

# THE CAPTIVE RADIO IN RADIO SCHOOLS: A CULTURE ARTEFACT OF EDUCATION TO 'NAÏVE' CABOCLOS IN THE PRELATURE OF GUAMÁ, PARÁ'S AMAZON (1961-1971)

O RÁDIO CATIVO NAS ESCOLAS RADIOFÔNICAS: UM ARTEFATO CULTURAL DE ENSINO PARA OS CABOCLOS 'INGÊNUOS'  
NA PRELAZIA DO GUAMÁ, AMAZÔNIA PARAENSE (1961- 1971)

LA RADIO CAUTIVA EN LAS ESCUELAS RADIOFÓNICAS: UN ARTEFACTO CULTURAL DE ENSEÑANZA PARA LOS CABOCLOS  
'INGENUOS' EN LA PRELATURA DE GUAMÁ EN LA AMAZONÍA PARAENSE (1961-1971)

Rogério Andrade Maciel

Universidade Federal do Pará, Belém, PA, Brasil. *E-mail: rogeriom@ufpa.br*

---

**Abstract:** This article analyzes the senses and meanings of captive radio for naive caboclos in radio schools in the Prelature of Guamá, in the Amazon of Pará (1961-1971). For this, the methodology used was the New Cultural History approach. The sources were identified in the Audit Court of the Diocese of Bragança with their respective 'tombo books', among others. In this way, it was diagnosed that the captive radio operated as an object of consumption and teaching to teach and educate naive caboclos, young people and adults. Thus, from the results, it is a fact that the operation of captive radio in radio schools is associated with other cultural artifacts, such as: antennas, chestnuts, copper wires and transmitters.

**Keywords:** radio; culture school material; meaning of auditive reception.

**Resumo:** O presente artigo analisa os sentidos e significados do rádio cativo para os caboclos ingênuos nas escolas radiofônicas da Prelazia do Guamá, Amazônia paraense (1961-1971). Para isso, a metodologia utilizada foi a abordagem da Nova História Cultural. As fontes foram identificadas no Tribunal de Contas da Diocese de Bragança com seus respectivos 'livros de tombo', dentre outras. Desse modo, foi diagnosticado que o rádio cativo operava enquanto um objeto de consumo e ensino para alfabetizar e escolarizar os caboclos ingênuos, jovens e adultos. Assim, a partir dos resultados, é fato que o funcionamento do rádio cativo nas escolas radiofônicas está associado a outros artefatos culturais, tais como as antenas, as castanhas, os fios de cobre e os transmissores.

**Palavras-chave:** rádio; cultura material escolar; sentidos da recepção auditiva.

**Resumen:** Este artículo analiza los sentidos y los significados de la radio cautiva para los caboclos ingenuos en las escuelas de radio de la Prelatura de Guamá, en la Amazonía de Pará (1961-1971). Para esto, la metodología utilizada fue el enfoque de Nueva Historia Cultural. Las fuentes fueron identificadas en el Tribunal de Cuentas de la Diócesis de Bragança con sus respectivos 'libros tombo', entre otros. De esta manera, se diagnosticó que la radio cautiva funcionaba como un objeto de consumo y enseñanza para enseñar y educar a los ingenuos caboclos, jóvenes y adultos. Por lo tanto, a partir de los resultados, es un hecho que la operación de la radio cautiva en las escuelas de radio está asociada con otros artefactos culturales, como: antenas, castañas, cables de cobre y transmisores.

**Palabras clave:** radio; cultura de útiles escolares; sentidos de recepción auditiva.

## INTRODUCTION

The use of educational radio to literacy the young and adults in Brazil in 1958, occur, after a series of experiences and proposals already launched in Brazil over almost 30 years. Following the example, the experience of Jannuzzi in Valença in the state of Rio de Janeiro in which, in 1950, organized a literacy course for adults by the radio, serving as reference to other literacy's courses by the success it had obtained, as announced Fávero (2006).

According to Scocuglia (2006) and Fávero (2006), the main matrix about the use of educational radio to literacy the young and adults in radio schools started with the experience of mons. Salcedo Guarin in Sutatenza in Colômbia in 1947<sup>1</sup>. In the end of 1950, the radio schools had seven transmitters and about 50 thousand captive receptors, radios that tuned only one radio station and enable the literacy of more than 800 thousand young and adults.

The acquisition of the captive radios/receptors for radio schools in Brazil was made by the covenant regime instituted for the president Jânio Quadro establishing as a device in the form of presidential decree 50.370, in 1961, with the *Movimento de Educação de Base*. (MEB)<sup>2</sup>, created by the Catholic Church in the form of Nacional Conference of Bishops (CBB) that, in association with federal government, implanted a program of base education, which the intention was to expand a network with its respective radio schools in undeveloped rural areas in the North, Northeast, Central-West, according to Horta (1972) and Fávero (2006).

The analysis of the senses and meanings about the captive radio<sup>3</sup>, presented in the radio schools from the Prelature of Guamá, Pará's Amazon, it is identified for the production, the circulation; acquisition and the appropriation of materials<sup>4</sup> of communication and academic, organized by the Parochial Committees of the Educative System of Radio of Bragança<sup>5</sup> that are linked to the production of cultural school material.

---

<sup>1</sup> Notice should be taken that, since 1947, the United Nations Educational, Scientific and Culture Organization (UNESCO) encouraged the execution of national programs for adults in the regions that are "overdue" with health services, family organization and education. In this context, the base education had as its aims develop suggestions about read, write, calculations, orality, agrarian work, technical and professional formation, development of domestic skills, among others formations, that provide a universal education, free of cost and mandatory for the poorest population (Fávero, 2006).

<sup>2</sup> In the first two years of MEB, there still was an education practice of close cooperation with the State, only in 1963, the MEB, was redesigned its objectives and methodology to develop an educative practice as ideological option of literacy more critical, (summarized in awareness), than only evangelizing (Fávero, 2006).

<sup>3</sup> Beyond the term captive radio, found in this document, we identified another nomination to this cultural artifact, named "captive receptor". Thus, will be use these the two terms in this text.

<sup>4</sup> We used the term "objects", artifacts, utensils, school material and elements as synonym that identify the set of communication objects and academic in the daily life of this radio school.

<sup>5</sup> The Educative radio system of Bragança was implanted with the objective of minimize a series of public politic absence in the countryside of Amazon, they are: absence of communication, transport,

The radio, as a cultural artifact, express significations that allows the constitution of a cultural school material and the meanings about education in this institution. Therefore, Gaspar da Silva and Petry (2012) mention that the focus about the cultural artifacts and the production of the cultural material can express many interpretations or meanings about the materiality of each educational project because there are the intermediaries in the daily routine of the school, the school's subjects<sup>6</sup>.

According to Frago (1995), the school object, as elements of cultural school material, must be analyzed beyond the function and technical composition, since it establishes the mark of the cultural school by itself in the educational institutions whether in various manifestations introduced in the school practices, in the production and circulation of knowledge, conducts, thinks, minds and bodies, among others specificities.

The discursions and reflections about the use of captive radio, as an element of cultural school material, is incipient in the national and international literature. Therefore, we propose the following question: how the production, the circulation, the use and the appropriation of captive radio, seen as a cultural artifact, produced the meaning of auditive reception in the daily routine of radio schools in the Prelature of Guamá, Pará's Amazon, in the period of 1961- 1971?

