

BODY AND EDUCATION IN SCOUTING, BASED ON *O TICO TICO* MAGAZINE (1921-1933)

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*CUERPO Y EDUCACIÓN EN EL MOVIMIENTO SCOUT DESDE
LA REVISTA O TICO O TICO (1921-1933)*

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Keywords:

Boys Scouts.
Body education.
Magazines.
History.

Abstract: The purpose of this study is to analyze the importance of body education in Scouting in the early decades of the twentieth century. It analyzed texts published in *O Tico Tico* magazine between 1921 and 1931. Scouting was found to be publicized in Brazil as an educational practice linked to pedagogical modernities because of its consideration of body activities.

Palavras chave:

Movimento
escoteiro. Educação
corporal. Revistas.
História.

Resumo: O objetivo deste trabalho é analisar a importância da educação corporal o interior do escotismo nas primeiras décadas do século XX. Foram analisados textos publicados na revista *O Tico Tico* publicados entre 1921 e 1931. Verificou-se que o escotismo foi divulgado no Brasil como uma prática educacional coadunada às modernidades pedagógicas pela consideração a respeito das atividades do corpo.

Palabras clave:

Movimiento Scout.
Educación corporal.
Revistas. Historia.

Resumen: El objetivo de este trabajo es analizar la importancia de la educación corporal en el Movimiento Scout en las primeras décadas del siglo XX. Textos publicados en la Revista *O Tico Tico*, publicados entre 1921 y 1931 fueron analizados. Se encontró que el Movimiento Scout fue divulgado en Brasil como una práctica educativa junto a modernidades pedagógicas mediante la consideración de las actividades corporales.

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1 OPENING REMARKS

This study is aimed at analyzing the importance of body education within the Scouting movement in the first decades of the twentieth century. It is based on other studies that also focus on historical developments of the Scouting movement. Macleod (1983), Macdonald (1993) and Jeal (2001) address the movement in its expansion across Europe and the United States. Souza (2000), Zuquim and Cytrynowicz (2002), Gabriel (2003), Nascimento (2004), Thomé (2006) and Nascimento (2008) think about educational dimensions of the history of Scouting since its arrival in Brazil in 1910. Body education under Scouting's ideas and practices is mentioned secondarily by Ferreira Neto and Neitzel (2006), Oliveira (2007),¹ Putcha (2007) and Linhaes (2009a). The body and Scouting education are central to the studies conducted by Scharadgrotsky (2008), Watt (2009), and Herold Junior and Vaz (2012). When pursuing the above aim, we intend to contribute to that bibliography by underlining early twentieth century Scouting as a phenomenon of high thematic and analytical value for the history of body education in Brazil.

In terms of documents, reflections will be based on texts published in a column² that promoted Scouting in the magazine *O Tico Tico* (henceforth TT).³ The column was regularly published from 1921 to 1933, and its main author was Benjamin Sodré (1892-1982).⁴

To analyze this empirical material, we will resort to what Chartier (2002) calls representation. Representations arise “regardless of social actors” so that they “describe society as they think it is or as they would like it to be” (CHARTIER, 2002, p. 19). We will focus on the tension between “practices and representations” since body education in Scouting “lends itself to be read” in TT (p. 17), showing itself as “presence, as public presentation of something” (p. 20), but also as an effort that “shows something absent” (p. 20). We will study the importance of body activities in the moral and civic education of children and youth, as well as the value of Scouting in realizing these “truths” in their relationship with “points of approach” (CHARTIER, 2002, p. 17). In TT, those points emerge as incorrect body practices or as the absence of practices seen as natural, formative and/or endorsed by science – something seen as generating social and cultural problems in Brazil in the early decades of the twentieth century. We will demonstrate that the importance lied in the fact that it wanted to educate through body activities that should overcome two problems: 1) “excesses” observed in certain body practices, which went against the precepts of pedagogical renewal and 2) disregard for the body in education, observed in formal educational structures also evaluated as contrary to advances in scientific application to pedagogy. To discuss these two points, Gonçalves (2013), Oliveira (2013) and Linhaes (2009b) will also be used as theoretical support to dialogue with the sources.

