

International Journal of Human Sciences Research

THE DEMOCRATIC POLITICAL- EDUCATIONAL THOUGHT OF ANÁLIA FRANCO

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<http://lattes.cnpq.br/2689103925064609>

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Abstract: This communication's theme is the educational thought developed by educator Anália Emília Franco (1853-1919) and her proposal to build a new model of republican citizenship through the adoption of anti-sexist and democratic ethics. Anália Franco, born in 1853, in Rio de Janeiro, was a normalist and, in addition to dedicating her professional life to teaching, was a writer and contributor to several periodicals with wide circulation in different regions of the Brazilian territory. Her articles had as their main theme's popular education, democratic republicanism, female emancipation through the intellectualization and professionalization of women and the urgency of assistance measures for excluded social groups. Furthermore, Franco was also the founder of her own periodicals to disseminate her ideas and literary productions, as well as multiple socio-educational institutes. Therefore, based on José Murilo de Carvalho's concepts of full citizenship, incomplete citizenship and non-citizenship, we raise the hypothesis that the various institutions created by Anália Franco had as their purpose the transformation of non-citizens or incomplete citizens, that is, from individuals deprived or partially deprived of civil, social and political rights, into full citizens, through popular education. That said, to carry out this work, we made use of two groups of primary documentation, namely: 1- The periodicals produced by Anália Emília Franco, with emphasis on *''O Álbum das Meninas''* (1898-1901), a magazine dedicated to the female public and created during the period in which Franco had not developed his work in the institutional field, and *''A Voz Maternal''* (1903-1910), a press whose purpose was the official publication of the association coordinating the socio-educational institutions created by Franco. 2- Articles published in widely circulated periodicals, between 1890 and 1919, which

analyze and give opinions on the socio-educational ideas and institutions of Anália Franco. This way, the research aimed to analyze the educational thought of Anália Emília Franco in the face of the sociopolitical reality of the First Brazilian Republic, in addition to presenting the political purposes of her theoretical-practical work. As a result of the research, we detected the establishment of an educational management model created by Anália Franco, in the format of a pedagogical circuit, whose centrality was based on expanding access to public labor and intellectual space for women and the poor, as well as the construction of a political-pedagogical project based on an ethical-moral renewal of republican society, aiming for its democratization.

Keywords: Anália Franco; Popular education; Democratic Republicanism.

INTRODUCTION

History, after the beginning of its nineteenth-century academic configuration, modeled on the positivist and historicist postulates that inserted it into a field of research that was limited primarily to the frontier of the phenomena of state politics, with a narrative based on the figure of great political leaders, masculine and elitist, the discipline ended up undergoing a profound reform of its paradigmatic pillars in the first half of the 20th century, initiated, in particular, from the *''Ecole des Annales''*, where it sought to reflect on the possibilities of expanding its horizons investigative, in such a way that objects, sources, thematic fields, interdisciplinary dialogues, and even the resignification of their epistemological objectives expanded in a way that influenced an entire subsequent generation of research that would advance even further on its principles (BURKE, 1992. p. 19).

As Edgar Morin (2003) tells us, the scientific

renewal of the 20th century permeated different fields of knowledge. In addition to History, Geography and new disciplines such as Ecology, Earth sciences and Cosmology, had an epistemological direction towards complexity, that is, organizing themselves around an understanding of reality based on an organizing, multidimensional whole, making It is thus possible to break with the reductionist compartmentalization of knowledge. According to the author, History, given its new formulation, tends to become the “science of human complexity” (ibid. p. 26-27). Therefore, themes such as mentalities, ideas and education emerge as objects, and can even be approached from approaches, no longer those of the power elites, but even coming from the popular classes, from a perspective from below.

In view of this, with regard to the History of Education, in addition to the relevant studies on the important male authors of Brazilian pedagogical thought, figures that were previously little considered as teachers, students, women and women were recognized as subjects and objects of historical investigation. institutions themselves.

That said, since Anália Emília Franco (1853-1919) is a Brazilian woman, teacher, thinker, writer and artist; feminist in the midst of a markedly patriarchal national society at the end of the Second Reign and the beginning of the First Republic; creator of several institutions, educational literature and teaching materials in a Brazil with a still incipient literate and literate community; and, finally, who had as a political-pedagogical principle of his activism the democratization of access to education, especially for poor women, we are necessarily entering the terrain of the history of popular education, as

well as the history of women and the history of thought political. If we want to understand her democratic pedagogical idea in more depth, it is first necessary to briefly historicize democracy to better understand its concept and consequently reflect on its use and defense made by Anália in the Brazilian context.