Methodologically, the study is part of an approach of the New Cultural History and is straightly corelated with the understanding of the cultural practices and the meanings of school subject with cultural artifacts. These representations of Chartier (1990) are important to analyze the cultural objects, meanly linked to the cultural history of the object of read-book, the printed, the most variable forms of read that operate in a certain world of text (as cultural property related to ordinary practitioners – their consumers)<sup>7</sup>.

The sources identified about the radio schools were tied in a cultural circularity of historical material that presents similitude and differences in their routine. Thus, the *corpus* of this research was identified in the Audit Court of the Diocese of Bragança in its respective books 'record book': *Histórias do SERB (1957-1980)*; *Prelazia do Guamá (1971-1979)*, *Figuras diversas (1972)*, *Prelazia (1947-1964)* and the *Exames supletivos (1976-1981)*. Besides that, we used the digital asset

---

habitation, health, socioeconomic assistance and the lack of literacy and schooling for the caboclo from Pará's Amazon, according to the *Record book: Histórias do SERB (1957 -1980)*.

<sup>6</sup> The terms: school's subject and social agents, mentioned by Michael de Certeau (2014) has as theoretical base Pierre Bourdieu (2010) who analyses the institutional agents and the relation established with a society and the practice-habitus, within the academic institutions and in the system structures.

<sup>7</sup> For this reason, we use their concepts to point out the senses of auditive reception, used by the main key to analyzes this text: the radio as a cultural artifact that produce cultural school material in the radio schools in the Prelature of Guamá.

collection about the radio history in the website of Philips and in the files from reports of MEB/National, at *Centro de Documentação Científica Professor Casemiro dos Reis Filho*.

During the survey of the objects in the investigated area, we found technicians<sup>8</sup> who worked in the radio and we obtained some informal conversations that were add to this research. In order to maintain ethic, we created pseudonyms and we identified them in this work as Technician 1–T<sup>1</sup> and Technician 2–T<sup>29</sup>. The informal conversations allowed us to understand the daily life of the subjects as captive radio, since, according to Minayo (2001), the informal conversation point to workaday aspects, the relevance, the conflicts, the rituals, as well to the delimitation of public and private space where the subject is found.

The methodology representations of the three inseparable axis, in Roger Chartier (1990), provide the base to the analyze of the cultural artifact (the captive radio) inside the radio schools, they are: the history of the object in its materiality as well as its form, frequency, to the device and structure that point the kind of device projected to the object of consumption. The second refers to the history of practice and its differences, questioning: what do the subjects do with the same object that are offered? And the third axis presents the history of the device configuration and its historical variations, that which intercrossed with the two firsts axis, considering the social formations, the psychic structures and the conceptual armor amid strategies and tactics used by the subject in the center of the institutions as mentioned for Nunes and Carvalho (2005). In this way, the text presents a dialogue between the consumption the captive radio as a cultural artifact of learning that produce the meaning of auditive reception in the classroom of the radio schools.

## **THE CONSUMPTION OF THE CAPTIVE RADIOS IN THE PAROCHIAL COMMITTERS FROM THE RADIO SCHOOLS IN THE PRELATURE OF GUAMÁ**

In the Educational Radio System of Bragança there were two kinds of committers with their social agents: The Central Committee. Located in the municipality of Bragança, where Educational Radio System of Bragança (Sistema Educativo Radiofônico de Bragança -SERB) worked with teachers-announces, local

---

<sup>8</sup> It's necessary to mention that we found innumerous difficulties to find and talk with this two technicians about their participation in this research, since when we identified those people as, for example, students and monitors, they did not accept to participate of this study because they remember the dictatorship in which they worked in SERB and that blocked them to participate with the informal conversation.

<sup>9</sup> Notice should be taken that, still, the extent that there were the informal conversations, we showed the images of the object of communication and education, having in mind the axis of theoretical and methological representations of Roger Chartier (1990) about the different ways to see and do with the object of consumption to understand the act of operationalize the analysis of these tools.

bishops and the vicar priest<sup>10</sup> both coordinators of the SERB. The parish comitters were located in 11 counties of the Prelature of Guamá<sup>11</sup> in Pará's Amazon, where were the monitors who were the leaders of the community selected to guide the students to acquire ability to read and write.

In this context, the *Sistema Educativo Radiofônico de Bragança* was projected by the philosophic doctrine of the Barnabites<sup>12</sup> as missions land and evangelization by the bishop Dom Eliseu and the priests to civilize the naive caboclos in the communities of Pará's Amazon, through literacy and schooling, using as the main element the captive radio within the radio schools.

The expression naive caboclo came up from identified sources. In reports of dom Eliseu Maria Corolli was found this term, assigned to the subjects, young and adults who are part of the Prelature of Guamá. It is necessary to point that we talk about an italian bishop from the Barnabites Congregation who came to Bragança, Head of the Prelature of Guamá in order to implant the *Sistema Educativo Radiofônico de Bragança*<sup>13</sup> to obtain more supporters to the Catholic Church and evangelize the caboclos from Amazon.

The naive caboclo – young and adults from SERB- were fishermen, riverside, small traders, setters, housekeepers, shellfishermen, umbandists, spiritualists, protestants, shamans and Indians, people from Pará's Amazon who search SERB to learn. Consequently, their identities were nominated by the Bishop as caboclos. For Rodrigues (2006)<sup>14</sup> the term caboclo in the Amazon is understanding as a relational

---

<sup>10</sup> The Bishop don Eliseu and the father Maria Giambelli were Italian fathers from the Barnabites Congregation who became one of the first coordinators and directors of the Sistema Educativo Radiofônico de Bragança. Both were the primary founders of this educational project.

<sup>11</sup> According to *Prelazia: livro de tombo (1947-1964)*, the term prelature refers to a “[...] ecclesiastical circumscription, it means, a territorial geography in which a particular church act in the integration of many counties to carry the gospel message to the most distant communities”.

<sup>12</sup> The Barnabites are known as the Regular Clerics of SaintPaul. Clerics are associated to the priests that represents a good part of the clergy; regulars are the one who live as missionaries in the communities, following the foundation of chastity, poverty and obedience; of Saint Paul are related to the apostles as their patron based on follow and preaching of Jesus Christ, for the Path of Truth and Life. So, they are considered ‘the Barnabites’ whose propose is to create and build with the apostolic, socials, assistances, religious and educative works for the population (Barnabitas do Brasil, 2003).

<sup>13</sup> The mentioned radio school has its origin in January 27<sup>th</sup> of 1960, when the priest from the Prelature of Guamá, in a plenary meeting in which they detected the necessity to literacy the young and adults, was unanimously approved the organization of the system. After the implementation of this educational system, in the date of September 17<sup>th</sup> of 1960, the priest Giambelli composed the first SERB's Central Team who dedicated himself to organize courses for monitors in many parishes of the Prelature (Maciel, 2015).

<sup>14</sup> Rodrigues (2006) helped us to understand that the term caboclo can be seen as the place of representation of the other, where identities are built and is not restrict to one social group or to one ethnic group, but to the rural residents of the Amazon who has numerous work practices developed

condition of superiority of a group above other, seen as rustic and, in the modernity, so long, associated to a negative stereotype

This religious representation in the Amazon, in the 20<sup>th</sup> century, produces the perception of superiorities of one group and inferiority of another – to the point of they being seen as not civilized, indigenous descent, illiterate and half-breed (Indian, black and white people). Therefore, the priests use this term to reach a strategy of imposition about the rise of their pastoral activities in the whole Prelature of Guamá by the cultural practices to literacy and schooling the young and adults caboclos.

