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Memory and testimony: Limits and possibilities in the ways of educating the Sergipan Baixo São Francisco-Brazil

Raylane Andreza Navarro Dias Barreto
Maria Florencia Santos

ABSTRACT

This article is the product of a survey of scientific initiative that encompasses a subproject of the umbrella project entitled: "Memory Oral of the Sergipan Education " by Professor Dr. Raylane Andreza Dias Navarro Barreto. In this article, we were approached as an object of study, the biographical profiles two retired teachers from the territory of the Sergipan Baixo São Francisco in order to discuss the limits and possibilities in the schooling process, ways to educate and also the obstacles faced in their professional development. Therefore, we used the methodology of oral history through the interview technique, and use the concepts of memory of Le Goff and strategies and tactics Certeau. Based on these concepts, it was possible to analyze the interviews with both teachers especially residing in the cities of Propriá and Cedro do São João they were: the Propriáense Teresa Brito Neto, was born in 1930 and beyond teacher also had political office in the city and cedreirense Zelia Maria de Sá Farias Nascimento, was born in 1936, and beyond teacher also was a school headmaster. Consider methods used in the process of schooling and literacy of the students who became teachers and the ways in which they educated proved important, because they allowed us to understand how the process of teaching the contents of an era and an area marked by the small number of training schools teachers and lack of higher education occurred. What made us understand the relationship between education and the limits imposed by the historical juncture of time, the economic conditions of local residents and the limited opportunity to access the school.

Keywords: Brazil. Memory. Ways to educate. Teacher. Sergipe.

Memory and testimony: Limits and possibilities in the ways of educating the Sergipan Baixo São Francisco-Brazil

Florencia Maria dos Santos ¹
Raylane Andreza Navarro Dias Barreto

The main advantage of oral history derives precisely from the fascination of living. The historical experience of the interviewee's past

makes it more concrete, and therefore attractive in the dissemination of knowledge. When properly harnessed, the oral history therefore has a high potential for teaching the past because fascinated with the experience of another. This recognition reinforces the responsibility and rigor of who collects, interprets and disseminates interviews. (ALBERTI, 2004, p 22.)

1-INTRODUCTION

In this article I present some results of a research project still in development titled: Modes of Education: School Practice and Culture School in the Territory of Sergipan Baixo São Francisco, which has as its object of study the oral memory of Sergipan educators aimed at realizing as retired teachers, from this region, were educated and how they formed their ways of education.

Using the methodology of oral history and supported by cultural history consider the narratives of two teachers living in the Baixo São Francisco, specifically the cities of Propriá and Cedro do São João The first teacher is the Propriáense Teresa Brito Neto was born in 1930 and beyond was also professor of politics in the city. The second is the teacher cedreirense Zélia Maria de Sá Farias Nascimento, was born in 1936 and beyond teacher was school principal. What makes this type of research is important that the data collected will serve as sources for understanding the history of education in the state of Sergipe, and this is possible today thanks to cultural history, boosted by the movement of *Annales* in France in 1930, which allows the History, rely on new sources and new objects of research, which in this case is reflected in the analysis of the trajectories of ordinary people and not necessarily the great heroes and their great deeds.

The development of this research opportunity to understand the memory of the teachers interviewed who lived at one time and made history, so are the sources that contribute to understanding the unfolding of history education and second Legoff "[...] memory, where the story grows , which in turn feeds, seeks to save the past serve the present and future. "He said we should" [...] working to serve the collective memory of liberation and not for the enslavement of men" (LE GOFF, 2003, p. 477). It is clear that memory is a "tool" of rich information that can

provide the knowledge of the reality of a particular theme, in our case, education, moreover, this research allows saves valuable sources of knowledge, since the interviews will be placed in an Oral History Center.

What we intend to show, beyond the use of the methodology of oral history, is how the limits and possibilities faced by two teachers in their educational processes and performance in teaching, demonstrate some of the processes by which education began in the state. This is because the life trajectories may reveal intricacies of a political history, an economic history of a social history and why not a history of mentalities, a history of ideas or even a cultural history. In recounting their history, of course, secured as Bourdieu (1998), the character may be conditioned by "the market in which it is offered," but "[...] the immersion of biographical fact in the language of the narrative refers to the history of the narrative languages: the stories we tell of our lives are written on the socio-historical time and culture (crop) to which we belong [...]" (Delory-Momberger, 2008, p. 39). Therefore, we will seek in the memory of two teachers is evidence of a school culture and school practices that make up part of the history of education in Sergipe.

