



Santa Cruz School as a Laboratory, a perspective of Yvon Lafrance (1959-1962)¹

O Colégio Santa Cruz como laboratório: a perspectiva de Yvon Lafrance (1959-1962)

El Colegio Santa Cruz como un laboratorio: la perspectiva de Yvon Lafrance (1959- 1962)

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Abstract

In 1950's, under predicted Brazilian Education Ministry, specific groups of educators, based on improved pedagogical practices, promoted a crusade in favor of what they understood as innovation in public and private schools. Experimental classes arrived in Brazil as defined by inspiration in the model of French *nouvelles* classes. The search examined the project carried out by Canadian intellectual Yvon Lafrance, between 1959 - 1962 at *Santa Cruz* School in São Paulo. Lafrance elaborated a report which, in its preamble, systematized philosophical and pedagogical concepts, main purpose of examination of this article, that considered the dynamic History-Institution-Intellectuals-Context, with emphasis in the conceptual propositions, derived from the document content. Thesis about a pedagogical experience that articulated assumptions of a Catholicism revised under the *neotomistas* basis was the result of this analysis. It was allied with the intentions to modernize the didactic field, in a context of rearranging strength and cultural struggle.

Keywords: Yvon Lafrance. Santa Cruz School. Secondary teaching. Experimental classes.

¹ English version by Dina Soares Cruz. E-mail: dinacruz642@hotmail.com. Research linked to the Project *Cultura Escolar nas Classes Secundárias Experimentais (decades of 1950 and 1960)* – (School Culture in the Experimental Secondary Classes) Named MCTIC/CNPq N. 28/2018, under the coordination of Professor Doctor Norberto Dallabrida (UDESC) and the Research Group *História das Instituições e dos Intelectuais da Educação Brasileira* (History of Institutions and Intellectuals of Brazilian Education) of the Post-Graduate Program: History, Politics, Society, of the *Pontifícia Universidade Católica de São Paulo* (Pontifical Catholic University of São Paulo).

Resumo

Durante a década de 1950, sob o vaticínio do Ministério da Educação brasileiro, grupos específicos de educadores, fundamentados em pedagogias renovadas, promoveram, em escolas públicas e particulares, uma cruzada a favor do que entendiam ser inovação. Chegavam ao Brasil as classes experimentais, assim definidas por inspiração ao modelo das *classes nouvelles* francesas. A pesquisa examinou o projeto do intelectual canadense Yvon Lafrance, realizado no colégio Santa Cruz, em São Paulo, entre 1959 e 1962. Lafrance elaborou um relatório que, em seu preâmbulo, sistematizou convicções filosóficas e pedagógicas, objeto central do exame deste artigo, que considerou a dinâmica História-Instituições-Intelectuais-Contexto, com ênfase nas proposições conceituais, derivadas do conteúdo do documento. Resulta da análise, a tese sobre uma experiência pedagógica que articulou pressupostos de um catolicismo revisto sob as bases neotomistas, aliado às intenções de modernizar o campo da didática, num contexto de reordenamento de forças e luta cultural.

Palavras-chave: Yvon Lafrance. Colégio Santa Cruz. Ensino secundário. Classes experimentais.

Resumen

En la década de 1950, bajo el pronóstico del Ministerio de Educación Brasileño, grupos específicos de educadores, basados en prácticas pedagógicas renovadas, impulsaron una lucha a favor de la innovación en las escuelas públicas y privadas. Estas clases experimentales llegaron a Brasil definidas e inspiradas en el modelo francés de clases *nouvelles*. El estudio examinó el proyecto del intelectual canadiense Yvon Lafrance realizado en el Colegio Santa Cruz-São Paulo entre 1959 y 1962. Lafrance elaboró un informe y en la introducción sistematizó conceptos filosóficos y pedagógicos, tema principal del artículo, que consideró una dinámica Historia-Instituciones-Intelectuales-Tema, con énfasis en las proposiciones conceptuales, provenientes del documento. Según este análisis el resultado es la tesis sobre una experiencia pedagógica que vinculaba supuestos de un catolicismo revisado, bajo las bases *neotomistas* aliado a intenciones de modernizar el campo pedagógico en un contexto de reordenamiento de fuerzas y lucha cultural.

Palabras clave: Yvon Lafrance. Colegio Santa Cruz. Ensino secundario. Clases experimentale.

Introduction

In 1963, the magazine *Revista de Psicologia Normal e Patológica* (Normal Psychology and Pathological Magazine) edited by *Instituto de Psicologia da Universidade Católica de São Paulo* (Institute of Psychology of Catholic University of São Paulo), published activities report coordinated by priest Yvon Lafrance, in the scope of Colégio Santa Cruz (Santa Cruz School), located in the city of São Paulo.² The school, managed by priests of Santa Cruz, highlighted itself by executing one of the first initiatives to make feasible the so-called *classes experimentais* (CE) (experimental classes), project concluded in Brazil by official initiative of Ministry of Education, namely the sector linked to Secondary School. From the article has arisen a reflection about theoretical and conceptual affirmatives by Lafrance in the preamble of the referred report, expressing his thoughts about fundamental basis and orientations of philosophical- theological nature presented by author.

By way of organization the text is systematized in three parts: in the first, it is introduced the inclusion of *Colégio Santa Cruz* (Santa Cruz School) in the framework of discussions related to the implementation of CE's project in the education system and the relation of this program with the dynamic decades of 1950 and 1960. The second part examined, in a summary form, contributions to Intellectual History for analyzing past texts, its determining concepts and its relations with the circumstances historically given (KOSELLECK, 2006; TORRANO, 2006; CARVALHO, 2006; JASMIN e FERES JR., 2006). Finally, the article analyzed the content of report, written and published by Yvon Lafrance, having in mind the roles of an appointed theoretical contribution.

