse socially, culturally and ethnically, lacked an identity, a personalist trait that would alleviate everyday difficulties, the distortion between classes, the geographical immensities and the chasm between a literate elite and the majority of illiterates (Santana; Barros, 2021).

The government also sought ways to insert itself among the most popular layers, especially highlighting a nationalist vein in civic parties, World Cup football games, artistic manifestations or on occasions created according to convenience and systematic forms of dissemination, using the media. This is how governments, especially totalitarians, spread their events along with genuine ones and, under the pretext of promoting economic protection and stimulating national culture, folklore and traditions, exalting the Portuguese language and valuing national symbols, cause alienation, especially in people who, due to the lack of opportunities to attend school, are deprived of their power of criticism.

In this step, an elite of Brazilian artists genuinely wanted to break with traditional standards by presenting their culture, driven by the need for transformation and inspired by European artistic movements of the early twentieth century, such as Cubism, Dadaism and Futurism. They then organized the Modern Art Week¹ of 1922 as a milestone in identity perception, cultural traditions and artistic manifestations in our country. During the Modern Art Week, artists such as Tarsila do Amaral, Oswald de Andrade and Mário de Andrade sought to explore elements of Brazilian popular culture, such as folklore, exuberant nature and racial miscegenation, as central themes of their art. This approach, which even emphasized the distortions exposed in our country, was fundamental to reject the idea that Brazilian culture should simply imitate foreign models.

The central idea, according to Bomeny (2012) and Santana (2023), was that artistic manifestations set the tone for the project of Brazilianness and the construction of something new. It was thought that the Portuguese language could provide experiences not short of those poured into an empty frankophilia, in the service of an education of politeness and ornamental far from our need and reality. In a letter written by Mário de Andrade to Tarsila do Amaral, in 1923, when she resided in Paris, the intellectual shows his appreciation for Brazil, emphasizing that here was the place of novelty, which is why he called for her immediate return.

You have parisianized in the epidermis. This is horrible! Tarsila, Tarsila, go back inside yourself. Abandon Gris and Lhote, entrepreneurs of decrepit criticism and decadent aesthetics! Leave Paris! TARSILA TARSILA TARSILA It comes to the virgin forest, where there is no black art, where there are also no gentle streams. There are VIRGIN WOODS. I created the virginwoodism. I'm a matavirist. This is what the world, art, Brazil and my dearest Tarsila need (Andrade, 2001, p. 79).

In addition to criticizing worn-out ideas, practices and canons, modernism in Mário de Andrade was opposed to the myth of eternal return, which Schüler (1992, p. 121) summarized as "Whoever is above is above, whoever is below continues below. The same law for social classes and peoples". This is what is extracted from his works that thematize educational processes: novel *Amar, verb intransitivo* (1927) and posthumous short story "Atrás da catedral de Rouão" (1947).

¹ "In" São Paulo, instead of "from" São Paulo, since there were modernist manifestations in other Brazilian squares (Cardoso, 2022; Santana, 2023).

In this sense, the proposal was to promote a genuinely national cultural identity², not forgetting efforts in the various fields, such as literature, music, cinema, politics and education. The Week of 1922, in addition to having initiated a continuous process of identity search, also inspired new generations from all areas that, seeking a turn in the dynamics of their "*doing*", established themselves as creative references or, even, immersed themselves in the dialectic of self-knowledge.

Brazil continued to seek progress and, in this regard, the policies practiced here were strongly influenced by those exercised in first world countries. In Europe, capitalism was on the rise with new production models dictating an overwhelming circulation of currency, so Latin American countries craved the attention of rich nations, striving to garner the sympathy of their leaders. The models of political management, on certain occasions, were similar and the search for approval in their government actions was a constant (Oliveira, 2013).

In this perspective, international recognition, in several aspects, often yielded contracts of a financial nature or even investment credit from developed nations in third world countries. As an increase in international relations, some social programs engaged in humanitarian projects went beyond continental barriers and reached the needy portion of the planet. As a rule, health, food, housing, basic sanitation and education were part of the inventory of such initiatives. The latter, in general, became an agenda for world discussion, after two world wars and the Great Depression, as it was associated with the degree of development of peoples.

The teaching of young people and adults has also become notable as an element that enhances wealth, enabling the training of the workforce with its numerous technical or vocational education. Brazil, as we have seen, had a disproportionate number of illiterate men and women over the age of 15, which was an obstacle to its development.

