

# O ensino escolar que disciplina e normaliza: Luiz Antonio dos Santos Lima e as medidas de correção contidas em *Hygiene Mental e Educação* (1927)

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## Resumo:

O tema do texto é o pensamento médico-educacional de Luiz Antonio dos Santos Lima (1890-1961) defendido em sua tese de doutoramento *Hygiene Mental e Educação* em 1927. Analisa-se sua concepção de *ensino sob medida* e sua proposta de implantação da higiene mental nas instituições escolares brasileiras do início do século XX. Da perspectiva histórica de análise do discurso proposta por Foucault, salienta-se o contexto social em que o movimento higienista foi idealizado e os poderes disciplinar e normalizador da época que estavam imbuídos no pensamento do autor. A relevância deste estudo está na análise de uma proposta de ensino situada no quadro de compreensão do pensamento higienista brasileiro e que, voltada para o progresso nacional, tinha como meta o desenvolvimento sadio da criança escolar.

## Palavras-chave:

*Luiz Antonio dos Santos Lima; ensino sob medida; disciplina escolar; norma; higiene mental.*

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## **School education that disciplines and standardizes: Luiz Antonio dos Santos Lima and corrective measures present in *Mental Hygiene and Education* (1927)**

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### **Abstract:**

This work examines the medical and educational thoughts proposed by Luiz Antonio dos Santos Lima (1890-1961) in his doctoral thesis *Mental Hygiene and Education*, written in 1927. It discusses his conception of education and the mental hygiene practices he proposed to be inserted into Brazilian educational institutions in the early twentieth century. The discourse analysis proposed by Foucault allows us to emphasize the social context in which the hygienist movement was conceived and how the disciplinary and normalizing powers of that time were present in author's thought. The relevance of this work is the analysis of a teaching proposal that was present in the understanding of Brazilian hygienist thought and, focused on national progress, had as its goal the healthy development of each schoolchild.

### **Keywords:**

*Luiz Antonio dos Santos Lima; tailored education; school discipline; standard; mental hygiene.*

## **La escolarización que disciplina y normaliza: Luiz Antonio dos Santos Lima y las medidas correctivas presentes en *Hygiene Mental e Educação* (1927)**

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### **Resumen:**

El artículo examina el pensamiento médico-educativo de Luiz Antonio dos Santos Lima (1890-1961) presente en su tesis doctoral *Hygiene Mental e Educação*, de 1927. Se analiza su concepción de *enseñanza a la medida* y de su propuesta de implantación de la higiene mental en las instituciones educativas de Brasil a comienzos del siglo XX. La perspectiva histórica de análisis del discurso propuesta por Foucault nos permite estudiar el contexto social en que el movimiento higienista fue concebido y percibir cómo los poderes disciplinarios y normalizadores de la época estaban infundidos en el pensamiento del autor. La relevancia de este estudio está en el análisis de una propuesta de enseñanza que se encuentra en la comprensión del pensamiento higienista brasileño y que, enfocada en el progreso nacional, tenía como objetivo el desarrollo saludable del niño en edad escolar.

### **Palabras clave:**

*Luiz Antonio dos Santos Lima; enseñanza a la medida; disciplina escolar; norma; higiene mental.*

## Introduction

Luiz Antonio Ferreira Souto dos Santos Lima<sup>1</sup> (1890-1961) was a thinker from the State of Rio Grande do Norte that graduated in the fields of Education and Medicine, and assumed influential professional positions in the city of Natal. He has been a professor, doctor, pharmacist, founder and director of a hospital, and also a member of associations (such as the Historical and Geographical Institute of Rio Grande do Norte and Potiguar Academy of Letters), and had the opportunity of belonging to an intelligentsia that had focused on prevention and cure of diseases.

The historical moment in which he lived made him realize that the social problems faced by cities (in particular, by the capital of his State) were directly related to hygiene. Thus, combining the areas of his training, he developed a medical-educational discourse to allow the nation to follow the demands of a republican country. So, in 1927, he published *Mental Hygiene and Education*<sup>2</sup>, his doctoral thesis, in which he emphasized the

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<sup>1</sup> Luiz Antonio Ferreira Souto dos Santos Lima was born in Assú/RN, in 1890. Graduated professor, in 1910, by the Normal School of Natal, taught in the Scholar Group Augusto Severo, in the Atheneu of Rio Grande do Norte, and also in the school where he graduated. Militancy in favor of teaching enabled him to be one of the founders of the Association of Teachers of Rio Grande do Norte, which he also presided. In 1919, graduated as pharmaceutical, became director of the Pharmaceutical School of Natal. In 1921, he decided to study Medicine in the city of Rio de Janeiro, when he got in touch with the ideals of mental hygiene; he concluded the course in 1926. In the following year, he defended his doctoral thesis, *Mental Hygiene Mental and Education*, in each he allied the knowledge obtained in the areas of Education and Medicine to propose the sanitation of the minds of schoolchildren in the State of Rio Grande do Norte. Moreover, concerned about the situation of cancerous people, he dedicated himself to oncology and created the League Against Cancer of Rio Grande do Norte. Luiz Antonio was also the founder and pioneer of deep radiotherapy in the state – a fact known specially in the area of Medicine. He also worked as head of clinical services of the indigent patients at the Charity Hospital Juvino Barreto (currently University Hospital Onofre Lopes), directed by Januário Cicco. In his resume are also the positions of Director of the Department of Education and of the Hospital Evandro Chagas, of founding partner of the Medical and Surgical Society of Rio Grande do Norte and member of the Masonic Lodge of the Society Sons of Faith, of the Academy of Letters of Rio Grande do Norte and of the Historical and Geographical Institute of Rio Grande do Norte (Cardoso, 2000; Cascudo, 1998; Costa & Morais, 2010; Silva, 2013).