Two sources were consulted: The Report of Yvon Lafrance (1963) and data base available at *Hemeroteca Digital Brasileira* (HDB)³ (Brazilian Digital Newspaper Library). From this report were extracted the elements which author considered the sore point for the realization of experience at school referred. From examination of the theoretical and methodological foundations exposed in the preamble and in the first chapter of the document, has arisen the proceeding for an analytical investigation of the speech content and over narrative presented, showing, in general terms, to comprehend the supporting and argumentative basis, according to the main concepts. The impact of it signaled, anyway, to the authorship option for political insertion and cultural struggle, in a context impacted by innovation idea, a complex concept which carries ambiguities and different meanings, resulting and linked to singular contexts, use- forms, means of communication and target-public.

On the data base consulted from HDB, it was extracted the information concerning the diffusion of CE's concept in the periodical press, specifically in the States of Rio de Janeiro and São Paulo, with major number of experimental projects consolidated. It was opted for giving emphasis to the news in which the subject received a critical analysis. Considering such proceeding, it was selected a set of fifteen subjects published between 1950 and 1960, sore period for debates and installation of CE throughout education system. The timeline proposed (1959-1962) followed the information collected at Lafrance's report, just in the beginning of the preamble. According to this religious man, the experience at Santa Cruz School occurred during this period, while finishing Junior High School cycle (LAFRANCE, 1963)

² No objective information was found about Yvon Lafrance's biography and history, just random notes in website of the institution. Born in Canada, he came to Brazil with a small group of priests of congregation of Santa Cruz, in the beginning of the decade 1950. There is no doubt that more detailed research of this intellectual profile is still in course.

³ Due to pandemic scenario and Brazilian Sanitary Crisis (2020-2021), it was not possible to search the physical file at Santa Cruz School, but we believe that it will be possible in 2022.

The dynamic History-Institution-Intellectuals-Context, from the dialectic analysis (GRAMSCI, 1991) is aimed at comprehending the articulations organized by a narrative in an hermeneutical exercise. When examining, for example, the philosophy of Benedetto Croce, Antonio Gramsci, launched in the beginning, *central methodological criteria*, between them the effort of not “finding in Croce a general philosophical problem, but see through his philosophy the problem or a series of problems most interesting for a given moment” (GRAMSCI, 1991, p.204)

Santa Cruz School as a Laboratory

The idea of a laboratory presumes a field of possible experiences to be tested. Measurements, empirical interventions, hypothesis elaboration, data collection and results analysis, makes part of inherent actions of scientific field. Lafrance, while entitling his work at the Santa Cruz School in the end of 1950, made use of ongoing debate of science language: a psycho-pedagogical experience. Thus, wrote the title of article published in the *Revista de Psicologia Normal e Patológica* (Pathology and Normal Psychology Magazine), edited by *Instituto de Psicologia da Universidade Católica de São Paulo*.⁴ (Institute of Psychology of University of São Paulo).

The journal was managed, at that time, by Enzo Azzi, to whom Lafrance requested a publication (LAFRANCE, 1963). Azzi, Italian doctor and psychologist was hired in 1951 by *Faculdade de Filosofia, Ciências e Letras de São Bento* (São Bento Faculty of Philosophy, Science and Letters), aggregated to the *Universidade Católica de São Paulo* (Catholic University of São Paulo) in 1946.⁵ The structure of the journal showed the effort of that genuine network to expose a scientific language to the problems of education and society, hypothetically, under the Catholicism basis with reference to the studies of empirical feature⁶. The content in general was organized in articles, conferences publication, notes and discussions, besides the analysis of an academic production. In the edition where we made the reference, besides Lafrance’s report, two articles mentioned the relations between religion, Catholicism, individual and Psychology⁷.

It is noticed, however, that Lafrance’s work was designed for a specific public, specialized teaching staff, researchers and students of a scientific field still under developing in Brazil and in such teaching institution. The narrative, in the beginning of the report, expressed the intention to search for a greater public of readers rather than, specifically for a governmental audience.

⁴ According to the website of the Institution, “PUC-SP was founded in 1946, from the association of Faculties of Philosophy, Sciences and Letters of São Bento (founded in 1908) and *Faculdade Paulista de Direito* (Faculty of Law of São Paulo). Also associated to them, but with independent administrative and financial structure, there were 4 (four) Institutions of the Church, *Templo da Universidade Católica de São Paulo* (Temple of Catholic University of São Paulo), whose mission was to form catholic leadership and sons of the *paulista* (from São Paulo) elite”. The Psychology Institute was aggregated to Pontifical University, grade conceived by Pope Pio XII in 1947. Available at: <https://www.pucsp.br/universidade/sobre-universidade>. Access: 10th. of June, 2021. The editorial group of magazine was composed by Enzo Azzi, Anieli Meyer Ginsberg, Nelson de Campos Pires and Antonio Carlos de Moraes Passos.

⁵ Available at: https://www.pucsp.br/clinica/memorial_enzo_azzi.html. Access: 10th. of June 2021.

⁶ It deserves attention and potential investigation the subject about relation between Catholicism, intellectual network and formation of the academic field of Psychology in the range of this Catholic University, from the cycle of existence of this journal

⁷ *Os testes psicológicos e o discernimento da vocação religiosa ou sacerdotal. Um estudo piloto*, (Psychological tests and insights of religious or sacerdotal vocation. A pilot study) of Théo Van Kolck and Odette Van Kolck and *O conceito de psicologia religiosa*, (The concept of Religious Psychology) of Alberto Abib Andery.

