

## Civic-patriotic festivities in the formation of Brazilian youth in the border cities of Porto União (SC) and União da Vitória (PR) in 1941

*Festividades cívico-patrióticas na formação da juventude brasileira nas cidades fronteiriças de Porto União (SC) e União da Vitória (PR) em 1941*

*Festividades cívico-patrióticas en la formación de la juventud brasiliera en las ciudades fronterizas de Porto União (SC) y União da Vitória (PR) en 1941*

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**Abstract:** In this article we analyze the role of civic festivities and parades in the formation of youth in the border cities of União da Vitória (PR) and Porto União (SC), based on Decree-Law No. 2072, March 8, 1940, for civic, moral and physical education to children and young people enrolled in educational establishments. For this, we used photographs located in the Public Archive of Florianópolis and news published by the newspaper O Comércio, from Porto União (SC), revealing the enthusiasm with the formation of youth and childhood on the occasion of the commemoration alluding to the Independence of Brazil and Juventude Brasileira movement. The research is of socio-historical nature, and is linked to the Nucleus of Cataloging and Research in History of Education (Nucathe), Unespar's Pedagogy course – in União da Vitória (PR). As a theoretical basis, we refer to Bencostta (2006; 2010); Hobsbawm (1990; 1998) and Horta (2012). During the Estado Novo, therefore, the cult of patriotic symbols during public sessions became obligatory to children and young students, from 7 to 18 years old, conforming a culture within the specific ideological perspectives of the dictatorial period.

**Keywords:** Parades. Civic-Patriotic Festivities. Youth. Childhood. Estado Novo.

**Resumo:** Neste artigo analisamos o papel de festividades e desfiles cívicos na formação da juventude nas cidades fronteiriças de União da Vitória (PR) e Porto União (SC), a partir do Decreto-Lei nº 2072, de 8 de março de 1940, que institui e fixa bases para a educação cívica, moral e física para crianças e jovens matriculados em estabelecimentos de ensino. Para isso, utilizamos fotografias localizadas no Arquivo Público de Florianópolis e notícias publicadas pelo periódico "O Comércio", de Porto União (SC), revelando o entusiasmo com a formação da juventude e infância por ocasião da comemoração alusiva à Independência do Brasil e à Juventude Brasileira. A pesquisa é de cunho sócio-histórico e está vinculada ao Núcleo de Catalogação e Pesquisas em História da Educação (Nucathe), curso de Pedagogia da Unespar - União da Vitória (PR). Como base teórica, citamos Bencostta (2006; 2011); Hobsbawm (1990; 1998) e Horta (2012). Durante o Estado Novo, portanto, o culto aos símbolos pátrios durante sessões públicas tornou-se obrigatório para crianças e jovens estudantes de 7 a 18 anos, conformando uma cultura dentro de perspectivas ideológicas específicas do período ditatorial.

**Palavras-chave:** Desfiles. Festividades cívico-patrióticas. Juventude. Infância. Estado Novo.

**Resumen:** En este artículo analizamos papel de festividades y desfiles cívicos en la formación de la juventud, en las ciudades fronterizas de União da Vitória (PR) y Porto União (SC), a partir del Decreto-Ley nº 2072 de 8 de marzo de 1940, que instituye y fija bases para la educación cívica, moral y física a los niños y jóvenes matriculados en centros de enseñanza. Utilizamos fotografías localizadas en el Archivo Público de Florianópolis y noticias publicadas por el periódico O Comercio, de Porto União (SC), revelando el entusiasmo con la formación de la juventud e infancia con motivo de la conmemoración alusiva a la Independencia del Brasil a la Juventud Brasileña. La investigación es de cunho socio histórico y está vinculada al Núcleo de Catalogación e Investigaciones en Historia de la Educación (Nucathe), curso de Pedagogía de la

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*Unespar, União da Victoria (PR). Como base teórica, citamos Bencostta (2006; 2011); Hobsbawm (1990; 1998) y Horta (2012). Durante el Estado Nuevo el culto a los símbolos patrios durante las sesiones públicas se volvió obligatorio para niños y jóvenes estudiantes de 7 a 18 años, conformando una cultura dentro de perspectivas ideológicas específicas del período dictatorial.*

