“VIVER É LUTAR” AND “MUTIRÃO”: BOOKLETS AS AN ACTION INSTRUMENT IN THE EDUCAÇÃO DE BASE MOVEMENT (1962 – 1965)

VIVER É LUTAR COM O MUTIRÃO: CARTILHAS COMO INSTRUMENTO DE AÇÃO NO MOVIMENTO DE EDUCAÇÃO DE BASE (1962 – 1965)

VIVIR ES LUCAR CON EL MUTIRÃO: FOLLETOS COMO INSTRUMENTO DE ACCIÓN EN EL MOVIMIENTO DE EDUCACIÓN BÁSICA

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ABSTRACT: The Movimento de Educação de Base (MEB) was created in 1961 with the goal of teaching reading and writing to young people and adults in rural areas. Hence, MEB created booklets to assist in the process of teaching and politicizing the students, through world investigations, it was possible to perceive the need for critical awareness of men and women through the problematization of the world. For this reason, this article intends to analyze the contents of the booklets Viver é Lutar and Mutirão, created in 1963 and 1965, respectively, investigating how the historical period influenced the way in which these booklets were written. Regarding the methodology used in this production, we are anchored in historical-documentary research, having as main sources the aforementioned booklets. As theoretical contributions we base ourselves on the writings of Freire (1967) and Fávero (1983) which are the main bases for this research. As main results, it was possible to conclude that the booklets had their importance in the period in which they were written, being a historical reflection of the needs of society in the 1960s when they were used as instruments of teaching and politicization of the people involved.


RESUMO: Esse artigo tem como objetivo analisar os conteúdos das cartilhas Viver é Lutar e Mutirão, criadas em 1963 e 1965, respectivamente, averiguando como o período histórico influenciaram no modo em que essas cartilhas foram escritas. O Movimento de Educação de Base (MEB) foi criado em 1961 com a proposta de alfabetizar jovens e adultos das áreas rurais. Como suporte, o MEB utilizava as cartilhas para auxiliar no processo de ensino e politização dos alunos, já que através das investigações de mundo, era possível perceber a necessidade de tomada de consciência crítica dos homens e mulheres por meio da problematização da sociedade. No que se refere à metodologia utilizada nesta produção, destacamos que nos
ancoramos na pesquisa histórico-documental, tendo como fontes principais as cartilhas citadas. Como aporte teórico, nos baseamos nos escritos de Freire (1967) e Fávero (1983), que são as principais bases desta pesquisa. Como resultados principais, destacamos que foi possível concluir que as cartilhas tiveram sua devida importância no período em que foram escritas, sendo reflexo histórico das necessidades da sociedade nos anos de 1960 ao serem utilizadas como instrumentos de ensino e politização dos atores envolvidos.

**PALAVRAS-CHAVE:** História da educação. Escuelas radiofônicas. Cartilha de alfabetização.

**RESUMEN:** Este artículo tiene como objetivo analizar el contenido de los folletos Viver é Lutar y Mutirão, creados en 1963 y 1965, respectivamente, investigando cómo el período histórico influyó en la forma en que estos folletos fueron escritos. El Movimiento de Educación Básica (MEB) fue creado en 1961 con la propuesta de enseñar a leer y escribir a jóvenes y adultos de las zonas rurales. Como apoyo, el MEB utilizó los cuadernillos para auxiliar en el proceso de enseñanza y politización de los estudiantes, ya que a través de investigaciones del mundo, fue posible percibir la necesidad de la conciencia crítica de hombres y mujeres a través de la problematización de la sociedad. En cuanto a la metodología utilizada en esta producción, destacamos que estamos anclados en la investigación histórico-documental, teniendo como fuentes principales los cuadernillos mencionados. Como aportes teóricos nos basamos en los escritos de Freire (1967) y Fávero (1983) que son las bases principales de esta investigación. Como principales resultados destacamos que fue posible concluir que los cuadernillos tuvieron su debida importancia en el periodo en que fueron escritos, siendo un reflejo histórico de las necesidades de la sociedad en la década de 1960 cuando fueron utilizados como instrumentos de enseñanza y politización. de los actores involucrados.

**PALABRAS CLAVE:** Historia de la educación. Escuelas radiales. Cuaderno de alfabetización.

**Introduction**

This article is part of the field of The History of Education and aims to analyze the contents of the booklets "Viver é Lutar" and "Mutirão", launched in 1963 and 1965, respectively. These booklets were used by the Basic Education Movement (MEB) and were intended to assist in the literacy process of young people and adults, mainly in the rural areas of Sergipe and Brazil.