The following work was primarily sent to the Ministry of Education and Culture. The objective was to inform that Ministry about the experience psycho-pedagogical initiated in 1959 and at that time of 1962 closed its first cycle with the graduation of the students of the 4th. grade of Junior High School (...) We thought, then, in a better disclosure of our initial report and for that reason, we requested from Dr. ENZO AZZI, director of the Instituto de Psicologia da Universidade de São Paulo (Institute of Psychology of University of São Paulo) the attention of his magazine to answer to the public wishes.

Lafrance was already presented, in 1959, to the *Assembléia Geral da Associação de Educação Católica no Brasil* (A.E.C) (General Meeting of the Association of Catholic Education in Brazil) in a trainee experience held in Paris and under the orientation of Pierre Faure, mentor and main player of *French classes nouvelles*. Trip's report published, in the same year, in a catholic-oriented magazine associated with a net of influential leaders.⁸ In this publication, Lafrance reported his studies and observational trip in France, under the support and sponsorship of the Board Direction of Santa Cruz School. Since the beginning of the debate about CE's in Brazil there was an interest of catholic educational system to make feasible such initiative in its Secondary Classes. It is proven by literature about this subject (DALLABRIDA, 2018; VIEIRA and CHIOZZINI, 2018; VIEIRA and DALLABRIDA 2019; VIEIRA, 2020; DALLABRIDA, 2020).

Santa Cruz School was inaugurated in 1952, in Higienópolis Suburb in the city of São Paulo and installed in a building borrowed by Diocesan Curia, under the management of the Canadian Priest Lionel Corbeil, one of the main leaders in the congregation of Santa Cruz in Brazil. One year later, Light São Paulo (São Paulo Tramway Light and Power Company), a subsidiary of the Canadian Brazilian Traction gave to these religious people a land in the region of Alto Pinheiros for constructing a new building, project consolidated in 1957. *Santa Cruz* (Santa Cruz School) as it was well known in the imagination of the people in downtown São Paulo, initiated its activities in the new space with Junior High School grades and two Secondary School Grades (High School Grades), identified nomenclature of Brazilian Secondary Teaching, under the protection of Capanema Reform (1942).⁹

The Canadian catholic mission with the objective of internationalization its influence aimed to establish Secondary Schools and the strengthening of Order of Santa Cruz in the laic universe defined by generated transformations in a Second World War scenario, particularly in Latin America, privileged continent by this type of action. The Project in Brazil, elected, between other regions, the city of São Paulo, a capital city experienced by a substantive change in its urban aspects, with a strong rural exodus, migration and population expansion, process which affected Teaching, Science and Cultural field. (MORSE, 1954; ARRUDA, 2001; GONÇALVES, 2016; MUSTAPHA and GONÇALVES, 2019)

The context demanded the enlargement of American project, understood as political and civilization mission of relative historical tradition (GRAMSCI, 2011) under the protection of specialized delegation that encompassed religious sector of missionary congregations. It was,

⁸ Cf. Experimental classes in Santa Cruz School. In: *SERVIR*, organization of A.E.C in Brazil. Rio de Janeiro, n. 3, dec. 1959, Year XII, p.24-28. About the history of A.E.C in Brazil, search ROCHA (1997). For detailed information about the presence of Pierre Faure in Brazil, spreading of his ideas and articles published in the magazine *Servir*, please see DALLABRIDA (2018) and SILVA and DALABRIDA (2020).

⁹ Additional references available at: <https://santacruz.g12.br/colégio/congregacao/>. Access: 10th. of June 2021.

certainly, an uncomfortable situation for catholic leadership (diocesans and religious) with expansion of protestant network originated from North America, which occupied territories in the city of São Paulo, as it was the particular case of Adventists (Andrade, 2019). A mapping of this expansion was elaborated with the sponsorship of Diocesan Curia of São Paulo, by the hands of Agnelo Rossi, with his peculiar *Diretório Protestante no Brasil* (Brazilian Protestant Directory) published in the end of 1930's (ROSSI, 1938). He has become the Archbishop of São Paulo and President of National Conference of Archbishops in Brazil.¹⁰

The case of Canadian priests was not an exception. They came to Brazil in a World War scenario and expanded his perspectives during the decade of 1950's with a quantitative expansion of the students in the recently created school. The support received by the company Light São Paulo, subsidiary of the Canadian Company Brazilian Traction presumed an alliance more widened of interests¹¹, besides the required commitment of the federal government with the Educational "Project" in the Canadian congregation, subject exposed in the newspaper by *Correio Paulistano*, in the end of 1956, under the motto "Necessary support from Federal Government to Junior High School Santa Cruz

While it is no possible to be a Brazil with numerous first-class school establishments, we should support, at least, the initiatives praised by applauses. One of them is Santa Cruz School, managed by Priests of Order of Santa Cruz. It began small in Higienópolis Avenue, however in short time it developed grow, and now it cannot stay in the place where it is located, which is too narrow [...] Having the Light Company gave to the Order a tract of land of 50.000 square meters, in Alto do Pinheiros, here it is going to be built a School, North American or Canadian type [...] To the Federal Government they demanded a loan [...] Forming elites is the most important than trying to conquer the prosperity, thus without elites is not even possible to elaborate a program to conduct to the prosperity power (*Correio Paulistano*, November 21st., 1956, p. 2).

The referred newspaper's editors complained about the support they considered necessary from federal government to establish partnerships with Canadian congregation interested in the expansion of its teaching project. They opted for a region in the city of São Paulo, as yet to be exploited by Real Estate speculation. The weekly publication, still insisted in the Congregation's attention for Ecclesiastical Canadians, with North American basis and dedicated to the formation of literate and influential elites.