**Palabras clave:** *Desfiles. Festividades Cívico-Patrióticas. Juventud. Infancia. Estado Nuevo.*

## Introduction

According to Lopes (2012, p. xxi), the primary school has become the reference institution in the diffusion of a body of knowledge recognized and regulated by the State's, a "society made according to the needs and interests" of a dominant elite. In addition to the specific content of the different disciplines, the formation of citizens with a patriotic spirit was part of educational programs, with specific State regulations for the organization of public education and civic worship. School education acquires specific emphases through curricula and foreign language teaching in schools in the 1910s and 1920s, according to Stentzler (2015). However, it was in the 1930s and 1940s, with the so-called Estado Novo (Brazilian political regime established by president Getúlio Vargas - translator's note), that the patriotic cult took center stage in the formation of Brazilian youth and childhood.

In president Getúlio Vargas' dictatorship, civic formation, the political culture of nationalism, the cult of the body and the discipline, in the name of the national order and progress, were exalted (COSTA, 2009), also underpinning the process of schooling and teacher training (STENTZLER, 2018). The use of symbolic elements, associated with the formation of youth, aimed to awaken a "feeling of fidelity towards the State [...] through an efficient ideological apparatus and of nationalizing policies", extolling the potential of youth in the construction of the nation (HOCHE, 2015, p. 16).

School became an "ideological apparatus at the service of the State" and the educational system was used to "instill in childhood and youth the spirit of the new regime" (HORTA, 2012, p. 160). The national flag and anthem "are traditionally the most evident national symbols" (CARVALHO, 1990, p. 109) at civic ceremonies and in schools. They were used with the intention of mobilizing feelings and attitudes in favor of the constitution of a "structure of personality" to compose a "collective identity [...] a national collective soul" (LEITE *et al.*, 2018, p. 2065), and education was considered the means to correct social distortions by the homogenizing force assigned to it (SAVIANI, 2012).

Surveys conducted at the Public Archive of Florianópolis and at the archive of the newspaper O Comércio (1941a; 1941b), in Porto União, Santa Catarina, gave access to documents and records of the local press. These sources bear representations about education and the homeland, youth and childhood. The role of representations in socio-educational conformation can be understood on the basis of Chartier (1990), for whom the images and the context in which they were produced, as well as the discourses associated with them, were "determined by the discourses of the social groups that forge them" (PAULINO, 2018, p. 3).

In this sense, the three photographs, from the same celebration held on September 5 and 7, 1941, located in the Public Archive of Florianópolis reveal intentions and expectations

of a group of influential people regarding the formation of youth and their role in the future of and the two cities located in the interior of the states of Paraná and Santa Catarina. They also attest to the permeability of the educational policy of Vargas' government, that took place during the Estado Novo dictatorship. These documents are fragments of the memory of that period, when the cult of nationalism, civility and territorial belonging to the states of Paraná or Santa Catarina merged in the measure in which the strengthening of the feeling of love for Brazil was idealized.

In the north, we aim to understand the role of festivities and civic parades in the formation of youth in the border cities of Union of Vitória (PR) and Porto União (SC), after the publication of Decree-Law no. 2072, March 8, 1940 (BRASIL, 1940), which established bases for civic, moral and physical education for children and youth. Based on the socio-historical perspective, we dialogue with authors from the area, consult the specific legislation, use images and news that allow us to get to know aspects of the formation of childhood and youth. The civic parade on the main avenue of the city and the other commemorations involving students from the schools and the community were the highlight of the Solemnity of the homeland week, in 1941, as it was the case in other schools in Santa Catarina that “nurtured in their pedagogical tasks the symbols and favorable images to the regime”, according to Santos (2012, p. 158).

The National Youth Organization was instituted by Vargas, by Decree-Law no. 2072, March 8, 1940 (BRASIL, 1940), as it was already the case in other countries, such as Portugal (HOCHÉ, 2015; HORTA, 2012). The creation of this entity was directly related to the interests of Vargas, in the formation of the patriotic conscience of the young Brazilian with the civic, moral and physical education, forming the youth to fulfill his duties with the homeland.