DEMOCRACY AND EDUCATION

The debate around democracy, when it comes to its resurgence in the history of Western modernity, is imperatively linked to the discussion of the conceptions of the universalist tradition of rights. If on the one hand the conception of *human rights* appears in official documentation for the first time in the United States *Declaration of Independence* of 1776 (HUNT, 2009. p. 13), the legacy of the French Revolution, with the radicalization surrounding the debate about justice and social equality, is what will have the greatest impact on the 19th and 20th centuries¹. As Hobsbawm tells us, “France provided the vocabulary and themes of liberal and radical-democratic politics for most of the world” (HOBSBAWM, 1991. p. 61). The French and American revolutions of the 18th century, by placing on the agenda the perception of man as endowed with inherent rights, that is, as possessors of a common essential nucleus from birth, regardless of their origin, rebelled against the structure socio-legal system of estate society, that is, they rebel against the principle of natural inequality, which defines the social organization of the Ancien Regime. However, both the American declaration and the French constitutional charter - Declaration of the Rights of Man and the Citizen (1789) - when addressing the origin of the naturalness of human rights, define it as self-evident (HUNT, 2009. p. 13), see the following passage

1. The French revolutionary movement must be seen as composed of plural political initiatives, often contradictory to each other, thus defining itself as a historical experience that covered a broad spectrum, and it can be said that there were “distinct, competing and sequential French revolutions, each one of them producing results, to a greater or lesser extent, unforeseen and unplanned” (MORAES, 2017. p. 13).

from the *Declaration of Independence*:

“We hold these truths to be self-evident: that all men are created equal, endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these Rights, Governments are instituted among Men, deriving their just powers from the consent of the governed” (UNITED STATES, 1776. apud. HUNT, 2009. p. 220).

And the corresponding passage in the Charter of the *Rights of Men and the Citizen* (1789).

“The representatives of the French people, meeting in the National Assembly and considering that ignorance, neglect or disregard of human rights are the only causes of public evils and government corruption, have resolved to present in a solemn declaration the natural, inalienable and sacred rights of man: so that this declaration, as it is constantly present to all members of the social body, can always remind all of their rights and duties; so that the acts of the Legislative and Executive powers, as they are at all times subject to a comparison with the objective of every political institution, can be more fully respected; and so that the demands of citizens, as they are from now on based on simple and indisputable principles, can always aim to maintain the Constitution and the general well-being” (FRANCE, 1789. apud. HUNT, 2009. p.225 - 228).

The adoption of the concept of “self-evidence” in both texts meant that the rights that made up the human essence did not have a number of minimum or maximum principles to support it, but were always updated according to the sociopolitical circumstances of each time and space in each case. that they were discussed, making subsequent debates on the topic of rights belong to a field of disputes between social groups that sought to expand or restrict their limits. Even during the French Revolution, where not only the State organization model was in question, but the very guarantee of who would be the holders of

the proclaimed rights, the question was open.

This dispute continued throughout the 19th century, whether in the competition between nineteenth-century French conservatives on the one hand and the democratic and socialist movement on the other, during the *Restoration* period, where the former proposed to return to the parameters of the pre-revolutionary world in front of liberal advancement and the last two to advancing rights issues, not only deepening their contents, but also expanding them to social groups and institutions (RÉMOND, 1974. p. 17).

In view of this, from the second half of the 19th century, the demands defended by radical liberals, democrats and socialists, which became evident, mainly, from the period of the so-called Liberal Revolutions of the 19th century, the People’s Spring and the Paris Commune, had in common the agenda of mass literacy aiming, in addition to the issue of expanding cultural and work opportunities, the expansion and cheaper access to printed matter as means of ideological dissemination (ibid. p. 73). Along with the educational theme, with regard to Democrats, there is the expansion of the right to vote for popular classes and even the representative advancement of these sectors to political citizenship, giving them the right to run for office. Even in the socialist field, two large groups stand out and follow different determinations, they are the followers of the tradition of French socialism that dialogued more closely with French revolutionary principles, led by Jean Jaurès (1859-1914), and the followers of Marx. According to Hunt:

“One of the founders of the French Socialist Party, Jean Jaurès, argued that a socialist state ‘only retains its legitimacy as long as it guarantees individual rights’. He supported Dreyfus, universal male suffrage and the separation of church and state, in short, equal political rights for all men, as well as improving the lives of workers. Jaurès

considered the Declaration of the Rights of Man and the Citizen a document of universal importance. Those on the other side followed Marx more closely in arguing, as did a French socialist who opposed Jaurès, that the bourgeois state could only be an instrument of conservatism and social oppression” (HUNT, 2009. p. 200).