The Laboratory Santa Cruz, denominated by this research, initiated its inclusion in the urban universe, mapping the territory, by an institutional decision that would become consolidated in the subsequent decades. It was, still, as early as 1959, with Real Estate S.A. Central, interested in exploring the area surrounding the School (*Diário da Noite*, 26th. of August, 1959, p.11).

¹⁰ Agnelo Rossi's biography is available at: <http://www.fgv.br/CPDOC/acervo/dicionarios/verbete-biografico/rossi-agnelo>. Access: 11th. of June, 2021.

¹¹ Detailed information about the electrical Canadian Project in Brazil and São Paulo, please search the entry *LIGHT*, of Maria Letícia Corrêa, available at: <http://cpdoc.fgv.br/sites/default/files/verbetes/primeira-republica/LIGHT.pdf>. Access: 10th. of June, 2021.

Experimental Classes as a Project

The literature referring to the emergency of CE in Brasil is relatively extensive¹² The central idea that guides the proposal thinking, is referring to the forms by which the concept of *experimental* or *experience*, or *innovation* is composed by a pedagogical lexical from certain educational sectors, namely in the range of Secondary Teaching, by official or private initiatives means.

In the research from periodical press, available on HDB it is possible to see that such concepts became part of the debates about current and future situation of the Brazilian Teaching. When employing the term “experimental classes” (between commas) under the chronological analysis 1950-1959, from newspapers available on digital files, it was verified 158 (one hundred and fifty-eight) events with the hegemony of weekly newspapers from Rio de Janeiro and São Paulo. The newspaper *O Diário de Notícias* (RJ)¹³ has led the communication. In the subsequent decade (1960-1969), the number of events jumped to 237 (two hundred and thirty-seven), under the leadership of mentioned newspaper from Rio de Janeiro. The quantitative showed is explained by still incipient but important inclusion in the debate of 1950’s. It was enlarged, especially in the beginning of a subsequent period, time for the effective tests with CE in the teaching institutions and for Official Decree of Education and Cultural Ministry and National Council of Education¹⁴

It is noted in the periodical publications the emphasis to spread CE’s project as a salvationist characteristic from a chaotic situation where Brazilian Secondary Teaching was found. The governmental initiative, led by teacher Gildásio Amado, from the State of Sergipe, reference in his area of activity (PINTO, 1999; BARETO and TOMÁZ, 2012), deserved an outstanding position in journalism of the Rio de Janeiro, especially his trips throughout Brazil sponsored by Education and Cultural Ministry.

The insertion of a new lexical didactical-pedagogical in the debates about Secondary Teaching reached a significative quantity of Schools throughout Brazil. The State of São Paulo was ahead. In 1959, according to a press release 33 (thirty- three) teaching establishments in the State (11 (eleven) in the Capital and 6 (six) in the Interior) received the official working license for CE (*Diário de Notícias*, 13th. of January, 1959, p. 5).

However, some saw the “experimental fever” from French basis as a problem. Vandick Londres da Nóbrega, Principal of *Colégio Pedro II* (1967-1979)¹⁵ (Pedro II School) and passionate for Latin Teaching, was one of the voices, that according to the press and by inducement, investigated CE’s project and disaggregated in a certain way, its unanimity. When traveling to Germany, where he visited Secondary Schools, Nobrega promptly defended an unified system.

¹² The research project mentioned in the note n.1, produced since its beginning, a series of works based on thesis, essays and scientific articles. In the year of 2019, it was held at PUC-SP the first Conference about the subject, with the presence of researchers from Brazil and France. A group of investigation about this subject comprises some Institutions and research groups under the leadership of Professor Doctor Norberto Dallabrida, of the University of State of Santa Catarina. The current dossier reflects such investigative effort.

¹³ Founded in 1930 by Orlando Ribeiro Dantas, removed from circulation in the year of 1974. An excellent synthesis about its history can be verified in the entry Marieta Morais Ferreira available at: <http://www.fgv.br/cpd/doc/acervo/dicionarios/verbete-tematico/diario-de-noticias-rio-de-janeiro>. Access: 15th. of June, 2021.

¹⁴ Process 104/58, issued by Commission of Secondary Teaching of National Council of Education from the preliminary draft of Executive Decree submitted by Gildásio Amado, Director of the Secondary Teaching of the Ministry of Education and Culture.

¹⁵ The subjects of the press in Rio de Janeiro, reveal that *Colégio Pedro II* (Pedro II School) did not adhere to CE project, subject that, in our opinion would deserve an accurate and detailed analysis.

The multiples ways for the failure of our teaching were well demonstrated by the lack of uniform criteria contributing to complicate the situation. The experimental classes were settled under the pretext of teaching method experiences (...) if we abstract the investigation of legality principle of these experimental classes, we will have the impression that they were established for serving to the experimental field in order to have positive results to be applied one day. However, these results, can be fully experimented after having the first group concluded the second cycle or in other words, in seven years-time. (*Diário de Notícias*, 1st. of March, 1959, p. 2)

In the same press vehicle, Célia Lucia Monteiro de Castro¹⁶, in her column of *Problems e Opinions*, gathered with critical voices and systematized the main problems that according to her evaluation, affected the Brazilian Secondary Teaching “the excessive centralization, the Secondary Teaching as a simple bridge between Elementary ad Superior and lack of intelligent transit between Secondary schools and other courses of Secondary Teaching (*Diário de Notícias*, 18th. of October, 1959, p.3). The author entered directly into the field of critical debate of CE.