We divided reflections in three stages: first, we focus on aspects relating to Scouting's foundation and expansion. In the first part, we highlight the importance of TT in publicizing several educational platforms then circulating in Brazil. In Part 2, we investigate representations circulating in TT that saw a moral and educational crisis, sustained in the expansion of urban life

1 OLIVEIRA, M. A. Taborda de. Educando pelo corpo: saberes e práticas na instrução pública primária paranaense (finais do séc. XIX, início do séc. XX). In: CONGRESSO BRASILEIRO DE CIÊNCIAS DO ESPORTE, 15, CONGRESSO INTERNACIONAL DE CIÊNCIAS DO ESPORTE, 2, 2007, Recife. *Anais...* 2007.

2 The column began as *Escotismo*. From March 25, 1925, it started to be published as *Escoteirismo*. After its February 19, 1930 issue, it resumed its former name. Several texts on scouting were published in the magazine and did not appear in the column in question. Even though our emphasis is on that column, we will use some texts published before 1921 that directly touch the topic of this article.

3 The issues consulted for this study are available in the Digital Newspaper Library of the National Library (Hemeroteca Digital da Biblioteca Nacional): <<http://hemerotecadigital.bn.br/artigos/o-tico-tico>>. Consulted on April 2013 with the following keywords: *escotismo*; *escoteirismo*.

4 Benjamin Sodré was a Navy officer and a core Scouting enthusiast in Brazil; for more information, see Sodré (1989).

and the removal of children from nature. Finally, we present and evaluate representations about the possibility of solving the problem: Scouting and its emphasis on body education, “offered to be read” (CHARTIER, 2002, p. 17) in TT as necessary facts and endorsed by science.

2 SCOUTING AND THE IMPORTANCE OF TT IN BRAZIL

2.1 The expansion of scouting

Scouting was created in England in 1907. Robert Baden-Powell (1857-1941) justified his proposal on the fact that it faced a tendency of his time, which he saw as harmful: reduction of physical and moral efforts needed to deal with problems of life (BADEN-POWELL, 1922, p. 10). The comfort provided by technique would be the cause of a decline in human constitution (especially man's).⁵ Macleod (1983, p. 33) notes that, from the nineteenth to the twentieth centuries, the United States and Europe dealt with what was called the boy problem, namely the moral and physical weakness of boys as a result of expansion of urban life. The urge to seek ways to halt that trend stressed the education of future citizens as the only condition to get around a decay seen as imminent. Palluau (2013, p. 17) shows that Scouting was taken as the starting point for the “pedagogical solution of the social issue”.

The success of Scouting in the first decades of the twentieth century was a result of the fact that it dealt with existing educational limits both in formal educational structures and in family and everyday education of children and young people. By advocating its formative proposition, Scouting spread all over the world, gaining supporters and practitioners in countries of all continents. In England, Macdonald (1993, p. 10) shows that in 1909-1917, the number of scouts jumped from 9,000 to 194,000. Jeal (2001, p. IX) estimates that, between the creation of the movement and 2001, Scouting had 550 million members.

Scouting also saw rapid expansion in South America. According to data from the World Organization of the Scout Movement, it arrived at many South American countries only a few years after its creation: Chile – 1909; Brazil, 1910; Peru – 1911; Argentina – 1912; Venezuela and Colombia – 1913; Bolivia – 1915; Ecuador – 1920 (SCOUTS, 2012).

The inclusion of Scouting's ideas in the socio-educational panorama of the period was also made possible and encouraged by the large number of books, articles and journals published on the subject. Jeal (2001, p. 376) shows that since the emergence of the movement, Robert Baden-Powell received professional advice to make everything he wrote more widespread and more accepted. Nascimento (2008) endorses this finding and adds that one of the drivers of Scouting's expansion was the use of immense amount of periodicals aimed at publicizing its practices and ideas. That strategy has meant that not only core instances of the movement published and disseminated their texts, but also many groups spread around the world circulated leaflets or small newspapers. They publicized their activities, highlighting their consequences for morality, health, responsibility and courage in childhood and youth.

