

Radio schools announce a regionalist education

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Abstract: This article aimed to show what was regularly announced in radio schools of the Movimento de Cultura Popular (MCP – Popular Culture Movement) in Recife (1960-1964), through its pedagogical material, the *Reading book for adults*. It also sought to show the discursive events surrounding the creation of the MCP: questions on municipalization emphasized in the Law of Guidelines and Bases of Education; the “regional adequacy” proposed by Anísio Teixeira and the creation of the Regional Center of Educational Researches of Pernambuco, directed by Gilberto Freyre; and the formulation of a national identity, with regional characteristics. By observing what was regular in the speech, as Michel Foucault guides us, the study concluded that the *Reading book for adults* of the radio schools echoes the regionalist practices aimed by Gilberto Freyre, that is, a genuine and authentic constitution of a people who needed to be literate.

Keywords: schools; radio schools; movement; culture; regionalist.

Resumo: Este artigo teve como objetivo mostrar o que foi regularmente anunciado nas escolas radiofônicas do Movimento de Cultura Popular (MCP) de Recife (1960-1964) por meio do seu material pedagógico, o *Livro de leitura para adultos*. Pretendeu-se também mostrar os acontecimentos discursivos presentes na criação do MCP: questões sobre municipalização enfatizadas na Lei de Diretrizes e Bases da Educação; a “adequação regional” proposta por Anísio Teixeira e a criação do Centro Regional de Pesquisas Educacionais de Pernambuco, dirigido por Gilberto Freyre; e a formulação de uma identidade nacional, com características regionais. Observando o que foi regular no discurso, como nos orienta Michel Foucault, o estudo concluiu que o *Livro de leitura para adultos* das escolas radiofônicas traz ecos das práticas regionalistas almejadas por Gilberto Freyre, ou seja, com a constituição genuína e autêntica de um povo que precisava ser alfabetizado.

Palavras-chave: escolas; escolas radiofônicas; movimento; cultura; regionalista.

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1. INTRODUCTION

Many studies in the historiographical and sociological fields that analyze the issues on the education between 1957 and 1964¹ bring ideas, themes, movements and characters that evidenced the originality and pioneering education actions in Recife. The approaches on the Popular Culture Movement of Recife (MCP, 1960-1964) are inserted in this context.

Flávio Brayner², in a reflection on these studies, stated that “people as historical category” and the “crisis of hegemony” are commonly approached, but maybe “things are not exactly like that!”. To him, the MCP was constituted with the intention of meeting the expectations of a national identity, so that many, desiring to constitute this identity, would also idealize a people. Brayner³ also commented that one of the impasses of these interpretations about the MCP is that they cannot articulate the 1920s to the 1950s, causing an imaginary understanding of the movement, intersected by the question of originality.

From these aspects and trying to build another narrative on the MCP in Recife, we followed the guidelines by Michel Foucault⁴ on research: we dismantled the book, the article, and we give meaning to the several discursive events that the texts bring. In the historiographical field, we try to understand the speech “with certain regularity”, “by the regular repetition of certain enunciations”, as Durval Muniz de Albuquerque Júnior⁵ suggested.

Thus, it was important to use the MCP document, the *Reading book for adults*⁶ (about the experiences with radio schools) as a research place to conduct the narrative. We sought to treat this document as something related to the actions and events of the MCP institution. We tried to understand the speech as practice, in an effort to try to capture the ‘being’, what is said and done, admitting the “discursive formations”⁷ and putting aside the “traditional unities of the book and the oeuvre”⁸.

The events recorded in the period in question gravitate around Bill no. 2.222/1957⁹ (which resulted in the Law of Guidelines and Bases of Education of 1961¹⁰) and around the ideas and actions of Anísio Teixeira – especially regarding the creation, in 1957, of the Regional Center of Educational Researches of Pernambuco (CRPE, also called Regional Center of Educational Researches of Recife, or only CRR), directed by Gilberto Freyre. Anísio Teixeira, thinking of an education of regional adequacy, and Gilberto Freyre, with his regionalist practices, assisted, in a way, in the composition of the MCP, weaving a national identity that evidences regional educational dimensions – not only in the sense of highlighting the characteristics of a people and of a local culture, but also of evidencing, idealizing and constituting these aspects, as did Freyre with his regionalism.