Few Schools were encouraged, maybe 30 (thirty) in the whole country, with a student population of less than one thousand. Pedro II School, specially cited by Ministerial Decree, declined the invitation (...) the experimental classes showed chaotic in relation to female education (...) Everything was dependent on educational philosophy accepted by School (...) Regarding to the results measurement, there was no opinion equality (*Diário de Notícias*, 18th. of October, 1959, p. 3).

The critical evaluation was not a consensus in the pages of the periodical press of São Paulo and Rio de Janeiro, as well as from other regions. On the contrary: it was realized that there was a point of favorable speech to the expansion of CE and its futuristic project. The *experimental* concept passed to mean the authentic revolution on the teaching and its acceptance, a necessity. The newspapers, in general, announced and urged the CE, aiming at creating a favorable pedagogical public-opinion.

It is relevant to emphasize that the alignment to the new lexical in the sense applied to conceptual History (TORRANO, 2006; KOSELLECK, 2012), achieved Armed Forces inclusive. The new for CE’s research in Brazil was the adhesion of 3 (three) Military Schools to the respective project in 1960, according to the announcement of the press media in the period (*Diário de Notícias*, 27th. of December, 1959, p. 6 and 20th. of March, 1960, p. 9; *Diário da Noite*, 18th. of December, 1959, p. 4; *Jornal do Dia*, 23th. of January, 1960, p. 5; *O Fluminense*, 22nd of January, 1960, p. 9)¹⁷

A horizon of expectations was at stake in the dispute arising, based on concrete experience of individuals, their groups and institutions with the support of an active intellectual network consciousness of the available tools, demonstrated in and by texts elaborated, trusting in efficiency of rhetorical and attentive to the listeners of his writings. (CARVALHO, 2006). For Oliveira (2003, p. 61), “the text brings itself the intention of the author to intervene in advising on something that is happening or in his understanding, it is about to happen”.

¹⁶ Until the finalization of the current study no information about the referred author was found. Clues indicate that her working basis was the capital of Rio de Janeiro.

¹⁷ As far as it goes, the subject of adhesion of Military Schools in CE’s Project was not explored yet by Educational Historiography, theme to be investigated and analyzed in a future research.

The conceptual and rhetorical game: preliminary notes

José Murilo de Carvalho, in a relevant study about the *status* of Intellectual History in Brazil (CARVALHO, 2006) proposed an auspicious way for analyzing textual resources, main tools in the historian's work. Anyway, what the past left for the historical interpretation were documentary archives of varied types placed and allocated in complex and heterogeneous files. Roger Chartier reminded us in the preface of the book: *A mão do autor e a mente do editor* (The hand of author and mind of publisher)

Thanks to the techniques of oral inquiring, only historians in recent times, can offer a literal audition of the words of their own written histories. The others, all of them, need to listen to the dead only with their eyes and regain the old words in files where written trace was preserved. (CHARTIER, 2014, p.7)

In this case, it is necessary a key, a method, a way. For Carvalho (2006), the rhetorical of long tradition, that comes from Greek-Latin legacy exposed in the classical writings can be presented as a methodological alternative for analyzing what was said in the middle of the texts. The same author explicitly did not adhere to the assertive of the "linguistic cycle" that occupied the epistemology of the determined philosophical current¹⁸. On the contrary: studying ideas does not mean, necessarily to be imprisoned to the language or to the written text.

The authorship, the listening public- or projected reader - and the context, understood as a dialectical field of strength, form the same passed reality that demands interpretation. From the assumption that a Rhetoric belongs to a long tradition that is constituted as a detached element of Logic, Carvalho (2006) argued that its systematization in Philosophy and Teaching Treaties between others turned to a basic and strategic requirement in the conduction and defense of principles, values and ideas. For Carvalho (2006)

The rhetorical is inside the domain of logic as far as it employs arguments (and not an action, a suggestion or an experience). However, it exceeds logic when it is employed arguments beyond the strict rationality. The need to apply these arguments, by saying meta-rational, is due the fact that the majority of problems faced by human beings exceed the domain of strict rationality because it involves concept judgement with specific objective of rhetorical. As we already saw in the examined compendia, the rhetorical does not intend only convincing by logical thinking, it intends to persuade, generate willingness which demands a great variety of arguments of non-logical nature. In certain cases, even in the presence of enough elements for convincing, it is necessary to count on rhetorical resource because the convincing cannot be enough to move to the action. (CARVALHO, 2006, pp. 136-137)

The rhetorical in the terms indicated by author cited, can signify, however, a relevant key for reading the interpretation of elaborated texts in the past, when considered different and detached from logic, including in this array those of educational nature. In other words,

¹⁸ José Murilo de Carvalho specifically refers to two interpretations that, according to him, separated the language from social world. In his words. "Gadamer's hermeneutics and Derridas's *escriturismo*". (CARVALHO, 2006, p. 136).

the rhetorical resource demands, for its understanding, that proper characteristics of its strategic set be considered. According to Carvalho (2006) such resource demands, for its comprehension, interpretative elements that are not in the field of traditional logic of Aristotelian-Thomistic characteristics.

