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FERNANDO DE AZEVEDO: PUBLIC AND INTELLECTUAL TRAJECTORY OF AN EMINENTLY BRAZILIAN SCHOLAR¹

In the first half of the 20th Century, Brazil's post-colonial history was marked by a particularly effervescent quest to identify Brazilian Culture and define the identity of its people. During this period, various scholars and publications debated this issue. One example is Gilberto Freyre (1900–1987) and his work *The Masters and the Slaves* (1933), which discusses the formation of a mixed-race society based on the coming together of three ethnic groups: Portuguese, indigenous, and African. Other notable figures include Sérgio Buarque de Holanda (1902–1982) with *Roots of Brazil* (1936), in which he presents the concept of the cordial man as a defining characteristic of national Culture and a key factor in understanding the relationship between the public and private spheres in the formation of the republican state. Caio Prado Júnior (1907–1990) also contributed to this debate with his work *The Colonial Background of Modern Brazil* (1942), which interprets the country's historical and social development from a Marxist perspective, focusing on economic relations and production structures.

The consolidation of the Republic led to a series of transformations in politics, art, education, and Culture as the country tried to establish itself institutionally. In this scenario, Fernando de Azevedo reflects on the cultural formation of Brazil through a social-historical analysis, viewing Brazilian Culture as the product of interactions among different races, classes, and institutions. It is therefore proposed to present his trajectory as an instrument capable of highlighting the nuances of this eminently Brazilian scholar by synthesizing his intellectual and public career. This intellectual trajectory makes it possible to identify the philosophical sources of Fernando de Azevedo's ideas, particularly his reception of global philosophical trends.

1. CLASSICAL AND HUMANIST EDUCATION

Fernando de Azevedo was born on 2 April 1884 in São Gonçalo de Sapucaí, Minas Gerais. He began his studies at the Francisco Lentz School, where he stood out as a hard-working student. Between 1903 and 1909, he attended Jesuíta Anchieta School in Nova Friburgo, Rio de Janeiro, where he completed his secondary education and maintained good academic performance. He also excelled in sporting activities and won awards for

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some of them. In 1909, he joined the Society of Jesus, completing his novitiate in Campanha, Minas Gerais, and taking his vows. However, after a year of refuge at the São Luiz School in Itu, São Paulo, he left religious life and began his teaching career. He then moved to Rio de Janeiro to study law, completing his degree at the Largo de São Francisco College in São Paulo in 1918 [Pillet 1994: 82].

The period of formation with the Jesuits was decisive for his intellectual trajectory. According to Duarte [2021: 40], he learned Latin at school and continued his advanced studies, still among the Jesuits, with courses in philosophy, classical letters, Greek and Latin language and literature, poetics and rhetoric, at the novitiate in Campanha, Minas Gerais, during these years. These studies enabled Fernando de Azevedo, as will be seen below, to produce works on classical Latin Culture.

He was actively involved in the country's public and social life, especially in education. In 1914, he began teaching Latin and psychology at the Minas Gerais State Gymnasium as a substitute teacher, a position he held until 1917 [Camargo 2006: 15]. At the same institution, at the age of 20, he applied for the position of Professor of physical education with a thesis entitled *A poesia do corpo* (The poetry of the body). Although he ranked first, political issues prevented his appointment [Castro 1994: 217].

According to Pillet [1994: 84], Fernando de Azevedo's interest in physical education manifested itself both in his theoretical studies over 15 years (1915 to 1930) and in his administrative initiatives, such as including this subject in his educational reform proposals. With 316 pages and 87 references, the thesis *A poesia do corpo* was published in 1920 under the title *Da Educação Física: o que ela é, o que tem sido e o que deveria ser*. Camargo [2006: 14-15] tells us that this work consists of three parts: The first part being a study of physical education; the second part presenting the most significant schools and methods of physical education; and the third part being a study of the importance of physical education in Brazil, including a list of proposals.

In 1917, he briefly returned to Rio de Janeiro, where he encountered Émile Durkheim's work, which awakened him to the study of sociology [Castro 1994: 216]. In the same year, he moved to São Paulo and, alongside teaching at the Capital's Normal School, where he taught Latin and Psychology, he became a journalist, dedicating himself to literary criticism, first in *Correio Paulistano* and then in *O Estado de São Paulo*, where, in 1926, he analyzed the state of education in São Paulo, thus marking his entry into the group of Education Professionals (a group within the New Education Movement in Brazil).