To this end, we show below a brief explanation on the Gilbertian regionalism (based on the regionalist ideas of Gilberto Freyre) and the MCP, then on Radio Schools and, later, on what was repeatedly announced in the *Reading book for adults* (didactic material of the MCP)¹¹.

1. FÁVERO, Osmar (org). **Cultura popular, educação popular**: memória dos anos 60. 2. ed. Rio de Janeiro: Graal, 1983; SAVIANI, Dermeval. **Escola e democracia**. 41. ed. São Paulo: Autores Associados, 2009; SOUZA, João Francisco de. **Uma pedagogia da revolução**: a contribuição do governo Arraes (1960-64) à reinvenção da educação brasileira. São Paulo: Cortez: Autores Associados, 1987; WEBER, Silke. Política e educação: o Movimento de Cultura Popular no Recife. **Revista de Ciências Sociais**, Rio de Janeiro, v. 27, n. 2, p. 233-262, 1984.

2. BRAYNER, Flávio. O MCP e a invenção do “povo”. **Revista Continente**, Recife, ano 10, n. 113, p. 54, 8 maio 2010, p. 54.

3. BRAYNER, Flávio. O elixir da Redenção: o Movimento de Cultura Popular do Recife (1960-1964). In: STRECK, Danilo; ESTEBAN, Maria Teresa (org.). **Educação popular**: lugar de construção social coletiva. Petrópolis: Vozes, 2013. p. 188-202.

4. FOUCAULT, Michel. **A arqueologia do saber**. 7. ed. Rio de Janeiro: Forense Universitária, 2009.

5. ALBUQUERQUE JUNIOR, Durval Muniz de. **A invenção do Nordeste e outras artes**. 4. ed. São Paulo: Cortez, 2009, p. 35.

6. LIVRO de leitura para adultos. In: MOVIMENTO de Cultura Popular: memorial. Recife: Fundação de Cultura da Cidade do Recife, 1986. (Coleção Recife, v. 49).

7. FOUCAULT, op. cit., p. 68.

8. *Ibidem*, p. 89.

9. BRASIL. Projeto de Lei nº 2.222, de 11 de fevereiro de 1957. **Câmara dos Deputados**, Brasília, DF, 10 dez. 2006. Available from: <https://www.camara.leg.br/proposicoesWeb/fichadetramitacao?idProposicao=201132>. Access on: March 14, 2019.

2. GILBERTIAN REGIONALISM AND THE POPULAR CULTURE MOVEMENT

From 1957, through bill no. 2.222/1957, the guidelines that should lead the education in Brazil were discussed in the National Congress, which resulted in the Law of Guidelines and Bases of Education (Law no. 4.024/1961). One of the aspects highlighted in these devices was the collection of the responsibility of the municipality with education, directing it to encourage the school population for the enrollment in primary school¹².

Also in 1957, the then director of the National Institute for Educational Studies and Research (Inep), Anísio Teixeira, pleaded for the need for an education aimed at municipalization, in the sense of having a regional adequacy. The implementation of a primary school, to Anísio, was related to the region and to the location¹³. In Recife, the advance of Anísio Teixeira occurred when the CRPE was organized, in 1957, directed by Gilberto Freyre. The Center aimed to promote education in the capital, based on a scientific and regional education, through studies, researches, seminars and through the school.

In this period, Freyre¹⁴ realized, as a master conciliator, that his regionalist ideas could be harmonized with educational issues and pleaded for the need to literate the population. When weaving a certain idea of education (using his regionalism with sociological bases), he conceived it with peculiar contours: he thought of an educational system with practices that conciliate urban and rural values; with a teacher able to “extract” from populations the survival of “primitive cultures” and that would help them to have a taste for what is theirs; an act of teaching that would consider the use of the “superstitions” of the population and, on the other hand, would despise others. An education in its own way, considering that the illiterate populations (especially from the Northeast region) kept a stock of originality: our Brazilianness!

