

Maria Salete Van Der Poel: training and performance in Popular Education

ARTICLE

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Abstract

This article seeks to analyze Maria Salete Van Poel's teaching career in Popular Education based on memories and autobiographical records. We use Pierre Bourdieu (2006) and Paulo Freire (1996;1997) as theoretical and methodological support. Methodologically, we list as sources the autobiographical accounts contained in the teacher's intellectual production and interviews she gave to researchers, using a historical-documentary analysis. Thus, this study allows us to establish relationships between the sources and the teacher's career, since Maria Salete's training and teaching performance in the field of Popular Education were woven in this interrelationship between the social and professional dimensions and their interrelations as the sociocultural context.

Keywords: Memoirs. Teaching. Maria Salete Van Der Poel. Popular Education.

Maria Salete Van Der Poel: formação e atuação na Educação Popular

Resumo

Este artigo busca analisar a partir das memórias e registros autobiográficos a trajetória docente de Maria Salete Van Poel na Educação Popular. Utilizamos como aporte teórico-metodológico Pierre Bourdieu (2006) e Paulo Freire (1996; 1997). Metodologicamente, elencamos como fonte os relatos autobiográficos contidos na produção intelectual da professora e entrevistas da mesma concedida a pesquisadores, empregando uma análise histórico-documental. Assim, esse estudo nos permite estabelecer relações entre as fontes e a trajetória da professora, visto que a formação e a atuação docente de Maria Salete no campo da Educação Popular foram tecidas nessa inter-relação entre as dimensões social e profissional e suas inter-relações como o contexto sociocultural.

Palavras-chave: Memórias. Docência. Maria Salete Van Der Poel. Educação Popular.

1 Introduction

The accounts of events experienced by a person are fragments of memories from their life story, which we understand as a place of construction, where past and present meet and articulate, with a confluence of the various paths that make up life (Silva, 2022).

As Dominicé (1990, *apud* Nóvoa, 2013) states, life history is the ground on which the formative process that shapes a person's identity is built. However, life history is a notion that comes from common sense, as Bourdieu (2006) criticizes in the text *Biographical Illusion*.

According to the author, looking at life as a linear story is a rhetorical illusion, a common representation of subjects' life experiences constructed by the literary tradition, since life has oscillations and movements, often contrary and contradictory, as Bourdieu (2006) states. This is why it is necessary to think of it as a trajectory, “a series of *positions* successively occupied by the same agent (or a group) in a space that is itself a becoming, subject to incessant transformations” (Bourdieu, 2006, p. 189). Thus, according to this author, trajectories are *placements and displacements* in the social space and in the various successive states of the structure of this space.

It is from this new look at the trajectories of subjects, which has influenced the field of Social Sciences, that teachers have gained a voice and a place in academic research, which has favored the significant growth of studies on their practices, their knowledge and their memories, their personal and professional development and their trajectories. With this in mind, this article will look at the trajectory of professor Maria Salete Van Der Poel in Popular Education, considering her memories of her training and work in the 1960s (1960 to 1964).

Maria Salete, who was born in Campina Grande/PB, developed educational practices in the field of Popular Education in the 1960s, specifically in social education movements, as an adult literacy teacher. Maria Salete was also a lecturer at the Federal University of Paraíba, from which she is now retired, where she taught History of Education and Sociology of Education. During her time in higher education, she produced several books about her educational activism and her practices in adult literacy.

Thus, we wonder what shifts in social space were made by the professor and what formative and educational aspects were developed by the professor in the popular education spaces she occupied and worked in from 1960 to 1964? This time frame was chosen because 1960 was the beginning of the professor's involvement with social

movements in Campina Grande/PB and 1964 was the year of the military coup that dismantled all the experiences of Popular Education and Adult Education in Brazil, particularly in the Northeast.

With this in mind, the article aims to analyze Maria Salete Van Poel's teaching career in Popular Education from 1960 to 1964, based on her memories and autobiographical records. It is justified because it analyzes the teaching career of a woman, activist, intellectual and teacher who developed literacy practices in the field of Popular Education. It is also justified because it brings contributions to the field of the history of teaching and Popular Education in Paraíba in the 1960s (1960-1969), a period marked by progressive and conservative ideals.