In the following decade, the Revolution that took place in 1930, in Brazil, brought authoritarianism to the fore and signaled a new pattern of government intervention in the country, with reference to the centralization of power, which attracted all decisions to itself, with a view to reinforcing nationalism and aiming to gain the sympathy of the population, especially the least critical, through the use of alienating tactics (Oliveira, 2013).

² Arising from the idea of *imitating – taking as a model* and emulating – reinvigoration or repositioning (Cunha, 2005).

Thus, the country's presidency, with the objective of reaching the various administrative spheres and complying with the respective demands, carried with it, as a government, the requisitions that normally fell at the state level, accumulating authority and decision-making power over the problems that previously belonged to the federative unit. Popular education, for example, was an agenda of the states confiscated by the Union, becoming a national problem and subject to decision by the president of the republic (Beisiegel, 2004).

Alongside the nationalist management proposal, the Vargas government, even after the 1930 Revolution, disseminated patriotism as a political strategy to popularize the regime, seeking, from metalinguistic figures, to demonstrate an inordinate love for the country and its people. Thus, the image of Getúlio Vargas, then president of the republic, widely explored through photographs, usually official, was constantly associated with causes involving the less privileged classes, problems of national scope and interest, or even situations involving a niche or popular segment.

Thus, an extraordinary exaltation was created over the national anthem and flag; official advertising became an important instrument of government promotion, through messages of alienating self-promotion; the discipline of Moral and Civic Education became an integral part of the student's training methodologies, in order to pay attention to the importance of love of the homeland and nationalist training.

Thus, in the midst of the demonstrations and debates promoted by the idealists of the New School – which gained importance here from the 1920s –, the Vargas government, supported by a totalitarian bias, assumed, in the early 1930s, the responsibility for national education, having, to achieve the full success of such an endeavor, to create the relevant political-administrative structures.

It is important to emphasize that the New School Movement, which emerged in Western Europe, called for the reform of traditional education with a view to applying the active, student-centered methodology, with practical and experimental approaches to teaching. In our country, the Ministry of Education and Public Health was created in 1930, to which President Vargas appointed physician Francisco Campos, who was committed to the implementation of innovative educational and health policies, with the creation of labor and social security laws.

2.1 Illiteracy: an optimistic campaign of combat

In the mid-1940s, the centralizing government, the demand of capitalism for specialized labor in industries, the struggles of the education renewal movements and the 1940 population census, which pointed to a 56% rate of illiteracy in the Brazilian population over 15 years of age, led to the creation of the Adolescent and Adult Education Campaign³ (CEAA) (Monarcha, 2009).

Add to this the moment we lived after the end of World War II, when the United Nations Educational, Scientific and Cultural Organization (UNESCO), defending its ideals of harmony and development among nations, established a protocol of mutual collaboration between countries, in which they should strive to gradually realize the model of equal educational opportunities for all. In this way, international entities would be contributing to the construction of a new global community focused on lasting peace, well-being and equality between peoples, security, friendship, etc.

This was the first time that the State, represented by the Federal Union, nodded to the educational concern of young people and adults in the history of our country. This government action aimed to open ten thousand classrooms throughout Brazil, in addition to bringing education, through literacy, to urban and rural areas. To achieve these objectives, the federal government mobilized efforts by encouraging state-level participation in the management of financial, pedagogical and material resources. In addition, they would also be responsible for hiring teachers, implementing classrooms, recruiting and enrolling students, plus supervising actions in general (Costa; Araujo, 2011).

[...] and with these political and ideological movements, CEAA was conceived as the first official national campaign to 'combat' illiteracy. Through some CEAA documents in their initial phase, we were able to identify elements of the doctrinal and political set erected by the Brazilian Army for educational policy after 1935, pointing to the permanence and consolidation of the concept of 'national security' in the period of 'redemocratization'. It is also possible to point out that the creator of CEAA and its general director, Lourenço Filho, was imbued with this doctrinal and political set, using it widely in his academic and discursive production (Costa; Araujo, 2011, p. 4).

³ For greater reading fluidity, henceforth, the Adolescent and Adult Education Campaign is identified only by the acronym CEAA.