It was around this idea of “cultural preservation” that, in 1960, the MCP was organized. This movement was constituted in the sense of meeting the prospects of making a national identity, idealizing, also, a people and its culture¹⁵. In a certain way, the popular culture movements in general, other movements and institutions continue the work of the intellectuals from the 1930s to produce a national-popular culture¹⁶ – including the creation of a national identity, woven regionally by Gilberto Freyre.

The MCP, as a “stretching” of the regionalist ideas of Freyre, was commented by Paulo Freire (who, at the time, worked for the CPRE and was one of the founding members of the MCP) when he stated:

In 1926, in the Regionalist Manifest, presented to the Congress that the Regionalist Movement carried out in Recife — a Movement that many of its suggestions have been performed and that some current movements¹⁷, in not a few of its fundamental aspects, are stretches of it, as Master Gilberto Freyre said: “Our movement only intends to inspire a new organization of Brazil [...]”¹⁸.

10. BRASIL. Lei nº 4.024, de 20 de dezembro de 1961. Fixa as Diretrizes e Bases da Educação Nacional. **Diário Oficial da União**: seção 1, Brasília, DF, ano 99, p. 11.429, 27 dez. 1961.

11. LIVRO..., op. cit.

12. BRASIL, 1961.

13. PRESENÇA na mídia: matérias em jornais ou revistas de divulgação. **Biblioteca Virtual Anísio Teixeira**, Salvador, [2000?]. Available from: <http://www.bvanisioteixeira.ufba.br/midia.htm>. Access on: March 14, 2019; TEIXEIRA, Anísio Spinola. **Educação não é privilégio**. 7. ed. Rio de Janeiro: Editora UFRJ, 2007.

14. See: FREYRE, Gilberto. Sugestões para uma nova política no Brasil: a rurba. **Revista Brasileira de Estudos Pedagógicos**, Rio de Janeiro, v. 27, n. 65, p. 65-82, 1957b; FREYRE, Gilberto. Palavras às professoras rurais do Nordeste. **Revista Brasileira de Estudos Pedagógicos**, Rio de Janeiro, v. 28, n. 68, p. 40-50, 1957a; FREYRE, Gilberto. Região, pesquisa social e educação. **Revista Brasileira de Estudos Pedagógicos**, Rio de Janeiro, v. 29, n. 69, p. 31-41, 1958b.

15. BRAYNER, 2010, p. 54.

16. ALBUQUERQUE JUNIOR, 2009, p. 213.

17. Among the contemporary movements that the author mentions, there was the MCP in Recife.

18. FREIRE, Paulo. **A propósito de uma administração**. Recife: Universidade do Recife, 1961, p. 7. Freire worked as advisor of the Dean of the University of Recife (current Federal University of Pernambuco – UFPE) and made a sort of report on the management of Dean João Alfredo.

The regionalist ideas of Freyre were already evidenced, in time and space, through his major works, as well as all his boldness in conferences, lectures, newspaper articles and other developed functions. These ideas were also present, as we already said, in the CRPE. In turn, many of the founding members of the MCP participated in the CRPE (at the same time or after leaving it). Paulo Freire, Anita Paes Barreto and Maria Antônia Mac Dowell participated as speakers, lecturers, debaters and project developers. Paulo Rosas and Josina Godoy were employees of the Center. In the MCP, they were responsible for several actions in the educational sphere¹⁹, facilitating, thus, the stretching of the Gilbertian regionalism in the MCP.

3. RADIO SCHOOLS

When the MCP was organized, there were no municipal schools. The whole municipal primary school network in Recife, organized since 1894, had been transferred to the state²⁰. So much so that, in 1958, Aderbal Jurema (then Secretary of Education of Pernambuco) reported that Recife was the only municipality that had no primary schools²¹.