Hermeneutics, or the act of putting yourself in someone else's shoes to better understand what the other says, was a *sine qua non* to grasp the testimony of teachers, because you need to listen and pay attention to details whether they are words, gestures, expressions or even silence can mean a lot. According to Alberti

Learn to understand means to realize a real treat hermeneutist of interpretation. In the case of older texts, this work requires a prior history and grammar study; we put in the position of a player of the season. In the case of oral history interviews, it also requires a careful preparation; we become partners in the height of our interviewees, able to understand their expressions of life and to monitor their accounts. (Alberti, 2004, pg. 19).

Following this premise, we get as close as possible to the environment of the interviewees and so we use our social networks to find the two teachers mentioned that they were willing to tell us about his life on a time and especially about their practices and student teacher. So we went to the Baixo São Francisco and there we moved to Propriá and then to the city of Cedro do São João. Our goal was to feel the atmosphere of the place, trying to understand the

region and once familiar, to have contact with the teachers, because we had already done an indirect contact, by telephone to schedule the interview.

ON TEACHERS AND THEIR EDUCATION

The retired teacher Teresa Brito Neto is from Propriá and was born in 1930, her father was Idelbrandro Lubambo de Brito, who was a politician and businessman in the city and her mother Maria Cidália Martins de Brito that besides being a housewife, sewed and embroidered to market. Tereza de Brito Neto joined the school when she was 10 years old, but she had been literate by her mother. She studied the primary in her home town and attended the High School, as an internal, in Recife, in college " Damas da Instrução Cristã " French Order. Then she took a course in Accounting and Technical College in the same college, she was invited by the dean to teach Portuguese and Merceologia (the science of trade). At this time school started Neo-Latin languages, but hasn't concluded it because she had to return to Propriá, even against her own will, to take the political position of his father who was an councilman, and had an accident that forced him to withdraw function. At the contest the election for the office of councilman, in 1954, Teresa was named the second most voted and the first woman councilor of Propriá. Moreover, she also taught Laws at the Escola Técnica de Comércio de Propriá and Portuguese at Nossa Senhora das Graças and Portuguese and French at Colégio Diocesano de Propriá.

Maria Zélia de Sá Farias Nascimento is a native of Cedro do São João and was born in January 12, 1936, is Antônio Joaquim de Sá's daughter, dealer and Helena Teles de Sá, who was a seamstress, was councilor and also "nurse" of the community of Cedro do São João. She joined the school when she was seven years old, but already had direction from the first letters at home. She studied from 1st to 4th grade in many private in Cedro do São João and from 5th to 8th grade, she studied as an internal, at " Colégio Nossa Senhora das Graças" in Propriá, managed by nuns of the Congregation of Franciscan Sisters. She spent several years to attend the pedagogical and the additional (second degree) and another period for college of Arts in Penedo, passing through many obstacles to continue her studies. She worked in

education as a teacher and as director, with 8 years of classroom and 25 in the management of the college, retiring in 1990 when she was 54 years old.

The College Nossa Senhora das Graças where Maria Zélia Nascimento studied from 5th to 8th grade was religious and was intended to convey not only an education and formal education, but mainly an education focused on religious precepts, as was observed in Silva, for her:

[...] Compatibility between transpires that the College offered and what parents truly hoped the children's education, emphasizing that the main concern was mainly with morals and good customs, but what with teaching itself. (2011, p. 2)

The above statement corroborates the idea that the education imparted at school was a reflection of society at that time, ie, suffered strong influence of customs, ways cultural and social context all lived in that city. Still about the region, you can understand that this time the number of schools was minimal, and that the College Nossa Senhora das Graças had great merit in the city of Propriá, either by the small number of schools that existed, due to the quality and meet the that parents demanded a religious school. With regard to access to schooling, this should be restricted because, according to Silva (2011) in the late 1970s and early 1980s this school began to have a decrease in their number of children, because, in this period, there was the opening of public schools in Propriá, then, as a strategy for its maintenance, the College of Nossa Senhora das Graças began to join the teaching mixed and adapt to new social demands.