Lourenço Filho (1897-1970) was an important educator from Ceará, in addition to being a defender of the ideas disseminated by Escola Nova, he had a fundamental participation in the Brazilian Educational Reform, created numerous teacher training courses and dedicated himself to the professionalization of teaching in our country. From a position assumed in 1922, at the invitation of the government of Ceará, the educator invested himself in the Board of Public Instruction, while still teaching at the Normal School of Fortaleza. The reformist actions printed by him in Ceará had repercussions in the country and boosted other well-known national movements of pedagogical renewal of the first decades of the twentieth century. Filho was the first general director of CEAA, instituted by official bodies.

As it is opportune, it should be noted that, in a diligence carried out in the Legislative Assembly of the State of São Paulo, in 2023, we had access to the Proceedings of the 1947 Constituent Assembly of that state. From the shorthand notes that made up the Annals of the collegiate sessions, we highlight a series of issues discussed in educational matters, such as: education and immorality (São Paulo, 1947, v. I, p. 419-422); *literacy of all Brazilians* (v. I, p. 691-694); the complete abandonment of 4,313 minors in São Paulo (v. I, p. 819-821); the precariousness of schools in the interior of São Paulo (v. I, p. 995); *on adult literacy* (v. II, p. 108-109); situation of day laborers in school groups (v. II, p. 311-312); the *Brazilian problem called education* (v. II, p. 822-826); the *cause of education* and the teacher's mission (v. IV, p. 37-39); day laborers for eight months without salary (v. IV, p. 168-177); *literacy for the blind* (v. IV, p. 390-393).

Figure 1 – Part of the Proceedings of the Paulista Constituent Assembly of 1947

ASSEMBLÉIA LEGISLATIVA
DO ESTADO DE SÃO PAULO**A N A I S**
DA
ASSEMBLÉIA CONSTITUINTE
DE
1 9 4 7

VOLUME III

ORGANIZADO E IMPRESSO PELA
INDÚSTRIA GRÁFICA SIQUEIRA S. A.
RUA AUGUSTA, 235 — TEL. 31-3129 — S. PAULO

Source: Legislative Assembly of the State of São Paulo (1947).

What we noticed as clues is that illiteracy set the tone for several debates, including the enthusiasm and support of some constituent deputies in favor of the Adult Education Campaign in the state of São Paulo:

It has already been said that the Campaign for the Education of Illiterate Adults, now under development, is the most auspicious and expressive event of Brazilian civic-political life after the promulgation of the Federal Constitution of September 18⁴. This is, in fact, because the Constitution and Education are presented as complementary achievements: if the first outlines the norms of the regime most compatible with our dignity and the synthesis of our aspirations as free men, the second aims to form the citizen of democracy and give everyone the opportunity to develop in the highest degree, the *[sic]* soul forces that it can put at the service of its own well-being and the well-being of the community. Mr. President and Messrs. Constituents: The Adult Education Campaign has found the maximum understanding, the liveliest solidarity, the most decisive support of all social classes. Numerous people, entities, cultural associations and industrial enterprises have contributed, with valuable donations to this campaign, making many of them available to the Adult Education Service, contributions of 300 to 3,000 monthly cruises for the multiplication of classes and remuneration of professors who will govern them. From this rostrum, therefore, I address a warm appeal *[sic]* to you. Constituents so that we can also integrate personally, in the legion of benefactors who *are giving* moral and material support to this public salvation campaign. As an educator by profession, as a Brazilian and as a representative of the people in this illustrious Assembly *[sic]*, I invite everyone and address an appeal to my peers, so that, participating in the sacrifices and laurels of the great civic-educational battle that is now developing, *they make available to the State Service of Adult Education a portion of their monthly subsidies, until next December, a portion that is sufficient for another 250 or 300 classes to be able to install themselves under our direct and personal financial sponsorship* (Ricchetti, 1947, p. 824, emphasis added).

⁴ This is the Federal Constitution of 1946.

Notwithstanding the referrals from São Paulo mentioned above, it is clear that, in a broad way, CEAA developed and was in force – from 1947 to 1963 –, with the acceptance and adhesion of most states, which shared with their respective municipalities the administrative responsibilities delegated by the central government, establishing their participation in the interior of the country, including, with a significant impact on the rural environment. To facilitate the administrative flow between the Federal Government and the classrooms, which in practice were located in the municipalities, the Adult Education Service (sea) was created in 1947 as an agency linked to the National Department of Education.