<sup>2</sup> By means of fidelity and historical record, we opted to maintain grammatical and orthographic forms of the ancient documents cited.

need to apply *tailored education* in educational institutions of primary education in Brazil. The measure intended by him to the schools would be linked to mental and behavioral abnormalities that each child could present.

Considering the importance of the theme, we defined the purpose of this article: to analyze the educational thoughts of Luiz Antonio dos Santos Lima, based on mental hygiene measures proposed by him for the implementation of tailored education in Brazilian schools in the early 20<sup>th</sup> century. Based on this analysis, we were able to realize that the discipline and the normalization of the children's behavior were constantly listed in his educational thoughts. More than that, we understand that the disciplinary and normalizer powers of the time were handled by the intelligentsia for the formation of healthy minds, adapted to the progress of Brazil of that time.

The work is the result of a research performed for the preparation of the master dissertation<sup>3</sup>, in which we investigate the design of tailored education proposed by the highlighted doctor and educator. The analyzed sources offered us the opportunity to investigate the ideals of the hygienist movement – especially with regard to mental hygiene – discovering its importance to the medical educational discourse of Luiz Antonio dos Santos Lima and for measures to sanitize the minds, cited by the Brazilian doctor in his doctoral thesis. In this article, we want to rescue the person that Luiz Antonio was, the pedagogical ideals postulated by him, and how he contributed to the history of Brazilian education, specifically for the educational historiography of the State of Rio Grande do Norte, proposing the right measure for schools.

It was necessary to make a timeframe that would include the period when the physical and mental hygiene practices of the population were considered as emerging policy. Thus, we delimited the historical context of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries as cutting analysis.

We are aware that the theme of the movement and the people who were part of the hygienist movement have been the subject of studies of many researchers in different areas of knowledge (Anthropology,

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<sup>3</sup> The dissertation was entitled *The conception of tailored education in the work Mental Hygiene and Education (1927), of Luiz Antonio dos Santos Lima* and was linked to the Research Line “History of education, Social-Educational Practices and Uses of Language”, under supervision of Prof. Dr. Antônio Basílio Novaes Thomaz de Menezes (UFRN).

Psychiatry, Medicine, History, etc.), the same occurring with the mental hygiene movement. However, we consider that the researches on the thought of Luiz Antonio dos Santos Lima are still incipient, since the works published about him<sup>4</sup> present rather a biographical aspect than a discourse analysis.

Not having been exhausted, therefore, the need to study and to disseminate the sanitary ideal proposed by the thinker, we consider appropriate to present Luiz Antonio dos Santos Lima to Brazilian society as a physician and educator that contributed to the spread of the discourse of mental sanitation in Brazil.

For us, this resumption of the author's thinking is important for the following reason:

as its cultural heritage did not materialize in the relationship of personal possibilities<sup>5</sup>, it is up to our generation, to our contemporaries, to defend, to guard, to surveil, so it is not to be erased in the memory of the future (Casculo, 1998, p. 113).

So, using a discourse analysis to address his doctoral thesis, we realize that the work of Luiz Antonio is a vehicle that ratifies the concern of caring, building and protecting the Brazilian nation of that time from “mental disorders” that would be barriers to the country’s social and economic progress. To that extent, our contribution corresponds to the intention to expand the reflection about the mental and pro-hygiene movement, to understand the social changes lived in the country in that period, as well as the space that measures of mental hygiene occupied in this environment marked by social crisis<sup>6</sup>.

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<sup>4</sup> We highlight the work of Karoline Louise da Costa and Maria Arisnete C. de Moraes about the author (Costa & Moraes, 2010; Costa, 2011, 2013).

<sup>5</sup> Luiz Antonio dos Santos Lima published two works: *Mental Hygiene and Education* (1927) and *Sexual Education* (apud Silva, 2013). However, we did not find any indication on where to find the last publication. The city of Natal, recognizing the intellectual relevance that this citizen had to the State of Rio Grande do Norte, paid him three tributes: the Hospital Doctor Luiz Antonio (also known as Hospital of Câncer/League against cancer of Rio Grande do Norte), the State School Professor Luiz Antonio and the Luiz Antonio Street.

<sup>6</sup> Micael Herschmann, Simone Kropf and Clarice Nunes, in the book *Missionaries of progress: doctors, engineers, and educators in Rio de Janeiro (1870-1937)* (1996), explain that, in one hand, Brazilian cities experienced an euphoria in front of the

## ***Mental Hygiene and Education and the social context of the period: focus on the complete education***

We know that the beginning of the Republican era was important to the urbanization and industrialization of Brazil<sup>7</sup> (Santos, 2010; Veiga, 2011). The economic, political, and industrial transformations made the cities grow, and thus the increase of the urban population resulted in a disordered population growth<sup>8</sup>, that, in conjunction with the lack of physical structure of cities, resulted in unhealthy living conditions in Brazilian cities (Scott, 2012)<sup>9</sup>.