To achieve the purpose of teaching adults to read and write, leading them to critical awareness through the problematization of the world, the MEB used radio as the main vehicle for transmitting classes. In Sergipe, Rádio Cultura was developed to disseminate the educational process of MEB with students throughout the state, especially those in the most remote areas.
The objectives that govern this work are to analyze how these literacy booklets were used by the Basic Education Movement and its changes in the different Brazilian political-historical scenarios.

Thus, the booklets and changes made in each one during the period in which they were used were analyzed, understanding that these changes were made so that they could better adapt to the period in which they were created and continue literacy of young people and adults in Brazil.

With regard to the main sources used in this article, we used the booklets "Viver é Lutar" and "Mutirão", launched in 1963 and 1965, respectively. Regarding the Mutirão booklet, we highlight that it has different books, so we use the 2nd reading book for analysis for presenting contents similar to Viver é Lutar. To access these sources, we conducted a search of the online collections of the Pontifical Catholic University of São Paulo (PUC-SP) and the Youth and Adult Education Forum in Brazil, through the Google search engine.

This article is part of the results of the master's thesis entitled "The Socio-Educational Processes at Radio Cultura de Sergipe (1959 - 1970)", defended by the Graduate Program in Education by Tiradentes University, in 2022, which aimed to understand the socio-educational processes performed by Rádio Cultura de Sergipe in the years 1959 to 1970 and can be found in the Bank of Dissertations and Theses Defended in University Tiradentes.

To analyze the booklets, we start from the writings of authors such as Freire (1967) that addresses the issue of the research of the thematic universe in the education of adults in the sertão, the main basis for the development of the MEB booklets, and Fávero (1983), who was coordinator of the Basic Education Movement during the years 1960 to 1966, and wrote works related to the concepts of Popular Education developed by MEB.

Beyond the radio: politicization through the booklets

According to data from the Brazilian Institute of Geography and Statistics (IBGE) in the 1950s, 50.5% of the Brazilian population could not read or write. Regarding the state of Sergipe, in the same period, the federative unit had an average population of 850,000 people, where 70% were not literate. It is noteworthy that, in the State, there were also no schools focused on adult

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literacy, since it gave impetus to the need for the formulation of literacy actions that would serve this public without access to education and that lived in locations more distant from the capital, Aracaju.

In order to solve this problem, in 1961 the Basic Education Movement was created by Bishop José Vicente Távora, Metropolitan Archbishop of Aracaju, in partnership with the National Conference of Bishops of Brazil (CNBB) and the Federal Government. The project was made official through Decree 50,370 of March 1961 signed by then President Jânio Quadros (1917 – 1992).

In its initial phase, the MEB focused on some main points such as: opening schools, searching for students and volunteers to make up the school staff and producing reading and writing materials as support for teaching. The booklets, so named for the help of teachers, were produced based on the vocabulary universe of the students, that is, the members of the MEB were responsible for conducting a survey of the words and expressions most used by the population in the communities in which the schools would be opened.

The research stage and the survey of popular expressions had as main objective the contextualization of the content that would be addressed in the classes of the Movement, problematizing the reality of the students. Consequently, there would be recognition of themselves and others in the topics of the materials, which would encourage students to continue attending classes. Thus, the literacy culture of rural areas was used.

The classes were transmitted by teachers who stayed at the radio stations developing the content of the classes and had the help of the monitors who raised the questions and debates on the theme of the day.

Thus, the MEB began to operate in the Northeast, North and part of the Midwest with different radio systems throughout Brazil, which transmitted classes in standard hours, making accessible the participation of students who worked during the day time.

From 1962, the Movement began a new phase and stage, since the ideals foreseen in the Papal Encyclicals published in those years were expanding the scope of the Catholic Church's action in society and topics such as the inclusion of people who, for a long time, were left outside society, could now be part of the actions that would lead to change.

Even in this same period, the ideas of politicization became stronger in the MEB, since this was the moment when Freire's ideas (1967) enter the Movement and students stop being seen as containers of content and come to be understood as active subjects in the construction of their knowledge, and no longer as "deposits" to be "filled". According to Freire,
The narrative, that the educator is the subject, leads the students to the mechanical memorization of the narrated content. Moreover, the narration transforms them into "canisters", into containers to be "filled" by the educator. The more you "fill" the containers with your "deposits", the better the educator will be. The more they let themselves be docilely "fill", the better the learners will be. In this way, education becomes an act of depositing, in which the students are the custodians and the educator the depositor (FREIRE, p. 37, 1967, our translation).