With regard to the theoretical refinement of strategies and tactics, we dialogue about the perspective of Certeau (2014) who consider them as a study of cultural practice of consumption, seen as interdependent. Their distinctions are in the schema of operations formulated in the institutional space, where the strategies are capable of produce, map and enforce, while the tactic can be use, manipulate, not obeying a particular law acting in a place.

We show below the following implementation of the educational radio system, for states and counties, where occurred the consumption of the captive radio in the most variable States and counties, during the period of 1961 to 1965, as shown on the Map 1 Table 1.



Map 1 – Consumption of captive radio in the system and radio schools in Brazil.

Source: *Instituto Brasileiro de Geografia e Estatística [IBGE] (1960)*<sup>15</sup>.

for the farms, fishermen, riversiders, chestnut gatherers, indians, who produce culture and a resistance among the dominating representations of modern times.

<sup>15</sup> The radio image has been inserted to show the readers where were the consumed the radio that had the purpose to literacy and schooling the young and adults in the most variable brazilians States.

In the map is presented the acquisition and the consumption of the captive radio in the first five years of the developed worked by the *Movimento de Educação de Base (MEB)*, with the educational radio systems in Brazil. The consumption of this radio circulated beyond the central headquarters of each State, since it was in the countries of each State that they were used, places, where the access of information was crucial to the rural pollution in Brazil. To Certeau (2014), the knowledge of the objects of consumption allowed us to understand the representations and behaviors of a society, because the act of operate the groups with the object of consumption makes the practice of the consumers reveal the similarities and differences about these objects from the places' production.

According to the legal-handout documents 1/Grade a-Fund of MEB, collection of CEDIC (1961-1965)<sup>16</sup>. In the year of 1961, were implemented in Brazil seven radio schools in the following states: Goiânia, Pará, Natal, Pernambuco, Alagoas, Aracaju, Bahia, beyond these seven schools, we identify nine radio school, set up in the capital and in the countryside of the States. In 1962, besides the seven school that were implemented, there were five more schools in Maranhão, Piauí, Ceará, Mato Grosso e Minas Gerais, totalizing 31 schools in this period. In 1963, beyond the 12 schools working, emerge two more, one in the Amazon's State and other in the State of Paraíba, which totalize 59 schools.

In 1964, from the 14 schools working was implanted one more school in the state of Rondônia totalizing 54 schools in 15 States which varies to the next year with 51 schools and 14 States. In The following we demonstrate, in the table 1 the implementation of the Radio System of Bragança in the Para's Amazon, where the consumption of the radio occurred in the first five years of work of the *Movimento de Educação de Base*:

Table 1 – Implementation and numbers of the system for States and counties (1961-1965)

State (s)	1961	1962	1963	1964	1965
<b>Pará</b>	Bragança	Bragança Conceição do Araguaia	Bragança Conceição do Araguaia Belém	Bragança Conceição do Araguaia - Belém - Santarém	Bragança Conceição do Araguaia -Santarém

Source: *Centro de Documentação e Informação Científica [CEDIC-PUC-SP]. (1961-1965).*

<sup>16</sup> This digitalized document allowed us to identify the systems network of the radio system and radio schools in Bragança. According to Horta (1972), an Educational Radio System is a group formed by a trained team to root and supervise the radio schools, each system has a local team and the local groups of each States are coordinated by a State team. In national level there was one coordination and one administration centralized in Rio de Janeiro by the National Secretary of MEB. While the radio schools should work at a time entirely appropriate to the population to be reached by the system, formed by students and monitors.

According to the data in table 1, was observed that the Educational Radio System in Bragança was the first to be implemented in the State of Pará and, according to analysis of the data, in all region of the North of Brazil, in the year of 1961, in connection with more six radio schools in others Brazilian's States<sup>17</sup>. Another point to be analyzed, according to the table 1, is that in the countryside of Pará and in the capital, the radio school in Bragança continues to be a reference of learning by radio, whereas, in 1962, is implemented the radio school in Conceição do Araguaia-PA.

In 1963, these schools served as experiences for the radio schools of the capital in Belém of Pará. In the year of 1964, was implemented the radio school of Santarém and, in 1965, the radio schools in the capital were extinct for the dictatorship. And the only one that remained with its work was the radio school in Bragança in the Prelature of Guamá (2003), in all the region of the Pará's Amazon there was a coordinator of the *Movimento de Educação de Base Estadual* to monitor both the implementation as the educational practice of the radio schools, with the purpose to identify the process of the literacy for the radios. In the State of Pará, the priest Aloísio da Silva Neno<sup>18</sup>

Thus, it is possible to say that the SERB, located in the Prelature of the Guamá, is a place of cultural and social production. Centeu (2010, p. 65) says that “[...] my language represents my relation as a place [...]”, the questions of the particularities of the places is not so distant of the global questions, but, in the understand of a certain place, combined with the popular, political and socioeconomic practice that circumscribes the cultural production of the place and the humans activities, operated by the subject. This is the relevance of the captive radio/receptor in all the Prelature of Guamá.

In Pará's Amazon itself, there was, by the radio school, a missionary action of education for numerous believers who participate of the education, here we understand that the State and the church walked together to curb the set of absences of the public politics about the illiteracy, the schooling, the health, the association and cooperative organizations and the constitution of leaders as representants to the development of the community, according to Coimbra (2003), was with this objective that was planned and executed the education by the radio receptor in the radio schools in the region of the Prelature of Guamá. Thus, from this map, we identify some communities, where there were consumption of the captive radios and the operation of the radio schools, in the period of 1960 to 1971.

---

<sup>17</sup> The first radio schools implemented in Brazil in 1961, were in the following States: Goiás, Natal, Pernambuco, Alagoas, Aracaju, Pará and Bahia (CEDIC, 1961-1965).

<sup>18</sup> Since 1964 the priest Aloísio Neno was arrested in the airport of Val-de-Cans, in the date of April 4<sup>th</sup> in 1964, by a patrol of aeronautic soldiers. They claimed that the religious promoted a work “[...] dangerous, subversive work [...]” in the orientation of the Educational Radio System (Coimbra, 2003, p. 21).



Table 2 – Consumption of the captive receptor (radios) in the counties and communities in the Prelature of Guamá

Counties of the Para's Amazon	Some communities
Bragança	Mocambo, Bôca de Induá; S. Pedro de Induá; Cajueirinho; S. Sebastião de Induá; Capitão Poço; Capuateua; Zeuarí; BoaVista; Cajueirinho; Nova Colônia; Timbó.  Bragança – (Nova Canindé, A. Montenegro; Bragança, Bacuriteua; Acarajó; Camutá, Campos; Riozinho).
Augusto Corrêa	
Ourém	
Irituia	
Capitão Poço	
São Domingos do Capim	
Santa Maria	
São Miguel do Guamá	
Viseu	
Arquidiocese de Belém (1963)	
BR 010 – BR316	
Km 47 – Pará– Maranhão (1970)	
KM48 – Pará –Brasília (1971)	
Paragominas	

Source: Prelature of Guamá: record book (1971 – 1979), (n.d.).

It should be highlighted that not all the counties above in the table 2 formed the radio school since the beginning of the work of SERB. In the first decade of 1960-Ourém; Irituia, Capitão Poço, Augusto Corrêa, São Domingos do Capim, Santa Maria, São Miguel do Guamá and Viseu were the first counties to attend the formation of the monitors and students with the literacy of young and adults by the MEB. While in BR010 - BR316, KM47- Pará Maranhão, KM48 Pará–Brasília and Paragominas<sup>19</sup> were the counties, where since 1970 were installed radio school with another form of schooling by MEB/SERB.

