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Dossier: Right-wing and Catholicism in the 1930s and 1940s

We, members of the History and Catholicism in the Contemporary World Research Network (Rede de Pesquisa História e Catolicismo no Mundo Contemporâneo - RHC), are pleased to present to the readers of *História: Debates e Tendências (HDT)* the dossier entitled "Right-wing and Catholicism in the 1930s and 1940s".

The chosen theme reflects the interest in contributing to the presentation of a comprehensive and analytical historical look at the different interactions between the various expressions of Catholicism and of the Right-wing in Brazil during the period under study, which can be observed through the set of articles gathered here.

The analyses are part of the investigations of Brazilian historiography dedicated to the study of the relations between religion, politics and culture, as well as their impacts on the public and private spaces. Through the study of objects placed in various temporalities and spatialities in Brazil in the first half of the twentieth century, the authors offer us instigating approaches that reveal the historicities of Catholicism in interaction with the field of the political Right-wing. They also bring to light, in a broader plan, the presence of the religious factor coexisting with the political factor in a society that was tributary of a *Brazilian styled* modernity. An environment, therefore, where the idea of a secular space as a reference base for all, where the confessional neutrality of the State and where social secularization operate at very particular paces and in very particular ways. Where, also, the effects of changes and permanencies are felt in institutional life, in the forms of individual and collective consciousness as well as in conceptions and self-understandings of the world.

Some of the exponents of the new Brazilian historiography dedicated to the study of Catholicism present in this dossier their most recent investigations, whose objects analyze, mostly, the presence of Catholic intellectuals in the public space. Such are the cases of the

approaches on Jacques Maritain, Everardo Backheuser, Tristão de Athayde and Francisco Campos.

Historian Renato Amado Peixoto, in his article “The first wave of attacks on Jacques Maritain (1937-1938): a case study thinking about *anomaly* alongside the concepts of *interiority* and *habitus*”, invites us to reflect on what he calls the “flow of ideas and contents” in the “diffusion of Maritainism and the presentation of Christian democracy” in Latin America. The author also proposes an instigating theoretical-methodological reflection on the forms of historical-investigative treatment about the actions of Catholic leaderships in their relations with what he calls “support for the positions of the authoritarian right” in the period under study. In this path, the concepts of region and *habitus* occupy a prominent place.

Magno Francisco de Jesus Santos, in “The credulous naivety of our sincerely Catholic people: Everardo Backheuser, Catholic educational political culture and national territory unity (1933-1944)”, brings to readers an analysis aimed at understanding the actions of one of the most expressive Catholic intellectuals of the period under study: Everardo Backheuser. A member of the group led by Alceu Amoroso Lima, Backheuser occupied a prominent place, especially in the field of education – where he engaged in numerous debates in favor of what he defended as the legitimacy of the union between the Catholic perspective and the new school. His defense of the so-called “catholic escolanovismo” put him, according to Magno Santos, in close connection with a “catholic educational political culture” notably linked to a national project based on religious unity. Still according to the author, in the methodological debates around the reformulation of the curriculum, Backheuser sought to occupy a prominent place as a mediator between the Catholic tradition in education and the perspectives of the escolanovista changes – where “the fear about the impetus of the rupture of the tradition was softened, with the adjustment of the reforming premises being in accord with the Catholic doctrine”.

Guilherme Arduini's article, “‘The only revolution we defend - the spiritual revolution’: the ministry of Francisco Campos from the point of view of Tristão de Athayde”, closes the dossier. Arduini seeks to understand the positions of Tristão de Athayde (in that context still a tributary of conservatism) present in *Pedagogical Debates* and *Politics*, books regarding the educational reforms implemented by Francisco Campos as Minister of Education between 1931 and 1932. The text highlights how Campos sees himself as a “State representative” imbued with the role of “structuring public education” as well as giving an attentive treatment to the political-educational tensions arising from and expressed in the

positions of Tristão de Athayde in defense of the "interests of the Catholic hierarchy" – which saw the historical conjuncture of the moment as the fruit of a crisis of moral and spiritual values.

The historical, theoretical-methodological and historiographical propositions offered by the authors of the articles in this dossier constitute effective contributions to the advancement of contemporary scientific knowledge about the relationship between religion, politics and culture in Brazil in the first half of the twenty-first century. The current issue of HDT also includes thought-provoking debates on the themes of Chilean history, representations of the Iranian revolution, dialogues on slavery and freedom, literature and history, and an analysis of Affonso Guerreiro Lima's educational proposals for Rio Grande do Sul.