Thus, understanding the social context facilitated the understanding of what the interviewees are sharing when they recount their experiences and through the words of the teachers were able to make objective what was in their subjective and in his memory, because as they were asked to tell the facts his time as a student and teacher, and events that marked his life story both private and professional, also testified to that experienced socially and politically, thus contributing to their version of history which took part and were protagonists. The teachers interviewed being presented here, have much to say about how were the methods of education in the twentieth century in Baixo São Francisco, specifically in the mid-1940, 1950, 1960, more than providing knowledge of the difficulties in acquiring education and vocational training.

In view of Delory-Momberger

[...] Think the "biography" as one of the privileged forms of mental activity and reflective, according to which the human

being represents and understands himself, we are led to define the biography as a category of experience that allows the individual under the conditions of their registration socio-historical, integrate, organize, interpret situations and events experienced [...] (DELORY-MOMBERGER, 2008, p. 26).

When the teachers were telling their stories, they remembered how they lived, what they learned, how they learned, who were their fathers, their origin, what they did, and what they, as educators, taught and what methods are used to educate their students, finally, they told their personal and professional experiences, defining themselves as an individual person and as they were exposing their experiences and how they contributed to the development of society, defined as a social being. This is because the social representation that each individual makes themselves relates his life story, their social environment, their profession, their financial conditions, as well as how it feels to belong to a particular social group. Chartier paraphrase they would be "[...] giving see something missing, which implies a radical distinction between what is and what is represented." (Chartier, 1990, p. 20). This was because the memory that they sought evidence of their answers that, for some reason, were saved. In view of "The subjective memory appears as a force at the same time deep and active, latent and pervasive, hidden and pervasive." (BOSI, 1994, p. 46).

1.2-POSSIBILITIES OF SCHOOLING OF TEACHERS INTERVIEWED

The possibilities that the teachers had in the schooling process had been created and the results may have been self-made family, as the literacy process started at home with parents who were concerned and dedicated themselves to teaching literacy and daughters, and conditions have available to invest and bear the cost of a private school, and all this has facilitated and contributed to the development and advancement of learning both, but there were some limits on their trajectories.

Both had the opportunity to leave the city where they were born, to continue their studies and pursue a vocational training in another city, Professor Teresa went to the city of Recife, capital of Pernambuco State, Zélia and the teacher went to a town near Cedro do São João, went to Propriá, in the same state of Sergipe. Even with opportunities to study the teachers had different

trajectories. The fact is that the family of teacher Teresa should have good financial conditions, as defrayed the expenses of Theresa school in another state, it might have believed that the private school in Recife had an education of higher quality than the private school also Propriá since Zelia's family should also have a good economic condition, but to bear costs of a private school in the same state. We conclude that both families were concerned with the educational process and training of the daughters, but the first could choose between two private schools, and had no other choice.

As already explained, the teacher Teresa Brito Neto, brings great revelations of the political culture of his time, as well as councilor, she worked in education as a teacher coming to teach classes until the law even without ever having studied this subject in their course. About this experience he says:

He founded a technical school, [Father José Gouvero Soares] the he invited me to teach at the technical school where I have taught the first year, I taught laws. Right, I say - Jeez my God, I have not studied Laws, how I'll teach it? I said - no. Doctor Britinho, who was a lawyer, you know, friend of mine, gave me some books to study and teach the subject. I taught that matter, then the college of nuns called me for me to teach, I taught Portuguese, Portuguese only, when the director died my sister became director, she hired me to be a French and Portuguese teacher. I had studied French in college and had made the entrance exam that was interrupted, I wanted to get back to finish it, but I couldn't, then I got married.... I studied only two years of Romance languages. (NETO, 2011).

It is observed that the use of strategies by the owner of the Technical School, because the teacher Teresa was hired to teach a course which she had no training to teach, and the second Certeau:

I call it a "strategy" to calculate the power relationships that becomes possible from the moment a subject of willing and able to be isolated to one "environment". It postulates a place capable of being circumscribed as a proper and therefore able to serve as a basis for managing their relations with an exterior distinct (CERTEAU, 1994 p. 46).