In 1941 there was an emphasis on festivities, carefully organized with speakers extolling the country, civic performances, sports competitions, parades, vocals of hymns and patriotic songs, among others, as recorded in news published by the newspaper *O Comércio* (1941a; 1941b). The same way of communication praised the participation of the Catholic Church, of public and private schools, covering the celebrations of “Juventude Brasileira and our Political Independence”, indicating the interrelation that was established between the church and the State. Civic celebrations reached the streets of the city and representations of the role of the school, in the formation of youth were disseminated by the local press.

Images and news bring traces of the past, so they need to be analyzed as a historical product, dated and marked by power relations (LE GOFF, 2003; HOBBSAWM, 1998). Respecting the specificities of the research, Borges (2003, p. 73) shows that the photographic images are part of the set of “documents that inform about the material culture of a certain historical period [...] as a symbolic form that assigns meanings to representations and the social imaginary”. Photographs provide elements for understanding the present as part of a socio-historical process circumscribed in the time and space of the region that had already been disputed between the states of Paraná and Santa Catarina.

Researches in history grow as sources are preserved and made available for it (research), because for Farge (2009, p. 31), a file “is born of disorder, however small; [and]

pulls out of the obscure long list” of documents that have been preserved for different reasons, in different places. The historical collection enables the researcher, always in an incomplete and fragmented way, to study and understand the past revealed by documents and memories that have been preserved until the present day, bringing aspects of the political and educational past of the southern region of Paraná and northern Santa Catarina.

## Schooling in the region of the Contestado War

The city of Porto União da Vitória was originated from a village that initially belonged to the Parish of Palmas, municipality of Guarapuava (PR). The locality was a troupe's way due to the ford (a shallow passage on the Iguaçu River), which allowed the troops from Rio Grande do Sul to travel to the state of São Paulo, Sorocaba (SP) city. At the end of the 19th century, the small town by the Iguaçu River had a boarding school for boys and some schools called “promiscuous” (where boys and girls studied). In 1904, the first teacher arrived in the city, Amasília Pinto de Araújo, graduated from the Escola Normal de Curitiba. (GASPARI, 2011; STENTZLER, 2015).

In the year 1906, the railroad reached the city representing progress. The rails linked the city to São Paulo, taking the riches in their wagons. The rails extended through the territory of Santa Catarina, reaching Rio Grande do Sul between 1907 and 1910. With the construction completed, the social tension in the region worsened, since many workers became unemployed and joined the sertanejos (name for the natives from the area – translator’s note) who were expelled from the lands where they lived, due to the railroad. The states of Paraná and Santa Catarina disputed the territorial area known as Contestado. In addition, these factors made it possible for the Contestado War to begin, which devastated the region at least between 1912 and 1916, involving sertanejos, government forces and civilians (GALLO, 1999; MACHADO, 2004; TONON, 2010; STENTZLER, 2015).

One of the developments at the end of the war was the signing of the Limits Agreement, dividing the city of Porto União da Vitória (PR). On one side of the rails, the territory was under the domination of Paraná, and on the other, Santa Catarina. The cities of União da Vitória (PR) and Porto União (SC) were born from the only urban complex, on the banks of the Iguaçu River, whose main riches were of natural origin, such as mate herb and wood, transported by vapors and, later, by trains.

Children and young people of both cities attended school groups, ethnic schools, such as the German school (IHLENFELD, 2011), and confessional schools linked to the Catholic Church. The girls from the city and region, whose parents had purchasing power, studied at Escola Normal Santos Anjos. Among the main educational establishments, on Santa Catarina side of the rails, we list: Escolas Reunidas de Porto União, created in 1918; Grupo Escolar Balduino Cardoso, created in 1927 from Escolas Reunidas and Escola Complementar anexa, created in 1928. Among the private schools, the Catholic confessional colleges: Santos Anjos, founded in 1917 and Ginásio São José, in 1932. On the side of Paraná there was Casa Escolar Professor Serapião, since 1913, remodeled as Grupo Escolar, in 1919 (KLEIN;

STENTZLER, 2018). Ethnic schools existed until 1938, when the law of nationalization was published.