2.2 O Tico Tico (TT) Magazine and Education of Brazilian children and youth

TT played that and other roles in Brazil, much more broadly than it was possible for restricted Scouting newspapers circulating in the country. Its wide circulation and the intensity with which it

⁵ On the struggles that opened Scouting to girls' participation, see Proctor (2009).

focused on socio-political aspirations in early twentieth century Brazilian society made it one of the main propagators of many educational claims. Vergueiro (2005) says that TT is a “milestone in the Brazilian publishing industry”, and the 56 years⁶ during which it circulated regularly made it the most influent children’s publication. Vergueiro (2008) notes that it was marked by an educational concern. He explains that TT “blended civic elements with Catholicism’s religious precepts” (VERGUEIRO, 2008, p. 29).

Beside TT’s educational importance,⁷ Hansen (2004) reminds us that it was a commercial venture.⁸ It is noteworthy that the early twentieth century children-focused Brazilian publishing market resorted to a significant formative feature for economic purposes. That says a lot about society’s reception and eagerness when looking at children – it was concerned about their civic, moral and body education. Gonçalves (2013, p. 118) sees in TT a “proper intellectual desire for political investment in children’s education”.

Merlo (2004, p. 10)⁹ underlines the fact that TT served as a great disseminator of Scouting. That support would be justified by the similarity between the values espoused by the editors and the movement’s leaders. Vergueiro (2005) explains the similarity between TT’s editorial line and the ideological and pedagogical basis of scouting, having “[...] discipline, honor, fulfilling one’s duties and the practice of physical exercises for individuals’ moral and intellectual development” as its pillars (VERGUEIRO, 2005, p. 182). Benjamin Sodré’s participation as a writer in TT is a result of that similarity. About the beginning of her father’s work at TT and the importance of the magazine for society and for Scouting, Dora Sodré says in her biography of Benjamin Sodré:

In that year, 1921, my father began writing a section on Scouting for *O Tico Tico*, and it had great repercussion and support of high-level people, including Coelho Neto, Ruy Barbosa, Olavo Bilac, who were also highly interested in the movement. (SODRÉ, 1989, p. 42)

Within that educational importance of Scouting was publicized, body education gained prominence in the 1920s.

3 SCOUTING, MODERN LIFE, AND RE-APPROXIMATION TO NATURE¹⁰ BY STRENGTHENING THE BODY

Oliveira (2013, p. 87) notes that the beginning of the century saw a “diffuse concern about the direction of education” that touched societies in general. In Brazil, specifically, Linhares (2009b, p. 332) notes that discussions concerning “Brazilians’ lack of energy” pointed out a “national problem”. Despite the specificities of each context, that situation led to the advocacy of a “return to nature” (OLIVEIRA, 2013, p. 93) or a search for “reconciliation of man with nature” (OLIVEIRA, 2013, p. 93). Macleod (1983), analyzing the aforementioned boy problem addressing American society at the time, shows that this desire for a re-approximation with

⁶ TT’s first edition was published in 1905.

⁷ Note that this educational importance was not unanimously accepted either. Gonçalves Junior (2004, p. 132) shows that there was strong resistance to TT inside the Brazilian Education Association (ABE), justified by the naiveté of its stories and the fact that the magazine taught habits considered foreign.

⁸ Coelho notes that the relationship between entertainment and education was typical of much of the literature directed to children: “Instruction or fun? This is the problem that is far from solved. Opinions differ and at certain times they radicalize. However, if we look at the great things that have been imposed as “children’s literature” over time, we will see that they belong simultaneously to those two distinct areas (although they are close and, most often, interdependent): Art and Pedagogy” (COELHO, 1991, p. 42).