This type of education was characterized by Freire (1967, p. 37, our translation) as banking education, which considers students as "banks" for "deposits" of knowledge that are developed by oppressors. In this type of education, the culture that comes from the student, considered oppressed, is disregarded and replaced by the culture of oppressors, with no room for what is produced by the oppressed, since education for training has as its function the constitution of skilled labor for the needs of the labor market.

Thus, with the new phase beginning, from 1962, the MEB was responsible for establishing the basis for Popular Education in Brazil, through the insertion of students in the questions related to Brazilian underdevelopment and the conditions of injustice in which they were inserted. In this sense, it was understood that by inserting the subject in this reality, for the cultural construction, there was no room for the permanence of the so-called relations of domination.

By making the subject an active being in the process of building educational relations, it was also related, or if built, its insertion in the cultural construction that began to be perceived from the classes and the recognition of ones as an active part of society. Recognition of themselves and the other that occur through the development of the culture of the people, or popular.

Popular culture that had as, or, has as one of the main objectives to make people participate in cultural creation, so that they can manifest and recognize themselves as beings who are able to generate values and meanings for their reality. As a consequence of the understanding of Popular Culture, there would be politicization and awareness of the people about their existence. It is the manifestation of a culture developed by the people with the aim of freeing themselves.

Therefore, cultural manifestations are characterized as Popular Culture, so that they are made of the people, for the people and with the people.

But it is as intentionally universal that culture must be called popular, that is, a culture that allows the opening of consciences to a degree of increasing universality. Culture is popular when it is communicable to the people, that is, when their meanings, values, ideas, works, are effectively destined to the
people and respond to their demands for human fulfillment at a given time. *It leads man to assume his position as a subject of his own cultural creation and a worker* aware of the historical process in which he is inserted (FÁVERO, 1983, p. 23, our translation).

One of the main forms of manifestation of culture is in Popular Education, made by MEB and based in Freire (1967), which has as main basis what part of rural workers and workers who were being literate.

The Basic Education Movement from 1962 began to follow the precept of educating through the survey of problems of reality and questioning the situations experienced by students, as previously said. Through this movement, actions aimed at social transformation were considered. All these steps had as a consequence to seek the political participation of those who were enrolled, and had access to classes through radio schools. With this, the need arose to create a booklet that had as main basis the culture of the public that the MEB wanted to reach, guiding them through the construction of criticality and liberation in the face of oppression. For this reason, in 1963 the literacy booklet entitled "*Viver é Lutar*" was published.

According to Figueredo (2020 p. 136, our translation),"*The book allowed questions about the causes of these situations* [of oppression] and, when working on literacy, it make changes possible in attitude scans aimed at transforming reality around collective work*. The booklet, together with the classes, sought to insert in literacy the process of building the social analysis of the environment in which the students lived.

However, in the same year in 1963, the booklet had barely left the printing press when the governor of Guanabara, Carlos Lacerda, ordered the seizure of 3,000 planned copies, with the justification of being communist booklets, so the release of the material was shrouded in controversy. Still, the booklets were used by some systems, such as MEB/Petrolina, as stated in the June 1964 report: "*The students of MEB/Petrolina were the only ones, we believe that throughout Brazil they studied through the book 'Viver é Lutar'. When classes were suspended, there were only 10 lessons left to finish the book*" (MEB, 1964, p. 7, our translation).

The seizure of the materials was related to the so-called fight against "communism in Brazil", demanded by conservative sectors of Brazilian society that sought to eliminate productions that were understood as subversive, at a stage in which the movements that would lead to the Civil-Military Coup of 1964 began. This moment marks the period of tension initiated in the Movement, since, in later years, the MEB would suffer from the persecution and departure of employees and volunteers and lack of transfer of funds for its operation.
Another moment that harmed the Movement and therefore the classes was the change in the schedule of the Program A Voz do Brazil – daily news program – which led some schools to change the schedules of their classes, to sooner or later, or by decreasing the class time, which caused the evasion of thousands of students who could not be present at the new times and, leading to the closure of several schools due to lack of students.

In this stage of crisis, the largest MEB systems were closed, being: Bahia, Pernambuco, Minas Gerais, Goiás and Maranhão.