It was this panorama that Miguel Arraes found when he assumed as mayor of Recife: absence of municipal schools and of directions of legal devices (as previously shown). The advances of Arraes in education occurred through the MCP (1960), made official in 1961. The Movement had actions aimed at education (primary school; radio schools; culture centers), theater, cinema, etc.; and intellectuals, teachers, sculptors, students participated in it. Of these, some had more effective actions as founding members or leaders²². In the adult literacy plan, the experience of the MCP reported by the press in 1961²³ was the radio school.

Radio schools operated in the physical spaces provided by the population for daytime schools, such as clubs and associations. Through radio devices, also donated by the community, the programs were broadcasted by the radios Clube de Pernambuco and Continental, while, in schools, the monitors assisted in the orientation regarding the content addressed in the program. When the adult literacy educational project was inaugurated through radio schools (coordinated by Paulo Freire), there were already 50 schools working with basic education, each with 20 to 40 students²⁴. The local press informed the opening of the schools²⁵, reporting that the first class broadcasted by radio was taught by Josina Godoy, who supervised the radio education team. Thinking of a pedagogical material that contemplated local contexts, Josina Godoy, Norma Coelho and Mércia Albuquerque prepared a reading manual for adults, in 1961, which was published in 1962 as *Reading book for adults*²⁶.

Also in the opening of the Adult Literacy project, through radio schools, the central team, who commanded the broadcasting and elaborated the manual, stated that it was made “according to the last acquisitions of the Unesco (United

19. CADERNOS REGIÃO E EDUCAÇÃO. Recife: Centro Regional de Pesquisas Educacionais do Recife, v. 3, n. 3, jun. 1963; CENTRO REGIONAL DE PESQUISAS EDUCACIONAIS DO RECIFE. **Educação e região**: problemas de política e administração escolares no Nordeste brasileiro. Recife: CRPE, 1960.

20. EGITO, Juscelino Lima. As primeiras escolas e a formação da rede escolar pública municipal (1894-1929). In: RECIFE. **Recife**: 100 anos de escola pública municipal. Recife: Prefeitura da Cidade, 2000, p. 26.

21. JUREMA, Aderbal. A situação do ensino primário em Pernambuco. In: CENTRO REGIONAL DE PESQUISAS EDUCACIONAIS DO RECIFE. **Educação e região**: problemas de política e administração escolares no Nordeste brasileiro. Recife: CRPE, 1960, p. 68.

22. MOVIMENTO de Cultura Popular: memorial. Recife: Fundação de Cultura da Cidade do Recife, 1986. (Coleção Recife, v. 49).

23. PLANO de educação de adultos, do MCP. **Diário de Pernambuco**, Recife, n. 22, 26 jan. 1961. Primeiro Caderno, p. 3. Available from: http://memoria.bn.br/DocReader/029033_14/8018. Access on: March 18, 2019; 40 ESCOLAS do MCP até o fim deste mês. **Diário de Pernambuco**, Recife, n. 58, 12 mar. 1961. Primeiro Caderno, p. 11. Available from: http://memoria.bn.br/DocReader/029033_14/8851. Access on: March 18, 2019; NOVAS escolas do MEC e audiência de Arraes nos bairros. **Diário de Pernambuco**, Recife, n. 69, 25 mar. 1961. Segundo Caderno, p. 3. Available from: http://memoria.bn.br/DocReader/029033_14/9117. Access on: March 18, 2019; EDUCAÇÃO pelo rádio: MCP. **Diário de Pernambuco**, Recife, n. 154, 9 jul. 1961. Primeiro Caderno, p. 6. Available from: http://memoria.bn.br/DocReader/029033_14/11102. Access on: March 18, 2019.

Nations Educational, Scientific and Cultural Organization) on adult education”²⁷. At the end of the *Reading book*, Josina Godoy and Norma Porto, the authors, reported that the elaboration of the books was made from the “experiences published in the magazines of the Unesco, the world organization of education and culture”²⁸.

On the subjects addressed in the book (topics of interest to students), Josina Godoy and Norma Porto²⁹ recorded that the MCP preferred:

to start from scratch, using experience gained during three months of research, in the popular areas of Recife.

From long conversations with the people, fundamental centers of interest emerged, representative of the basic ideas to be debated in class. [...] They were the topics that constituted the universe of concern of the adult in Recife.