Along with the increase in the number of inhabitants in the cities, the lack of sanitation and poor hygiene conditions “exacerbated the problems in the dirty, sick, shy, squeezed and devoid city, requiring short-term solutions” (Lima, 1996, p. 81).

According to Santos (2010), it is estimated that a large part of the Brazilian population of the early twentieth century lived in tenements, a

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renewing perspectives of republican progress; on the other hand, there was a feeling of crisis operating in Brazilian society as a whole, which had in Rio de Janeiro its most concerning concentration, since this was the commercial, political, administrative and monetary center of the country. The result mainly from the industrial surge, the disordered population growth and the depletion of the physical structure of cities, social crisis turned the unsanitary conditions, the poor sanitation and the epidemics into obstacles to progress of the nation. So, in order to reverse the image of backward country, men of science (doctors, engineers, and educators) thought of reforming measures for Brazilian society.

<sup>7</sup> Changes in the labor regime, arising from the abolition of slavery in 1888, allowed that the capital, which was intended for the purchase of slaves, would be invested in the industrial sector – which has optimized the production of steam ships, building of railroads, installation of telegraph and the opening of banks. The process of industrialization and increased productivity incurred accumulated capital in the country and made Brazil encourage the consumption of goods and services, spurring new investments and technical innovations.

<sup>8</sup> Sodré (1976) explains that in Brazil, between the years 1890 and 1900, there were 17 million inhabitants; number that increased to 30 million in 1920.

<sup>9</sup> The capital of the State of Rio Grande do Norte was an example in terms of unhealthy social conditions. According to Azevedo and Stamatto (2012, p. 22), “the transformations linked to rapid urban growth, accompanied by population explosion, brought problems for urban areas. Natal [...] has been plagued periodically by smallpox, tuberculosis and retreatants during times of drought, as the ones in the years 1877, 1904 and 1915”. On the remodeling project of urban design of the city and the installation of new public services, see *Natal also means sociability: leisure and sports in Natal's Belle Époque*, of Márcia Marinho (2011).

type of housing that predominated in the cities and housed a considerable amount of people per unit. With that, “plagues and epidemics were disseminated, benefited by the absence of minimum conditions of hygiene and sanitation” (Santos, 2010, p. 212).

The progress and the modernization required by the new social order were incompatible with the epidemics, which killed thousands of people, with the filthy streets and dirty and sick bodies of the population. It was necessary to transform the sick country into a sound, clean and orderly country – fundamental requirement for the deployment and consolidation of a “modern” society, economically and culturally equivalent to developed countries.

The thought of early 20<sup>th</sup> century intelligentsia, which was composed primarily of doctors, engineers and educators, saw the cause of the delay and the incivility of the Brazilian country, whose dirty and sick body was an obstacle to the development and progress of the nation. Men of science understood that a sick body was the origin of the various social ills: crime, poverty, ignorance, addictions, and hereditary problems, among others. So, in an attempt to take the country to progress and leave it free of social delays, the Brazilian intelligentsia, imbued with a nationalist and patriotic spirit, thought of measures and aimed at solutions for the social chaos in which Brazil was immersed (Dumas, 1996).

It was this context that enabled the Medicine dawn as a disciplinary field able both to cure the physical ailments and to prevent them. Doctors, for believing in science as the only valid knowledge to do so, would be the ones to strengthen the productive capacities of each individual, aiming at the development of the Brazilian nation. So, for the medical intelligentsia, the heart of the solution for the sick and undeveloped Brazil would be the hygienic inspection of the bodies, homes and public spaces, since it would contribute to the eradication of the illness of physical character.

There was also an emphasis on the need for broad recast of the customs of the population, since the renewal of the period had thought morality, conduct, morality and mental diseases as problems of hygiene, making them the target of medical intervention. Associated with the disorder, crime, alcoholism, laziness, lack of intelligence, among other obstacles to the development of the country, mental illness worried the authorities of the time and became the target of research and ratings by hygienists, seeking its causes, symptoms and treatments (Boarini, 2000, 2003, 2007).



Before that, medical science has invaded all spheres of social life, including the pedagogical practice of the school and the ways of life in family. The latest studies on the hygiene of the body and mind were published as doctoral thesis in the Faculty of Medicine of Bahia and Rio de Janeiro - theses that constituted requirements for graduation in Medicine.

In their final studies in the course, novice doctors used “a discourse focused on social life, especially for the normalization of the family life desired by medical order” (Gondra, 2004, p. 50). Thus, still according to Gondra (2004), themes involving the care of the body, the various types of physical illnesses, mental alienation and the importance of hygiene in the lives of people were the most recurring doctoral theses published.

Publishing his thesis in 1927, Luiz Antonio dos Santos Lima belonged in the group of health professionals that discussed the risks of mental alienation and the importance of sanitation measures for the minds of individuals. For him,

The purpose of mental hygiene is to protect and improve the psyche of man; it is an essay to establish rational and scientific bases of its functioning, to give guidance, forming the prophylaxis of psychopathy in the normal individual, in the predisposed and in the abnormal, to improve as much as possible the various gears of mental functions; to contribute largely to lasting happiness of individuals and society and therefore constitute one of the parts of the social hygiene (Lima, 1927, p. 9).

According to the thinker, one of the most effective means of doing mental prophylaxis of individuals was to act on children in the school environment.