From 1964, the majority of radio schools in the region of the North were closed by the repression of the dictatorship in Brazil, according to Fávero (2006). In the Para's Amazon, the school were expanding<sup>20</sup> because the bishops and priest became coordinators, when they denounced the militants of the *Movimento de*

<sup>19</sup> As these counties were inserted in the second decade of the research, in (1971), we did not identify them in the map of the prelature of Guamá, where there were the first radio schools.

<sup>20</sup> According to the Record book of REB (n.d). *Prelazia do Guamá (1971-1979)* upon completion of the investigation of the Command of Communist Hunting, also known as AI5, in 1968, decreed by the president Arthur da Costa e Silva, the teachers, students and staff from the Education System in Para's Amazon were spied and punished to do not promote subversives practice during the dictatorship.

*Educação de Base* who worked ahead of their educational institution. Besides that, they started to obtain the government support from the governor Jarbas Passarinho, in the State of Pará, to continue the actions of literacy by the missionary evangelization in the radio schools, according to the statement of Coimbra (2003).

Therefore, in each county, constituted by the Prelature of Guamã, there was a number of school and communities in territorial dimension, where the displacement of the bishops and priest were of difficult access, because of that the consumption and the listening of the educational radio had the purpose of raise the development about the regional, local, from students and monitors questions, from the sense of listening the transmitted knowledge by the teachers- announces to the Central Committee in Bragança.

### **PHILIPS' CAPTIVE RADIO: A CULTURAL ARTIFACT OF EDUCATION FOR THE NAIVE CABOCLOS FROM PARA'S AMAZON**

The captive radio from Philips – The captive radio had as aimed to transmit the content derived from the voices of the teachers – announces from SERB to students and monitors in the radio schools in the Prelature of Guamã. This cultural artifact of education was produced by the Philips Electronics' company, also named as Philips, it is a Dutch company that since 1891<sup>21</sup> produces consumables for the world market.

The circulation of the radios in the most varieties of countries also arrived in Brazil in 1935, when Philips created a subsidiary of the Royal Philips Electronics Netherlands. In Rio de Janeiro, the Philips' company was expanding its business also by the consumption of the radios in the first years of 1924, what demarcated the influence of international companies and their energy and electronic products consumption in Brazil. In 1960, Philips opened an office in Recife, one of the first States in the use of captive receptors (Philips History...,2018) with fiscal incentives from the *Superintendência do Desenvolvimento do Nordeste* (Sudene), soon, emerged the Philips Electronics in the Northeast (PHILINORTE), intended for the manufacture of receptors which was also used for acquisition and literacy schooling of the young and adults in the radio school as MEB.

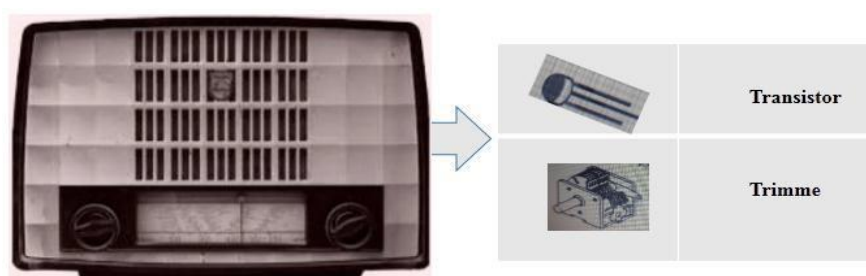
---

<sup>21</sup> In 1891, Frederik Philips and son, the engineer Gerard bought an empty factory in Eindhoven, Holland. There, they built a physics and chemistry research laboratory integrated with the industry to produce filament lamps made of carbon that last longer than the other products. But the business got competitive in the following years, and, to survive, Frederick included his other son, Anton, who took care of the business part. In 1908, the lamp factory was born and in four years later, in 1912, it launched a new factory for the bulbs. At the time, the fabric company opened and gained fame with international orders, even from the Winter Palace, the official residence of czar in Russia (The history of Philips..., 2018).

## According to the technician from Radio 1 of SERB

[...] the Philips manufactured this radio exclusively to the *Movimento de Educação de Base*, the MEB, that is why it is difficult to find these radios here in Bragança. Let me tell you one thing, this radio was different, because it was the transistorized kind and it had a Trimmer<sup>22</sup> that modified the tuning. It had a transistor, and it came after those valved ones. You know RIGHT that the radios have a serie and in each serie, it gets modernized [...] (Technician from radio 1, oral information)<sup>23</sup>.

To understand this device of radio reception that we named here as a cultural artifact of education, shown below, the captive radio manufactured by the Philips' Company in Brazil:



Picture 1 – Captive radio model from Philips with a transistor and trimmer.  
Source: Feitosa e Bitencourt (2014, p. 11)<sup>24</sup>.

Based on the information gathered from that image (picture 1) and from the informal conversation with the technician, we propose from the cultural school material, presented in this device, point the meaning of the auditive reception in the radio schools. To this, the external structure and two internal parts were exposed; the marks in the form of the radio symbols until we could identify the symbol of the device in analysis; and the strategies of imposition and the tactics deviationists in the use of this Philips' captive receptor. Our understand is just like

<sup>22</sup> We found numerous difficulties in find the model of this receptor-radio captive from Philips, we went to the Museum of Radio and we did not find, in dom Eliseu Memorial and in the houses of the collectors of radio. And we always found the radios from before or after it. So, we found with the technician 1 that all of them were burned by the coordination of SERB, because with the arrival of the police in Bragança, that was one of the orders, to not let any trace, since the delegates seen this apparatus as a diffuser of communism in the dictatorship.

<sup>23</sup> Interview out. 2018.

<sup>24</sup> In the text from Feitosa e Bitencourt (2014) which is about the history of distance education in Pernambuco outback: the radio and MEB, identified radio model in the collection of the Rural Transmitter of Pernambuco and about the structres as “transistor and trimmer” we found a manual about the ‘*Curso geral de eletrônica – apostila de eletrônica*’, containing 100 pages from which we extract both the images and the function of these object, important for the analysis of our object and to facilitate the reading of the study.

Souza (2007) when says that the school artifact are linked to the conception of pedagogy, knowledge, practice and symbolic dimensions, in the routine of the school universe, linked to the significant aspect of school environment – school culture.

Chartier (1990) mention that the significance of objects produces strategies and practice (social, educational, politics, cultural), that tend to impose the authority of one group to other. Such imposition has the intentionality of legitimize a reform project to justify to people their choices and conducts in the most varied form of teaching individuals.

This cultural artifact of Philips was coated with Bakelite – an external resin heat-resistant to better adapt to the school spaces of radio schools, besides that, it was coated with beige color on the front and in the sides it was black. It weighed 55 lbs and had the length measure of: 10” and 5” height, so, was viable handling it before, during and after class, it weigh was important so the monitor could handling, since some monitors don't let it in the classroom, they carry it to their houses and only bring it back during classes time.

In the front of that device there were two buttons one to turn on and off and the other when it was on it was already tuned, in the frequency of the station, that appear bellow between two buttons, by the way, the frequency of the station was only one. Besides that, it was a receptor that works most of the times using batteries, what facilitate the use for radio schools, as the ones in Pará's Amazon, where there was not electricity.

In the middle of the Philips captive radio, in SERB, we identify a symbol that indicates the Philips company brand. The symbol contained in the captive radio/receptor from Philips, in the decade of 1960 in the radio schools in the Prelature of Guamá, para's Amazon, were composed by the beige color with the color red in the same shape of a shield with radio waves and a star representing the lamps, still holding the word Philips inside the shield and outside the circle. (World brands: Philips' history, 2006).