The choosing process of the texts and words in the *Reading books* was developed by intellectuals “authorized” to take the “words of context” and “develop them under a critical formatting”. This path assumes that the “consciousness of the other is insufficient, precarious or naïve”³⁰.

In the observation of what was constant in the speech, in the sense of noticing the regularities traced by the MCP practices through the *Reading book* for the radio schools, we observed that, mainly, it was sought to constitute a national identity, to weave, above all, an education of regionalist dimension, especially formulated from Freyre’s ideas.

4. A READING BOOK TO TEACH ABOUT THE NORTHEAST REGION

Josina Godoy and Norma Porto³¹ announced that the book would bring ways to “teach reading that could interest the man and woman from the Northeast region, tired of the daily fight for the survival of their children and their own”. The Northeast was the region, Pernambuco was the state, and Recife was the municipality that united all of this. The “citizen from Recife”³², in order to be literate, needed experiences that would represent their conditions. Literacy climbs the hill, goes to the city outskirts, enters the wetlands and reaches the mocambos of Recife³³ — because, as Freyre said: “Recife, more than any other city in Brazil with traditions of intellectual responsibility, has distinguished itself for years by highlighting as necessary the best articulation of Brazilian life or culture”³⁴.

By announcing Recife, Pernambuco and the Northeast, the *Reading book for adults* bring syllabic patterns, words, sentences and short texts accompanied by illustrations. The strategy was to unite photography or painting, agglutinating other forms of speech on the region and also highlighting vocations of other artists that evidence the Northeast. These are photos of inhabitants of the city of Recife, works of art, paintings and also illustrations by Saraiva, Elijah Von

24. MOVIMENTO..., op. cit.

25. INAUGURADAS, ontem, as primeiras 50 escolas radiofônicas no Recife. **Diário de Pernambuco**, Recife, n. 208, 12 set. 1961. Primeiro Caderno, p. 3. Available from: http://memoria.bn.br/DocReader/029033_14/12339. Access on: March 18, 2019.

26. MOVIMENTO..., op. cit.; COELHO, Germano. **MCP: história do Movimento de Cultura Popular**. Recife: Ed. do Autor, 2012.

27. INAUGURADAS..., op. cit.

28. LIVRO..., op. cit. See message for the student at the end of the book (n. p.).

29. GODOY, Josina; PORTO, Norma. Apêndice. In: **MOVIMENTO de Cultura Popular: memorial**. Recife: Fundação de Cultura da Cidade do Recife, 1986. (Coleção Recife, v. 49). p. 199.

30. BRAYNER, Flávio. **Paulofreireanismo: instituindo uma teologia laica?** In: **REUNIÃO NACIONAL DA ANPED**, 37., 2015, Florianópolis. **Anais** [...]. Rio de Janeiro: Anped, 2015. Study presented at the GT6. Brayner, in this context, refers to the Paulo Freire method. As the practice used to elaborate this method was the same (taking words that generates context), we address the same observations regarding it.

31. LIVRO..., op. cit., p. 78.

32. *Ibidem*, n. p. Lição 19.

33. See the observations of Albuquerque Junior (2009) on Pernambuco and Recife as a unifying location of the Gilbertian speech.

34. FREYRE, 1958a, p. 33.

Sohsten, Gilvan da Silva, Robert Chorovsky, Johannes Friese, Cleto and Aberlado da Hora. The authors connect syllabic patterns and texts to those who paint and photograph, building, thus, a given idea of the Northeast³⁵.

Commonly, Freyre used paintings and drawings to accompany his texts, images that shared the same regional idea³⁶. Freyre, still in 1941, complained on the lack of artists who dedicated to painting the region³⁷.

The Northeast was also portrayed in the book regarding the injustices of the drought in the sertão: “The sertanejo lives in the sertão: their life is hard. Your vote should change your luck”³⁸; “The drought scene in the sertão is dramatic. But, also, in the city, the lack of water is a drama. Now, Northeasterners try, with faith, to solve all their dramas”³⁹.