Coming from the home environment, where he or she exerts domination, sometimes despotic, attentive to their parents’ misunderstanding of his/her mission, the child enters school by the age of seven and finds an environment of perfect evenness, under the aegis of an enlightened master, who must be a living model of physical and mental balance (Lima, 1927, p. 25).

In this sense, the author pointed out that a disciplinary and sanctioning role should be assigned to schools, whose center of gravity

would become a mediator of the core education in social life. At school, the new models of behavior should be guided by hygiene training models.

The good advice, whether regarding moral or hygiene, is very profitable in this period [of childhood] and as well as the pedagogical processes may influence the genesis of mental degeneration, also a well printed education of a child can safeguard him or her from psychic imbalance (Lima, 1927, p. 25).

Thus, schools at the beginning of the 20<sup>th</sup> century

should be directed by the principles, methods and requirements of hygiene, in order to form strong, healthy, intelligent and moralized subjects that, with these characteristics, would make the foundations of the nation, constituting the basis for a future conceived as great (Gondra, 2002, p. 119).

Therefore, this institution would be responsible for operating disciplinary individualization and generate new subjectivity in children, contributing for the constitution of society. As highlighted by Foucault (1995, p. 174), it is up to the school the control of

time (delays, absences, interruptions of tasks), activity (inattention, negligence, lack of zeal), the way of being (rude, disobedience), the discourses (jabbering, insolence), the body (“incorrect” attitudes, inappropriate gestures, lack of cleanliness), sexuality (immodesty, indecency).

The doctor and educator also emphasized the concern about the control of space, especially with regard to the distribution of school space according to mental levels. According to him, the division in school should not be made at random: the teaching should be given according to the psychic evolution of each student and the classes should be determined in accordance to doctors’ guidelines and not according to the fallible nature of age.

In Luiz Antonio dos Santos Lima, this control of the school would be the best measure to achieve the *complete education* of children, ensuring that brains, behaviors and bodies were processed individually. For this, the author proposed that the behavior of each school should be the subject of observation and analysis: each child would have an objective dossier of his/her childhood, which would be organized through the filling

of school forms, where, among other information, would address the hereditary, collateral and personal psychic background of each child.

In the transition from the 19<sup>th</sup> century to the 20<sup>th</sup> century, the control of behavior – to be applied regularly and constantly, mostly in schools – was the core of the measure mind sanitation, being defended also by other thinkers. Besides Luiz Antonio dos Santos Lima, the doctors Heitor Carrilho, Afrânio Peixoto, Henrique Roxo, Leonídio Ribeiro, Miguel Ozório, Gustavo Riedel, Miguel Salles, Alvaro Guimarães Filho, Diógenes Sampaio, Antônio Austregésilo, Carlos Chagas, Miguel Couto, Júlio Porto- Carrero<sup>10</sup>, among others, shared spaces of scientific and professional sociability, and had close training references (Dias, 2011).

In his doctoral thesis, proposing measures for hygiene education, Luiz Antonio defended the intervention, supported by medical staff, in the children's minds so that bad habits in children could be modified and corrected. The control presented in his hygienist discourse corresponded to the correction of deviations that have plagued the minds of schoolchildren and contributed to disharmony, indolence, neglect and ignorance of future citizens, in addition to the constant surveillance – of doctors, teachers and principals – for the prevention of mental illnesses.

The medical-scientific discourse of the doctor expressed concern for the sanity of the individual, because, besides being indispensable to avoid health problems, only a population free of the diseases of the mind would allow Brazil to reach a high level of development and civility. The educational thinking he defended implied in an alliance between mental health and education as condition for the use of the knowledge of Medicine inside the school and, thus, in the control of children's way of life, molding their behavior, gestures, and even thoughts.

Luiz Antonio understood that the essential purpose of school education should be the “full development of individuality”, that is, the better physical, intellectual and moral return of the child (Lima, 1927, p. 141). He considered also that educational practice should be geared towards the training of good professionals, able to serve the society.

The purpose of its proposal was to achieve complete education of children through training directed to their physical, moral and intellectual aspects. The ideas contained in *Mental Hygiene and Education* were deeply connected to the wishes of the medical and educational

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<sup>10</sup> Some of these intellectuals were cited by the author in his doctoral thesis.

intelligentsia of the time, as to the Brazilian profile to be achieved by the hygienist pedagogical practice. That is, the purpose of education in the early 20<sup>th</sup> century were educating the physical body and take care of the mind and morals of infants, in full compliance with the hygiene standards of the time.

According to the doctor and educator, the need to achieve the complete education of children and young people justified the emphasis given to the application of tailored education in educational institutions.

Thus, the concepts used in *Mental Hygiene and Education*, adapted to that historical moment, help us to understand the pages of Brazilian pedagogical history.

### **Mental hygiene practices and tailored education**

In the medical pedagogical discourse of the author, the mental hygiene is presented as a science that should be applied at school, since it aimed at the psychic balance, the health of the soul and the preservation of human psychoneuroses. Considering that, in that context, mental illness was placed among the most fearsome social scourges, the use of such science would have as its objective to protect and improve the psyche of children. Luiz Antonio understood that, under constant vigilance and discipline, schoolchildren should be analyzed individually in their imperfections – both mental and moral – molded through inculcation and the cultivation of healthy habits, which would constitute the personality of each.