The strategy is used by those with power to decide in this case, the director hires a teacher, even without having had training to teach a particular subject, just to not let their students without classes. The strategy calls for a proper space to be able to maintain relationships with those who have no power.

Even about the history of teacher Teresa, you can see that his professional life took different paths from those planned by her, for her private life demanded other paths to follow. About this she states:

I was 24 and I was elected councilor, then I met my husband and we started dating ... he is Alagoas, is the family Medeiro Neto, his uncle was Deputy at the time, was the one who came to the wedding. We started dating and I had to go back to Recife, but I entered politics, I prayed not to be elected, just so I could return to Recife, but I was elected, and there the groom appeared and I got married.

These above information by Tereza allow the realization that, at that time, people held positions against their will, even though out of respect for family tradition or cultural background. What you might notice is that although she had long wanted to return to Recife to finish college she can not go because his life went another direction: she joined the political career, he served in teaching and married. Were inflicted some limits on the life course professor Tereza, which prevented it from performing some of their goals. Such limits may be the result of the local culture of the era in which the children should obey their parents, as well as the dependence of women and their submission to the father and the husband, having to marry to build a family.

As for teacher Maria Zélia de Sá Farias, she completed primary education (1st to 4th grade) in Cedro do São João, as an internal, and the High School in the "college of nuns" in Propriá. And she said:

[...] 5th to 8th grade, I studied at boarding school nuns. I spent many years in order to follow the teaching, after teaching for many years spent studying the additional or 2nd grade, after the 2nd degree, studying for another season in Penedo. I suffered a lot, but never stopped studying. (FARIAS, 2011).

The teacher said he had to spend time without studying, but it was not because they wanted to, but because in their city had not the courses. It is observed that the individual is the product of what he has access and what she can by making use of tactics in their daily lives. In his time as a student teacher Zelia had to wait to continue their studies, but even she gave up struggling and developed tactics to complete their training. Tactics that for Certeau (1994) are developed by those weak of power, but to realize that there are possibilities to

create ways to achieve their goals is what happened with Professor Zelia, as explained below.

By analyzing the trajectories of one and another teacher, we understand that both had some chances in the process of schooling and vocational training, but also faced obstacles along the way, because Teresa Brito Neto even against his will, he left college to enter politics, he married up and did not get to finish college, because the teacher Zelia Maria Farias de Sa, even though they face many difficulties was able to complete their studies. About this she says:

[...] I leave here with my daughter in a truck to arrive at Penedo. It was mud on the legs, and cars getting stuck in the road. I'd take the truck, truck to cross the ferry. I suffered a lot, but I finished, but I won, thank God. (FARIAS, 2011).

T The teacher went through many obstacles facing them with great determination and courage, because when she says: "I suffered," "but I won, thank God," we realized that she had a concern in continuing their professional training, and to achieve this goal had great faith and trust in God. All of this faith and trust she probably should have acquired during their training as an intern in the college of nuns, which was intended to convey a higher education grounded in religious tenets. Moreover, there are also tactics CERTAU (1994) used by the teacher to complete his college course, for as man / woman developed simple in their daily "ways" to achieve their goals, as she looked through some actions, to escape the constraints of time, place, lack of education and the desired level of some supposed social determinism.

It was to escape the fate of most city dwellers, who may not initiate and / or conclude their studies for lack of schools and / or nearby colleges, she traveled by truck, in the absence of other transport, across swamps, spent hours in road, when they crossed the river by boat to reach San Francisco Penedo in Alagoas state where he did his Bachelor's, took a bank loan to fund his studies, was several times on the road where the carriage broke (a common thing), carrying even tire shoulders, when it pierced and had to be taken to the tire fitter. The fact is that with all the difficulties she has not given up but developed its specific form to complete his studies. Common thing back then? - If we take into consideration the small number of teachers with higher level in her age living in the city, did not realize that.

In seeking to understand the life trajectories of two teachers in an attempt to understand the limits and possibilities in the ways of educating the Lower San Francisco we see how the two teachers had in their life histories are some similarities and differences.