In the municipalities of União da Vitória (PR) and Porto União (SC), multisite schools were the main places for children to reach school for many years. These schools, located either in the cities or in rural areas of the municipalities, followed specific guidelines and norms of the respective states, including school festivities, that were held together with students and community, forming a “propitious environment to spread patriotic sentiment among students and population in general” (STENTZER, 2015, p. 122). These celebrations also integrated the populations of the two cities, particularly after 1935, with joint festivities uniting schoolchildren, authorities and community of the border municipalities.

School festivals, considered the specificities of the research, can be considered “[a] collective social fact and carries with it a set of meanings attributed to it according to the history and tradition in which it was born” (BENCOSTTA, 2011, p. 251). The civic festivities were marked by a strong nationalist symbolic impact, spreading values and behaviors that were part of the formation of the new Brazilian citizen, in the dictatorship of Vargas. Through the parades, Brazilian childhood and youth demonstrated civic knowledge, spreading bonds of belonging to Brazil and love of the homeland.

## Juventude brasileira and schooling

The national institution called Juventude Brasileira was created during the Estado Novo, by President Vargas, aiming at the civic, moral and physical formation of Brazilian children and young people, in favor of the aggrandizement of the country. Established by Decree-Law No. 2072, March 8, 1940 (BRASIL, 1940), the promotion of youth formation under the aegis of nationalist principles was part of the projects of the ruling elite. In each city there should be civic or out-of-school civic centers. Young people would be prepared to “become fit citizens, physically and morally, ready for a life of bestowal to the nation to which they belonged and of perpetuation to the regime that formed them” (HOICHE, 2015, p. 66).

According to Leite *et al.* (2018, p. 2017), national identity, understood as a construct, proceeds proportionally to the adhesion of individuals to “patriotic and nationalist beliefs” through an “ideological movement which aims at the autonomy, unity and identity of a population, considered as a real or potential nation” (LEITE *et al.*, 2018, p. 2065). The sense of responsibility and commitment should be aroused from school formation through civic education, emphasizing “confidence in one's effort, the habit of discipline, the taste of initiative, perseverance in work and the highest dignity in all actions and circumstances” (BRASIL, 1940, s.p.).

Young men would be encouraged to devote themselves to military service, defending the homeland. Girls, in turn, would have a fundamental role in the activities of the home, developing “the taste of domestic services, especially those that refer to the creation and education of children” (BRASIL, 1940, s.p.). Special care with the education of the body also

integrated the proposal, and physical education would develop the “hygienic habits and practices intended to prevent all sorts of diseases, the maintenance of well-being and the prolongation of life” (BRASIL, 1940, s.p.). It was anticipated that schools and teachers would take responsibility for the education of Brazilian children and youth, along with the family. Article 7 of Decree-Law No. 2072, March 8, 1940, established:

The education provided by Juventude Brasileira will be the basis and complement of the education provided by the school and the extension of the education provided by the family. Among Juventude Brasileira, the school and the family, there will be continued understanding and close ties of cooperation (BRASIL, 1940, s.p.).

We can understand this movement based on Costa (2009, p. 20), for whom “these subjects, in the eyes of political elites and intellectuals who struggled with the contradictions of their time, were custodians of hopes and fears about utopia of the nation”. The idea of nation, in the proposed molds, was based on the conformation of nationalistic feelings and attitudes, entertaining actions in the school and in the family. For Hobsbawm (1990, p. 52-53), the existence of a nation-state required adaptation to “advanced historical progress or evolution”, and nationalism broadened the “scale of human operation in economics, society, and culture”, resulting in the need for respect and subordination of peoples to greater ones.