The author detailed in his studies the rhetorical characteristics that could serve as a structure for comprehending texts of the past. His intention was to decipher by inducement the political manuscripts of the Brazilian Siegle XIX, presenting a methodological way for Intellectual History. For him the rhetorical articulated and organically would enhance a confluence of peculiar elements to its constitution as a speech field, understood far beyond the text and internal structure. If not, we could see:

The first is related to the narrowed relation between the arguments and speaker himself. The authority of the last (by competence, influence and honesty) is an important element for convincing. The speaker can, obviously, to make use of the authority of others to support his arguments. In the scholastic rhetorical, as we saw, this resource was obligatory. In addition, there was a relative model to the name accepted as authority. In the limit, the authority of whom is claimed can supply the lack of authority of the speaker. The logical argument, contrary to the rhetorical, totally separates the argument and speaker or author (CARVALHO, 2006, p. 137)

Carvalho (2006), in the sequence, presents the second characteristic of the rhetorical, that is related to the denominated “argumentation field”. Differently from logic, in the rhetorical the argumentative field is always opened, in a dynamic movement of entries and complements, aiming at persuading readers and listeners:

The second characteristic is related to the argumentation field. In logic it is closed inside system and in the rhetorical it is always opened. In logic the proof wipes out the question. In the rhetoric there is no way of deciding when “proof” is enough. It is always possible to “show” additional arguments. Thus, it is needed repetitions and redundances and the use of figures of speech to persuade listener or reader. (CARVALHO, 2006, pp. 137-138).

There is a third characteristic that seems to us the main characteristic to complete the conceptual and persuasive game of rhetorical strategy: the relevance of the audience. For Carvalho (2006) to meet the target-public of the author- when writing or speaking, it is an intrinsic element in a methodological driving of textual analysis which requires, obviously, a knowledge of lexical and social context. The author or speaker makes use of the communication and style strategies aiming at moving his public. It does not refer only to convince but fundamentally to activate his will. Audience is different linguistically and socially and each context requires its own audiences:

The third characteristic of rhetorical is the importance of the audience. Considering that it is effective is necessary that the speaker knows the public to choose the arguments, the styles, the proper expression to move it. Different audience demands different arguments and styles. Each audience will have its own values, each time will have its own audiences. The style variation and arguments cannot, however, being a

reason for criticism to the speaker. It is not violating the rules of the rhetorical game. The logic, on the contrary, totally exempt such preoccupation, it seeks to the validation of the argument only. The acceptance or rejection of the listeners does not affect this validation (CARVALHO, 2006, p. 138)

For finishing its methodological reasoning, Carvalho (2006) refers to the last characteristic of rhetorical as a reading key for texts from the past referring to possible alteration allowed by strategy and contrary to the logic path. It refers to a kind of democratic game that materializes a political and cultural struggle. There is a space for position alterations in rhetorical field. It is agreed between those who are playing in the arena of debate.

The debate that Carvalho (2006) proposes has as an objective to add to the studies on Intellectual History¹⁹, ingredients to the practice of the research about the past, having in mind, the textual library and available documentation. In this sense, the discussions that involve, national and internationally what is conventionally denominated “History of Ideas, gained force in the historiographic arena, specially from Second World War and with the contribution of English and German schools between other nationalities.

The respective historiographic schools improved its theoretical structure by means, especially from contribution of Quentin Skinner, one of the main members of Cambridge School and from German side, Reinhart Koselleck (1923-2006), the last one considered the major player of the History of Concepts. In which it is considered theoretical differences and method systematized by both Schools, an approximation test for verifying the potentiality inherent to the proposals and its possible confluences, seems to be, by hypothesis, a promising way to historiography concerned with textual and documentary analyses as well as political and cultural elaborated and transmitted in different contexts of the past (JASMIN and FERES JR., 2006).

In the case of contributions from English School, denominated Linguistic Contextualism, Q. Skinner supplied pertinent analytical tools for understanding political thinking from available classic text to historical interpretation, according to Jasmin and Feres Jr (2006) and Vieira (2017). Among them, there is a criticism to all interpretation which imposes problems and lexical to the authors in a present time, launching a key question: in fact, what authors from the past intend to communicate through his texts? For this purpose, the investigator relies on the task to break determined *mythologies* that, for Skinner, compromise the analysis.

According to Vieira (2017), Skinner launched severe critics to interpretation based on mythologies, conjugated in 3 (three) fronts for analysis of timeless questions: coherence, influences and anticipation. In the first, the English historian take out the conception the history of ideas, as if it was infinite and abstract and had an impact on time in different situations and historical contexts. In the myth of coherence, it reverberates more in the imagination of the interpreter than what was effectively posted by author of the past. For influences that points out to the supposed relation of casualty between the ideas, unfolding in a natural chain. And finally, the anticipation, marked by early or premature events of something unknown by authors. According to Vieira’s words (2017)

In this case, it is assumed that past only completes its meaning in a near or distant future. For Skinner the alleged perceptiveness is very well explained by discrepancy between the sense that interpreters give to an original expression from source and the one based on the word declared by agent. For Skinner, in the study of history of thinking, always exists

¹⁹ An stimulating debate about Intellectual History in knowledge’s field can be found in the collection organized by Lopes (2003).

the risk of finding something familiar in alien cultures and towards kaleidoscope manipulation of mental images, building unusual relations between past and present.

It has to be considered, however, in an alternative field of analysis, but with proximity potentialities to *Linguistic Contextualism*, previously mentioned. It refers to *Begriffsgeschichte* or the German Conceptual History in which the leading role was concentrated on Reinhart Koselleck and his team of researchers (SEBASTIAN, 2002; JASMIN and FERES JR., 2006; TORRANO, 2006; COSTA and MAGALHÃES, 2016; COSTA, 2017). In this epistemological and historical scope, the maximum importance is given to concept not to the words. According to Jasmin and Feres Jr. (2006) when analyzing theoretical scope of scheme proposed by Koselleck.