The story of a person's life reveals the opportunities she had, desires, dreams, possibilities, tactics employed to achieve their goals, as well as the limits to be held personally and professionally. Therefore, at times, had to go into the private lives of teachers, to understand its history, because human beings are subjective, and to understand it we must go to the depths of his memories, trying to unravel as he realizes his life history. The whys are just a few questions in the context of private life and not necessarily in life made known. There was the question of why Teresa Brito left the college, we would not know who was at the behest of his father, to take his place in politics.

With this research, we realized that the story of a person's life, although it can not be conceived as predetermined, is influenced by several factors: your family, your own desires, their culture, their economic conditions, its position in the social hierarchy, and their ability to develop techniques, tricks and gear to make your plans, hopes and dreams in life, be professional and / or personnel. It is important to highlight the fact that both are girls who left their city to study, and that in mid-twentieth century in the Lower São Francisco, with some exceptions, was reared and educated women to marry and be available to the parent and / or husband.

1.3-WAYS OF SCHOOLING

Introduce the topic

According to Teresa Brito Neto, the techniques used by her mother to ease the process of literacy was the repetition. She said:

My mother used to tell many stories, picked up a notebook, I always liked to write, then she picked up a book was A, B, C, D to I repeat, number 1, 2, 3, 4 for I repeat that number ". [...]
Then the method used to teach the first to know and write letters and numbers was the repetition and to teach reading, it was through the syllables. She joined the syllables, "ba", so today is to "b" is tomorrow with "c" and so on. (NETO, 2011).

When entering the school, Teresa Brito Neto already had some mastery of writing and reading that it has acquired with his mother, through the methods of repetition and the junction of syllables. At school his teacher taught the primary through the following methods: [...] she was copying, she did calligraphy, calligraphy I had a great [...] (NETO, 2011) thus their teacher had concerns with the letter of their students and through the use of calligraphy she trained them, seeking the improvement of writing the same, which should be intelligible and "beautiful."

The teacher also commented on how it was taught and taught and how this speech we can see the following:

She made copies, made verbs exercises. Just when I was teaching I required a lot of verb, the boys would say - but to a teacher where I'm going with both verb, one day, yesterday ... I found one, he's a lawyer today, he said: - Professor, thank you that today the word has helped me a lot. (NETO, 2011).

We clearly see that the teacher Teresa was influenced by the methods used by her teacher, because when he started to pursue the teaching profession she comments that required a lot of exercise of verbs, which in this case should serve to prepare the student for good writing and grammatical agreement.

The modes of education also involve punishment, according to the teacher in his time as a student, still in college Propriá, rebels received punishments for those students who do not obey the orders of the teacher such as if they did not do their homework, were punished to do the lesson several times, if they talked in class, the punishment was to leave later. Then for each type of disobedience there was a specific punishment which also served to educate those students who break the rules and school rules. That said, what can be understood is that the punishments were intended to lead the student to obey the orders that the school established.

On the other hand, the games were also entertaining ways to learn, they were educational:

"[...] as were the games of this: - say a letter, say a word with that letter, she said you know, there was one, would go to the picture or read orally, the games were like that, playing wheel,

girls, boys had no ball, because he had no conditions, the building was small [...] (NETO, 2011).

At College Damas da Instrução Cristã, in Recife, the education was religious purpose, of severe character. We understand and to imagine with the testimony of the teacher, how the inner life was and learn the school culture experienced at the time, addition of the practices used to educate, because about the modes of education, she says:

[...] Oh just leave at the weekend, had good behavior, you know, so there was a rule, too. It was a very strict school, education that education was very strict, you imagine ... the trousseau of us, we had to take a bath robe with this robe, awful, girls who had just ... most were the daughters of the owners, had girls when they took the robe [gestures with hands], have you thought ... you pass the soap? - Was very strict, so. I loved my school.

About this kind of institution that enforcement person reveals a system of behaviors, Goffman (1987), studying total institutions, reveals that this type of internship is instrumental grounds that let you perform more adequately the tasks and the tasks required. What makes us understand that by combining the deprivation of liberty with the rules and punishments, the school excelled by a total education in the knowledge that students should also include knowledge of moral, religious and cultural.