Another interesting point refers to some parts that composes the structure of the captive radio of Philips object – The transistor and the Trimmer. The transistor (Practice course of electronic in general, 2019), formed by silicon crystals, were used in the captive radios of the radio schools and manufactured in the decade of 1950. It has the function of increase the switch electrical signals – (It had ability to amplify and switch signals). It is a component of the radio electrical circuit and the name came from the term transfer resister in other words, it is a device of the resister to switch voltage signals.

The transistor and the Trimmer are seen, in this research, as two parts that compose the radio and they were present in the educational institution and were part of the cultural academic and material from the radio schools as practices of do and specific appropriations that generated a material culture. That's why, these two

tools can be seen as “[...] one of the components linked to the world education [...], according to Souza (2007, p.176).

The transistor in the decade of 1960 were one of the most modern invention to radio and in the area of electronic, because it replaces the valves, that which had also the ability to amplify, but, it costs, size and energy consumption, were bigger, that’s why, the transistor replaced it for having less costs for companies, was manufactured on a large scale and became part of the circuit of electronic devices.

The Trimmer is composed by movable plates that fit themselves when an axis is rotated, so it becomes a turning variable capacitor. The Trimmer was one electronic component that had a slot for the key setting and stations tuning. As it is a small object, its mean main function was to calibrate the tuning of the radio to receive the waves from the stations coming from the broadcasters, so it allows you to vary your correct position with high volume. This device, manufactured to captive radios in radio schools in the Prelature of Guamá and Brazil, had the purpose of listen one only station, here, the tuning of SERB.

The strategy of acquisition of the transistorized captive receptor, by the priest, was to avoid the campaigns against similar peasant leagues of radio schools in northeastern Brazil, since,

[...] Unfortunately it is already organized in the countryside of Pará the peasant leagues communist- oriented, as the ones in Pernambuco. If our Ecclesiastical Provinces obey only one directive, guided by only one station, it will be easy to promote rural organizations under the control of the Catholic church. To achieve all these presented advantages, besides, the beneficial proposal and less expensive of only one transmitter for all referred region. (*Prelazia do Guamá: livro do tombo* (1971-1979), (n.d.), p. 9).

Two objects of communication are related to the transmission of the classes taught by the teachers- announces of SERB, the transmitters<sup>25</sup>, from Bragança Headquarters that reproduced the electrical magnetic waves until the Philips’ captive radio, where the radio sound waves arrived inside the classroom in the class as knowledge to the students. In this context, the strategies of imposition used by the priest to choose the kind of transmitter and receptor had as function withdraw communist ideas from the content disseminated by the teachers (during the context of dictatorship) in order to ensure the listening of a single broadcaster.

---

<sup>25</sup> The transmitters of five Kilowatts in tropical waves of 196 ft placed in the Central Committee in the Prelature of Guamá had the purpose of “[...]radiate the teacher announcer voice to the captive radio located in all Prelature of Guamá. [...] state ELINCO (*Eletrônica, Indústria e Comércio LTDA*) in Belém – PA, committed to supply and intall the small transmitters by the price of CR\$350.000,00 for each object” [...] (*Prelazia do Guamá: livro do tombo* (1971-1979), (n.d.), p. 9).

According to Coimbra (2003), the control of the Catholic Church in Pará's Amazon during the first years of dictatorship, had the purpose of guarantee the order and peace among the subject constituted in the radio schools, although, there were people formed by managers who worked in MEB – monitors and teachers who transmitted information to other radio station from Northeast<sup>26</sup>, about an emancipatory critical education, (seen as peasant leagues of communist orientation), so that the population became aware and, consequently, claim their rights denied in the social structure in Brazil. Somehow, this generated innumerable internal conflicts seen as an act of hostility towards the military authorities. Consequently, the strategy to SERB was being resized, to change the militant subjects and beyond captive radio, leave just one transmitter to organize the rural education under the control of the Catholic Church.

Basing the second axis of analyze, the history of the practice and their differences, which the questions and what the subjects do with the same object that are imposed to them? (Nunes & Carvalho, 2005). We identified that as the priest made the capability courses in order to make the monitors successfully operate the radio tuning, achieving basic electronic knowledge, in the own orientations from the schools, from the radio technicians, they started to obtain knowledge about the external and internal structure of the receptor and, during many dialogues (extra classes) with the technicians, without the presence of the priest, they asked: “[...] which button in the radio they could use to listen to other radio station? When guided, they opened the receptor and connected the wires until the radio's Trimmer, starting to listening other radio station such as *Difusora do Maranhão* and Piauí” (Technician of the radio 2, oral information)<sup>27</sup>.

This report from the technician of the radio reveals what Escolano (2017) defend the cultural practices developed in the schools must not be silenced by the institution, created by the modern State to standardize the model of teachers and students who postulate (ed) themselves in historiography. It's necessary to build not one model totally contrary to these discursive traditions, but to understand, explain and interpret them from a reference of reality, of an empirical culture of the school that values the cultural practice of their school subject as the use of objects and its representation in the inner of the institution to rebuild a culture of *práxis* in the territory of formal education and valuing the educational experience and the socio-cultural reality.

---

<sup>26</sup> In the north region some radio schools survived the military coup in 1964 and the repression of the following years by the support of the rural unionization and some members of the church movement that defended popular education of a critical basis Scocuglia (2006) and Fávero (2006).

<sup>27</sup> Interview out. 2018.

Another point to be highlighted,

[...] some monitors could not perform the change of radio station when they opened the captive receptor. Then, they brought the radio to a repair radio shop here in Bragança, and I found out that they were trying to connect to other radio stations, but they said that it was a problem in the device. When the Priests found out what they were doing, they asked us to weld the Trimmer, and then they do not have how to connect the wires and they were unable to listen to other radio stations (Technician of radio 2, oral information)<sup>28</sup>.

The priest's strategies guarantee the listening of just one radio station were presented with the discovery of the cultural practices of the monitors. From 1971, all the receptors arrived in SERB were opened and their Trimmers weld and only then be distributed to the radio schools, this was a decision that the priest had to avoid and minimize the opening of this radios in the radio schools.

Thereby, the captive radio was used as strategy to literacy young and adults only by the evangel message with the restriction of only one broadcast. On the other hand, the tactics of appropriation of the subject of MEB with the monitors – guided by the students in the community tell us that they used subversive tactics to listen others radio stations on the radio. Thus, the reception of this object represents two kinds of control formation by the priests and technicians and by the cultural practice and by the monitors' astuteness cultural practices.

Chartier (1990) says that the production of meaning about a school object is always placed in a field of competition, where it legitimizes itself in terms of power and battles. The fight over the artifact, its manufacture, use and appropriation bring representations that are beyond the imposition of a particular dominant group, since the collective representation and mental categories of the school subject delimit their own social organization.

This way, we have a cultural artifact that fits the historical context on screen, fostering the literacy and education of young and adults, forging a civic awareness, in the form of inculcation of knowledge to the naive caboclo, young and adult, and the other in listening the broadcasters.

Julia (2001) argues that the inculcation in the form of knowledge forms the subject under the regime (norms) of a tutelar concerned with the pedagogical purpose, which we witnessed here by the national culture of the 20<sup>th</sup>, that are controlling and manipulating the conscience of school subjects through pedagogical projects, maintaining control of teaching, power relations within educational institutions.