This individual analysis of the mental level of children could be accomplished through the application of intelligence tests, and would result in the improvement of each school's performance, preventing mental fatigue. For Luiz Antonio dos Santos Lima, the division by classes should not be made according to age, but according to the affinities of intelligence. According to his words,

the distribution of classes through this logical and scientific temper does not aim only at the best use of the schools and the means of avoiding the child getting excited, in eagerness to rub shoulders with the more evolved, in fear of censorship or punishment of teachers (Lima, 1927, p. 28).

Thus, any deviation in behavior, any mental difficulty would be caught and suffer the medical intervention measures and correction of the

anomaly: in each case, a plan of action; for each deviation, a correction. With it, children with suspicious behavior – the “idiot”, the “retarded”, the “lazy”, the “sad”, the “coward”, the “unstable or edgy”, the “emotional”, the “wicked”, the “hysterical”, the “impressionable”, the “conceited or cocky”, among other deviations described in the thesis – would be corrected in their imperfections, according to the degree of abnormality noticed.

The abnormal behavior, before becoming clear, reveals itself by signals, so the early diagnosis of deviations from normality was important, since it “allowed to take, considering the abnormal, all the proper pedagogical measures, at the same time that it subtracted the norms of its hazardous influence” (Lima, 1927, p. 22). In this regard, doctors and teachers would have a major role: the first, because they dominated the scientific medical knowledge; the second, because they spent more time with the children and could observe them better.

It would be up to the teacher, through observation and experience, to direct to the doctor the children affected by the abnormalities (pathologies, indiscipline or maladjustment to school rhythm). The school physician would be, therefore, fundamental to school for dosing the complete education of children (Lima, 1927), since he was responsible for acting and prescribing the best treatment for each case of abnormal mentality.

Once identified the diversion, the doctor elaborated a precise diagnosis of the anomaly. With the collaboration of teachers and the application of psychological testing, he measured “the quality and quantity of retardation and mental deficit considered” and, with the aid of the parents, sought the etiology of the child’s abnormality – “alcoholism, syphilis, tuberculosis, etc.” (Lima, 1927, p. 23). He would be responsible for:

Propose an etiological treatment, if possible (endocrine failure, heredo-syphilis, tuberculosis), and assign to each child the special measures to be taken, according to the category of the *deficit*: repeat class, for the late, for school failure; open-air schools for the retarded by physical misery; improvement school, for the weak intellectuals; school of reform, for the wicked (Lima, 1927, p. 23, emphasis by the author).

Luiz Antonio dos Santos Lima divided mental abnormalities into seven “psychopathic constitutions” (Lima, 1927), defined by him as

trends, to observe the state of the child's behavioral imbalance, to delimit children's personalities that escape the normal pattern and predict the psychosis that was capable of evolution.

The categories he established are the following: 1) *hyper-emotive psychopathic constitution* – with emotional individuals for trivia, whose manifestations are exaggerated in intensity and duration (they are the sensitive, the impressionable, the shy, the hesitant); 2) *cyclothymic psychopathic constitution* – with individuals that present oscillations of arousal and discouragement (the “hyperactive” and “hypoactive”, the “inconstant”, the “butterfly”); 3) *mythomaniac psychopathic constitution* – the group those who have a tendency to lie; 4) *paranoid psychopathic constitution* – individuals with exaggerated predisposition to the pride, dominance and distrust (class of the “conceited, cocky”); 5) *amoral psychopathic constitution* – group of children that are cynical, perverse and turbulent, who feature weakness of ethical and affective feelings (disobedient, unruly, spiteful, evil); 6) *eschizoide psychopathic constitution* – group of those who take refuge in themselves, running from real life (“lazy and abstract children”); and, the last one, 7) *psychasthenic psychopathic constitution* – group of individuals whose uncertainty makes them irresolute and restless, presenting tendency to obsessions and phobias.

Considering the psychopathic constitutions as abnormal modalities in the evolution of spirit (hereditary or due to very ancient affective of physical cause), Luiz Antonio dos Santos Lima emphasized the importance of changing the school, of mitigating and extinguishing the habit before it grew up with the individual and constituted his second nature. Hence, he suggested several measures of correction.

As for the exaggerated emotions, teachers should avoid punishing or ridiculing the emotional, under penalty of practicing real crimes, crowning physical activities, because “the failures have a disastrous impact on their delicate nervous web” (Lima, 1927, p. 42-43) and exploring artistic gifts and religious trends. I was also recommended that children should not take a lot of coffee or tea and eat spicy or fermented. These same measures should be used only for the psychasthenics.

According to the thinker, hygienic prophylactic measures aimed at individuals who presented these two psychopathic constitutions were liable to identical indications because they “have a clear morbid kinship” (Lima, 1927, p. 42). Thus, it was essential to morally support the hyper-

emotive and psychathenic trends in these individuals, avoiding to provoke them or to interrupt them abruptly and trying to “bring them to peace, clarifying [to the students] the unavoidable risks, the need for effort, for fighting, the pleasure of victory” (Lima, 1927, p. 42).