At the beginning of 1919, he took on the role of first secretary of the newly founded São Paulo Eugenics Society.², at which time he gave the lecture *O segredo da*, later published in 1920 in the book *Antinous: estudo de cultura atlética* [Castro 1994: 217]. He was presented to the São Paulo State Secretary of the Interior in September 1921, while still teaching Latin, and then prepared the document *Bases para a Renovação do*

² The establishment of the Eugenics Society of São Paulo in 1918 marked a significant milestone in the institutionalization of eugenics in Brazil. The Society focused on issues related to the legalization of prenuptial examinations for the prevention and control of venereal diseases, as well as anti-alcohol campaigns. The Society set out to study the laws of heredity, focusing on issues of evolution and descent, and aimed to draw from this knowledge the bases applicable to the conservation and improvement of the human species. Despite this enthusiasm, the Society lasted only one year [Kobayashi et al. 2009: 319].

Ensino de Latim [Cardoso, Brito 2014: 426]. In this text, Fernando de Azevedo defends the use of the intuitive method and criticizes the lack of adequate textbooks for teaching the subject: “should a suitable book [...] be put on the teacher’s hands, they themselves, would replace this tasteless and tardy process of bad death—which is discouraging because of its insipidity and hopeless because of its sterility—for this live, attractive and fast method [...]” [Azevedo 2014].

In the context of studies on physical education, in 1923, during the inauguration of the athletic competitions promoted by the Ribeirão Preto School of Physical Culture, Fernando de Azevedo gave a lecture entitled *A lição da Grécia* (The lesson from Greece). That same year, he published the nine-chapter work *No Tempo de Petrônio*—essays on Latin Antiquity. According to Duarte [2021: 44], in addition to the chapter that gives the book its name, there is also *The irony in Latin eloquence*, *The four great Latin thinkers* (Lucretius, Seneca, Tacitus, Marcus Aurelius), *The women of Virgil*, *Education among the Romans*, *A lesson in psychology through Latin semantics*, *The Roman conception of beauty*, *The banishment of Ovid* and, finally, *The elegant in the time of Augustus*. In 1924, he published *Jardins de Salústio: à margem da vida e dos livros* (Sallust gardens: on the fringes of life and books), consolidating his position among the Latin classists [Castro 1994: 217].

2. FROM LITERARY CRITIC TO EDUCATIONAL REFORMER: 1920S AND 1930S

The year 1924 marked the beginning of a new phase in the development of Fernando de Azevedo’s intellectual abilities. He began working as a journalist in São Paulo. He dedicated himself to literary criticism, initially at the *Correio Paulistano* and later at *O Estado de S. Paulo*. At the latter, in 1926, at the request of Júlio Mesquita Filho, he carried out two inquiries: one on Brazilian Colonial Architecture and the other on Public Education in São Paulo. This second work resulted in the publication, in 1937, of *A Educação Pública em São Paulo* (Public Education in São Paulo), which was renamed *A Educação na Encruzilhada* (Education at the Crossroads) in the second edition. The author himself, in describing the inquiry, states that:

In fact in 1926, the author of this work, then editor of the *Estado de São Paulo*, organized and directed in that great newspaper, the greatest investigation which was carried on among teachers, on education of all grades, guiding debates in his introductory articles and questionnaires, commenting upon the testimony in his final articles, raising educational questions of the most significant interest and looking at them not, as did some of the professors who were questioned only from a pedagogical point of view, but also in their philosophical and social aspects. [Azevedo 1944-1950: 440]

Also in 1924, Fernando de Azevedo was invited by the São Paulo City Hall to design a children’s playground, a project that, years later, was incorporated as an appendix to the third edition of *Da Educação Física*, published in 1960. In the same year, he published *Jardins de Salústio*. In 1925, he published *O Segredo da Renascença e Outras Conferências* (The Secret of the Renaissance and Other Lectures). The following year, he began campaigning for the foundation of the *Universidade de São Paulo* (USP). In 1927, he published *Instrução Pública no Distrito Federal* (Public Instruction in the Federal District) and *Páginas Latinas* (Latin Pages), the latter co-authored with

Francisco Azzi. In 1928, he introduced the subject of Sociology at the Federal District Normal School [Castro 1994: 218-219].