Therefore, this article is an excerpt from the master's dissertation defended in the Postgraduate Program in Education at the Federal University of Paraíba, in which it will contribute to the expansion of studies and research on the History of Teaching in Paraíba in Popular Education, through the trajectory of professor Maria Salete Van Der Poel, contributing to the continuity of biographical studies of Paraíba educators in the History of Education research line.

2 Methodology

The article is anchored in the studies of Pierre Bourdieu (2006) and Paulo Freire (2019a; 2019b; 2021), among others who have studied the trajectories of individuals, popular education and teacher training. Methodologically, this is a historical-educational study that used as sources the autobiographical accounts contained in the teacher's book, *Trajetória de uma militância educacional* (Trajectory of an educational militancy), published in 2007 by UFPB's university publishing house, available at the Sector Library of the Center for Applied Social Sciences (CCSA) and at the Center for Regional Historical Documentation and Information (NDIRH/UFPB), as well as studies by Prof. Dr. Afonso Celso Scocuglia that cite the professor.

To analyze these sources, we used historical-documentary analysisⁱⁱⁱ, coding the information, classifying and establishing categories for the information found in the aforementioned sources, and then interpreting these sources, which underwent an internal and external analysis to be interpreted in the light of the theoretical framework chosen for this analysis.

Therefore, this analytical approach allowed us to establish relationships between the sources and Maria Salete Van Der Poel's career in Popular Education, as well as to look at the social and professional dimensions and their interrelationships with the socio-cultural context of Paraíba, specifically Campina Grande/PB.

3 Results and Discussion

3.1. Brazilian education in the early 1960s

From the 1950s onwards, social mobilizations by trade unions, teachers, industrial and factory workers, among others, began in Brazil. However, these mobilizations came at the height of the political effervescence between 1960 and 1961, as they were aimed at building a socio-political and economic project for a democratic society.

However, the project of a democratic society had some obstacles, such as the development policy of the then president of the republic, Juscelino Kubtscheck (JK), who governed from 1956 to 1961, in which he continued the country's industrialization process, which was seen as a symbol of modernity, as Lopes (2001) states. Thus, with the industrial boom, Brazil was marked by the expanding bourgeois project and the articulation between national capital and foreign capital, placing itself as an obstacle to the project of a popular democratic society.

According to Ghiraldelli Junior (2015, p. 138), “in the late 1950s and early 1960s, our people [popular classes, *emphasis added*] ceased to belong, for the most part, to the countryside. [...] our urban population, for the first time, appeared in the census as larger than the rural population”. However, urban populations from rural areas were not covered

by public policies, since the JK government was geared towards the middle classes of Brazilian society.

It is worth noting here that the JK government still maintained links with populist politics, through its vice-president, João Goulart, who represented the ideals of a welfare and paternalistic state and the pact of populist politics. It was in this context of comings and goings that intellectual forces asserted themselves as questioners of the Brazilian development project, asking: what kind of Brazil do we want? Given that the majority of our population did not actively participate in the country's electoral and political processes.

Faced with this question, a series of social and educational movements were organized in the early 1960s, as Silva (2022, p. 58) states,

[...] the 1960s were marked by João Goulart's (Jango) social reform project, the effervescence of social movements, especially in the Northeast, and the military regime, which lasted until 1985. These last two facts are directly related to the field of education, since the social movements sparked debates about the situation of Brazilian education, triggering, through popular culture movements, proposals for basic education with an emphasis on literacy, which were dismantled by the 1964 coup d'état (Military Regime), which began to reform the country's education from a capitalist perspective.

In agreement with Silva, the 1960s in the northeast were marked by grassroots education social movements, since these movements, such as the Popular Cultural Movement, the Popular Education Campaign of Paraíba (CEPLAR), *De pé no chão também se aprender a ler*, among others, entered into discussions about the right to education for illiterate people and education as an emancipatory political instrument. Corroborating Silva, Scocuglia (2000) states that these years (the 1960s, *emphasis added*) were crucial for establishing an inseparable relationship between education and politics, due to the conflicts between groups and divergent political tendencies in this historical period.

These political conflicts were between conservatives and innovators seeking social change following the resignation of Jânio Quadros. In the state of Paraíba, political conflicts were also grouped between conservatives and innovators, including marches, rallies and

large public demonstrations in resistance to the coup that wanted to prevent Jango (João Goulart) from taking office and in demands for better social conditions for the majority of the working class population.