In the lessons about the sertão, drought was placed as a social problem: the helplessness of people, the difficulties of planting, lack of water and destruction of crops are some of the reasons that lead them to the city. Social problems that could be solved by voting. When building and idea of the Northeast region, Freyre disengaged from natural issues, such as drought, and inserted historical facts. The drought only appears between the “moral and social consequences”. As Albuquerque Junior pointed⁴⁰, to Freyre, “it is the historical and, above all, cultural facts that would mark their origin.”

In the *Reading book*, using the educational experiences with the radio, the history of the Northeast region has heroes: Joaquim Nabuco⁴¹ and Lampião⁴². The historical facts stand out: the abolition of slavery⁴³, the Battle of Guararapes and the construction of Brasília, a capital made with help from Northeasterners⁴⁴. The region also has the presence of institutions such as the Companhia Hidroelétrica (CHESF)⁴⁵ and the Superintendence for the Development of the Northeast (SUDENE)⁴⁶, which assist in its development. It was the heroes and facts that made this Northeast different: “Pernambuco also has its inheritance of glories. Heroes from Pernambuco conquered the Dutch attacker”⁴⁷.

The *Reading book* showed that the origin of the nation is in the Northeast. The history of Pernambuco shows that the struggle against the Dutch was “the first outbreak of nationalism in Brazil”⁴⁸. It is the beginning of our nation, our Brazilianness. The nation is in Pernambuco, and also its people – this people that needs to be “literate” but has as characteristics its struggles and commitment when faced with pain.

The Northeastern man, a “fighter” in the past and in the present, “assisted the development of the South”, so “the Northeastern man asks for justice”⁴⁹. To Gilberto Freyre, there is a wronged Northeast, worthless when faced with the economy of the “industrial South”⁵⁰. But this devalued Northeast, on the other hand, has genuine aspects: “the elderly, women [and] rural illiterates” have a knowledge “that is more genuinely Brazilian in Brazilian culture; the root of this culture”⁵¹. A civilization which, by its originality, stands out more than others. It exhales the concept of “people” in their essence: in music, dancing, parties, food, in the forming art of a unique culture. This culture, in turn, translates the real values of the region.

35. MOVIMENTO..., op. cit.; COELHO, op. cit.

36. ALBUQUERQUE JUNIOR, op. cit., p. 166.

37. FREYRE, Gilberto. *Região e tradição*. Rio de Janeiro: José Olympio, 1941.

38. LIVRO..., op. cit., n. p. Lição 35.

39. *Ibidem*, n. p. Lição 43.

40. ALBUQUERQUE JUNIOR, op. cit., p. 89-90.

41. LIVRO..., op. cit., ilustração 5. Mural em Azulejos – Edifício Joaquim Nabuco – Recife – Abelardo da Hora.

42. *Ibidem*, n. p. Lição 65.

43. *Ibidem*, p. 5.

44. *Ibidem*, n. p. Illustration 14 (“Trabalho”), by Abelardo da Hora, reproduces the wall of the Banco de Crédito Popular in Recife. See also lesson 59.

45. *Ibidem*, n. p. Lição 60.

46. *Ibidem*, n. p. Lição 44.

47. *Ibidem*, n. p. Lição 51.

48. *Ibidem*, n. p. Lição 73.

49. *Ibidem*, n. p. Lição 50.

50. FREYRE, 1957a, p. 48-49.

51. *Ibidem*, p. 44-47.

This evidence (of the novelists and of Freyre) given to the people, its topics and expressions made the lower class approach a desired Northeast⁵². The people, which have a rooted culture, authentic and essential, was what the *Reading book for adults* of the MCP emphasized. It also sought to awaken in this population being literate a feeling of identification and belonging. Thus, their culture, subjects, dances, music and other forms of expression are evidenced. This people brings a traditional culture: batucada, samba, pastoril, quadrilha, coco, ciranda, frevo, maracatu etc. These are the dances and music that compose the sonority and dancing of the Northeast, a region with the art of producing flavors, tastes and smells of fish, canjica and pamonha. A Northeast where people can do pottery and crafts with their own hands. An original culture that must be valued, because it is unique⁵³.