As part of the education reform movement, he was invited by the mayor to become Director General of Public Education for the Federal District, the capital of Brazil. In this role, between 1927 and 1930, he promoted radical educational reforms, which brought him prominence in the field. “This reform aimed at decentralizing services, implementing a competitive examination system for all positions, building primary and vocational schools, and reorganizing the Normal School, which was to present [...]” [Castro 1994: 219].

In June 1929 he met Anísio Teixeira. That same year, he published *Ensaio: Crítica Literária para o Estado de S. Paulo: 1924-1925* (Essays: Literary Criticism for O Estado de S. Paulo: 1924-1925)—which in 1962 was retitled *Máscaras e Retratos* (Masks and Portraits)—as well as *A Reforma do Ensino no Distrito Federal: Discurso e Entrevistas* (Education Reform in the Federal District: Discourse and Interviews). Intensifying his participation in the educational renewal movement, he returned to São Paulo. In 1930, he published *A Evolução do Esporte no Brasil: Praças de Jogos para Crianças* (The Evolution of Sport in Brazil: Playgrounds for Children) and was invited by Lourenço Filho to teach sociology at the *Escola Normal de São Paulo*. The following year, he was appointed Professor of Sociology at the São Paulo Pedagogical Institute. Also in 1931, he published *Novos Caminhos e Novos Fins* [New Paths and New Ends]. He founded the Brazilian Pedagogical Library and the Brasiliana Collection at *Companhia Editora Nacional*, which published 286 works by national and foreign authors until 1946 [Castro 1994: 220]. Regarding this collection, the author himself emphasizes its importance: “With this encyclopedia, [...] a series of movements, both public and private, all aiming at the exploitation and development [...] of Brazilian studies, with which Brazil might become more and more aware of itself” [Azevedo 1944-1950: 264].

In 1932, together with other intellectuals, he took part as a drafter of the *Manifesto dos Pioneiros da Educação Nova* (New Education Pioneers Manifesto), which laid the foundations for a new educational policy. According to Azevedo [ibid.: 455], the Manifesto defended the principle of “lay education, the nationalization of instruction, the organization of popular education, both urban and rural, the reorganization of the structure of secondary education and of technical and professional education, the creation of universities and of institutes of higher culture.”

Although this Manifesto doesn’t directly quote John Dewey, it is possible to identify, according to Cunha (2017), the presence of this philosopher in the educational concept advocated. In contrast to traditional school, the Manifesto emphasizes the centrality of the child, in which the students would be in direct contact with the environment, performing motor, manual, and building tasks; in which the school would work as a miniature community, preparing the student for social life; moreover, the curriculum would also be considered upon the student’s own development.

Another aspect advocated by the new education pioneers is rendering education more scientific and less literary and verbal-oriented, as in traditional education — a view also endorsed by John Dewey [Carvalho 2011: 69]. According to the Manifesto itself:

From nursery school (4 to 6 years old) to university, with stops at primary school (7 to 12) and secondary school (12 to 18), the ‘uninterrupted continuation of creative efforts’ should lead to the formation of the student’s integral personality and the development of their productive faculty and creative power, through the

application, at school, of the same methods (observation, research, and experience) for the active acquisition of knowledge that follow the mature spirit of scientific research. [Azevedo et al. 1932]

For his defense of public education, he was labeled a communist by catholic educators [Oliveira 2016: 113]. As Director General of Public Instruction in São Paulo, in 1933, he implemented the Education Code, which became a decree-law. This involved restructuring the Normal School curriculum, making Physical Education compulsory in public and private schools, reorganizing school inspectors' duties, and reviewing the processes for selecting and transferring teachers. Also in 1933, he was appointed head of the Educational Sociology Section of the Institute of Education's School of Teachers. He implemented the teaching of Sociology in all of São Paulo State Normal Schools [Castro 1994: 221-222].

For Candido (2006), the 1930s were fundamental for the consolidation of sociology in Brazil, above all due to discussions about teaching. Essential to this was the work of educators who recognized the need for this discipline to train teachers and to develop an appropriate educational theory. According to Candido [2006: 284], the reforms implemented by Fernando de Azevedo in the Federal District and São Paulo in 1927 and 1933 contributed to this.