According to Cunha and Góes (1985), the social and political movements of this period were based on the dialectical intertwining of popular culture and national liberation, in which they fostered an anti-imperialist struggle and a struggle to transform the socio-economic and political framework of the country, especially in the Brazilian Northeast. These ideas took shape in the Catholic University Youth (JUC), the Catholic Student Youth (JEC), the Catholic Workers' Youth (JOC) and Popular Action (AP), which maintained links with literacy and popular culture movements such as the Popular Culture Movement (MCP), the Grassroots Education Movements (MEB), the Popular Culture Center (CPC/UNE) and the Popular Education Campaign (Ceplar).

In this sense, education and culture are intertwined and bear fruit in Brazilian society, with liberating pedagogy, which according to Freire (2019a) is the pedagogy of men engaged in the struggle for liberation, in other words, the Pedagogy of the Oppressed. Therefore, this pedagogy has become the guiding light for the actions of the education movements mentioned above, a pedagogy based on the principles of Popular Education, understood in this study as a practice or action capable of emancipating people, in other words, “a liberating educational practice” that enables the reworking of the ideological dimensions of a people's culture (Brandão, 2008).

3.2 Professor Maria Salete Van Der Poel's career in Popular Education through the lens of autobiographical memory

After all, who is Maria Salete Van Der Poel?

Maria Salete Van Der Poel was born in Campina Grande, in the state of Paraíba. She began her career as a teacher at the little school she founded with her sister, Eneida Agra, in the 1950s, in the family home, called Instituto Moderno de Educação Nossa Senhora da Salete, which she ran until 1972.

However, it was in the 1960s that Maria Salete began her work in Popular Education, specifically in grassroots education social movements, as an adult literacy teacher. According to Ghiraldelli Junior (2015), the years 1960 to 1964 were marked by socio-economic and social changes, as well as being a period of educational and social problems, such as: high illiteracy rates and the lack of popular participation in the country's decisions, which triggered social movements and popular culture mobilized by the intellectual and artistic class of the Northeast, mainly from the states of Pernambuco, Paraíba and Rio Grande do Norte.

In this context, Professor Maria Salete Van Der Poel developed Popular Education practices at Ação Popular and the Popular Education Campaign of Paraíba (Ceplar), in residents' associations and poor communities in the city of Campina Grande/PB. She was born there and lived there until 1969, when she moved to João Pessoa after marrying Professor Cornelis Joannes Van Der Poel. She was also a militant in Campina Grande's student movements, the JEC and the JUC.

Professor Maria Salete graduated in Pedagogy from the Faculty of Philosophy, Sciences and Letters of Caruaru in 1970. She holds a master's degree in Adult Education from the Postgraduate Program in Education at the Federal University of Paraíba, from 1977 to 1979. At this institution she worked as a teacher in the Department of Educational Foundations at the Education Center, where she taught History of Education, Sociology of Education and Teaching Practice in Sociology of Education, from which she is currently retired.

During her time in higher education, she produced and published several books about her educational activism and her practices in literacy and youth and adult education. Even after she retired, Professor Salete founded the Paraíba Youth and Adult Literacy Network (RELEJA-PB) with her husband, Professor Cornelis Joannes Van Der Poel (in memory) and union leader Maria da Penha (in memory), which has branched out into different municipalities in Paraíba.

Therefore, this study will focus on the teaching career of this woman, teacher, intellectual and activist in the field of Popular Education and Youth and Adult Literacy, as

we consider her contribution as an intellectual and thinker in the fields of Youth and Adult Education and Popular Education, where she developed educational practices from the perspective of Liberating Education, and has an intellectual production focused on these fields of Education.

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3.2.1. Linking social movements with popular education

According to Gohn (2002, p. 251),

Social movements are socio-political actions built by collective social actors belonging to different classes and social strata, articulated in certain scenarios of a country's socio-economic and political situation, creating a political field of social force in civil society.

According to the author, social movements are political spaces structured on the basis of themes and problems in conflicts, litigation and disputes experienced by fragments or groups vying for power in society. In other words, social movements are means of popular mobilization in favour of the common interests of certain social groups. In this way, they set objectives for their collective actions, organize themselves and draw up power struggle projects with the aim of articulating forces and alliances with a view to confronting the state directly or indirectly.