⁹ MERLO, M. C. O tico-tico: um marco nas histórias em quadrinhos no Brasil. ENCONTRO NACIONAL DA REDE ALFREDO DE CARVALHO, 2, Florianópolis, 2004. **Anais...**

¹⁰ A historical analysis of the conceptual changes regarding nature and the nature-culture and nature-education pairs is beyond the aims of this article. We start by recognizing that, on the one hand, the “idea of a beneficial character of nature to human health (VILLARET, 2005, p. 19) is a long tradition in Western history. On the other hand, the “desire to conform education to nature is undoubtedly a late appearance” (ULMANN, 1987, p. 13) dating back to the eighteenth century. The demonstration of the ways Scouting handled this issue in the early twentieth century is a very promising research agenda, especially if we consider the representations circulating in TT.

nature led politicians and educators to represent children from rural areas as morally stronger and bodily healthier. Therefore, they became a model for urban boys. Gonçalves (2013) argues that in TT, however, Brazil's alleged agricultural vocation was criticized, even though many narratives were "[...] located in the countryside, showing where Brazil's true wealth were" (GONÇALVES, 2013, p. 131).

On the other hand, Oliveira (2013, p. 94) reminds us that the "myth of a 'natural' education" was not related only to the external nature with which the intimate contact lost with time should be resumed: it was also about seeking a "natural condition of man and culture". In this quest for human nature, the body gained prominence in the thinking of those who sought to understand the educational afflictions they experienced.

In Brazil, the effervescence of cities in the early twentieth century (SEVCENKO, 1992) also caused social and educational concerns that enabled great receptivity to Scouting. Boys marked by weakness and lack of patriotism were in this situation because they "revel[ed] in movie theaters, breathing the stale air typical of those entertainment houses [...] or pretend[ed] to be men they [were] not, sitting at the tables of cafes, cigarettes pending from their mouths [...]" (ESCOTISMO, 1922a, p. 37-38). Criticism to the amenities of urban life that was expanding in Brazil was based on consequences of those comforts for boys: lack of vigor and patriotism. We see in those warnings what Oliveira (2013, p. 93) calls "emphasis on education for hardness".

However, the aversion to life's harshness, which characterizes a modernity painted in strongly critical colors, had its admirers in Brazil: the "dandies". According to TT, they were enemies of the country to be combated by strong and responsible young men. A battle was fought against habits and behaviors that fostered discouragement and disseminated the "feminine man" (A VIDA..., 1930, p. 29). They feared loss of virility and energy, which would make men similar to women. Macleod (1983, p. 46) shows educators' fear when they noticed that in many cases, women were becoming "more virile than men". Proctor (2009) says that that fear became absolute terror when approached by Scouting's advocates. Therefore, in Brazil, Scouting was seen as a solution as long as the following rule was observed: "Do not lock your children inside. Leave them breathe the fresh and healthy air of the fields, educating themselves, learning, guided by solicitous instructors in which we can fully trust" (ESCOTISMO, 1922a, p. 15-16). Scouting would rebuild life close to nature and the demands it made on men's bodies, moral and intelligence: "After a short time, **the Scout is a man, strong, virile and energetic. In the quiet and excessively comfortable life of the city, without ever leaving it, they cannot be educated with energy**" (ESCOTISMO, 1924b, p. 15, emphasis added). It is important to consider that, in stories published in TT "girls rarely appeared as the main focus" (GONÇALVES, 2013, p. 118).

This return to nature turned Scouting into a patriotic measure that would allow Brazil to be "removed from its current discredit" (ASSOCIAÇÃO..., 1923, p. 16). For this reason, we read in TT, the following appeal in capital letters: "BE THE FIRST TO SEND YOUR CHILDREN, TOMORROW'S BRAZILIANS, TO THE AGGRANDIZING RANKS OF 'SCOUTING'" (O ESCOTISMO..., 1922d, p. 8). Meeting such a request would lead to youth able to "raise the name of this immense Brazil". In that great work, Scouting represented a "valuable role in young men's physical and moral creation" (O ESCOTISMO..., 1922d, p. 8). Gonçalves (2013, p. 114) confirms that "idealization of Brazil as a country of the future is a recurring mythology" in TT.