---

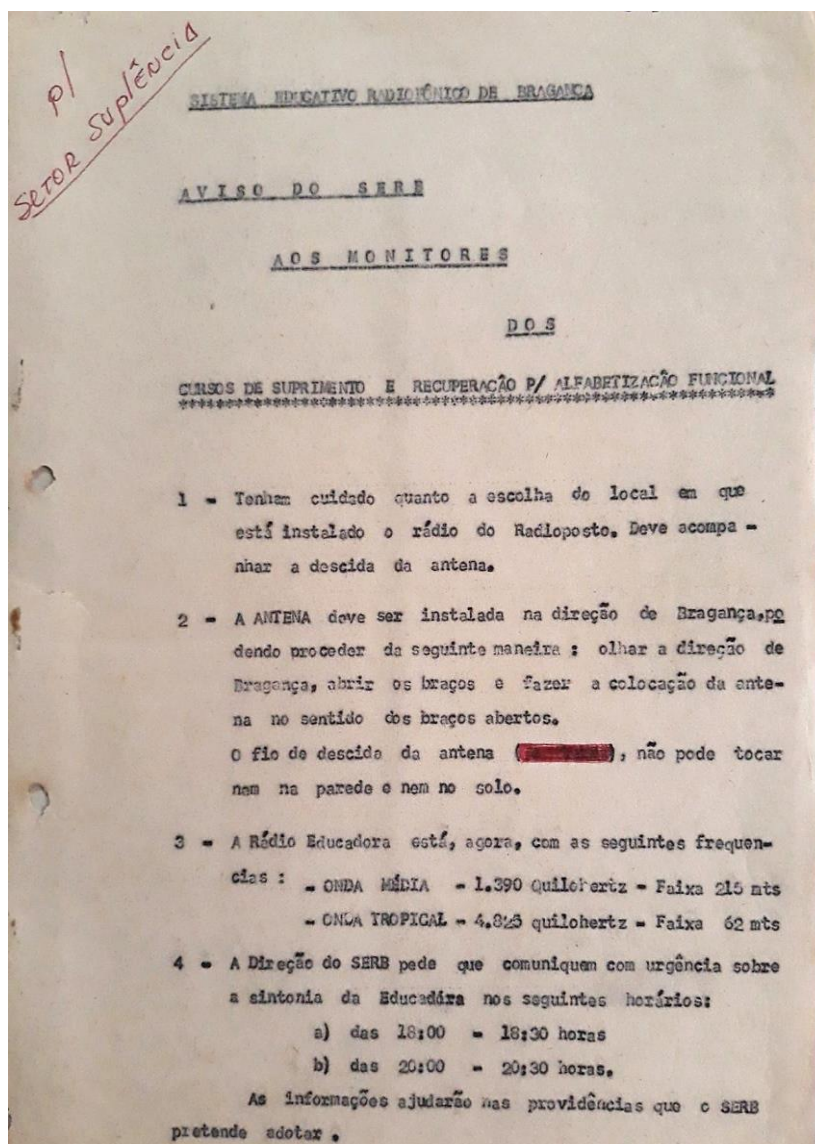
<sup>28</sup> Interview out. 2018.

To Vidal (2009), the power relation, constituted in educational institutions over the school subjects, has the intention of shaping them by the innumerable pedagogical stays inside the classroom. Gaspar da Silva and Petry (2012) says that the manufacture, the acquisition and the meaning of those objects used in the educational institution, control the body and mind of the subject in the schools. It is evident that school subjects translate the system's enforcement strategies, among its norms, legal provisions, into cultural practices of pedagogical innovations which are understood by the appropriation with the uses and effects of school material, school spaces and their times, according to Vidal (2009).

Escolano (2017) states that the cultural practice of the subject survives the process of control and the exclusion of the institutions that self-regulate, and that is why, it is necessary to understand the silence and code that exist in the institutionalized education. Thus, depending of the priests, bishops, monitors, students, teachers-announces, the captive radio is a cultural mediator that moves between Christian values, based on emancipation, among the other knowledges.

According to the understanding and analysis of Philips' captive radio, as a cultural artifact, we also identified that this depended of other material to receive the electromagnetic waves. Forward, we observe the instructions and installations of the receptor with its support, in the form of a notice to SERB to the monitors of the Functional Literacy Supply and Recovery Course to the radio schools in the Prelature of Guamã (Picture 2).





Picture 2 –Guidance about the use of radio supports for the operation of captive radio.  
Source: *Livro de tombo exames supletivos* (1976 -1981) (n.d.).

This document reveals that the installation of the receptor – radio in the radio station should be accompanied with some supportive objects for the installation of the receptor: the antennas, the isolators and copper wires. The antennas in the shape of T that should be installed above the straw roofs, two isolators should be fitted at each end. Thus, this object, beside of intercept the electromagnetic waves from the transmitters, it became an electrical conductor to Philips' captive radios and the two isolators served as antennas insulators.

The monitors and technician should obtain specific knowledge of “[...] 2- The antenna must be installed in the direction of Bragança, and can proceed as follow: look in the direction of Bragança open the arms and place the antenna in the direction of the opened arms” (Prelature of Guamá: record book (1971 – 1979), (n.d.)). It is necessary to mention that all the monitors of the radio schools in the

Prelature of Guamá in the most variety of counties, had the county of Bragança – Headquarter of SERB as reference to direct the antennas at a certain height. According to the Technician 1: “[...] the antenna had a wire between 4 to 10 meters high between the roofs of the radio schools and the captive radio” (oral information)<sup>29</sup>. Therefore, the antenna was a device that had a power cord descent to also capture the electromagnetic waves to the captive radio.

This knowledge of installation of the antennas, isolator and the power cord were exquisite because it allowed the electromagnetics waves of the transmitters arrived with quality to the antennas installed in each radio school in the form of sound frequency for the Philips’ captive radio. Such cultural practices guided by the technicians and priest of the SERB lasted for more than 20 years in this education system. To Souza (2007), the use of technology as element of the cultural school material, expand the discussion over the meaning assumed by these objects, particularly, the meaning that presents inside the educational institution that can even be designated by the history of techniques and the scientific evolution of the industrial market.

Besides the antenna wire that descent, there was also (the ground wire)<sup>30</sup>, [...] that could not touch the wall or even the ground put it on the iron, it was rolled on the iron and it was on the floor” (Technician 1, oral information)<sup>31</sup>. Here the object that support the wire was important because it was connected to the antenna and went down until the captive receptor radio that was placed in the classroom. So, the ground wire could no either be installed in any place, since it was necessary to be careful with the walls and ground in the radio schools.

As the own name says the wire (the ground wire), name designated to this device is a conductor that has the function of connect itself to the ground and others radio’s devices, avoiding the energy discharge, making a safe place, where it could be dissipated/shared, either for security reason or related to electrical discharge or for improving acoustics (of the radio sound) (Practical electronics course in general, 2019). In some way, the ground wire contributed to prolonging the life of the radios.

The use of this radio installation support objects, (antennas, isolator, descent wire, the wire [ground]), were taught during the formations of courses of monitors, in the Training Center of SERB, where the receive the capacitation of manipulate the radio and those supports in the classroom. Besides that, by the document as the one presented and by the radio itself were reinforced the same guidelines by SERB technicians.

---

<sup>29</sup> Interview out. 2018.

<sup>30</sup> Here talking about a Radio System that was coordinated by Bishops, priests and sisters from the catholic church and that, may be, the reason to be point the term: the ground wire.

<sup>31</sup> Interview out. 2018.