On the other hand, the strategies in the design of Certeau (1994) are orders directed and produced by those who hold power and to have their own space and establish its rules. In this case, the school is who holds power because it is governed by laws, rules and regulations established by higher authorities, whom they represent. So is the school that imposes on micro social terms, what must be done in this environment, with regard to content, curriculum, behavior, among other elements of school culture. As you can see, through the testimony of Teresa, this institution strategy for inculcation of values and norms, in addition to the curriculum, were intended to establish, maintain and cultivate good behavior.

According to Professor Maria Zélia, his mother was who gave tuition for her and her father taught mathematics at the tables, as well as having a significant concern with reading and writing. Since the methods used in school

comtemplavam, among other techniques, with the Sabbath, the spelling of words and also learned through play: "[...] those games that we enjoyed so much learning ... physical education, music by ... sang and did gymnastics in the room [...]" (Nascimento, 2011).

At this time, the games that were fun and a form of recreation also collaborated to facilitate the teaching-learning process as contributing to the physical and intellectual development of students. Also according to Farias (2011) level of the teacher also used the method of "rote", copy that served alongside train and improve the letter, the dissertation to describe designs, and also made use of the textbook.

When entering the College Nossa Senhora Das Graças in Propria to attend high school (5th-8th grade), where he stayed as a boarder, the methods used seconds she did not have much difference, as used dictation, picture, beyond the rote. And in general was a college of a strict upbringing and that preserved the principles and purpose of religious education. We can see that the teacher's speech when he says: "[...] we always had religion class, we went to chapel, had the time to pray in the chapel ... Mass, we did not lose on Saturdays and Sundays." (Farias, 2011).

In such narratives, we understand more about the purpose of education in that place and at that time, especially being able to understand that education, although obey legal and curricular reforms can take local contours and therefore develop a school culture that combines the very predetermined content with the local culture and practices, which can often be shaped by economic conditions and other external factors, but one premise is certain: that the school has the power to engage students and to outline your destination, but teachers with their ways of educating one who welcomes and encourages his stay in that environment. Certainly, the school may change according to season, with the current culture in society, with the goal and training profile of the school, which may be religious, sociopolitical, striving for local culture, with regional particularities, but it is also true teachers who are their farmers.

1.4- LIMITS AND POSSIBILITIES OF TEACHING IN PRACTICE

Teacher Maria Zelia Birth Farias de Sa, and has struggled to complete their studies, also faced some obstacles when he served as an educator and director of a school. She spent eight years in the classroom and 25 in the direction of a state school education. He believes that as a director can give more assistance to students, because it focused only in a classroom, but had to watch the whole school.

The difficulties were many and imposed limits on the work of the director, although there were some possibilities that she took advantage and used their skills and creativity and reliant on the use of tactics to accomplish ever more than his job required, and this was possible because it like what I did, feeling professionally performed:

[...] I dedicated myself to my other school, is good to work with love, I worked for love, it was not for money, I earned 100 reais, but I had true love for my job that God gave me and I spent 25 years in the management (NASCIMENTO, 2011).

The teacher Maria Zélia had several parties and campaigns to buy some objects in the first communion of students in need. Parents also cooperated by donating chicken poultry, eggs and even campaigns for cassava flour for snack when missing. In the case of lunch there was a limit as missing ingredients, but the director with his family, working with schools and families, sought a solution together and faced this problem because they both knew that when the child eats well, she will have a school performance greater. - Maternal instinct or knowledge acquired during training?

With regard to the money raised in the parties and campaigns, was invested in those students most deprived of resources. This practice proved to be a tactic developed by the director Zélia conditions to give those students, just like the others, they could participate in acts of patriotism from school. Thus, the teacher responded government strategies such as the inculcation of patriotism, with tactics that excelled at leveling the shares. For Certeau (1994) strategies are:

[...] The calculation (or manipulation) of power relationships that becomes possible from the moment a subject of will and power (a business, an army, a city, a scientific institution) can be isolated. The strategy postulates a place likely to be limited as something to be the base from where you can manage relations with an

exteriority of targets or threats (customers or competitors, enemies, the countryside around the city, the aims and object of research, etc.). As in management, streamlining all "strategic" seeks first to distinguish an "environment" a "proper", ie the place of power and want to own [...] (CERTEAU, 1994:99).