For the cyclothymic, the hygiene measures that Luiz Antonio proposed relate both to good influences and environmental conditions and to measures aimed directly to their minds. He believed that the external factors capable of developing the predisposition to cyclothymica constitution were: “the toxic, with alcohol in first place, the infectious diseases”, “the austere life, the privation of healthy joy, of physical exercise, of fun” (Lima, 1927, p. 44); without mentioning the “inconvenience of certain readings, whose severity impresses them deeply” (Lima, 1927, p. 44). He justified this highlighting of the danger of certain readings with the idea that they brought out emotions (as we have seen, too much emotion was a risk to a healthy mental development).

In the case of internal factors causing the cyclothymic abnormalities, Luiz Antonio emphasized “physiological crises such as puberty, if not treated with the proper care, the fatigue, [and] the exhaustion” (Lima, 1927, p. 44).

The mythomaniac were the ones that demanded the highest amount of care from the professionals of mental hygiene, because they implied a hereditary factor. Thus, Luiz Antonio dos Santos Lima remained inflexible with lies and hypocrisy, clearly affirming that this was the correct way of proceeding before the mythomaniac constitution: “need to be unyielding in the face of falsehood and hypocrisy” (Lima, 1927, p. 47). For him, although the lies, the “fanciful ideas”, were normal and constituted a transitional phase of children development, it would be advisable to hinder their manifestation between the ages of 10 and 15 years old. It was necessary to guide the children, bringing them to reality by means of simple and energetic punishments that varied from “simple admonitions and threats [...] until provoking rage and tears, which indicates efficiency” (Lima, 1927, p. 47). It was also convenient to encourage the children to play with others of the same age, to direct them in the choice of books (police novels were considered harmful), to be careful with movies and theater, because all that would result in excess to the childish imagination, should be removed.

Luiz Antonio dos Santos Lima advised that the proud, smug and convinced, regarded as paranoid, should be taught, carefully, the limits of

their power: the “morbid tendency to pride, requires [...] prudence, since you cannot strike or attempt to destroy what is deeply linked to their nature. This would turn them into vengeful and rancorous persons” (Lima, 1927, p. 49).

These boys and girls, because they have the dominant spirit and for trying to “accomplish in the environment their pathological ideas”, should be treated as “men and women”; “without infringing humiliations, parents and teachers should give them the understanding that capitulating before certain injunctions is an undisputed gesture of nobility” (Lima, 1927, p. 48-49). He warned that we should never praise the effort of the prodigy child, future spoiled child, showing that there are many other more endowed children. Children with this profile should be placed in advanced classes to make them feel “inferior”.

For the individuals with *amoral constitution*, the fight against alcoholism, syphilis, procreation under unhygienic conditions, inbred union (since it also has hereditary character) should be applied, among other prophylactic measures: if they “appeared”, it was recommended to deprive them from interaction in “immoral environments, where alcoholism, prostitution and mental misery thrive” (Lima, 1927, p. 52). Good hygiene, sports, reading lay or religious works, moments of embarrassment, threats of punishment, in addition to

deprivation of recreation, of class, of free games and gymnastics, abolition of privileges for good behavior, restriction and deprivation of freedom, of walks, of cinema, of everything considered pleasant, all these measures related to the transgression of the rules imposed, are recommended (Lima, 1927, p. 54).

For the *eschizoids*, refugees inside themselves, the author recommended the hygiene of the imagination, to avoid the abuse of readings and of romantic spectacles, of symbolisms, idleness, abstractions and dreams. It was necessary to win the trust of the child so that he/she would not hide inside itself; otherwise, it would be prudent to get help with the experts “in order to act effectively on the *eschizoid* evolution” (Lima, 1927, p. 56).

It would be a function of primary school to teach good habits and correct the bad ones, driving the formation of the child’s character, since he/she used to be evil or misguided at home and even at kindergartens and nursery schools. Regarded as a being in development, the child should be



inserted as soon as possible in the practices of morality and good customs, being adjusted to social environment. In this way, the mental health would refuse the evil actions, turning to the right, and would promote the emancipation and the tranquility of conscience.

Through the hygiene practices of the minds, the doctors would act in the fields of morals, of body and mind of every child, providing a formation of healthy habits in infants. Analysis of prophylactic measures for the right dosage of teaching for each case of abnormality observed in the minds and behaviors of children highlighted the tailored education, which, if accomplished under the perspective of discipline and normalization of bodies, would result in the complete education – moral, intellectual and physical – of infants as the goal of pedagogical practice.

For Luiz Antonio dos Santos Lima, contracted habits during childhood would be useful for entire life. So, in addition to the discipline and normalization of abnormal individuals, it would be advisable to guide the normal schoolchild to civic education, providing lessons in hygiene, sex education, temperance-oriented education, anti-smoking and danger of vicious games. With this, Brazil would reach the level of development of a country with social progress and civilization.

These are the knowledge and the practices that would reach the less concrete reality of an individual, the mind. Through expansion strategies to the entire population, such practices became comprehensive procedures of social inclusion and exclusion, which is a process of domination based on both normal and abnormal. Thus, “by normalizing the examination procedures and ‘confession’, people are classified as objects, ‘revealing’ the truth about themselves. By constructing subjects in such a way, the modern power produces manageable individuals” (Marshall, 1993, p. 29, our translation).

Governed, sanitized, in the conception of Luiz Antonio, the body “was the place of application of power, but not a power that sought destruction, but the power of saving; it was not about a power over life, but a power for life” (Marshall, 1993, p. 25, our translation).