Thus, SEA was responsible for administration, planning, oversight, and pedagogical coordination and exercised the general coordination of the assemblies that discussed the annual supplementary education plans for adults and adolescents. From the point of view of mechanics, that is, in practice, SEA took the guidelines from the Federal Government, at the Ministry of Education, discussed at the state level the forms of application and the modality of aid with which it could contribute and, finally, entered the municipalities, finalizing the procedures of applicability with the city halls. However, Paiva (1983) states that, in 1962, a series of political and administrative obstacles practically extinguished the activities of the aforementioned educational campaign.

CEAA was instituted with primary objectives, as stated in the adult education report issued by the federal government in 1950, to provide primary school to millions of adult Brazilians, illiterate men and women, and to influence the cultural conjuncture of the country, so that the problems of popular education were observed with the importance due to them (Brasil, 1950; Departamento Nacional de Educação, 1950).

To achieve these objectives, the government tried to issue, along with the implementation of the classrooms, a set of instructions and guidelines that envisioned the standardization of teaching in the states, municipalities, territories and the Federal District, also intended for official agencies, public employees and the private sphere.

The Ministry of Education and Health also prepared a printed set, composed of newspapers, primers and texts in general, which were distributed in large proportion throughout all regions of the country, wherever there was a CEAA room. For the success of the enterprise, the broad collaboration of the compromised state entities was of paramount importance. Thus, the call for students, adults and adolescents, was made by

the large audience radio stations and the most widely circulated printed newspapers in the respective locations. Another device used as a means of dissemination at the time were the posters and printed pamphlets, which were also sent to the municipalities, serving as a decoy to the new possibilities that the government initiative presented to the illiterate adult. The campaign promised an accelerated literacy process, lasting three months and with the completion of the complete primary course in two seven-month periods (Cuba, 2019).

Lourenço Filho, coordinator of CEAA in its first phase (1947-1950), is remembered for his positive marks, having reached a large number of enrolled students and, in general, having achieved full success with his methodological proposals (Costa; Araujo, 2011). Not by chance, among the great achievements of the pedagogue are the effort to take CEAA to the largest number of locations, covering several regions of the country; the recognition of the need for specific teaching materials appropriate to the age and condition of this category of students; the promotion of teacher training programs with a view to serving young students and working adults, etc.

In addition, the educator was also noted as an enthusiast, before organized civil society, of the dissemination of the importance of adolescent and adult education in the development of a nation. In the second phase (1951-1954), the partnership with public and private sector bodies began to work in order to create Vocational Training Centers in several locations, following the world trend for the developmentalist search from the organization of work (Paiva, 1983). It was also during this period that the National Campaign for Rural Education (CNER) emerged, soon becoming a separate movement, given the need for distinct care, in this regard, that emanated from peasant populations (Oliveira, 2013).

Thus, specific policies and programs were stimulated for the care of rural men and women seeking literacy, supported by two main points: the Rural Missions, which replicated the practices experienced in Itaperuna, Rio de Janeiro (RJ), from 1950 to 1952, when they successfully put into practice a pilot project for the education of adolescents and adults; and the support of the centers for the preparation of lay teachers in the teaching of farmers' children and the qualification of audiovisual technicians who would dedicate themselves to basic education (Paiva, 1983).

2.2 *The Decline of an Audacious Project*

The third phase covered the late 1950s and early 1960s, when the fragility of the methods appeared without adequate systematization, also coinciding with the discussions and debates that permeated the edition of the Law of Guidelines and Bases of National Education (LDBEN) - Law nº 4.024/1961 (Brasil, 1961), published by then-president João Goulart (Costa; Araujo, 2011).

In 1957, CEAA played an important and innovative role in the country's education by attaching the National Radio Educational System (Sirena), also known as the Radio School, to its methodology. These schools emerged with the objective of bringing basic education to children who lived in remote regions of Brazil, proposing the use of radio as a compensation for the great distances between the student and the classroom. It should also be noted that the transformation of radio, a popular vehicle for education, was based on the feeling that illiteracy, in fact, caused a stagnation in the country's development (Oliveira, 2013).