Given the brief historicization and clarification about the democratic movement, from its modern roots to the democratization of 19th century institutions, we can use the conceptualization proposed by Bobbio in which democracy is seen by the author as a set of fundamental rules, in a such that, the closer a society is established in its social, political and legal set to the values admitted as ideal for the realization of a democratic society, the more democratic it is, since, if on the one hand there is a minimum basis in a given time to define a society as belonging to a democratic regime, however, there are no limits to the expansion of its principles.

In other words, given the utopian horizon of a society that is fully democratic in its structure and exercise, a minimum base is established that is always possible to be extended, thus being able to characterize a society as more or less democratic in relation to another, without stop being democratic itself (BOBBIO, 1998. p. 326-327). As the author himself informs:

“A society in which those who have the right to vote are male citizens of legal age is more democratic than one in which only property owners vote and is less democratic than one in which women also have the right to vote. When it is said that in the last century a continuous process of democratization occurred in some countries, it means that the number of individuals with the right to vote underwent a progressive increase” (BOBBIO, 1986, p. 19).

Such a definition will be of utmost importance for understanding Franchise thought and its defense of a democratic

society through education. Another important foundation is the tripartite conception of citizenship by José Murilo de Carvalho, who stated that citizenship can be subdivided into political, civil and social citizenship, and, once any of these pillars are not adopted, there is an incomplete citizenship, or, non-citizenship (CARVALHO, 2003. p. 29). The more rights of these three instances are contemplated by individuals, then full citizenship develops. Our objective, from this point on, will be to highlight how Anália Emília Franco dedicated, through her democratic educational work, a fight for the full citizenship of her students.

ANÁLIA FRANCO AND THE BRAZILIAN CONTEXT

Although with the revolutions of the 18th century we saw a rupture, as John Dunn tells us, “practically beyond recognition, the structure of political possibilities of human communities throughout the world” (DUNN, 2016. p. 135) and the landmark fundamental discussion about the universality of rights and modern democracy having them as an initial scenario, during the 18th and 19th centuries there was a conception of women as being destined for the private space, especially the domestic recess, reinforced by the intellectual circles of the time and of the poor as not having satisfactory intellectual autonomy for the exercise of political rights. As previously mentioned, even with the basic principles of rights being defended throughout the 18th and 19th centuries, women and the poor were not covered by their demands. In both the northern and southern hemispheres, the patriarchal structure remained even in the movements to overcome the Old Regime, including in the republican movements.

Only the time associated with the process of democratization of institutions and the strengthening of the mobilization of the fight for women’s rights by democrats, mainly

from the second half of the 19th century, will the actions be converted into legal-political advances.

Bringing the discussion to the society of the first Brazilian republic, the androcentric basis was maintained in the field of political discussions on gender in Brazil and had a profound impact, even in the republican structure recently set up at the end of the 19th and beginning of the 20th century. According to Marina Maluf and Maria Lucia Mott (2021), jurisdictional mechanisms present in both the Brazilian Penal Code of 1890 and the Civil Code of 1916 maintained the Western patriarchal basis in the Republic, despite the peculiarities of each documentation (MALUF; MOTT. 2021. p. 293). If both have the view that the family is a kind of state in miniature, there are some differences between the documents: in the first case, the Brazilian Penal Code presents the man as responsible for the public-legal actions of the family, in addition to the usufruct and maintenance of the goods. The Civil Code of 1916 attributes responsibility for conjugal society not only to the man, but to the couple. However, the same Code stated that women going to work were subject to their husband's male permission (MALUF; MOTT. 2021. p. 293). Therefore, the common core of female subjugation remained, see the comparison of articles 2 of chapter 1 entitled Of the Natural Persons of the Civil Code of 1916 which points out that:

“The following are incapable, in relation to certain acts, or the manner of carrying them out: I. Those over sixteen and under twenty-one years of age. II. Married women, as long as the conjugal society continues, III. The Prodigals., IV. Foresters” (BRAZIL, 1916. p. 1)

It is in the meantime that feminist figures such as Anália Franco emerge, in order to respond, fight and fill the gaps of those not covered by patriarchal liberal society. Born in Resende, Rio de Janeiro, at the age of eight,

migrating to the state of São Paulo, the place where she spent most of her life (MONTEIRO, 2004. p. 15-18), Anália Emília Franco was a normal teacher, school director, writer of teaching manuals, essayist, poet, playwright, columnist for several newspapers and magazines from different regions of Brazil, whose main themes ranged from inclusive popular education, politics, religiosity, female emancipation through literacy, intellectualization and professionalization of women, social inclusion of black people and democratic republicanism, in addition to creating dozens of socio-educational institutions, through the “Associação Feminina Beneficente e Instrutiva” (1901-1919) - AFBI- such as nursery schools, elementary schools, primary and secondary schools, groups schools, nursing homes, daycare centers, theater workshops, among others (ibid. p. 73).

At the end of the Brazilian 19th century, there was a true militancy adopted by women from the literate urban middle classes, often teachers who incorporated the expansion of democratization of local educational institutions and the influence of the advance of the feminist ideosphere in Europe for the extension of citizenship women, in particular, their social and political rights. Educational institutions, that is, nursing home and school organizations and the pedagogical press, were the privileged spaces for this activism to take place.

Teaching, seen as a space of care, was interpreted by certain social sectors, such as the literary intelligentsia of the time, as a means of extending female power, previously restricted to the private sphere, due to the perception that women would be originally gifted of the function of maternal care. Still according to this thought, with the modernization of educational institutions, women were able this way, to be the new caregivers of the citizens

of the Republic, with the fight for access to the public sphere through education as their means and end. It is in this context that Anália Emília Franco begins to stand out on the São Paulo and national scene. His work in the pedagogical press dates back to at least the last quarter of the 19th century, extending until the end of his life. Anália, also the daughter of a teacher, joins this collaborationist activism. As Daniela Portela (2016) tells us, during this period there was a network of dialogic influence among the writers of women's magazines. One of the oldest magazines with the greatest circulation and relevance was the periodical ``A Mensageira``, founded by Presciliana Duarte (1867-1944), the first woman to join the group of scholars at the Academia Paulista de Letras. In addition to her, the journalist and writer Josefina Alvares de Azevedo (1851-1913), was the creator of one of the women's magazines that lasted the longest without interruptions, the periodical *A Família*. Anália regularly contributed articles to both magazines, as well as ``Preciliana`` and ``Josefina`` were contributors to ``O Álbum das Meninas``, a periodical founded by Anália Franco (PORTELA, 2016. p. 151).

It is essential to keep in mind that the work in the feminist pedagogical press constitutes a political project carried out through informal education, where there is an agenda of intervention in society with non-exclusive education as a narrative basis, especially with a focus on female emancipation and the search for proposals that take into account the education of children in situations of social vulnerability, demanding from society the effort to build inclusive proposals, so that their future can be guaranteed full citizenship, as Anália herself clarifies when discussing motivation of the creation of ``*Album das Meninas*``.

“When impressed by seeing so many unfortunate children abandoned to

ignorance and vagabondage, without moral and religious education, without mandatory and professional instruction, I undertook the founding of this modest magazine ``ALBUM DAS MENINAS``, which reflects only a conviction and a faith, as it reflects poorly formulated although, a dream of justice and truth, I was sure that my efforts would not be completely useless. And it wasn't. Because if there are many who have nothing in common with the rest of humanity, and are not even moved by the sight of this sad bunch of children, who will later populate the dismal depths of prisons, or be listed in the prostitution police registers, there are others, and it is a good thing that there are them for the honor of the human species, who are interested in the good of their fellow men and seek to alleviate the enormity of their fate. It is therefore these to whom I turn and call to my aid. Yes, it is urgent that we strive to put into practice the healthy principle of association, which is among us, the parents who love your children, the teachers who are interested in the fate of your students, it is essential that the realization of these prodigious, lever of modern times, in favor of a common cause, which is the main cause of the Brazilian nation: the education and work of its children” (FRANCO, 1898. p. 73).