So, in order to control and normalize the behavior to prevent diseases of the soul in every child, measures of mind sanitation, observed in *Mental Hygiene and Education*, aimed mainly at maintaining the health of schoolchildren according to the normal standards set up by the doctors of the 20<sup>th</sup> century.

We note that imbued with the relation individual-society, Luiz Antonio has opted for the formation of the subject as the foundation of all knowledge and its significance. With that, the criteria of standardization of school, through the medical-educational measures of mental hygiene, would give the teaching proposed by the doctor the right measure for the unification of its operations in a more enhanced level of specification. That is, through a pedagogical practice, which considers the intellectual differences and the students' deviations of behavior, it would be possible to attain school that was suitable for each case of abnormality, in the extent of each mindset, favoring therefore a specific treatment for each case of abnormal morality and/or performance.

Believing that mental hygiene, based on improving the spirit of each individual, would contribute to the regeneration of society, Luiz Antonio dos Santos Lima based his thinking on educational Psychology, the scientific basis for mental hygiene. The terms psychometry, behavioral psychology, experimental psychology, for example, widely defended and repeated in his doctoral thesis, represent the main contributions of Psychology (Mendonça, 2006).

By considering education as “a practical application of mental hygiene and prophylaxis, as well as this is an application of experimental Psychology” (Lima, 1927, p. 173), he defended the idea that each school had its “school lab”, with indispensable material to experimental Psychology research and the application of intelligence tests.

According to his thinking, measuring, quantifying, monitoring and adapting the individual, finding the possible faults, defects and misfits of intelligence and behavior, was essential for an education in the measure of every need. In this sense, Luiz Antonio dos Santos Lima stressed the importance of the formation of healthy and conditioned habits still in school, so that the development of intelligence and behavior of each child did not compromise the progress of the nation.

So, at a time when the behavioral deviations were seen as dangerous to the country's development and the civility of the people, Luiz Antonio, following the thought of Morel, feared a progressive and generalized mental degeneration as the generations succeed. Believing in the possibility of correcting the biological determinism, which he called “hereditary bad nature” (Lima, 1927), influenced and determined by social factors, thought up a hygienic education as a factor of national reconstruction.

Because of this, the doctor and educator based in texts and authors that addressed social problems related to mental hygiene, whose function would be to prevent the mental illness of the future adult.

The proposal of tailored education contained in *Mental Hygiene and Education* aimed to intervene directly in the mental conditions of children. From the perspective of the author, only from that tailored education is that it would be possible to form a complete school, allowing the teacher to work the physical, moral and intellectual aspects of each individual together. In other words, the complete training of infants was conditioned on an appropriate measure of teaching, which, in turn, would be implemented by the mental hygiene measures.

For Luiz Antonio dos Santos Lima, the role of teaching the children was intrinsically related to the future of the country, since bodies with healthy minds would be therefore more healthy and productive for the nation. Thus, the emphasis that he gave to the mental aspect of education aimed to shape and train the student's mind, and also to extract the maximum energy and utility. This proposal for mental hygiene was a political and controlling education strategy of morality and behavior of each school-age child.

We see, then, that Luiz Antonio dos Santos Lima, imbued with a medical and educational discourse, proposed the teaching of mental hygiene as a curriculum program, with an emphasis on the relevance of the practices of mind hygiene in schoolchildren. It is clear, therefore, that he belonged to the Brazilian intellectuals whose belief in the power hygiene gave education the possibility to produce a sort of mental “sanitation” in future generations and to formulate procedures to ensure the accomplishment of the conditions conducive to a healthy physical development of each student.

For all these reasons, we affirm that the tailored education proposed by the thinker cannot be thought out of the relations of power and knowledge of the period in which the doctoral thesis was written. The conception of education that Luiz Antonio dos Santos Lima presented was the product of the power relations of the Brazilian society in the early 20<sup>th</sup> century, who saw Medicine as a science able to guide every individual's health of body and mind. Thus, *Mental Hygiene and Education* (1927) was

based in a medical-scientific knowledge that produced a true discourse<sup>11</sup>, in order to control, correct and normalize the children's bodies.

Along with the other doctors of the period, through social control, surveillance and examination practices, Luiz Antonio dos Santos Lima contributed to the formation of a sort of knowledge about man, the individuality, the normal or abnormal individual, inside or outside of the rule. The analysis of his medical-educational discourse led us to the understanding that school was the ideal place for the dissemination of his proposals for hygiene. Children, in turn, were the fields of study and analysis, having been pushed from the family, unable to educate them, to the institutions produced in order to civilize them according to the disciplinary standard of the period. We realize that the author's thinking was in tune with the politic and economic character of formation of healthy bodies and minds for a developed nation.

Regulatory sanction presented in his doctoral thesis focused on the standardization of behaviors and gestures in order to match the individuality to a disciplined, civilized and advanced nation. The adaptation and adjustment to discipline would allow the correction of the instincts and the deviations of students. Discipline and control of minds were ways to organize the space, based on the allocation of individuals, to control time, to specify each child – generalizing the child through a hierarchical monitoring – to organize the differences by means of a standardizing sanction and to produce and reproduce knowledge through physical and mental exams.

Luiz Antonio dos Santos Lima, by seeking for correction of the habits, changing the behavior, the standardization of the conduct and the discipline of the detours, inserted himself in the ideals of social hygiene sought by Brazilian intellectuals of the early twentieth century.