In "The malaise in Chile: presence and legacy of the 1980 Constitution," **Peter Demenech** turns to the investigation of the 1980 Chilean Constitution, instigated by the 2022 constitutional revision movement, between discussions of authoritarian legacies and neoliberal ideology to a democratic society that "still resorts to authoritarian solutions to deal with the resolution of social conflicts". The author characterizes this context as an "uneasiness" in the face of the rejection of the new Constitution, which led to its defeat in the plebiscite of September 4, 2022. Demenech points out the contradictions of a society that refused a new progressive charter, expanding social rights and citizenship, and the implications of a still present and current legacy of the governments of Popular Unity (Unidade Popular) and Pinochet in the national political imaginary.

Turning to another thematic approach on the Chilean context, **Elisbet Prudent**, in "Urbanization as a device of historical vindication for the right to the city in Santiago de Chile (1930-1950)," focus on the mobilizations for urbanization by residents of suburban neighborhoods in the Chilean capital in the mid-twentieth century. Through the study of periodicals in circulation in Santiago's peripheral neighborhoods, Prudent analyzes the forms of struggle against spatial segregation and the search for the appropriation of space in counterpoint to the marked inequalities in that context of metropolitan development. Through neighborhood associations, Chileans claimed their right to the city, the solution of local problems and the defense of social progress.

Still in the spectrum of Latin American Hispanic history, **David Anderson Zanoni** turns to the Argentine press to understand the representations in cartoons about the revolutionary events in Iran. In "Orientalism in print: the Iranian Revolution and its representations through Landrú's cartoons in the Clarín newspaper (1979-1980)", the author

highlights the repercussions of the overthrow of Shah Mohammad Reza Pahlevi's power and the establishment of an Islamic government led by the Shiite Ayatollah Ruhollah Khomeini. Focusing on the cartoons by Juan Carlos Colombres, known as Landrú, Zanoni analyzes the narrative repercussions and the construction of meaning of the Iranian events for the Argentinean public, using Edward Said's studies on Orientalism as a reference.

Going back to Rio Grande do Sul's past, mythologized by many, embellished narratively by the alleged less cruel treatment bequeathed to the captives of yesteryear, **Roberto Radünz** presents us, through the analysis of a judicial process, the hardships of a freedwoman. In "Intermediate situations between slavery and freedom: the case of Marcelina", the author scrutinizes the daily life of a freed woman "under the condition of working for her masters until their death" who continued to experience exploitation, abuse, aggression, and other symbolic violence even after her liberation. It was by resorting to the judiciary that Marcelina's story comes to us, corroborating the historiographic analyses that much of what we have about the destitute Brazilian population comes from the judicial and police pages, since the omission of these in other registers can bring a false notion of inexistence of black agency. As Radünz points out: "Marcelina represents the struggle of women in search of freedom and dignity in the face of a slavocrat society".

"Jorge Amado, childhood and the literary machine: from the wharf to the pier, between stigma and revolution (Salvador, 1937)". by **José dos Santos Costa Júnior**, is part of the research on the "juvenile device", that is, the history of the concept-image configuration of the juvenile offender in Brazil. By studying the book *Captains of the Sands* (Capitães de Areia, 1937), Costa Júnior focuses on the evaluation of the narratives about childhood, abandonment and delinquency in Salvador, in the midst of the transformations that took place after the "1930 Revolution" and the installation of the Estado Novo (New State) in 1937. Based on Foucault, Deleuze and Guattari, the author reflects on the importance of literature as an instrument of social criticism.

Carlos André Silva de Moura, in "Political-religious disputes between Afonso Costa and Sidónio Pais at the beginning of the Portuguese Republic (1910-1918)", focuses on the perspectives about the separation between State and Church that marked the establishment of the Portuguese republic in the first decades of the 20th century. Inserted in the new management as Minister of Justice, Afonso Costa dwelt on the secularization of the state, via the imposition of a "policy of total rupture with the Catholic Church in a predominantly rural, Catholic, and non-literate country." In reaction to government actions, Sidónio Pais designs

and heads a *coup d'Etat* that, victorious, led him to undertake, among his first actions, the revocations of the secularizing measures. These moves made it possible to reinvigorate relations between state and church, at least during the short government of Pais, who was assassinated in December 1918.

Finishing this issue, we have **Claudemir de Quadros'** paper, in which he presents a documented source. In "Subsidies for Rio Grande do Sul's education code: proposals by Affonso Guerreiro Lima (1936)", the author tries to bring forth an understanding about discussions on educational planning in the extreme southern state, by analysing *Subsidies for the education code* (Subsídios para o código de educação, 1936). Guerreiro Lima, its author, was a teacher, and also author of dozens of works, as well as founding member of the Historical Institute of Rio Grande do Sul (IHGRGS). In 1936, he was nominated Director of Public Instruction for the state, a position from which he resigned the following year. It was during this period, in the midst of discussions about the reform of state education, that he produced *Subsídios*, proposing a reorganization of the education system. That is the focus of Quadros' discussion in this article, which presents us with more elements on the History of Education in the state of Rio Grande do Sul.

We wish everyone an excellent reading of another issue of HDT from the UPF's Postgraduate Program in History!

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