Even with the recurrence of that mythology and the struggle to achieve it being Scouting's big target, the movement struggled to expand: "It is the progress of modernism, which makes

the young into a dandy and exchange the manly man's severe feature for the affected and refined ways of the feminine man! "(O ESCOTISMO..., 1923d, p. 17). By warning about losing the space of the "manly man", the efforts then directed to appearance were aimed to "obtain a good physique and an ideal morale". That educational ambition was, however, sidelined by "becoming dainty and delicate, dancing well, handling the cards and being considered nice by young women (O ESCOTISMO..., 1923d, p. 17). Scouting would be crucial to reversing the decline of the so-called dandies: "May it not discourage you, young Scouting practitioners! (O ESCOTISMO..., 1923d, p. 17). The condition to fulfill that promise was that "all of today's Brazilian boys, 11-18, signed up as scouts for a Group or patrol". Embracing Scouting was a "duty of all Brazilian boys who really love their homeland" (ESCOTISMO, 1923a, p. 17).

4 SCOUTING AS MODERN EDUCATION

The representation of nature as something to be re-conquered occurred within the movement of "pedagogical renewal" in the early twentieth century (OLIVEIRA, 2013). Such finding is important for the reflections of this article because it meets another constant effort of scouting advocates: to publicize it as a proposal that would have revolutionized pedagogy. This pedagogical feature of Scouting would be justified by science. Taborda de Oliveira (2013, p. 93) says that "science and scientism contributed to restore nature in the center of the educational process". It also caused many scholars of education to turn their attention to the movement created by Baden-Powell.

In Geneva, Jean Piaget (1896-1980) and Pierre Bovet (1878- 1965) published texts endorsing the pedagogical importance of Scouting's proposal. When studying moral education in 1930, Piaget said: "When Baden-Powell seeks to report, in his writings, the articles of his moral pedagogy, he does not overcome in almost anything the best authors on moral lessons. But, in practice, what psychology!" (PIAGET, 1996, p. 26). Bovet is even more eloquent in his admiration for Scouting's educational success. Presenting the book he had written on these successes, *O Gênio de Baden-Powell*, Bovet writes:

Baden-Powell is to me an educator of the first order, because a brilliant intuition gave him, at a moment, unparalleled knowledge of the young man's soul... I will try to legitimize my admiration for Baden-Powell by showing the **surprising agreement of the Scouting program with what we now know of boys' psychology** (BOVET, 1939, p. 7, emphasis added).

In Brazil, the same stance that ascribed scientific and pedagogical merits to the Scouting movement existed in reviews and articles for teachers. In 1935, Gabriel Skinner, Scouting leader and an advocate of Physical Education, published an article in *Revista de Educação Física do Exército* in which he stated: "Scouting, one might say, is the substantiation of modern pedagogical science" (SKINNER, 1935, p. 40). Also in 1935 and in the same journal, Helena Antipoff said: "Let us not forget that Baden-Powell's school is a work of whole adolescent education [...]" (ANTIPOFF, 1935, p. 1).

Likewise, Baden-Powell's work is seen in TT as realizing many pedagogical principles that were already assumed to be correct, but were not practiced in schools. Therefore, scouting was placed next to the "work of Christ" (ESCOTISMO, 1931a, p. 23) due to its importance combined with its simplicity. These characteristics would be the main distinctive features of Baden-Powell's legacy.

Besides them, another merit of Scouting's educational modernity, according to TT, was teaching through play. That ability to educate pleasantly would face an educational reality focused on the intellect:

With rare exceptions, the education given to our children in schools works almost exclusively on the mentality of children and abandons physical education [...]. Well, Scouting aims and succeeds at bridging that gap in children's education (ESCOTISMO, 1921, p. 14).

Gonçalves (2013) notes that TT carried criticism to the "real school", which operated based on "regular physical punishment and endless repetition exercises" (p. 136). In Scouting, pedagogical dynamics would be different: "A lesson of civility, insipid and monotonous at school, has faded from the spirit of most pupils two weeks later. Taught playfully in Scouting, it stays forever" (ESCOTISMO, 1925a, p. 14).