So the school wanted to instill in students a sense of patriotism, good citizenship and a love of country, civic parade in finding a strategy because this is the way to have and enforce and give orders about what should be transmitted in the schools for their students, and the contents. And, taking advantage of the possible, the director was using tactics to their neediest students could participate in the parade and so they could make the first Eucharist, the entering into this religious precept, which then had to be strong:

[...] We did so, the benefit was they who gave the first communion, as I said before is not buying what they could not afford, and we prepared them for first communion, in the parade of seven days, those had not, oh well we did, it was not complete, but something, a part of, you know, to them or running shoes, not that they had were sandal, was a alpercatinha or a shirt, we know he gave, always had to give those most in need, notebook, pencil, when they did not know (FARIAS, 2011).

The director's concern with the education of their students was admirable. There was also concern regarding the civic parade on September 7, which reveals the love of country and education that was transmitted in that particular school, to form a citizen who had a true love for the nation and patriotism and quickened. These are aspects that have much to say about modes of transmission of knowledge, and knowledge of what they were. This is because we do reflect on the changes occurring in society, it is this feeling of patriotism there is still so strong in schools?

With regard to the ways of education used by Professor Teresa little she said, perhaps because she had not completed their college letter of Neo-Latin, and have entered politics and soon married. Although silence can reveal a lot about the history of professional and personal life in here we understand the saying, the remembered, the exposed, leaving a future review the silenced, the forgotten, the unsaid.

FINAL

Consider the life histories of ordinary people in personal and professional paths, since the two are intertwined depending on one another is important and can reveal aspects: social, economic and cultural aspects of an era and a historical context. So when analyzing the life histories of teachers Teresa Brito Neto and Zelia Maria Farias de Sá we got to know a reality lived in the territory of the Sergipan Baixo São Francisco, specifically the cities of Propriá and Cedro do São João.

It was possible to identify aspects of local culture of the time, that children should obey their parents, should make up their personal goals to pursue a career chosen by parents, as was the case of teacher Teresa Brito Neto. This particular case can be a family that held economic power and political influence, or may extend the families regarding the obedience of children to parents? As regards the economic capacity, it contributes to access to school and vocational training, but even in the absence of many funding was perceived to develop tactics to accomplish the goal of completing higher education, this was the case of teacher and director Maria Zélia de Sá Farias. We cannot extend this interpretation to other families of the Baixo São Francisco and if such practices to overcome the limits imposed by the reality of the time it was common to all individuals, but we know that Professor Zélia through tactics managed to graduate and achieve their goals.

As regards the ways of how they were both educated teachers were literate before entering school and had opportunities, either by economic conditions of their parents and / or culture of the family. Educated about the ways the teacher Teresa received influences of his teachers and struggled when he had to teach a discipline that had no knowledge, but through the tactics could work something out and invent ways to break the rules and teach these matters. Have the teacher Zelia made use of certain practices in their daily lives, such as school principal, and held little parties to raise money to help their most needy students to participate in civic parades and first Eucharist. In this way it contributed to the pedagogical optimism of a time when feelings of love for homeland and nation were evoked as a *sine qua non* for citizenship.

What was clear to enter the life trajectories of two teachers from the Baixo São Francisco was that through his memories we know the past, revealing the strategies and tactics of a time and a place that, although far from the centers of decisions able to compose a school culture that goes beyond the official dictates, and that certainly should also appear on the local history, given the practices of the ordinary man should also be heard and counted, because at least serve as references for those who are interested in stories of life by teaching practices and history from below.

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¹ Graduate Student in Social Work, University Tiradentes, a student of scientific initiation / CNPq and member of the Society for Research, Education, History and Memory-GPSEHM. E-mail: maria_social@hotmail.com

Ph.D. in Education from the Federal University of Rio Grande do Norte (UFRN); MsC in Education and graduate in Social Science from Federal University of Sergipe (UFS). Teacher PPG 1 at Tiradentes University and leader of the Research Group of the Society for Research, Education, History and Memory-GPSEHM. E-mail: raylane_navarro@unit.br

² Banking is understood here as a kind of tutoring. This is because this space was usually created in the home, teachers ministered informal classes on certain issues that were not understood by students at the school formal.