In the cities, the civic centers would be conducive to change. They were created for the purpose of civic, moral and physical training of young people. The dissemination of nationalist ideals was carried out with the participation of the written and spoken press, reporting events and praising citizenship, disseminating representations about this ideology to the population and to schools. As Stentzler writes (2015), such celebrations, in which young people recited poetry and delivered speeches, were accompanied by the community, recorded and disseminated by the media, as a way of praising the work of teachers and the function of the school in the formation of the Brazilian citizen.

The students, who were properly uniformed, certainly stood out among other children and young people, they walked on the streets to their school to participate in the civic ceremony, a social event that also spread the image of the school among the residents of both cities [...] (STENTZLER, 2015, p. 121).

In 1941, the commemoration of the Independence of Brazil involved civilian, military and ecclesiastical authorities, teachers, students and the community of the border cities. The news about the solemnity, published by the local newspaper, took the front page, extolling the idea of the formation of youth and love for the country, bringing authorities and population closer to the cities: on the “5th and 7th of this month, consecrated dates respectively, to Juventude Brasileira and to our political independence” (O COMÉRCIO, 9/14/1941a, p. 1). The national symbols, in particular the flag, were exalted, hoisted and led by young people in parades.

The details such as the raising of the Flag at Ginásio São José, a confessional school in Porto União, on September 5, 1941, and the photograph (Picture 1) with students profiled on the avenue in front of the Catholic Church of Porto União (SC) show the enthusiasm with the festive moment. Eventual difficulties or even resistance of students, teachers or

authorities to participate in the event are omitted, which is a mark of authoritarian governments.

**Picture 1.** School children's parade



Source: Florianópolis Public Archive, 1941.

With the concentration of young people and children for civic celebrations, this image refers to the idea of discipline and order. Article 18 of Decree-Law no. 2072, March 8, 1940, established guidelines that standardized practices such as this throughout the nation: “graduations to be performed by Juventude Brasileira will consist of exercises of concentration or displacement, and aim, for the creation of discipline, enthusiasm and resistance, for educational purposes at a time of civic, moral and physical order” (BRASIL, 1940, s.p.), held in public and with a solemn character. Duly uniformed, students reveal the socio-educational culture in a historical time guided by nationalistic ideals. According to Bobbio, Matteucci and Pasquino (1998, p. 804), and respecting the specificities of research, movements of this nature “constitute a stage of historical evolution” for the centralization of power that demands loyalty by citizens, at the expense of loyalties to with collectivities smaller or larger than the nation. As it was, for example, in the region of União da Vitória (PR) and Porto União (SC), where there were large numbers of migrants of European origin. They were forced to adhere to the Portuguese language and worship the Brazilian national symbols.

To the Juventude Brasileira it was delegated a fundamental role in the ideology of national development. His administration was administered by the Federal Government, through a Council presided over by the “President of the Republic and constituted by the Ministers of State for Education, War and the Navy”, as established in article 23 (BRASIL, 1940). The legislation also foresees that active pedagogy be adopted in the formation process,

exemplifying in article 13 actions to be carried out to achieve the objectives with “active education processes, conducting graduations, solemnities, demonstrations, works, exercises, excursions, trips and amusements” (BRASIL, 1940), respecting the didactic-pedagogical direction, which would be the same in public or private schools.

However, the news published by *O Comércio* (9/14/1941a, p. 1) praises the Catholic teaching establishments of the city and its role in the formation of youth. The photograph (Picture 1) documents that the students were in graduation, organized in the avenue in front of the building of Ginásio San José and of the Mother Church of Porto União (SC), but both buildings do not appear in the image that shows the beautiful building and the large area of Grupo Escolar Balduino Cardoso, which was delivered to the population in 1938. Girls and boys are prominent in the foreground of the photograph, uniformed and properly lined with flags. They were young students from Ginásio São José and Colégio Santos Anjos. In the background, on the central plot of the avenue, are some adults who, possibly, were teachers, as well as a musical band. After them, children were in uniform, students from school groups in the surrounding towns.