The political and social conflict shall be discovered and interpreted beyond the conceptual horizon, coherent in terms of linguistic uses, mutually shared and developed by players that participate on these conflicts. Thus, the work of conceptual explanation is inclined to turn past proposition to more precise in its proper terms, leaving more evident “the intentional contemporary circumstances” in which they were formulated (Koselleck, 1985, p. 79). This is the driving scenario *Begriffsgeschichte* that allows a methodological theoretical approach with perspective that has been developed by Skinner, Pocock and the group of *Ideas in Context*. (JASMIN and FERES JR., 2006, p. 25)

Koselleck, generally established a routine for classifying conceptual groups that during History process course took certain permanent and alternate characteristics in a movement articulated by synchrony and diachrony, remaining categories from the perspective of German Historian. In the first group, the meaning of traditional concepts persists. In the second group concepts alternate radically and finally, in a third conceptual group it is constituted by neologisms generated by circumstances objectively given (KOSELLECK, 2006).

In Past Future. Contributions to Semantics of Historic times, important book for comprehension of thinking of Koselleck, an extract deserves emphasis between others of equal relevance. When analyzing the differences and proximities between Conceptual History and Social History the author assures:

The History of the Concepts is in the first place, a specialized method for critics to sources that make use of relevant expressions from social and political point of view, analyzing with special dedication, fundamental expressions of social and political content. It is clear that historical analysis of respective concepts refers not only to the history of language but also to social history data. All semantic is connected to contents which surpass the linguistic dimension. (KOSELLECK, 2006, p. 103)

The comparison here exposed, even in general, focused on the possibility to practice a type of Intellectual History detached from a radical textualism, heir of the abstract history of ideas and revised in the light of “linguistic circle”. Thus, it is inefficient for learning intrinsic aspects of objective reality and to not attach to a type of contextualism marked by interpretations in favor of “structures”.

The report of Yvon Lafrance: rhetorical, concepts, context

In the report that Yvon Lafrance published in *Revista Normal e Patológica* (1963) (*Normal and Pathology Magazine*) it is considered as a key-element for understanding the place the author occupied at the time he was writing and what intentions were at stake in that specific field of cultural struggle around CE. It is relevant to emphasize that the already-systematized arguments were aligned with its author and its representation in the spectrum of subject's authority. In addition, it is noted that the tradition is explored in the content as the way to support the argumentative set and simultaneously defend CE as a more feasible alternative to the future of Secondary Teaching in Brazil.

As it is presented in the beginning, the analysis here mentioned focuses specifically on report's introduction provided by Lafrance, which resulted in the application of the didactic-pedagogical experience in a specific school unit, private and confessional-catholic in a given historical and a limited time. We are particularly interested in the rhetorical game already planned that makes a lexical range and a typical semantic, aligned to the aspects objectively given. The analytical exercise between synchronic and diachronic seems to us to be proper when the option is an approach associated to the Intellectual History.

From *Lafrance Report (RL)* for the purposes of this analysis, two sections were selected: introduction and its first chapter²⁰. In these sections are systematized the theoretical contributions that justified the intervention denominated by Lafrance a psycho-pedagogical²¹. The option is justified by the possibility of apprehension of the rhetorical and conceptual game here enmeshed with the objective to imply an interpretation in some way based on terms of an Intellectual History.

As confirmed in the beginning, RL was published in a scientific magazine edited by *Instituto de Psicologia da Universidade Católica de São Paulo* (Institute of Psychology of Catholic University in São Paulo). The title of journal indicates its conception and objectives: *Revista de Psicologia Normal e Patológica (Normal and Pathological Magazine)*, structured in 3 (three) parts (original articles, conferences-notes- discussions and bibliographical analysis), the magazine was in the ninth year at that time of publication of RL and was launched each trimester in brochures from 100 to 200 pages, indicator that proves the importance of the circulation in a scientific and academic environment. The readers were able to subscribe it annually or buy at retail as it is informed in their bibliographical sheet²²

Lafrance showed in the introduction of RL the need to elaborate a theoretical reasoning to justify and support the experience coordinated by him at Santa Cruz School, in the range of Secondary Classes between 1959 to 1963. For him, Pedagogy was not conceived as a set of "techniques and tricks (*RL*, p. 423)²³, but a "philosophy of men and society" (*RL*, p.423). For this purpose, it is exposed, promptly, his theoretical option based on arguments of Philosophy and Theology that could explain the use of these techniques.

Lafrance refers to and uses concepts that in our opinion were in the order of the day and composed synchronic elements of the context: control, test, experience, parts, machine, life, materials, techniques, methods, system, structure, knowledge, man, society. Keywords, in a

²⁰ The part of RL dedicated to the detailing of experience which includes chapter II was not analyzed. In this section, Lafrance gathers the entire systematic adopted, describing the environment, routine, content, sheets and questionnaires applied, etc. An analysis of this segment of the RL is in Schreiber (2016).

²¹ Lafrance wrote the psycho-pedagogical concept with hyphen, according to the Orthography of the time. We kept the exact spelling of the original.

²² The Library of *Pontifícia Universidade Católica de São Paulo* (Pontifical Catholic University of São Paulo) provides the entire collection (printed) of *Revista de Psicologia Normal e Patológica* (Normal and Pathology Psychology Magazine).

²³ In order to organize the text, hereinafter, direct or indirect references to the content of RL were presented between parentheses indicating RL, p., followed by number of the page.

vocabulary of culture and society (WILLIAMS, 2007). Simultaneously, it aggregates conceptions that composed the lexical of catholic dogma of remote tradition, but recurrently were updated in the diachrony of the historical time.