In a certain way, the use of the Philips' captive radio, with the radio installation objects in the 20<sup>th</sup> century, indicate the use of a technology that had the purpose of education to the naive caboclos, young and adults. To Souza (2007), the school materials projected by the use of technology in the 21<sup>st</sup> century were applied to teach with the principles of a modern pedagogy, based in scientific advances in educational technology, for this reason, these objects must be defined according to their use, their historical conditions and so analyzed as one school history culture technology.

About the timetable for the Supply and Functional Literacy Course, the direction of SERB communicated that they would be at 6 to 6:30 p.m. and 8 to 8:30 p.m. this new schedule would be developed. These are some information and measures that the SERB would take to share the classes to the radio schools with their respective young and adults caboclos in the Amazon.

In the light of the foregoing was possible to understand the cultural practices, developed between the school subject, produce the sense of auditory reception within the radio schools, where the electromagnetic waves that came from the transmitters and arrived in the antennas in the form of frequency, sound and captive wave, to the Philips' captive receptor enable teaching to monitors and students who should learn the knowledge transmitted by SERB's teacher-announcers. In the Picture 3, we present the sense of auditory reception, from a reconstitution of one radio school in Pará's Amazon, in its routine, and the radio supportive objects in the classrooms, according to the information that was raised in the documents.



Picture 3 – Reconstitution of a classroom in one radio school with the radio support and its Philips' captive radio.

Source: The author.

The reconstitution of this school space<sup>32</sup> was able to be understood and projected because of the school subject (students and monitors) who were the main social agents to organize the classroom; the position of the captive radio, between the radio supports, like the antennas, wires and isolator enable this communicative object and school became in a cultural artifact of education, through the propagation of sound waves coming from the radio.

Those senses of auditory reception were only possible to constitute a theoretical and methodological refinement when using Chartier (1990) as a way of pointing production, circulation, use and appropriation in relation to the captive in this Radio School System of SERB.

Therefore, we carry out the movement of comprehension of the senses about the captive radio “[...] as showing something absent, which implies a radical distinction between what is represents and what is represented, on the other hand, representation as a display of a public presentation of something or someone” (CHARTIER, 1990, p. 20).

For this reason, the senses of auditory reception in school spaces of radio schools, working in the monitors houses, which is placed in the Parochial Committer of the Prelature, are constituents of the categories of classifications artifacts that produced the cultural material inside the radio school in Pará's Amazon: The support artifact for radio installation (the antennas, the isolators, copper wires and the transmitters) and the Philips captive radio/receptor – a cultural artifact of education that had as aim to literacy and educate the naive caboclo in Pará's Amazon.

## FINAL CONSIDERATIONS

The acquisitions of the captive radio/receptors in the radio schools in Brazil were achieved by the covenant regime set as a device in the form of a decree 50.370, where the Catholic Church and the government stablish/consolidate a partnership between the *Movimento de Educação de Base* and the radio school in 1961.

It is worth to mentioning that in Brazil in Pará's Amazon, the context of the 20<sup>th</sup> century the State and the church walked together to decrease illiteracy, the lack of education, health, association and cooperative organizations and the constitution of leaders as representatives for the development of communities. With these objectives was planned and implanted the *Sistema Educativo Radiofônico de Bragança* (Educative Radio System of Bragança) using the radio to reach

---

<sup>32</sup> There are many authors in the field of historiography education that make the reconstitution of classrooms, however, we could not found authors to bases the reconstitution of the radio school space in the Amazon. Thus, such reconstitution was only possible to be designed in the form of a figure, when we take the information contained in the *Livro de tombo exames supletivos (1976 -1981)*, (n.d.)

fishermen, riverside, traders, settlers, farmers, housekeepers and some community leaders.

The Philips' captive radio, the educative radio was manufactured exclusively by the company Philips in Netherlands, which manufacture, in Brazil was made by a Philips subsidiary in Rio de Janeiro, a unique moment, demarcating the influence of international companies and their energy and electronics consumption products in Brazil and the circulation of objects.

One relevant analysis of the external structure of this radio was that it had a box of Bakelite that made it tough, being adapted to the Amazon weather, and the brand symbol that presents the use of this resource to identify their consumption objects that, in Philips captive radio, was constituted by the beige color with the color red in the form of a shield and radio waves and stars, representing the lamps, also including a Philips word inside the shield and out of the circle. It weighed 55 lb, this enabled its displacement inside the classroom, including installation and had only two buttons one of turn on and off and the other to listen a single tune.

It is a consensus that the acquisition of captive radio in SERB shared the same cultural practices of some radio schools in Brazil, of a listen of a single radio station by the evangelizing education. However, the use of the radio by the monitors of SERB indicates two cultural practices: when the monitor obtained knowledge about the electronic and structure of the captive radio, they reinvented the places of some pieces of the radio (Trimmer) to listen to others radio stations like *Difusora do Maranhão* and Piauí, effecting deviation tactics to defend the critical education. Thus, the idea of represent them as naive caboclo, was questioned, since they were seen as subversive by the priests for promoting campaigns by the communist peasant leagues. So, to maintain control, the priests had the radio welded, from 1971, all the Trimmer of the radio arrived in SERB, making it impossible for monitors and students to listen to other stations.

Thus, it is necessary to understand, that the use of Philips' captive radio depended on other radio support objects and some installation guidelines: the antennas in the form of T, the two isolators, the antenna power wires and the ground wire. The antennas were installed above the straw roof, in each of its end should be fit an isolator that serves as the antenna isolation; both the antenna and the isolator intercepted the electromagnetic waves coming from the transmitters.

The orientations/guidance were that the monitors or technicians should obtain the knowledge that the antenna with the isolators were installed in the direction of Bragança. For this, they used the cultural practice of open their arms and make the placement of the antenna looking in the direction of Bragança, that is, the municipality of Bragança – Headquarter of SERB was the reference to direct the antennas in radio schools.

The power wire and the ground wire also need the specific knowledge: The first allowed the electromagnetic waves achieve the Philips' captive receiver with quality. The antenna's wire under the ground, in addition to not being able to touch the wall or the ground, they connected it to a small iron (rolled) that was on the ground, that prevented an electrical discharge as well as improved the acoustics (of the radio sound). We understand the use of antennas, chestnuts, radio power wires and descent wire (the ground wire) as the radio installation objects. In the act of operating, the monitor and technicians needed to obtain a specific knowledge for the operation of the captive receivers inside radio schools.

Thus, the cultural artifacts of communication and education inside the radio school were analyzed by manufacture, uses, circulation and appropriations that presented the most varied strategies of imposition and tactics of appropriation, subversion and adequacy.

Therefore, we understand the use of the captive receiver by the senses of auditory reception - where the electromagnetic waves that came from the transmitters and arrived to the antennas in the form of frequency of sound and captive - to enable the education of the caboclos in Pará's Amazon that were permeated by representations of evangelize critical education in the heart of radio schools. Such senses, were not restricts to electronical language about the 'radio and reception transmissions', because it was the only way to understand and analyze the different ways to make and see as radio captive, by the main protagonists of this educational experience: the school subjects that produced the senses of auditory reception in SERB.

It is still possible to say that the study about the history of radio education in Pará's Amazon are rare. They could be operated, still, under the optic of distance education, the publics politics of EJA, from a colonial perspective since there is the church colonizing the caboclos subjects of the Amazon; a study about the rural education in the State of Pará in Brazil; it is possible to state, still, that this study converge with the history of present times, since, although it is in the period of 1960 to 1971, are experienced the cultural conflicts of a critical and evangelized education in current government and that in SERB there is an education that differs of a formal education, of others institutions, in the middle of the 20<sup>th</sup> century.