After the rally, the youth participated in an “[...] impressive march organized with the scouts and school children of União da Vitória, who traveled through vibrant acclamations the main streets of that city”, as reported by *O Comércio*, Porto União, (9/14/1941a, p. 1). The program was also extended in the evening, when “students from Ginásio São José, Colégio Santos Anjos and Grupo Escolar Prof. Balduino Cardoso, who, under an order that speaks highly of the discipline that remains in our schools, offered to the city moments of intense civic vibration” carrying out a march with luminous lanterns through city streets (*O COMÉRCIO*, 11/14/1941a, p. 1).

The “flashy lanterns” wielded by the students who walked on the streets at night, bring up the idea of the light of knowledge overcoming the darkness of ignorance, as well as the protagonism of the Brazilian youth in the transformation of the nation as part of the civilizing project for the Brazilian society. In considering the specificities of the research, we agree with Bencostta (2006, p. 300), for whom “patriotic parades reproduce the quotidian, an action with a certain time and place, implying the concentration of affections and emotions around a subject which is celebrated and commemorated, which main product is the symbolization of unity of the participants”. In the region there was a large number of young people and children, who did not speak the Portuguese language.

The two catholic confessional schools in the municipality of Porto União (SC) gain evidence through the press, but in particular Ginásio São José is praised for the “greatness and usefulness of this new establishment of high school education”, directed by Friar Bertino, defined by the journalist as a “true guardian” (*O COMÉRCIO*, 09/14/1941a, p. 1). For Mélo Filho (2006), the catholic church played a fundamental role with society for the existence of Estado Novo, by supporting it. In return, it received benefits to regain previously lost educational spaces, a fact that can be evidenced by news published by the local press, giving relevance to catholic establishments.

Boto's research (2017, p. 14) points out that “ideas have gained strength in an era” and have become a benchmark for changes in education and society. The civic and patriotic spirit,



inspired by the idea of nationalism, should be the basis for an identity common to Brazilians and foreigners, whether they were from Santa Catarina or from Paraná. National symbols were present in everyday school life. The text of teacher Estevam Juck, a respected local educator who spoke out in favor of government policies, reveals the belief in the power of transformation of education through the formation of “healthy and hopeful youth”, who through education would build Brazil’s future (JUCK, 1941, p. 1). The teacher, who also taught at Ginásio São José and, in 1930, was a director of Grupo Escolar Balduino Cardoso and Escola Complementar anexa, in Porto União (SC), reinforced the aspirations of the government policy at that time:

Brazil needs those who work, it needs educated workers, educated soldiers, citizens aware of its responsibility [...] always remember that the strength of a nation and the value of its people is not in the territorial extension or in the population - but in the intellectual and moral preparation of its children [...] you are the future of Brazil, because you are Brazil of tomorrow (JUCK 1941, p. 1).

The education of children and young people, “intellectual and moral preparation” was considered a basic condition for the formation of youth and generation of a strong nation, with “citizens aware of their responsibility”. So great was the enthusiasm of the homeland week that, for the editor of the journal, even nature “seemed to be also participating in the Brazilian national jubilation [when] students and athletes were put to march, and parading around the flag, on the streets of Porto União and União da Vitória” (O COMÉRCIO, 09/14/1941b, p. 1). This was because the formation of the mind and the care of the body were inseparable.

With the support of the catholic church, the camp mass started the activities related to the day of independence, celebrated by the vicar, gathering “representatives of the press, commerce, industry, religious, recreational and sports associations, school kids and a large number of faithful people” (O COMÉRCIO, 09/14/1941b, p. 1). The photograph (Picture 2) records the national flag hoisting ceremony, held after the camp service, with the presence of community members and uniformed students.

**Picture 2.** Civic solemnity in Hercílio Luz Square



Source: Florianópolis Public Archive, 1941.

Plaza Hercílio Luz (until today is where there are the solemn sessions of the homeland week, in Porto União, SC) is located on the border of the States of Santa Catarina and Paraná, next to the Railway Station of Porto União (SC). It's possible to see the buildings that are part of the urban set of the place and some vehicles parked next to the square. After hoisting, the national flag fluttered in the wind as it was “greeted by the gentle Miss Vinis Pimpão”, a teacher to be from Colégio Santos Anjos. Also, on that day, the students and athletes of the city schools “in order of march [...] walked in the streets of Porto União and União da Vitória” and participated in various sports competitions (O COMÉRCIO, 09/14/1941b, p. 1).