This perspective echoed, in many ways, the theory of human capital, which pleaded, in its diffusion in North America during the 1950s, for greater government investment to stimulate labor training, improve the quality of life and accelerate the development of nations. At Sirena, classes were recorded and broadcast at a specific time, usually including subjects such as Science, History, Portuguese Language and Mathematics. Such schools, repeating adversities historically felt in the methodological explanations via radio, faced the problems inherent in the lack of interaction between the poles of the teaching/learning relationship and the dependence on access to the relay devices of the classes by the community served (Costa; Araujo, 2011).

CEAA predicted, at the time of its institution, perhaps due to the high rate of illiteracy that the country had, a large contingent of enrolled students who, according to the criteria of the policy implemented at that time in the country, were "organized" in order to fill the classrooms installed in the various regions and present, according to the expectation of the Ministry of Education and Health, the planned use.

Each class would consist of fifty to sixty students, divided into two classes that could only be mixed in exceptional cases, under the guidance of a single teacher, who would teach on alternate days for each class. The classes would be in the evening, from Monday to Saturday, lasting two hours (Soares, 1998, p. 53).

There was also a provision for the operation, where indicated, of classes in two shifts, on alternate days, one period for adolescents and the other for adults.

According to an official publication (1950) of the Ministry of Education and Health, CEAA received resources corresponding to 1/4 of the National Fund for Primary Education, which had been created in 1942. It proposed not only to teach literacy, but to participate in the formation of citizens endowed with civic and moral values, assisting them in their full capacity to participate in social life. This same official source brings the statement that, before CEAA, the overall annual average enrollment in literacy courses was 110,000 students. After CEAA's government initiative, this average exceeded 500,000 students (Brasil, 1950). Despite the interesting figures listed by the government agency through the fundamentals of the campaign, it was demonstrated, in addition to the merely quantitative and literacy concern, a certain concern about health, physical education and agricultural and industrial techniques (Soares, 1998).

Since its launch, CEAA has been built under the intense participation of volunteers, who, in the eyes of the government, constituted a popular cooperation, being able to be constituted with the presence of several entities, starting with associations focused on culture, religious entities, political parties, unions, companies linked to commerce, industry and agriculture, educational institutions and individuals who wished to promote the government's initiative.

This voluntary action, over the years, gradually diminished, which led to an institutional proposal by the Ministry of Health and Education, around 1955, to offer incentives to those who were willing to collaborate with the campaign, which, in practice, had few effects. In addition, the facilities of most of the classrooms that were dedicated to supplementary education were precarious, and many of them did not even work; the states, which at the beginning of the campaign had been responsible, before the Union, for fulfilling a certain role in the administrative sphere, over time, were releasing themselves, abandoning the CEAA classrooms to their own fate; the nonspecific methodology also contributed to the decline, not rewarding the efforts of the institutes in the training of teachers: often, the same professional who dedicated himself to child literacy, in the morning, returned to the school in the evening to teach the classes proposed by CEAA.

Another important factor among the reasons that contributed to the decadence and extinction of CEAA was the discriminatory way in which the illiterate adult was portrayed by the government, which taxed him in its institutional advertisements with the label of incapable for the economic and social life of the country.

In this social figuration, therefore, the fight against illiteracy generated processes of stigmatization and group dishonor of others – the illiterate. The lower place was declared through the language used in the official documents of CEAA, which used pejorative and derogatory terms and nicknames applied to illiterates, in addition to the use of indicators of low expectation in relation to them, as can be seen in the writing of the book *Juca FUBÁ visits a City* (Costa; Araujo, 2011, p. 9).

The book *Juca Fubá*, written by Fernando Pierucetti ([19--?]), was one of these publications that the Federal Government adopted and published through the Ministry of Education and Culture, to use SEA in teaching applied to CEAA. It was a way, as Costa (2017) explains, to show the shame of illiterates, as well as the social configurations to combat the absence of illiteracy.

The work in question was distributed free of charge to students who enrolled in the education of adolescents and adults and tells the story of a young, illiterate violinist from the edges of São Francisco, who went to Belo Horizonte in search of friends who had gone there. On that trip, due to lack of education, he commits several gaffes and vexations, in a sensationalist exploitation of the image of the illiterate, to the point of narrating a situation in which the redneck is fed in the water of the animals' drinking fountain, thinking that the water was destined to quench the thirst of the people. Afterwards, he sits on a newly painted square bench with fresh paint and, without realizing it, walks around the city causing great noise among passers-by, until he takes a tram and, once again, the poor illiterate is scratched by the passengers, going through a situation of embarrassment.