The work of the Radiophonic Schools suffered, during this year, a numerical decrease due to the closure of several Systems. Once again, the financial problem facing the Movement in recent years is the financial problem that the Movement faces in recent years. The lack of funds brings as an immediate consequence the absence of supervisions, training, meetings, etc. the absence of these instruments to monitor the work causes the numerical degrowth of schools (MEB, 1966, p. 15, our translation).

The financial crisis prevented all the regular functioning of schools, whether in the cutting of employees, as in the decrease in the professional satisfaction of those left, in fear of persecution and imprisonment and at work without the quality desired, which caused the decrease of students interested in participating in classes and, consequently, in the closing of schools. Thus, it was necessary to reformulate the Basic Education Movement and the materials used in the literacy process. Therefore, during the II National Meeting of Coordinators from March 8 to 18, 1965, in Rio de Janeiro, there was the reformulation of the literacy booklet.

The first and second literacy books called Mutirão were presented and counted on the collaboration of the participants to later be used in schools. Bishops and priests from all over Brazil were present to make their contributions to the necessary changes for the circulation of the booklet. This action was necessary to avoid the controversies that involved the launch of the booklet Viver é Lutar in 1963.

The Booklets: "Viver é Lutar" and "Mutirão"

The reading book Viver é Lutar was little used in the systems around Brazil; it was composed of 30 structured lessons with statements about reality, thoughts of the main character and questions that aimed to generate dialogicity at the end of the lessons. On the page after the lesson, the grammatical structures worked in the class and writing activities were presented. In the booklet, the reader could follow Pedro, a farmer, from the moment he began to question his
reality discovering the existence of radio schools and began to participate in classes, until his involvement with rural unions to improve his community.

"Viver é Lutar" has a more politicizing character that encourages the literate to fight for their freedom through education and knowledge, encouraging them to be active in the society in which he is inserted and generate change. The booklet is the main reflection of the use of Popular Education in MEB classes. For these reasons, in the period prior to the Military Coup, the booklet was taxed as subversive, resulting in the way in which the MEB was seen and spoken in the media.

The seizure of the "subversive booklets of the bishops" had, with this title, a huge repercussion in the press and was the subject of radio and TV news. Of course, the scandal was exploited in different ways, according to the political colors of the means of dissemination. (MEB, 1964, p. 3, our translation).

The news about the seizure of the booklets was widely disseminated by the Brazilian media. From that moment on, the MEB became associated with communism, due to the "subversive booklets of the bishops". Therefore, after the establishment of the Military Dictatorship and the establishment of institutional acts, there was the persecution of workers and volunteers of the movements. Thus, the MEB underwent reformulations, including in the booklet.

The Mutirão booklet arose during the moment of fear passed by the volunteers of the Movement and was placed as a response to the new Brazilian ideological and political period. The adaptation, or reformulation of the booklets, was the key for the Movement to continue literacy without reprisals.

The task force seemed timid about awareness of development and politicization. I remain convinced that democracy cannot be built without the conscious and organized participation of the people, which requires basic education. I regard MEB as a privileged field of engagement for Christian adults, along with all others who respect human dignity. So, I can't see any proper reason for you to have an institutional connection to the hierarchy. (KADT, 2007, p. 231, our translation).

Task force has its context based on the solution of a personal problem with the people of the community, see the name, needing to have subjects considered less subversive or that were addressed in a more subtle way, so that it could circulate. It took a decrease in the politicizing lessons so that there were no reprimands.
When analyzing the cover of the 2nd reading book *Viver é Lutar*, we realize that it presents a classroom made of clay, where students can be seen sitting at the table and the teacher/monitor can be seen writing on the board. One of the students at the tip seems to be talking, in this it is already possible to notice the main purpose of the MEB with the booklet: to generate discussions based on themes that come from the reality of the students. In the center of the table is the radio educational, one of the main agents of the classes.

**Figure 2** – *Mutirão* Booklet: 2nd reading book, 1965

Source: MEB (1965)
Taking into account this simpler character when compared to Viver é Lutar, the Mutirão primer presents on its cover drawings of workers in the hare with tools that are part of their day to day. Happy farmers and children standing around their main base: the community in which they lived. On page 2 of this booklet one can read: "We chose a text in the form of singing verses because it is a traditional form of transmission of knowledge in regions of the interior of Brazil, thus inserting Mutirão in the tradition of the singer, of the literature of string" (MEB, 1966, p. 3, our translation).