During the parade (Picture 3), a student of Ginásio São José (a confessional school), duly uniformed, with hair trimming and “flanked by a correct guard of honor”, led the National Flag along the avenue that unites the neighboring cities, symbolizing the possible union of the two cities: “it was one of the most imposing parades ever witnessed on our land [...] the students put themselves in order of march, under command” (O COMÉRCIO, 09/14/1941b, p. 1). The march of young students and athletes represented the jubilation of Brazilian Youth in the border cities.

**Picture 3.** Mother's Day in Porto União (SC) and União da Vitória (PR)



Source: Florianópolis Public Archive, 1941.

For the journalist, the dazzling procession was the expression of the deepest love for Brazil. At the end of the story, the director of Grupo Escolar Balduino Cardoso, from Porto União (SC), teacher Gregorio Breckenbrok and other ones, “their selfless helpers [who] disciplinarily led the five hundred and so many Brazilians whose education is entrusted to them” was also recognized (O COMÉRCIO, 09/14/1941b, p. 1), were mentioned by the significant space occupied in the education of the children of the cities, where more than 500 children studied.

A lively “children's sports tournament” was held on the same day, after the parade, ending “the feast days of the Homeland Day”, celebrated this year with a demonstrated high level of love for Brazil (O COMÉRCIO, 09/14/1941b, p. 1). It was understood that sports practice should integrate the lives of workers, so it was necessary to be stimulated and valued from childhood. We highlight the role of the press in the representations built on the idea of patriotism, nation, civism, youth and education, with the retransmission “to the public, the effective solemnities in the capital of the republic, and from there it irradiated by the Press and Propaganda Department, hearing, there, the word of President Vargas, in Hora da Independência” (O COMÉRCIO, 09/14/1941b, p. 1). The press made the link between the interests of the dictatorial government and the local population, reaffirming conservative/liberal principles with idealized family centrality, moral civility, work, and individual success.

Bertucci, Faria Filho and Oliveira (2010, p. 58) consider that the school is a “producer and product of society”, organizing itself in the “confluence of varied political, cultural, economic and social interests”. Thus, in order to understand socio-educational actions, it is necessary to consider the national conjuncture, associated with regional issues that allow unique results for the society, for example, cities of two states, separated by a limits

agreement, to join in celebrations for an ideal of formation of the homeland and the Brazilian nation.

## Final considerations

The purpose of this study was to understand the role of civic festivities and parades in the formation of youth in the border cities of União da Vitória (PR) and Porto União (SC), after the publication of Decree-Law no 2072, March 8, 1940 (BRASIL, 1940). The research was carried out based on historical documents and leads us to conclude that, even in inner cities, there were relations between socio-educational practices and the nationalist political order of Vargas. The idea of Juventude Brasileira was assimilated by representatives of the local elite, Catholic Church and educators.

Juventude Brasileira was guided by the emphasis on civic education (instilling in the spirit of children and young people, a sense of responsibility for the security and aggrandizement of the homeland), moral (aiming at the spiritual elevation of the personality, love for the work and confidence in the effort itself) and (strengthening the health of children and young people, making them resistant and apt for continued efforts, giving the body strength, agility and harmony). Those interested in maintaining the existing order joined in favor of converging actions to achieve the objectives. The press acted in the diffusion of representations about the conservative ideals, extolling the instituted order.

As the discourse is determined by the ideals of social groups based on their interests, Juventude Brasileira fulfilled its reason for existing as long as its principles were lived and its actions disseminated to the formation of “educated workers, educated soldiers, citizens aware of their responsibility”, according to *O Comércio* (09/14/1941b, p. 1), Porto União. Loyalty to the motherland was reaffirmed by participation in the parades. However, it is also necessary to consider the existence of practices of resistance to these measures within the school and society, whether students, teachers, parents of students or people in the community, especially immigrants.

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