Macleod (1983) points out that developments in psychology studies have a positive impact on Scouting's educational strength. In the early twentieth century, Stanley Hall's (1844-1924) analyses on adolescence spread the idea that the best way to approach adolescence's "passage from savagery to civilization" (MACLEOD, 1983, p. 99) would be by playing close attention to young people's bodily nature: "Character builders insisted therefore that boys must control their instincts through active and supervised recreation" (MACLEOD, 1983, p. 99). After Hall's reflections, adolescence came to be seen as the moment of life most "[...] sensitive to all of adults' best and wisest endeavors" (HALL cited by SAVAGE, 2009, p. 88).

This support sought in science strengthened Scouting's criticism to formal educational structures. Scouting's education could approach the "boy's soul" (BOVET, 1939, p. 7) by "simultaneously attacking several points", precisely for not being "very methodized". Working every day in a gradual way, in Scouting education was practical and marked by "movements of Swedish gymnastics" and "marching evolutions" (ESCOTISMO, 1922b, p. 15). In other words, it was about placing Scouting next to what were the latest views in education while criticizing school for restricting itself to instruction. Instructing was seen as insufficient. Therefore, the conclusion was that "School instructs. Scouting educates" (ESCOTISMO, 1924a, p. 17). It educated because it was aware of the body.

4.1 The pedagogical modernity of body activities practiced in scouting

in this approximation of education and pedagogical modernities endorsed by science, Scouting's proposals were advocated as correct for their emphasis on "outdoor exercises, long walks, known sports and special games". Through them, "the boy Scout acquires extraordinary health and vigor" (AS LIÇÕES..., 1917, p. 5). Oliveira (2013, p. 105) supports that view and helps us to infer that Scouting's emphasis on those activities, in addition to the "utilitarian and pragmatic knowledge of nature", led to "develop an aesthetic sense – a basic attribute of men and women of culture and high spirit, and of a society that could be called civilized".

To promote this emphasis, they sought the correct measure for the intensity of body movement. The body's activities should be marked by moderation, something seen as absent in what used to be considered a habit in the 1920s: playing football. Linhares (2009b, p. 341) says that "popularization of sport and its extension to the masses underscored the concerns about youth and childhood". From this point of view, those "little cigarettes pending from their mouths"

were just as harmful for boys as the hours they spent “getting exhausted in a football field”. This would generate “infallible damage to the heart”. That was not scouts’ view: they should go “to the countryside, to breath healthy air that will give them more health and life, where they will also play football, but sparingly [...]” (ESCOTISMO, 1922a, p. 37-38). Linhales (2009b) makes the following reflection: “Note that these new practitioners of sports – the working classes and the young population – have been often represented in an essentially negative way, linked to the idea of a disorderly, disaggregated mass lacking in discipline” (LINHALES, 2009b, p. 341). It was the strengthening of the body that would give Brazil more political importance in the world. However, this strengthening was seen as not yet achieved due to the alleged incorrect way sports were practiced: “To practice all ‘sports’, escaping the always prejudicial specializations” was an attitude required for the “permanent concern with strengthening the body and the character and purifying the soul [...]” (ESCOTISMO, 1922c, p. 18). Even some activities typical of scouts were criticized from that perspective for being wrongly practiced. An example of this can be seen in an issue of TT with the following comments on marching: “Always avoid big, strenuous marches, and especially useless raids whose sole purpose is covering distances. There is nothing more condemnable in scouting” (ESCOTISMO, 1925b, p. 14). In other words, being a “Scout activity” did not guarantee overcoming the much-criticized lack of ratio.