Through this passage it is possible to realize that the foundation of popular education was still present in this reading text, valuing the culture that comes from within and from the people, something already known by the students. It is also noteworthy that the drawings of the 2nd reading book were made by Ziraldo, a Brazilian cartoonist. According to the initial excerpt presented in the book, the booklet does not present a plot, as in Viver é Lutar, which the reader follows the story of Pedro. The plot of the Task Force is made from man and his relationship with society and nature, taking into account the political, historical and cultural aspects that surround his life, contemplating family, friends and religion, making students reflect on their insertion in the community.

In this sense, Viver é Lutar was not much different, because man and his praxis of the world were the main basis of the booklet. However, it is opposed at the time when the lessons were loaded with questions that made the students analyze the reality in which they were inserted, like the first lesson, as we can see in the image below.

**Figure 3** - Play booklet To Fight: 2nd reading book for adults, 1963

Source: MEB (1963)
The exploration of the oppressed was questioned through the history of Pedro, in this movement, reflections are brought based on his day-to-day with family, education and politics, where the reader begins to observe the way in which Pedro - a character who generates recognition about himself - is inserted in society. In Viver é Lutar are used photos of students in radio schools.

The generation of debate through booklets is directly linked with Freire's ideas (1967) of using the student's vocabulary universe to construct classes and materials. Taking into account the experiences of literacy, the Movement ended up contextualizing the classes based on popular culture, urging students to continue present in classes.

**Figure 4 - Mutirão Booklet: 2nd reading book, 1965**

The first lesson of the Mutirão Booklet is related to the new paths taken by MEB after 1964, where one of the objectives of the booklet began to be related to the evangelization of students, which was "left aside" after the focus on politicization in 1962. At the time of this first lesson, the student is not led to ask questions about society, but to read about his daily work.

In the image below, you can see a farmer about to continue cutting a tree. Behind him there are several tree stumps, which can allude to deforestation, and may raise a discussion in the room, but which has no relation to the text being presented. Therefore, the booklet appears
to be timid, because it has subtle ways of raising discussions and critical of the moment passed by rural workers. *Task force* has a tenuous tonic between criticism and shyness. It is necessary to observe excerpts and analyze them well in order to be able to read them or not as a criticism, and may go unnoticed by those who used the material.

**Figure 5 and 6** - Mutirão Booklet: 2nd reading book, 1965

The second lesson of the Task Force presents reflections on the division of land, alluding to agrarian reform, which was in strong discursion a few years earlier. The involvement of the people of the sertão was essential for the project of division and distribution of land to be done fairly, so they should be encouraged to fight for the land they worked for, so that they would not be dependent on large farmers, represented by a caricature of a snob on a horse.

The main message to be transmitted is: to raise awareness that the Earth Statute can assist them in the search for their rights to more land that is not being used. The rhymed drawings and verses pass the message in such a way that it can be considered softer.

Although the second lesson raises questions about the division of land so that all rural workers can produce, the third lesson comes back with the idea of struggle with the community and teamwork, reinforcing the idea that, for the farmer, everything is possible in cooperation with the task force.

In the second reading book of Viver é Lutar, the issue of agrarian reform is not addressed, because the main objective is the valorization of popular art and the use of the
booklet to raise awareness about issues such as the power of voting, the existence of unions and cooperatives that help rural workers and workers. As the example of the 13th lesson:

**Figure 7 – Viver é Lutar Booklet: 2nd reading book for adults, 1963**

From the moment Pedro becomes aware of the life around him and how difficult the peasant's work is and surrounded by injustices, he begins to look for a way to fight for the improvement of life. The following lessons are a reflection of the politicization made by the MEB and the way in which students were guided to know about their rights and fight politically for the necessary reforms.

In the lessons arising, Pedro knows the trainings and unions, and in his critical process realizes that the participation of the people in government decisions is fundamental for the development of a fairer society and that workers can be critical to perceive and free themselves from a situation of exploitation.

Education is therefore aimed at action. Human action has three essential requirements. First, man acts before a fact that is real to him; it is therefore essential that he becomes aware of the reality on which he will act. Beside this, man assumes an attitude towards this reality, Attitude that arises from this consciousness of reality. In the process of being an attitude in action, man always departs from the means offered by culture (whether these means are physical, verbal instruments, etc.). The didactic organization of an educational action cannot, therefore, be situated in these three plans: awareness, motivating attitudes, providing instruments of action (MEB, 1964, p. 1, apud FÁVERO, 2006, p. 180, our translation).
The Mutirão encourage awareness and action subtly during its lessons. Being written after the Civil-Military Coup of 1964, it was necessary to adapt the content so that the MEB could continue literacy young people and adults, so that it was not considered subversive. Therefore, at the II National Meeting of Coordinators, held from March 8 to 18, 1965, the booklet was presented and the modifications were made with the help of those present. This does not mean to say that the movement left aside its characteristics of politicization of the students, but it was a way of adapting to the period of crisis that was going through.