In 1934, he drafted the Decree-Law that created the São Paulo Department of Culture and took part in the founding of the *Universidade de São Paulo* (USP), where he was Professor of Sociology and Director of the Faculty of Philosophy, Sciences, and Letters. In 1935, he became president of the newly founded Brazilian Society of Sociology (SBS). He published *Princípios de Sociologia: Pequena Introdução ao Estudo de Sociologia Geral* (Sociology Foundations: Brief Introduction to the Studies of General Sociology). In 1937, he published *A Educação e seus Problemas* (Education and its Issues) and *A Educação Pública em São Paulo: Problemas e Discussões—Inquérito para O Estado de S. Paulo in 1926* (Public Education in São Paulo: Problems and Discussions: Survey for *O Estado de São Paulo* in 1926). In 1938, he took over the presidency of the Brazilian Education Association (ABE), began writing *Brazilian Culture*, and was appointed by President Getúlio Vargas to chair the National Census Commission—a position he declined for health and family reasons [Castro 1994: 223].

3. BRAZILIAN CULTURE AND THE INTELLECTUAL AND PUBLIC LIFE FROM 1940 ONWARDS

The 1940s and 1950s were intense in terms of the positions and functions he took on, as well as his academic output, with almost annual publications. In 1940, he published *Sociologia Educacional: Introdução ao Estudo dos Fenômenos Educacionais e de suas Relações com Outros Fenômenos Sociais* (Educational Sociology: Introduction to the Study of Educational Phenomena and their Relations with Other Social Phenomena). According to Antonio Candido (2006), Fernando de Azevedo's main theoretical contribution to sociology lies in this work [Candido 2006: 285]: “[...] considering education as one of the fields of sociological investigation, armed with a system of concepts, seeking to define the educational process in terms of socialization, to studying it in connection with social institutions, both generic ones, such as the family and the State, and specific ones, such as the school”.

The following year, he took up the post of Director of the Faculty of Philosophy, Sciences, and Letters at the *Universidade de São Paulo* (USP). In 1943, he published two new works: *Brazilian Culture: introduction to the study of Culture in Brazil* (1944–1950) and *Velha e nova política: aspectos e figuras da educação nacional* (Old and new politics: aspects and figures of national education). The first, according to Antonio Candido [2006: 286], constitutes an exhaustive inquiry into our intellectual and artistic life, which Azevedo analyzes in a fruitful framework, first referring to the conditions of historical and social formation and then completing it by studying the mechanisms of transmission.

After an introduction in which the author discusses the various meanings of the term “culture”, he sets out his understanding and the paths followed in the analysis of Brazilian Culture. The work is organized into three parts: *The Factors of Culture*, *Culture*, and *The Transmission of Culture*, giving the text an organic and systematic character.

The first part, *Land and Race*, provides a historical, geographical, cultural, and anthropological overview of Brazil, highlighting, among other aspects, its territorial extension, hydrographic basins, geomorphic and climatic environment, fauna, flora, mineral resources, racial formation, migratory movements, miscegenation processes, and statistical data. Next, in the chapter *The Work of Man*, he develops a historical analysis of work in the country, from the brazilwood cycle to industrialization, dealing with topics such as agriculture, rural life, sugar mills, slavery, the discovery of gold, coffee plantations, the economy, social structure, ports, transport, trade, the extractive industry and mineral exploration. The third chapter, *The Development of Urban Life*, traces the emergence of population centers, the Atlantic orientation of urban civilization, foreign invasions, the contrast between rural splendor and urban misery, the role of the bourgeoisie, city life, industrial expansion, and the consolidation of urban centers as political capitals. In *Social and Political Evolution*, the author examines colonization, its modalities and directions, colonial Society, urban bourgeoisie, the formation of the Empire, political unification, the abolition of slavery, the advent of the Republic, federative organization and political parties, culminating in an analysis of contemporary Society. The first section concludes with the chapter *The Psychology of the Brazilian People*, which investigates the collective character, transformations in mentality, and their causes, highlighting the confluence of the three original cultures. Regarding the psychology of the Brazilian people, Azevedo states that, among the dominant traits, “one of the strongest [...] is the domination in his structure of the emotional, the irrational, and the mystical, which penetrates every spiritual being, [...] giving his intelligence an aspect that is essentially emotional and freighted with imagination.” [Azevedo 1944-1950: 120]