For the educational emphasis on the body to reach moral and intellectual dimensions, activities should take place as proposed in Scouting: “all done with method and prudence [...]” (ESCOTISMO, 1931b, p. 14). It was through the body and its rationally governed activities that Scouting garnered its supporters. After all, the appreciation of Scouting’s body activities was based on the idea that the formative ambitions were not reduced to the bodily aspect: Scouting would not be “just a method of physical culture. [...] Its “scope” was very high: the improvement of morale and intelligence” (LIÇÕES..., 1923e, p. 5). A week later, the question returned, explained in more detail: while Scouting should not be just “a method of physical culture as many people mistakenly think”, it could not be neglected that “a body that is not made robust, trained, agile, could not in any way keep a spirit oriented to good and duty” (LIÇÕES..., 1923f, p. 5). Therefore, physically cultivating children and youth should be a concern related to moral and intellectual growth. That is why Scouts’ games were “natural exercises, practiced with intelligence, moderation and prudence” (ESCOTISMO, 1924a, p. 17).

In the difficult balance between reason and emotion, between effort and pleasure, the game was embraced as a proposal that would put the boys in contact with external nature and their own child and/or youth nature, thus making them “robust, vigorous, healthy” (ESCOTISMO, 1931a, p. 14). The game was designed as the main pedagogical device to perform this broad education whose starting point and condition for realization was the body. When Scouting activities were called games, it was underscored that they ended up in the making of “gentlemen in the service of God, the Homeland and fellow men” and that the Scouting method would help education that took place at church, home and school. That help would “give life to the boys and complete their moral, intellectual and physical education” (ESCOTISMO, 1923b, p. 17). Methodologically, such extensive educational range would be conducted as follows:

Violent games oriented towards physical development will alternate with calm ones based on observation and study so as not to tire the boys. It is not easy to correct the spirit of a child through words. However, that is achieved through games because Scouts’ games are education and morality in action (ESCOTISMO, 1923c, p. 14).

While these representations used to be publicized as irrefutable, we note the difficulty for such alleged pedagogical value to resonate in reality. Educators resisted to the importance of those ideas, and the discomfort about it manifested itself in TT: “It is a shame that we had not yet called to us such an excellent helper” (ESCOTISMO, 1921, p. 14). Even though education in general was still reluctant to assume body activities as educational means, one of the columns compliments a school for adopting Scouting, filling its everyday life with many of its activities: “Gymnastics, sunbathing, swimming, outdoor life under the perfumed shadow of a magnificent orchard” (A VIDA..., 1930, p. 19). Pointing out an isolated example highlights the sizable effort to describe the education of that time as the disseminators of Scouting “would like it to be” (CHARTIER, 2002, p. 19).

5 FINAL REMARKS

This work considered the reach of Scouting and TT in the early twentieth century a very important phenomenon to think about the history of body education at the time. As an out-of-school movement, Scouting participated, through the ideas and practices it promoted, in the “widespread concern” (OLIVEIRA, 2013, p. 87) that fostered the process of “creation and dissemination of international organizations and institutions aimed at fostering educational renewal” (OLIVEIRA, 2013, p. 89). TT magazine, in turn, “was one of the symbols of the modernization process in Brazilian press” (GONÇALVES, 2013, p. 115).

Scouting’s proposal was represented as pedagogically revolutionary. It would remedy both the lack of attention to the body by a school that only valued intellect and the unmoderated practice (i. e. unscientific) of body activities. It would face stances that signal an everyday life marked by addictions and behaviors to be educationally extirpated.

This finding was based on the search for an education that ceased to form lazy youngsters. The problem existed all over Brazil, placing the country in an inferior position. To accomplish this reversal, Scouting was evaluated both as a divine work and as a successful implementation of scientific application to pedagogy. However, neither religious fervor nor scientific precision prevented bitter comments on the fact that those certainties were not sufficient to block the adoption of attitudes seen as unmanly by children and young people: from reading TT’s articles, we infer the frequency of “exaggeration” in sports and schools’ immobility. These stances resulted in a “disorderly mass” (LINHALES, 2009b, p. 341) and also in the equally unpatriotic “dandies” and “feminine men”. As profiles often associated with cities, they would cease to exist. For its excessive effort or their body weakness, they materialized the moral crisis that was leading that society to a lack of attachment to traditional values, assumed to be closest to nature.

In conclusion, the reflections showed that the combination of the Scouting movement and TT, body activities and the moral and civic education obtained through them marked representations characterizing great hope in the education of Brazilian children and youth during the 1920s.

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