In this context, the senses of auditory reception were constituted by the main key of analyses of this study, the cultural school material in the radio schools, identified in the use of supportive objects for the installation of radio (the antennas, the isolator, copper wire and transmitters); This is the reason why it was necessary to obtain knowledge about electronics and communication to handle these objects, whose educational purpose was to transmit a teaching to the naive young and adult caboclos and monitors to the parish committees, where the radio schools of the Prelature of Guamá worked , Pará's Amazon.

## REFERENCES

- Barnabitas no Brasil 100 anos.* (2003). Bragança, PA: Sociedade Brasiliense de Ação e cultura.
- Bourdieu, P. (2010). *O poder simbólico* (13a ed.). Rio de Janeiro, RJ: Bertrand Brasil.
- Centro de Documentação e Informação Científica [CEDIC-PUC-SP]. (1961-1965). *Acervo do Centro de Documentação Professor Casemiro dos Reis Filho*. Arquivo do MEB/Nacional. Recuperado de:  
[http://www.pucsp.br/cedic/principais/quem\\_somos/historia.htm](http://www.pucsp.br/cedic/principais/quem_somos/historia.htm)
- Certeau, M. (2014). *A invenção do cotidiano* (Vol. 1, 22a ed.). Petrópolis, RJ: Vozes.
- Certeau, M. (2010). As produções do lugar. In M. Certeau (Org.), *A escrita da história* (2a ed., p. 60-85). Rio de Janeiro, RJ: Forense Universitária.
- Chartier, R. (1990). *A história cultural: entre práticas e representações*. Lisboa, PT: DIFEL. Contas da Cúria da Diocese de Bragança (Vol. IV).
- Coimbra, O. (2003). A denúncia de Frei Betto: o drama de católicos perseguidos em 64 começa a vir à tona. In O. Coimbra. *Dom Alberto Ramos mandou prender seus padres: a denúncia de Frei Betto contra o Arcebispo do Pará, em 1964* (p. 17-22). Belém, PA: Paka-Tatu.
- Curso prático de eletrônica em geral.* (2019). Recuperado de:  
<https://wiki.ifsc.edu.br/mediawiki/images/4/4d/ApostilaPraticaEG>
- Escolano, A. B. (2017). *A escola como cultura: experiência, memória e arqueologia*. Campinas, SP: Alínea.
- Fávero, O. (2006). *Uma pedagogia da participação popular: análise da prática educativa do MEB-Movimento de Educação de Base* (1961-1966). Campinas, SP: Autores Associados.
- Feitosa, J. R. B., & Bitencourt, R. B. (2014). *História da EAD no sertão pernambucano: o rádio e o movimento de educação de base*. 2014. Recuperado de:  
[http://www.abed.org.br/revistacientifica/\\_Brazilian/2014/03\\_historia\\_da\\_ead\\_no\\_sertao\\_pt.pdf](http://www.abed.org.br/revistacientifica/_Brazilian/2014/03_historia_da_ead_no_sertao_pt.pdf)
- Figuras diversas: livros de tombo* (1972). (n.d.). Cúria Diocesana de Bragança.

- Frago, A. V. (1995). História de la educación e história cultural. *Revista Brasileira de História da Educação*, 1(0), 63-82.
- Gaspar da Silva, V., & Petry, M. G. (Org.). (2012). *Objetos da escola: espaços e lugares de constituição de cultura material escolar (Santa Catarina – séculos XIX e XX)*. Florianópolis, SC: Insular.
- A história da Philips, a rainha holandesa das mídias* [vídeo]. 2018. Recuperado de: <https://www.tecmundo.com.br/mercado/125514-historia-philips-rainha-midias-video.htm>
- Horta, J. S. B. (1972). Histórico do rádio educativo no Brasil (1922-1970). *Cadernos da PUC/Rio*, (10), 73-123.
- Instituto Brasileiro de Geografia e Estatística [IBGE]. (1960). *Dividir para conhecer: as diversas divisões regionais do Brasil*. Recuperado de: <https://agenciadenoticias.ibge.gov.br>
- Julia, D. (2001). A cultura escolar como objeto histórico. *Revista Brasileira de História da Educação*, (1), 9-43.
- Livro de tomo exames supletivos (1976 -1981)*. (n.d.). Secretaria do SERB.
- Livro de tomo: histórias do SERB (1957-1980)*. (n.d.). Cúria Diocesana de Bragança.
- Maciel, R. A. (2015). *Sistema educativo radiofônico de Bragança: saberes da prática educativa na educação de jovens e adultos (1960 – 1970)* (Dissertação de Mestrado). Universidade do Estado do Pará, Belém.
- Minayo, M. C. (Org.). (2001). *Pesquisa social: teoria, método e criatividade* (18a ed.). Petrópolis, RJ: Vozes.
- Mundo das Marcas: a história da Philips*. (2006). Recuperado de: <http://mundodasmarcas.blogspot.com/2006/05/philips-lets-make-things-better.htm>
- Nunes, C., & Carvalho, M. M. C. (2005). Historiografia da educação e fontes. In J. G. Gondra (Org.), *Pesquisa em história da educação no Brasil* (p. 509-523). Rio de Janeiro, RJ: DP&A.
- Prelazia do Guamã: livro do tomo (1971-1979)*. (n.d.). (Vol. IV). Cúria Diocesana de Bragança.



*Prelazia: livro de tobo (1947-1964)*. (n.d.). Cúria Diocesana de Bragança.

Rodrigues, C. I. (2006). Caboclos na Amazônia: a identidade na diferença. *Novos Cadernos NAEA*, 9(1), 119-130.

Scocuglia, A. C. (2006). Rádio e educação popular no Brasil (1959-1967). In A. C. Scocuglia & C. J. S. Machado (Org.), *Pesquisa e historiografia da educação brasileira* (p. 161-188). Campinas, SP: Autores Associados.

Souza, R. F. (2007). História da cultura material escolar: um balanço inicial. In M. L. Bencosta (Org.), *Culturas escolares e práticas educativas: itinerários históricos* (p. 163-187). São Paulo, SP: Cortez.

Vidal, D. G. (2009). No interior da sala de aula: ensaio sobre culturas e práticas escolares. *Revista Currículo sem Fronteiras*, (9) 1, 25-41.

---

**ROGERIO ANDRADE MACIEL** has a PhD in Education from the Federal University of Pará (UFPA) Postgraduate Program in Education, in the field of Education, Culture and Society (PPGED/ICED/UFPA/2019). Associate of the Brazilian Society of History of Education (SBHE). Leader of the Interdisciplinary Research Group in the History of Education and Curriculum in the Amazon (NIPHECA). Researcher at the Study and Research Group on Youth and Adult Education and Diversity in the Amazon - (GUEAJA). Member of the Center for Studies and Documentation in the History of Education and Reading Practices of Maranhão - (NEDHEL).

**E-mail:** rogeriom@ufpa.br  
<https://orcid.org/0000-0003-1673-5215>

**Received:** 07.06.2019

**Accepted:** 04.27.2020

**How to cite this article:** Maciel, R. A. The captive radio in radio schools: a culture artefact of education to 'naïve' caboclos in the prelature of guamá, Pará's Amazon (1961-1971). (2020). *Brazilian Journal of History of Education*, 20. DOI: <http://dx.doi.org/10.4025/rbhe.v20.2020.e116>

This paper is published under the Creative Commons Attribution 4.0 (CC -BY 4).