It is in this space of struggle that we find the popular grassroots education movements, the student movement, the workers' movement and the rural and urban workers' movement. It was in this context of grassroots mobilizations and demonstrations in the early 1960s that Maria Salete Van Der Poel came into contact with student movements, including the Catholic Youth, which was active in various spheres: JEC, JUC and JOC, as she says in an excerpt from her book *Trajectoria de uma Militância Educacional*,

Until 1960, nothing special had happened to us. [...] It was in this context that, at the end of 1960, we met Father António Nóbrega, who had just arrived from Rome, where he had been ordained. He soon became an assistant at the JUC. Although

we weren't university students, he introduced us to the Jucistas in the city (Poel, 2007, p. 24-27).

This fragment of the professor's memory reveals the beginning of her involvement with student social movements and the start of her teaching career in popular education, when she became an assistant at the JUC because she met Father Antônio Nóbrega, who had recently arrived from Italy. But who was Father Nóbrega?

Antônio Nóbrega de Albuquerque, called Padre Lambretinha by the Campinas elite, as Poel (2007) reports, was ordained a priest in Italy and appointed priest of the Church of Nossa Senhora da Conceição, located in Campina Grande. We should point out that in the sources we analyzed, we didn't find the dates of the priest's ordination or his appointment to the church in Campina Grande.

When the priest arrived in the city and in the church, he developed evangelization services and educational, sporting and social activities for the working classes of Campina Grande. According to Scocuglia (2000), the Church's interests stemmed from a combination of interests on the part of members of the Catholic Church and “progressive” Catholic groups, the state and businessmen such as S.A. Philips do Brasil.

It was through Father Nóbrega that Maria Salete learned about the educational activities developed by the young Catholics of the Nossa Senhora da Conceição Church in Campina Grande/PB. As she mentions, “[...] Nóbrega, called by the bourgeoisie, ironically, Padre Lambretinha and a communist, awakened us to the social and political militancy within the vision of the Progressive Church of the time.” (Poel, 2007, p. 27).

In view of this, the question arises: how did he influence Maria Salete to join the Campina Grande JUC?

We can infer that this influence comes from the professor's contact with the Church and her participation in the political training carried out by Father Nobrega as part of the educational, social, sporting and cultural activities carried out by the young people of the Nossa Senhora da Conceição parish. This training involved reading and dialogue between the participants of the student organization, the JUC, which was based on the idea of

revolution through popular participation, both Christian and non-Christian, defended by the progressive wing of the Catholic Church.

It was in this student movement, the JUC, that professor Maria Salete worked and developed educational activities in parallel to her work as a teacher at the Modern Institute of Our Lady of Salete, as she recounts in her autobiographical writings, as well as learning about the extension course on the “Paulo Freire Method”.

According to Poel (2007, p. 27), “At the beginning of 1963, together with other comrades from AP (Popular Action) and PCB (Brazilian Communist Party), we went to Recife to learn about the ‘Paulo Freire Method’ [...]”. This course was taught by Paulo Freire and his team^{iv} at the SEC (Cultural Extension Service) of the University of Recife (now the Federal University of Pernambuco), where Professor Salete was introduced to the worldview and conception of education on which Paulo Freire's literacy proposal was based, that is, the Pedagogy of the Oppressed “the one that has to be forged with him and not for him, as men or peoples, in the incessant struggle to recover their humanity” (Freire, 2019, p. 43).

In this way, this pedagogy is configured as an educational matrix guiding liberating educational practices, where the world and its problems - mechanisms of oppression - are analyzed as an object of reflection for the oppressed, leading them to observe, think and reflect on the contradictions of reality, which is unjust and objective, in order to seek their humanization through dialogue and praxis and thus transform their reality.

When she experienced the extension course, Maria Salete Van Der Poel changed her theoretical and methodological conceptions of education, as she said in her autobiographical account: “It is clear that this proposal caused a radical rupture in our view of ourselves as educators. From that moment on, our educational practice was inspired by Freire's vision of an emancipatory education” (Poel, 2007, p. 28). This fragment reveals the professor's appropriation of this theoretical repertoire and the broadening of the theoretical-methodological bases of training in the field of education, which enabled the professor to relate her pedagogical actions to political militancy, as Freire (2021, p. 30) states “teaching

is a profession that involves a certain task, a certain militancy, a certain specificity in its fulfillment”.