Thus, it is clear that there was, on the part of the authorities proposing the course (publisher of the book, read the public administration itself), a provision to, through the exposure of the image of the illiterate, call for the engagement of most of the illiterate population. This idealization, however, would be broken by an elite that participated in the II National Congress of Adult Education (CNEA), held in 1958, with Paulo Freire having a respected voice, proposing a more humanitarian view of the student, as a result of the imbalance proposed by the power structures, which should be seen as an individual willing to know their reality to build, through reasoned knowledge, the critical spirit

necessary for social being. This meeting originated in 1956, from the government's decision to send properly trained inspectors to the interior of the states, in search of information that would justify the emptying of classrooms and, thus, generate a diagnosis that could guide the Ministry of Education in the rehabilitation of CEAA.

Despite the discouraging results contained in the reports of the inspectorate, its analysis suggested the discussion, in a broad sense, of youth and adult education in Brazil, which determined the holding of the II CNEA, in July 1958, in the then federal capital, Rio de Janeiro (Soares, 1998). The event is considered a milestone in adult education in our country, having spread the trend that this teaching segment should have awareness as its main structure.

The understanding of social transformations and the respective problems that our society was going through should be a current matter in the teaching of adolescents and adults, according to the opinion of the pedagogues, as this would make them part of history and a sensitive part of the issues involving the nation. Among the distinguished attendances at CNEA, we highlight, in addition to Paulo Freire, Anísio Teixeira, Darcy Ribeiro, Florestan Fernandes and Antonio Candido.

3 Final Considerations

Globalization, accelerated by the Second Scientific Revolution, on the one hand, reversed the axis of work from the countryside to the city, causing the rural exodus of people in search of better opportunities and revealing the need for a more qualified workforce to increase the dominant capitalism in Western countries. On the other hand, with the diversification of Brazil's economic and social landscape, an elite of intellectuals that harmonized with world transformations strived to give the Brazilian people an identity to our socio-cultural manifestations, including politics and education. Thus, the end of World War I and the Modern Art Week of 1922 signaled the times of the transformative vanguards, not only in art and culture, but also in the various activities that impacted the lives of citizens, as was the case of the group known as the Pioneers of Education, supporters of the idea of the New School, which called for modern education, with greater interaction between students and teachers and more universal learning.

We purposely cite the Brazilian modernist movement, as we understand it as an important contextual element to illuminate our object, first, because intellectuals, such as Mário de Andrade, were not only agents of discourses, but of consciousness (Foucault, 2006). This has to do with the idea that “[...] literature expands our universe, encourages us to imagine other ways of conceiving and organizing it. We are all made of what other human beings give us: first our parents, then those around us [...]” (Todorov, 2020, p. 23). Discourses are “nodes” (or atoms) that make up a network that needs to be understood in contrast to the political, social and cultural thought of a given space and time (Foucault, 2014).

We found that, from the government of Getúlio Vargas, in the Estado Novo, the federal administration, boasting high illiteracy rates and aiming to promote qualification policies for new forms of production, launched CEAA in 1947, shortly after the end of World War II, and also used radio, a very popular means of communication, as a way to reach the various regions of the country and all illiterates, from the most varied layers of the population. UNESCO was the basis for the campaign, as it was one of the main references in cooperation projects between nations and advocated the ideals of harmony through actions of equality and education for all, with a view to building a new world order through peace.

CEAA had great engagement in its first three years and existed until 1963. It reached all regions of the country and had the collaboration of the states and municipalities, as well as several radio stations. Its goal was to teach illiterate adult men and women, and then influence the country's modes of production with its own methodologies.

Based on the research carried out, we noticed that the course motivated the structuring of several technical and vocational training centers throughout the country and had in Lourenço Filho one of its reference figures. It was also the germ of CNER, which soon became an independent and necessary initiative for the socio-political *status* of the country at that time.

CEAA was undoubtedly innovative in using radio to reach the large illiterate population, but it failed in the mechanics of application by having an excessive number of volunteers who, over time, were scarce and with the lack of structure in the facilities due to insufficient financial investment. Finally, CEAA was the first official treatment of the

problem of adult illiteracy in Brazil, however, the government, although concerned about the extinction of illiteracy, saw the illiterate student as *apalermado* and *bronco*, exposing him in a discriminatory way before society.

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