The second part, *Culture*, begins with *Religions Institutions and Beliefs*, highlighting the missionary work of the Jesuits, the education of the indigenous people, resistance to the abuses of the conquest, the formation of the clergy in the colonial period, the relationship between state and church and the emergence of other religious expressions, such as freemasonry, protestantism, spiritism, positivism and the persistent hegemony of catholicism. In *Intellectual Life—The Liberal Professions*, he highlights literary education, scholastic and classical influence, the predominance of bureaucratic careers, legal Culture, and the prestige of the faculties of Law, Medicine, and Engineering. The chapter *Literary Life* covers the diversity of literary expressions, with emphasis on the first original manifestations, the theater of Antônio José da Silva, the poets of the

Inconfidência movement, romanticism, theatrical evolution and national thought represented by authors such as Tavares Bastos, Joaquim Nabuco, Rui Barbosa, Tobias Barreto and Sílvio Romero, as well as the role of journalism, criticism and historiography. In *Science*, he analyses the trajectory of the sciences in Brazil, from the stagnation imposed by the metropolis.³ To the creation of the first scientific institutions in the 19th Century, emphasizing areas such as botany, zoology, geology, paleontology, physics, mathematics, geography, history, and the social sciences.

For Azevedo, philosophy in the history of Brazil, primarily until the 19th Century, was linked to “the peninsular ideological climate” that marked the country’s colonization, to the extent that we did not develop an autonomous thought, detached from European philosophy. According to the author, “We reflect more or less passively the ideas of others. We navigate slowly and follow in the wake opened by other ships. We reproduce, in the philosophic field, the struggles of other lands and we fight with borrowed weapons.” [Azevedo 1944-1950: 268-269] Azevedo, however, recognizes the brilliance of certain intellectuals who, in one way or another, contributed to the dissemination of modern philosophical thought on national soil. In this perspective, the author highlights the figure of Tobias Barreto as one who, “more than anyone, he contributed with his works and his polemics, to spread systems and philosophical currents of thought.” [ibid.: 269]

Our author also highlights that one of the causes of the lack of development of a national philosophy is the lack of advanced higher education courses, under the direction of great masters, since the first philosophy faculties were only set up in the country in 1934, with the foundation of the *Universidade de São Paulo* (USP). He also highlights the entire system of teaching and Culture set up since the colonial regime, which aimed to develop “exclusively our literary and dialectical attitude and our taste for rhetoric and erudition” [ibid.: 241], as the cause of the delay in the field of philosophy. Finally, in *Art*, the last chapter of the second part, we highlight colonial art, baroque art, sacred and popular music, the plastic arts, and the modernist movement.

The third part, *The Transmission of Culture*, according to Xavier (1998), would be the core of the author’s educational proposal. The first chapter, *The Significance of Colonial Education*, examines the religious origins of education, popular religious teaching, the education of indigenous peoples, the role of the patriarchal family, the formation of the elites in Coimbra, and the decline of the system after the expulsion of the Jesuits. In *The Origins of Scholastic Institutions*, with a focus on the 19th Century, the Enlightenment influences, the reforming actions of *Dom João IV*, law courses, the absence of systematic basic education, and the contributions of religious orders and educational reforms are discussed. The chapter *Decentralization and the Dual System* analyzes the impact of federalism, the secularization of education, North American pedagogical influence, and the expansion of primary education in the 20th Century. *The Reform and Unification of the Educational System* chapter discusses the 1930 reform, the New Education Pioneers Manifesto, the founding of the universities of São Paulo and of the Federal District, and the role of educational nationalism. The final chapter, *General Education and Various Types of Special Education*, analyzes the diversification of education levels, the formation of technical and intellectual elites, teacher preparation, and the formulation of a national education and culture policy.

³ T.N.: Due to the colonial background, Brazilian people often addressed Portugal as the metropolis.

It is therefore a monumental production that analyzes the country's Culture from multiple perspectives: historical, scientific, philosophical, artistic, religious, political, educational, ethnic, and geographical, revealing the breadth and complexity with which the author conceives of the Brazilian cultural reality. Thus, in this Culture, which, although it has developed on an everyday basis and under the same initial impulses, unfolds in a series of human and social landscapes, as differentiated as the geographical ones, by the regional diversities resulting from the physical environment and the influences, to varying degrees, of the contacts of races and cultures. What is true for some may not be true for others [Azevedo 1964].

In recognition of the importance of his contribution, Azevedo received the Machado de Assis Prize from the Brazilian Academy of Letters in 1945. That same year, he also published *As técnicas de produção do livro* (The techniques of book production) and *As relações entre mestres e discípulos* (Relationships between teachers and disciples). In 1944, he published *Universidades no mundo do futuro* (Universities in the future world) and, in 1946, he organized *Seguindo meu caminho: conferências sobre Educação e Cultura* (Following my path: lectures on Education and Culture).