Because of this break and intertwining, the professor states in her autobiographical accounts that the extension course with Paulo Freire and her work in the student movement promoted the union of politics with pedagogy, since many of the course participants were immersed in popular culture and education movements. Thus, the teacher changed her pedagogical practice in the literacy classroom of the institution where she was an elementary school teacher, moving from a practice based on the ABC Primers - New or Modern Pedagogy^v - to a practice based on Paulo Freire's Pedagogy.

3.2.2. Popular education as a guiding compass for educational practice

After coming into contact with the extension course taught by Paulo Freire, it caused a rupture that changed the pedagogical practice in professor Maria Salete Van Der Poel's literacy classroom at the Instituto Moderno. As Freire (2019b) states, teaching is not about transferring knowledge, but about creating possibilities for the construction of knowledge and know-how, since training practice is always a formative and creative experience.

In this sense, Popular Education is configured as a guiding compass for formative educational practice, since it is through the intertwining of culture and education that a transformative praxis is built in search of the emancipation of the human subject, since “those who form are formed and re-formed by forming, and those who are formed are formed and formed by being formed” (Freire, 2019b, p. 25).

According to Scocuglia (2000, p. 71-72), the main concepts used in Paulo Freire's pedagogy were,

[...] that of “Brazilian society in transit”, from the “archaic to the modern”. This “transit” corresponded to “stages of consciousness” that started with “magical consciousness (immersion) and reached critical consciousness” (insertion), passing through the “transitive” stage (emersion). [...] the concept of education as

a process of communication derives from this, and the model of knowledge employed emphasizes this process.

It was these fundamentals that were taught in the Extension course offered by Paulo Freire at the SEC-UR (Cultural Extension Service of the University of Recife), in which Professor Maria Salete undertook and began to modify her pedagogical practices, since the Freirean method was a methodology of conscientization articulated to the process of education, understood as communicative actions between the learner and the educator, and furthermore, this understanding guided the teaching technique used by Paulo Freire in the educational process, dialogue.

It was based on the foundations of Freirean pedagogy that the teacher adapted the teaching materials used in the literacy process for the Modern Institute's students, in other words, the Institute was the first place to experiment with educational practices guided by the foundations of Freirean pedagogy (Silva, 2022). After finishing the extension course with Paulo Freire, Professor Salete and other course participants returned to Paraíba with the mission of founding an experiment in Education and Popular Culture in Campina Grande/PB.

This experience was called Ceplar (Popular Education Campaign) as Ceplar^{vi} in the state of Paraíba was expanding its territories of action in 1963. Based on this data, the group from Paraíba who were in the course of the SEC - militants from Ação Popular, militants from the Brazilian Communist Party and university students from Campina Grande - founded a Ceplar work center in Campina Grande, “despite using the same ‘Method’, having the same name, having the MCP/PE as its main reference, receiving funds from the MEC and also having been closed by the coup plotters, Ceplar-CG was not an extension of its counterpart in Pessoa” (Scocuglia, 2000, p. 104).

CEPLAR-CG was set up in 1963, with the support of the mayor at the time, Newton Vieira Rique (PTB - 1963/1964), his predecessor, Severino Bezerra Cabral (PSD - 1959/1963), and the Catholic Church, because this educational organization had an intrinsic relationship with the progressive and intellectual wing of the Church. Ceplar's members were also militants of Popular Action (AP), an axis of action of the Catholic

Church, including the professor Maria Salete Van Der Poel. Therefore, we can see that in the years 1962/1963 there was a dialectical movement between education and politics, as Freire (2001, p. 28) states: “the nature of educational practice, its necessary directness, the objectives, the dreams that are pursued in practice do not allow it to be neutral, but always political”.

Since the beginning of its activities, CEPLAR-CG has had the support of the Campina Grande City Council and the Federal Government through funding for the operation of the literacy centers. According to Silva (2022), Ceplar-CG was maintained in terms of infrastructure by the Campina Grande City Hall, since at that time (1963) there were three (03) Adult Literacy centers, however, even with financial support, these centers still had precarious structures.

In addition, Ceplar-CG had its own leaders who were not subordinate to Ceplar-JP. This group was made up of a teacher (Maria Salete Van Der Poel), an accountant (we were unable to locate her name), two bank clerks (we were unable to locate their names), a shopkeeper (we were unable to locate her name) and a lawyer (possibly a friend of the professor Maria Salete, Ophélia Amorim), who formed the board of Ceplar-Campina Grande, according to Silva (2022).