The lessons of the *Reading book for adults* show that even the housing of this people is unique: the mocambo, “the house of the people of the *alagados*”⁵⁴. To Zélia Gominho⁵⁵, Freyre’s anthropological gaze made her notice “the cultural value of the mocambo, the popular wisdom as braiding art and reason for bringing together the family, the community, in a common effort”. To Freyre, the ideal mocambo would be hygienic and in a sanitized terrain, however, “the mocambos in which his poetic and romantic gaze rested were those of rural areas and of the coastline near the beach, that picturesque image of the sea, the mocambo and the coconut tree”⁵⁶. In the *Reading book for adults*, the photograph “Mocambos” (Illustration 3), by Elijah Von Sohsten⁵⁷, portrays this housing in front of the beach and coconut trees, an image that joins the text in the composition of a romanticized Northeast.

But this culture also is constituted by conciliation, by combining what seems more adverse: the junction of three races (Portuguese, Indian and Black)⁵⁸, in a people that was formed “without prejudice of color”⁵⁹. The harmony was also how the MCP was constituted, since it was a movement (an institution) capable of aggregating various aspects: “The MCP brings together men of all races, opinions, religions, to a common purpose: the elevation of the cultural level of the people”⁶⁰. Combining the adverse or what seems strange and endowing them with tones of naturalness was one of the main postures used by Freyre⁶¹.

The exaltation of the culture of the people and their regional and traditional values present in the *Reading book for adults* of the MCP served in adult education to teach the “letters” to the illiterate but, mainly, to help to establish an idea of genuine civilization, who inhabited the Northeast region and “needed” to be educated.

5. FINAL CONSIDERATIONS

Although what we point out is a historic version, it is important to highlight that this panorama was elaborated through documents, opening and dismantling

52. ALBUQUERQUE JUNIOR, op. cit., p. 93.

53. Characteristics evidenced in several lessons of the *Reading book for adults* (LIVRO..., op. cit.). See lesson 44.

54. Ibidem, n. p. Lição 17. The word mocambo is present in lessons 14, 15, 16, 23, 24, 33. See also the photographs “House and Mocambo” (Illustration 2), by Saraiva, and “Mocambos” (Illustration 3), by Elijah Von Sohsten (Ibidem, n. p.).

55. GOMINHO, Zélia. *Veneza Americana x Mucambópolis: o Estado Novo na cidade do Recife (décadas de 30 e 40)*. 1997. Dissertação (Mestrado em História) – Universidade Federal de Pernambuco, Recife, 1997, p. 36.

56. Ibidem, p. 37.

57. LIVRO..., op. cit., ilustração 3.

58. Ibidem, n. p. Lição 71.

59. Ibidem, n. p. Lição 73.

60. Ibidem, n. p. Lição 54.

61. ALBUQUERQUE JUNIOR, op. cit.

books and texts, in an attempt to understand what was recurrent in the speech of the *Reading book for adults* of the MCP, as Foucault suggested.

We noticed that the MCP experience contemplated places without access to education, reached illiterate adults and used the radio as an accessible method, important aspects to change the education in Recife.

On what was regularly announced by the MCP, from the experiences of the radio schools and its pedagogical material (*Reading book*), we highlight what Brayner and Albuquerque said regarding this advance: there were several groups that tried to answer which was “our” identity, nationally speaking.

The MCP was an institution that answered this questioning when it emphasized, also, Gilbertian regionalist ideas, in the sense of valuing, in practice, the existence of an original civilization in the Northeast, woven from the decay of the sugarcane culture, exalting this civilization. A Northeast built from the insertion of historical facts, conciliation, of praise to the tradition and experiences that evidenced the original and authentic culture of a people, continuing, thus, perspectives already signed by intellectuals in other times.

Given this context, the *Reading book for adults*, pedagogical material of the radio schools, recurrently evidenced the Northeast: region of a people that needed to be educated, but that also has a culture with original and authentic characteristics that should not be neglected.

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