**Figure 8 - Mutirão Booklet: 2nd reading book, 1965**

As in lesson 7 of the second book of reading, which by using biblical passage continues to highlight the need for rural workers to fight for their freedom.

In the later lessons, we perceive the questions of some characters about their living and working conditions, as in the following passage: "Work is a necessity, it is even an obligation, and one must work to brighten the heart" (lesson 10). In these lessons, there is the definition of the concept of working together for the development of society, while presenting the importance of fulfilling duties and cooperation among workers to fight for their rights. There are also
lessons on the importance of children going to school and valuing women's work in a community, however within the domestic parameter.

**Figure 9** - Mutirão Booklet: 2nd reading book, 1965

In both booklets, there is the highlight that only men, together and cooperation, are able to demand and carry out changes and free each other from situations of control and oppression faced. Since "no one frees anyone, no one is freed on their own: men are freed in communion" (FREIRE, 1967, p. 33).
Unlike the Booklet Viver é Lutar, which invites the student to fight explicitly, Mutirão presents the theme in an apprehensive way. Only in lesson 24 is shown the community union to found a union. The union (and also cooperatives) is presented as a way to seek justice and fight for their rights with the support of people who are part of a community.

The later lessons return to the subject of popular culture, valuing rural festivals as reisado, xaxado, and embroidery that stand out in rural areas. The same thing happens in Viver é Lutar; in both booklets the popular festivals are mentioned as a way for those responsible to celebrate the founding of the union. In both booklets, Master Vitalino was quoted in an honorable manner.
Figure 11 – Viver é Lutar Booklet: 2nd reading book for adults, 1963

Fonte: MEB (1963)

Figure 12 - Mutirão Booklet: 2nd reading book, 1965

Fonte: MEB (1965)
Popular Culture developed through education can be understood as a source of hope for the communities that are affected by it. Being popular culture is one of the ways to observe the world around it, question it and problematize it with the objective of seeking the necessary improvements to build a better place, breaking with the "culture of silence" called by Freire (1992) a way of oppressors disregarding what was created and is valued by the oppressed.

Figure 13 – Viver é Lutar Booklet: 2nd reading book for adults, 1963

Fonte: MEB (1963)

The celebration of popular culture continued to be part of the Basic Education Movement until in its period of reformulation, since the people were the main base of the Movement and they, together with their culture, still needed to be celebrated. Students needed to recognize that their culture was as important as that which came from outside and were repeatedly imposed on them.

The appreciation of the culture that is part of the popular is shown from the need to recognize themselves as human and active person in a society and that, despite the difficulties they faced, the people still had a community with whom they could count. Having art as a way to express your struggles and sufferings, but also victories and achievements in the struggle for freedom.

Both booklets make explicit the importance of the people of the sertão and of the workers to be involved in election campaigns and to vote, however still in different ways. However, that it is possible to bring freedom to the people by voting for a candidate who represents them.
Final considerations

The booklet Viver é Lutar, launched in 1963, brought explicit debates about the difficulties faced by workers. The lessons were made with statements followed by questions about the theme of the day. The right to vote, studies and awareness that led to the creation of trade unions were addressed so that the people could fight together for their rights and freedom, as can be seen in one of the lessons: "Let us fight together all, without fear and without vanity; For united we will overcome, our difficulties. United we can all, United we will be strong; The hand of God helping, I assure you, will be strong" (MEB, 1965, p. 44).

Task force, in turn, was launched in 1965 and aimed to meet the new needs that arose in the Basic Education Movement after the 1964 Coup. He presented important topics such as the right to vote, the formation of trade unions and the booklet, still, was soured by the idea of cooperation between workers and their communities. Even though it may seem shallower or shy in its approaches, "Mutirão" also valued the appreciation of popular culture in its lessons.

In view of this, it is possible to conclude that both booklets value popular insertion in cultural construction, however in appropriate ways for the historical period in which they were written. Thus, Viver é Lutar is no more important than Mutirão or vice versa, but are distinct forms found for the diffusion of the ideology of the Basic Education Movement, which, in the face of the difficulties faced, continued to value the literacy of young people and rural adults through radio.

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