At first “modern school lacks a soul capable of vibrating (RL, p 427). Yvon Lafrance establishes a correlation between material aspects of experience and its foundation, denominated “real ideological dimension” (RL, p. 424), in these terms:

The numerous groups and people, who over the past four years, came over to see the experimental classes, maybe have not understood the real ideological dimension in which our pedagogical experience was built upon. They were attracted by installations, the simplicity of architectural lines of the buildings, friendly-decoration gardens, open space for sports which created a healthy environment. They visited the experimental classes where students worked happily in a very well illuminated rooms, decorated with didactical material and mobile desks without noticing that maybe **all the parts of this great machine** were moved by an astute spirit conscious of the great principles which guide human education (LAFRANCE, 1963, p. 424, emphasis added)

The parts of “the great machine” in the case of CE were juxtaposed and composed the structure of the project. They were not randomly allocated, but articulated in the housing: the building, with its internal and external elements, illuminated and planned architectonically integrated the project for giving the coordination the control of phases and methodology. The fundamental point was the test and its conduction to reach the balance, following cultural-conceptual context. And it was important its spreading to the reader-public (or listener) for driving the changing of attitudes to the problem given, guideline of the rhetorical strategy, including the ornamental-stylistic language.

The “psycho-pedagogical” experience coordinated by the Canadian Priest at school was based on principles materialized by catholic-dogma and its understanding of God, Nature and Man. In Lafrance’s words, it was not limited to a set of techniques, but it was presented as a reflection, a mirror of a vision of man, life and today’s society” (RL, p. 425). What was at stake, at least in the rhetorical game presented by narrative was the “Christian’s vision of man, society and world” (RL, p. 425).

RL in the preamble and initial chapter emphasizes in its footnotes, the narrow link with re-updated tradition of Catholicism through reflections of French philosopher Jacques Maritain. It recurred repeatedly to the ongoing scientific lexical, specially the one gathered in philosophical and pedagogical productions. There are 2 (two) books in reference for this author: *Pour une philosophie de l’éducation* (1959) and *Les degrés du savoir* (s/d). From the first one Lafrance extracted the “end of education, which is the formation of a man but is threatened to be lost due the confusion of means (RL, p. 426). From the second reference what matters is the question of “universal truth” and its acquisition articulated by sense and intellectual means. (RL, p. 431).

RL also debates about roles of Psychology that in an hierarchical scale of knowledge is submitted to Metaphysics and Epistemology according to Lafrance. The author assaulted Psychoanalysis that promotes what is less human – instincts - and he justified that the relation that should be the basis for any psychological science is the substantial union of body and soul. He addressed against whom he called materialists and idealists by proposing a strong union between the ideal and aware, originated from Aristotelian-Thomist tradition.

And Pedagogy? He severely criticized Secondary School that emphasizes preparation exams. For Lafrance, the adequate project for formation of modern society is that one which

summarizes “harmoniously *Homo Faber* and *Homo Sapiens*” 9RL, p. 438. In an explanatory note the author designates *Homo Faber* as

the man whose knowledge is orientated specially to the transformation of material and exterior world, for example the technician and by *Homo Sapiens*, the man whose knowledge is orientated specially by the transformation of interior and spiritual world, for example: the theologian, the philosopher, the artist... The scientist may belong to one or another as he uses his science in the practical or purely theoretical aspect (LAFRANCE, 1963, p. 438).

For Lafrance, the basis of Pedagogy consists in the essential and substantial articulation between doing and thinking based on Metaphysics. The new pedagogical orientation arises from the application of this principle. However, there are some barriers, intrinsic to the school: authoritarianism which inhibits the individualism and bureaucracy that blocks the dynamics. The school suitability to meet with demands of industrial-capitalist modernity towards its internationalization according to Lafrance, would go through changing process in the conceptions and in the vision of the world. Based on its active Pedagogy is the defense of the collective and international consciousness, from the process of individualization of the teaching, towards the formation of new groups in schools, planning the efficiency and psycho-pedagogical control, without losing direction, founded in the maximum Aristotelian-Thomist which underlies the theoretical scope of the report.

Conclusion

Based on experimental supporting of CE's in Brazil, Santa Cruz School gained notoriety in the net of institutions private-confessional that adhered to the proposal to have an alternative didactical-pedagogical in the range of Secondary School. The school, inserted in a city transformation scenario and defending the peculiar approach about elite's formation has led in a field with a dynamic competition: the one linked to the formation of youth. In all RL the citation about the need to transform the world to the light of Christian life principles was transformed repeatedly in rhetorical strategy, with the objective to spread the message by targeting the audience-reader and his free will.

The conceptual and semantic resource, allied to the author's expectations who placed himself in a leading role of experience given was a tool for convincing and attack those who have opposed and raised their own flag in the range of cultural struggle in that historical context. It was cultural because it involved teaching, the school and its agents and their place in the society. It was also cultural because it was understood by culture what E.P. Thompson (1998), English Historian, confirmed when investigating the customs of long tradition society. For him, it was an “arena of conflictive elements”. The dynamic of CE throughout Brazil, in our opinion, did not escape from this proposition.

In respect to RL, main objective of the investigation, it does not seem wrong to include in the discursive entanglement that destroyed the intellectual elites of the period mentioned. The brand was scientific and the struggle was cultural. What responses to Catholicism, here considered in its dynamics and complex composition could express in that breaking and enthusiastic events of decade of 1950's? In what way it does act to recover the classical demand involving the formation of the youth? Which strategies were necessary to the insertion and continuation on the debate about the teaching in the period? How to implement a project to be simultaneously past/present/future? All these questions were in the catholic agenda of the period mentioned.

The resource experienced in circumstances objectively given, namely: re-formulate the narrative, dominate the new and emerging concepts, keep other ones of long-tradition and dominate the tools for spreading and formation of public opinion. In the words game there are things and inside things there are concepts. A synchronic and diachronic in the struggle by hegemony in the historical time which ends and typifies institutions, individuals, ideas. As CE in this aspect, it can be investigated with basis in the theoretical and methodological assertive in the Intellectual History, a way to be explored by historiographical in the Brazilian Education.

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