At this institution, Ceplar-CG, professor Maria Salete took on the position of Literacy Teacher and later, the position of Director of the Literacy Department, as Poel (1996 apud Scocuglia, 2000) states, “I took over the Literacy Dept. at Ceplar-CG. Literacy Department at Ceplar. The theoretical part was left to Josué; I took on the task of literacy”, where the teacher had the task of directing the literacy actions, in which she worked on politicization. In addition to this, she also took on the role of Literacy coordinator, in which she was responsible for organizing the literacy processes, such as: planning, drawing up the report cards, execution, training the educators and supervising the educators' work. As a result, the IPM's criminal records placed the teacher as a subversive and communist.

[...] in March 1964, at the height of CEPLAR's operation, the military coup took place. If CEPLAR in João Pessoa was short-lived (just over two years), the one in Campina Grande didn't even make it a year (SCOCUGLIA, 2000: 104). The military coup gave us the feeling that history had stopped. Only those who lived through it

and understood it will ever forget it. A piece of our history was ripped out and thrown away. We expected “our revolution”, but in its place came the revolution proclaimed by the military (Poel, 2007, p. 28).

In accordance with the professor's autobiographical account, we realize that with the coup, the educational actions that were part of this project for a liberating society - “our revolution” - were immediately paralyzed. The military coup announced in April 1964 brought to a halt the education and popular culture activities that had been underway in northeastern Brazil since 1961, and there was a sense of the end of the world and of time frozen, as the professor says in her account, causing those involved in Ceplar's educational experiences to feel a strong sense of dread.

As a result, people linked to popular education movements were persecuted, imprisoned, tortured, dismissed and accused of subversion, for example, professor Maria Salete Van Der Poel, who was accused, persecuted and imprisoned for developing, acting and working in popular literacy actions in Campina Grande, suffering police inquiries in which she was prevented from studying and being appointed to public tenders and moving around socially in Campina Grande/PB.

4 Conclusions

We conclude that Maria Salete Van Der Poel's teaching career in Popular Education brings significant elements for understanding the 1960s and its historical, political and social events, as well as contributing to a reflection on popular education movements and the search for an education committed to the popular classes, in the sense of reflecting, intervening and mobilizing, both socially and intellectually, processes aimed at giving the people (popular/working classes) access to education and teaching.

With this study, we realized that the professor studied came from the upper classes in the city of Campina Grande, from a family with a political tradition that was active in the Campina Grande region, because they had influence in that same region and were landowners. However, we observed when analyzing her teaching career in Popular

Education that this social belonging of the professor does not appear in her autobiographical productions, in which the professor narrates her practices and memories of her work in the territory of Popular Education, since she has an intense performance in the Grassroots Education movements in the period analyzed in this article.

In addition, by analyzing the paths taken by Maria Salete in Popular Education, we can see that there was an intertwining between her militancy in student movements and her work in grassroots education movements. This was verified when we analyzed her memoirs about her work with the Campina Grande Popular Education Campaign (CEPLAR-CG), which took place through her involvement with the Catholic Youth and Popular Action.

As a result, we concluded that the professor's contact with the student movements (JUC) and the actions at Ceplar-CG changed her view of education and her teaching practices, deepening and improving her theoretical-methodological base, moving from a practice based on psychological foundations to a practice based on the anthropophilosophical and socio-historical assumptions of Paulo Freire's Liberating Popular Education.

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ⁱⁱⁱ Documentary analysis used in historiographical research, according to Cellard (2008), is a method of data collection that excludes the possibility of any influence by the researcher on the set of interactions, events or behaviors being researched. Furthermore, this method is used on the basis of documents, as they are the main source of information for carrying out a historiographical study.

^{iv} The team consisted of Freire himself and teachers Jarbas Maciel, Jomard Muniz de Brito, Astrogilda Paes de Andrade and Aurenice Cardoso.

^v Scholasticism shifted the focus from intellect to feeling, from logic to psychology, from cognition to pedagogical processes, from effort to interest, from discipline to spontaneity, from quantity to quality.

^{vi} Founded in 1961, CEPLAR - the Popular Education Campaign - was a grassroots education movement that pioneered the Paulo Freire method of adult literacy, since this movement linked education and popular culture with the aim of literating adults. Ceplar took place between 1961 and 1964 in the state of Paraíba, and was extinguished in March 1964 with the adoption of the civil-military coup in Brazil.

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