The engagement of the female collaborative network through the feminist press for which Anália Franco worked, whether through her publications in the periodicals of other important national leaders, or through her own magazines, also had the function of politically denouncing the absences of the Brazilian State in the face of rights of those not covered by the universalist tradition of rights, poor children and women who were marginalized in the face of the logic of the white androcentric center:

“In the current period of attempted efforts, creation and conglomeration of forces, the reform and improvement of public education has become one of the problems

that most concerns the attention of nations worthy of the name. (...). It is unfortunately indisputable, however, that the results of this crusade against the scourge of popular ignorance have been insufficient to prevent evil and promote good. The issue is not the enactment of palliative measures. It is in the seriousness of the matter, and in fact it practices it, as D. Antonio Costa rightly says "Instruction is glorified with the lips, and is forgotten with the works" (...) "Thus the State without compromising, or embarrassing Its purposes cannot allow so many parents to belittle the education of their children, placing them in the irrational classes and further increasing the number of beggars, vagabonds and criminals. There is no reasonable excuse that can defend parents from the true moral homicide they commit by depriving their children of the healthy food of primary education as indispensable as daily bread" (FRANCO, 1900. p. 1).

Even though Anália recognizes the gaps, the author rescues French revolutionary tradition as a basis for the incorporation of the oppressed classes in the field of rights, with the use of the precepts of equality, fraternity and freedom being fundamental to her political and educational conception, redefined for the context Brazilian of his time:

"At the dawn of 1989, a new science was born in France, with the aim of studying social phenomena mainly in the production, distribution and consumption of wealth. It is necessary that it also appears among us, and that its light penetrates everywhere to enlighten the oppressed classes, revealing to them the splendid triumphs of modern Science". (FRANCO, 1898. p. 176).

It is in this sense that, given the State's negligence in guaranteeing citizenship, Anália makes, with certain assiduity, in her articles, direct criticisms of the current military movement that took over the State during the First Republic. The author demands the guarantee of fundamental

republican-democratic rules for maintaining citizenship with full rights, denouncing the authoritarianism with which the Brazilian republic was being led:

"It is not brute force that constitutes the triumphant element of Democracy; but rather the strength of the spirit that has enough influence to solve the highest social, economic and financial problems, to carry out the most transcendent prodigies" (FRANCO, 1898. p. 176).

Next, we will try to demonstrate how Anália Franco acted within the school institutional field through AFBI, putting into practice the republican-democratic ideological principles she defended.

THE FEMININE BENEFICENT AND INSTRUCTIVE ASSOCIATION OF THE STATE OF SÃO PAULO AND ITS POLITICAL-PEDAGOGICAL ACTIVITIES

Its work in the institutional field through the Associação Feminina Beneficente, in 1901 until 1919, with the construction of its own teaching materials, creation of professionalization workshops, asylum institutions and literacy accessible to the popular classes aimed to guarantee neglected full citizenship. In the reports of the dozens of institutions that made up the Association, it is possible to observe the *modus operandi* of the pedagogical-administrative organization of Franchise education. Among the institutions were detected Nursery Schools, Girls' High Schools, Nursing Homes, Day Care Centers, Night School for Illiterates, Musical Dramatic Group, Music Class, Children's Theater, Flower, Sewing and Embroidery Workshop, ``A Voz Maternal`` Magazine, School Library, Dental Class, Women's Musical Band, Women's Orchestra, Day Hostel for the children of employed mothers, Professional Typographic School, Charity Bazaar, D.

Romualdo Regenerative Colony, External Workshops, Instituto Natalício de Jesus.

The Franchise asylum, educational and professional complex has an interdependent relationship that aims at the Association's self-sufficiency, with, as already mentioned, the emergency needs of poor women and children as its center. If we have the possibility of entering AFBI Nursery Schools from the age of 6, in case women in asylum are unable to stay with their children for work reasons, there is the feasibility of enrolling these children in the Day Hostel for Daughters of Employed Mothers. As we can see below with the details of the report on nursery schools:

“(…) nursery schools only aim to initiate children into the first rudiments of teaching, in short, their plan is simply to educate children and guide them in their first steps to enter School Groups with little preparation (...)” (FRANCO, 1913. p. 5).

And the clarification regarding the Day Hostel for Daughters of Employed Mothers:

“When nursery schools fully fulfill the purpose for which they were intended, that is, to shelter and educate workers' children throughout the day, hostels will cease to exist. However, it is not possible to dismiss them now (...). Thus, day shelters and others (...) will gradually fill the enormous need that exists to shelter mothers' children throughout the day (...)” (FRANCO, 1913. p. 10).