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<sup>11</sup> In the book *The Order of Discourse* (1971), Foucault tries to show that the discourses which permeate society are controlled, going through forms of power. He believes that in all societies “the production of discourse is at the same time controlled, selected, organized and redistributed by a certain number of procedures that conjure their power, dominating the random knowledge” (Foucault, 1971, p. 8-9). Foucault defends that discourses are constituted based in social, institutional rules, aggregator of knowledge, which, by their turn, warrant to discourses the power of being accepted as the truth.

## Final Considerations

We have seen that the socio-economic context in which the thesis *Mental Hygiene and Education* was written determined the society's standards of conduct and moral for the accomplishment of the nation's progress and objectives of civility. Within this framework, health professionals have proposed measures for cleaning the bodies and minds of the population. We note also that these practices of medical intervention were seen as the solution to many social problems of the early 20<sup>th</sup> century.

In the case of pedagogical proposal of Luiz Antonio dos Santos Lima, we realized that the correction and prevention of mental disorders, based on hygiene measures, would be instrumental so the school would reach the complete education of children. The prophylactic and remedial measures of mental hygiene would encourage the right dosage of teaching for each case of abnormality observed in the minds and behaviors of students. Tailored education, from the perspective of the discipline and the standardization of bodies, corresponded to the complete education as the goal of pedagogical practice.

He considered the institution "school" as a social control device, a way to capture, for a variable time, the bodies of schoolchildren and submit them to the hygienist power technology, applying on them everyday practices, which Foucault (1982) called "docilization". Through the disciplinary and normalizer process of individuals proposed in *Mental Hygiene and Education*, the objective was to transform the bodies into docile entities, limited by the microphysical power that significantly constrained the reach of actions and behaviors.

The educational thought of Luiz Antonio was therefore in line with the school culture of the early 20th century, in the sense of defending the surveillance and the control of behavior, principles, bodies and minds; of the "students' character itself" (Azevedo, 2011, p. 41). His design school preached that the level of educational practice should be suitable to the mental level of each child, so that he/she would not succumb to mental abnormalities. That is, to be mentally healthy, each individual should receive complete education and so, gradually, it would modify the deplorable social situation in which the Brazilian nation found itself.

His medical educational discourse was marked by the optimism that, educated according to the principles of mental hygiene, the early 20<sup>th</sup>-

century child would grow healthy and, so, in the future, would become able to instruct adequately their children in health and hygiene regulations. In other words, the professional Luiz Antonio dos Santos Lima belonged to the intelligentsia of that historic moment and, rightfully so, his educational thought, as exposed in *Mental Hygiene and Education*, was part of that period's reality.

His description of the practices of mind sanitation, which drew a line toward the tailored education, fitted into the normalizer Brazilian discourse of the time. Defending control, surveillance and the cure of students' mental illness, his thought represented the medical-educational mentality of the early 1900s in Brazil. Expressing this mentality in favor of social hygienism, Luiz Antonio turned the concept disorganization of society into a justification for the entering of the medical knowledge in the field of teaching. In the educational design he created, progress and civility of the nation appeared as an excuse for the implementation of the standard of normalization of moral and conduct in each school, through the practices of mental hygiene.

Finally, we believe that the importance of Luiz Antonio dos Santos Lima to the educational historiography of Rio Grande do Norte and, consequently, of Brazil, is less due to the fact of his thought of children's mental hygiene having been put in practice in educational institutions than to the fact that this man was part of a choir that preached the urgent need for transformation in society.

The pedagogical implications and the impacts of *Mental Hygiene and Education* in school environment were not expressive. In fact, there is no evidence that the medical-educational ideas of Luiz Antonio dos Santos Lima had been used in the first decades of the 20<sup>th</sup> century, not even in his hometown. The importance of his discourse remits not to the impacts of this thesis in the school context, but to that period's social situation and to the measures idealized by thinkers as Luis Antonio – which were part of a national choir who saw the goal of the nation in a developed future and in the progress of the country, with healthy and civilized citizens.

The importance of evaluating the conception of tailored education resides in the perception of Luiz Antonio's perspective as an expression of the knowledge of his time, that his thought received different influences and that these influences showed themselves determining for the development of his discourse.

The uniformity in thought of the intelligentsia about the need of hygiene for the individuals, including their minds, shows the existence of a discourse of truth about the Brazilian society of the early 1900s. Medical knowledge – in which we include *Mental Hygiene and Education* – aimed at controlling society in the sense of watching and neutralizing it.

In the social context studied, where mental illness was considered to be a risk to the country's sound development, the analysis of the author's discourse led us to investigate the knowledge that was produced in the early 20<sup>th</sup> century for the Brazilian childhood. Regarded as a time of life when medical intervention for correction of possible mental deviations was essential for a healthy future, childhood was the target of an educational practice, which tended to imprison the opinion of the individual child and promote the science of medicine.

By worrying about the mental abnormalities that schoolchildren presented and upholding the implementation of the hygiene practices of the minds of the children, Luiz Antonio disregarded the children's interests and needs. Thus, he submitted the mind of the children to the scrutiny of medical science, who would be responsible for their surveillance, control and normalization.

In his conception, education would be able to rid the nation of indiscipline, incivility and of the various problems that were besetting the population, which would justify his effort to describe the hygiene measures that he considered essential to enable tailored education.

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Received on April 25, 2014

Accepted on February 2, 2015

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