The year 1947 was particularly intense: Azevedo took up the post of Professor in the Department of Sociology at USP, was appointed Secretary of Education and Health for the State of São Paulo—from which he soon resigned—gave lectures in Belo Horizonte at the invitation of the local government, and published *As universidades no mundo de amanhã: seu sentido, sua missão e suas perspectivas actuais* (Universities in the world of tomorrow: their meaning, mission and current prospects). In 1948, he returned to the capital of Minas Gerais for more lectures and published *Canaviais e engenhos na vida política do Brasil. Ensaio sociológico sobre o elemento político na civilização do açúcar* [Sugarcane plantations and mills in the political life of Brazil. A sociological essay on the political element in the civilization of sugar. Antonio Candido [2006: 285] observes that this work views the relationship between political facts and other aspects of social life as interconnected—that is, as a system of norms that establishes the conditions for the functioning of other social norms, linking the different elements of the organization to one another.

In the 1950s, Fernando de Azevedo published five works: *Um trem corre para o oeste: estudo sobre a Noroeste e seu papel no Sistema da Viação Nacional* (A train runs west: a study of the Northwest and its role in the National Road System, 1950); *Na batalha do humanismo e outras conferências* (In the battle for humanism and other conferences, 1952); *Em memória do comandante Murilo Marx* (In memory of Commander Murilo Marx, 1953); *Discurso sobre Israel* (Speech on Israel, 1956); and *A educação entre dois mundos: problemas, perspectivas e orientações* (Education between two worlds: problems, perspectives and orientations, 1958).

Among these works, *Na batalha do Humanismo* (In the Battle for Humanism) stands out, a work “que compreende conferências pronunciadas entre 1944 e 1955 [which comprises lectures given between 1944 and 1955]” [Alves 2010: 43], in which influences from his conception of education are clearly apparent. Recognising the differences between Dewey and Durkheim, Azevedo believes that “the phenomenon of education [...] can be understood as a process of cultural transmission, according to Durkheim, or as the reconstruction of that same culture, in the terms expressed by Dewey” [ibid.: 43]. Azevedo agrees with Durkheim that education, by transmitting values, habits, and customs, has a social function in cultural continuity; however, by

absorbing Dewey's notion that education should be dynamic and critical, and that children should actively participate in the educational process, he recognises that education must continually reconstruct Culture, adapting it to new social circumstances [ibid.].

It should also be noted that, in addition to Durkheim, who brings the idea of a scientific basis for thinking about education as a social phenomenon, and Dewey, with his progressive philosophy placing experience at the center of the educational process, other philosophers and intellectuals influenced our author, such as: Georg Kerschensteiner, who impacted him with the idea of education for labor, that is, schools that prepare students for professional life; Anatoly Lunacharsky, with the idea of school as a means of social emancipation; and Karl Marx himself, with the concept of labor as the basis of Society [Cecco et al. 2017: 97-105].

Also in the 1950s, in collaboration with thirteen scientists, he organized the book *As ciências no Brasil* [Science in Brazil] (1955); published, with other authors, the *Pequeno dicionário latino-português* (Brief Latin-Portuguese dictionary, 1957); and, in 1959, wrote the *Manifesto ao povo e ao governo: mais uma vez convocados* (Manifesto to the people and the government: once again summoned), in which he took a stand against changes to the Education Guidelines and Bases Law (LDB). This document was signed by 180 educators, revealing the breadth of Azevedo's commitment to defending public education.

In 1955, he inaugurated and assumed the presidency of the Brazil-Israel Cultural Center in São Paulo. The following year, he took part in the inauguration of the São Paulo Regional Center for Educational Research, consolidating his role in strengthening the country's educational and cultural institutions.

In the wake of his international prestige, in 1950 he took on the position of vice-director of the International Sociological Association [Pillet 1994: 83]; in 1951, he received the title of Honorary Member of the Bolivian-Brazilian Cultural Center; and in 1954, he was awarded the Officer's Cross of the French Legion of Honor, an honor bestowed by the French government.