The same logic applies to professional education. After receiving asylum and entering the first stage of schooling, through the Nursery Schools, once this process is complete, secondary education begins at the age of 12 through high schools to train teachers. Between 2 and 3 years of the course, the graduating student will be able to enter, now professionally, in AFBI educational institutions, enabling the student in his teaching training to work towards the same Association that trained him, including

using local Nursery Schools to complete your internship. Maintaining the inclusive principle, according to the documentation, those students who did not achieve academic performance considered sufficient to advance to high school are reused by the Night School for Illiterates, where they can continue their studies for their training:

“Always keeping in the Asylo a number of asylum seekers over 12 years of age who cannot attend the Lyceum due to lack of essential preparation, an evening class was founded to prepare them for the Lyceum. (...). The students who attend this class, during the day they work in the different workshops of the Asylo to acquire a profession” (FRANCO, 1909. p. 7).

While continuing their school training, in the morning, students can join the various professional workshops offered by the Association, which range from professional artistic activities, such as the women's band, the women's orchestra, sewing, flower and embroidery workshops to dentistry courses. and typography. The products made in the workshops are also used to raise funds for the Association. This way, both the works created in the artistic workshops are exhibited and sold at the Charity Bazaar: “Always striving and looking for all the means to expand the charitable plans, the Charity Bazaar was opened, not only to sell the work of orphans, as well as objects and even gifts offered to the Asylo” (FRANCO, 1913. p. 13).

The skills acquired in the typographic workshop are used to produce the press ``A Voz Maternal``. This periodical also serves as a space for dissemination and propaganda of the educational complex which, in some way, meets the strategy of expanding membership and political-educational influence through the sharing of ideas. “As a means of active propaganda for the holy cause of education and support for underprivileged children, A Voz Maternal will continue to provide great

benefit” (FRANCO, 1909. p. 13). Another form of propaganda and, at the same time, didactic-pedagogical methodology for deepening intuitive teaching are children’s theatrical activities and exhibitions and workshops aimed at the external community.

“This little theater (...) has been very popular with the members of the aforementioned Women’s Association, making it necessary to produce duplicates of the performances to accommodate more than a thousand people who attend it every month on the day designated for the festivals. (...) As a servant of moral teaching, the director, following the example of Miss Alice Hebbert in the United States, has written several dramas and comedies that her students perform with general acceptance, while at the same time serving as entertainment for the asylum seekers” (ibid. p. 8).

Therefore, we can observe that the institutional *modus operandi* takes place in the format of an inclusive circuit. From early childhood to adulthood, everyone is given opportunities for literacy, intellectualization and professional training. This seeks access to civil, social and political rights, in addition to expanding the exercise of female power to the public environment, and empowerment through letters. Without forgetting the feminization of teaching, and the redimensioning of the maternal figure, which goes beyond its role as caregiver to now become intellectualized and possessing work activity in the public space, Anália also believed that women were valued as mothers-educators of their daughters and sons. in the private sphere.

CONCLUSION

Given the documentation presented about some of the political conceptions present in the periodicals produced and articles written in the feminist press by Anália Emília Franco in the context of informal education and in the AFBI reports, it was possible to observe how theory and practice are concatenated in their educational foundation., since his political perceptions place at the center of social discussion a democracy of a popular and inclusive nature, with strong foundations in guaranteeing the rights of the French revolutionary tradition, in addition to criticism of the historical neglect of the poor, women and children, as well as their visible acting in the field of formal education as filling the social gap present in its time, adopting a strategic logic to meet as much as possible the intellectual, cultural, labor and moral needs of its target audience. This way, it was also possible to conclude that Anália inaugurates her own pedagogical-administrative logic, and it is up to education historians to understand the importance of rescuing the memory of a feminist thinker and educator from the periphery of capitalism who created, based on her local reality, in dialogue with Western thought.

In view of this, it became clear that an evident purpose of her work was the democratization of Brazilian society through teaching-education practices, as the author herself once stated: “Regarding maternal schools, I believe the services they are providing to the State and to society, transforming the little street bums into democratic legions, who will later know how to fight for the emancipation and happiness of our dear Brazil” (FRANCO, 1904. p. 2).

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