Fernando de Azevedo died in 1974, aged 80, in São Paulo. However, the years between the 1960s and 1970s remained marked by intense intellectual production and public engagement. In 1960, he published *Figuras de meu convívio* (People I've known), *A educação na encruzilhada: problemas e discussões* (Education at the crossroads: problems and discussions), and the second edition of *A educação pública em São Paulo: problemas e discussões—inquérito para O Estado de S. Paulo*, originally published in 1937.

In 1962, he published *A cidade e o campo na civilização industrial e outros estudos* (The city and the countryside in industrial civilization and other studies) and *Máscaras e retratos: estudos literários sobre escritores e poetas do Brasil* (Masks and portraits: literary studies on Brazilian writers and poets), the first edition of which was entitled *Ensaio: crítica literária for O Estado de S. Paulo* (Essays: literary criticism for *O Estado de S. Paulo*). In 1968, he published *Discursos dos acadêmicos Fernando de Azevedo e Cassiano Ricardo* (Speeches by scholars Fernando de Azevedo and Cassiano Ricardo); in 1970, he co-authored *Dicionário de Sociologia* (Sociology Dictionary); and in 1971, he published his autobiographical work *História de minha vida* (Story of my life).

Alongside his publishing activities, he held important public positions and received various awards. In 1961, he became Municipal Secretary for Education and Culture in the city of São Paulo and was elected a member of the São Paulo Academy of Letters. In 1964, he was awarded the *Jabuti* Prize in the “Literary Personality of the Year” category; in 1967, he was elected to chair 14 of the Brazilian Academy of Letters; and in 1971, he was awarded the *Moinho Santista* Prize in the area of Social Sciences.

FINAL CONSIDERATIONS

Fernando de Azevedo’s work, which spans various areas of knowledge, as the text has tried to demonstrate, debates national issues, especially in education and the production of scientific knowledge, and is influenced by intellectuals such as Dewey and Durkheim. As the summary of his work, *Brazilian Culture* (1944–1950), revealed, Azevedo dedicated his life to the cultural and structural development of Brazil. His work and memory became part of Brazilian Culture and history. His commitment, as the text shows, was not restricted to the intellectual field but also extended to public debate, seeking to strengthen the academic and scientific ties that would enable Brazil’s scientific and cultural development. He was, therefore, a man deeply involved in national issues and immersed in Brazilian Science, education, and politics.

His intellectual formation embodies a synthesis of philosophical, sociological, and major global influences that shaped the early twentieth century. From Émile Durkheim, he adopted the conception of education as a social phenomenon and an instrument of socialization; from John Dewey, he assimilated the progressive character of the active school, centered on experience and the continuous reconstruction of culture. He was also inspired by Marxist-oriented thinkers in viewing education as preparation for work and as a means of social emancipation. Azevedo thus aligned himself with the broader movement that sought to promote the value of education and national culture.

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João Paulo Rodrigues Pereira

Fernando de Azevedo: Public and Intellectual Trajectory of an Eminently Brazilian Scholar

The article situates Fernando de Azevedo within the perspective of Brazilian intellectuals who sought to think about Brazil's cultural reality. Starting from the notion of trajectory as an element that showcases the features of the life path of an eminently Brazilian intellectual, this piece presents a synthesis of the author's academic career and their intellectual and public work. As a result, it highlights (1) Fernando de Azevedo's contribution to education and the humanistic nature of his work; (2) some of the influences of sociological and philosophical ideas (particularly related to global trends) on his work; (3) his public participation in both political and educational debates; and (4) his work *Brazilian Culture*, which contains a specific analysis of Brazilian culture and history.

Жуан Паулу Родріґес Перейра

Фернандо де Азеvedo: публічна та інтелектуальна траєкторія видатного бразильського вченого

Фернандо де Азеvedo розглянуто як одного з тих бразильських інтелектуалів, які прагнули осмислити культурну реальність Бразилії. Починаючи з поняття траєкторії як елемента, що демонструє особливості життєвого шляху видатного бразильського інтелектуала, ця стаття репрезентує синтез академічної кар'єри автора та його

інтелектуальної і громадської діяльності. У підсумку наголошено на (1) внескові Фернандо де Азеведо в освіту й нагуманістичному характері його творчості; (2) деяких впливах соціологічних і філософських ідей (почасти пов'язаних із глобальними тенденціями) на його творчість; (3) його публічній участі як у політичних, так і в освітніх дебатах; (4) його праці *Бразильська культура*, що містить специфічний аналіз бразильської культури та історії.

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