

History and memory of female teachers: Academic and professional training in the years 1940-1960

Teresinha de Jesus Araújo Magalhães Nogueira¹.

ABSTRACT

This study analyzes the life stories of former pupils and teachers at religious schools from the 1940s to the 1960s, highlighting their experiences in vocational training. Using content analysis based on the New History, the focus is on the memories of women from the far south of Piauí, highlighting the challenges they faced and their educational practices.

Keywords: Vocational training, New History, Memories, Northeastern women, Education in confessional schools.

INTRODUCTION

This study seeks a historical cut through content analysis of the life stories of former students, highlighting their experiences in relation to professional training in the 1940s and 1960s. In the methodology based on the New History, the analysis of the memories referring to the experiences and practices developed by women who tell their life stories and personal and professional training in the mentioned period was sought, highlighting the challenges they experienced.

The research started from the problem: how did women, from the northeast of the extreme south of Piauí/Brazil, teachers of confessional schools, achieve their academic and professional training in the 40s and 60s? Some challenges they face stand out. A content analysis based on Bardin (2011) was developed, based on the theoretical and methodological perspective of the New History, based on the memories of these women (Le Goff, 2003).

These life stories are defined by Pineau and Le Grand (2012, p. 15) as a "[...] search and construction of meaning based on personal temporal facts, involves a process of expression of experience". Women are recognized in their context of diversity and historicity of situations in which they find themselves, in the understanding that "[...] The ways in which women register are linked to their condition, to their place in the family and in society. The same is true of his mode of remembrance." (Perrot, 1989, p.15). This new view of women is opposed to what is expressed in what the author presents: "In the theater of memory, women are tenuous shadows. The traditional historical narrative reserves little space for them [...]." (Perrot, 1989, p. 1). With this research, it is considered to expand the space of voice of these women.

¹ Federal University of Piauí – UFPI



Thus, even at that time, the capacity of these female protagonists can be demonstrated, as social agents capable of acting and breaking the difficulties, who creatively built and modified their stories and the community in which they lived. Therefore, historically, women have shown themselves capable of fighting against the multiple manifestations of power, and consciously constructing their own stories with autonomy, as elaborators of initiatives.

Female fragility, recognized by them, is not used as an impediment, but in their ability to occupy a place in social memory. In this sense, the need to present in an innovative way the image of the "rebellious popular woman", a term used by the author, is highlighted, in the sense of demonstrating that women were capable of consciously perceiving themselves as a transforming agent, acquiring autonomy in the face of male powers (Perrot, 1989). It is presented that since the time of Christ, women have risen up as people capable of acting and changing history, such as Deborah prophetess and judge (Judges 5:7), Rahab (Hebrews 11:31), among other women who have changed their lives and those of other people.

In this sense, the memories of women who contributed to the construction of the history of education in Corrente, Piauí, stand out. It seeks to develop what are considered to be the "histories of education [in which] the investigations that have been carried out in the field are no longer restricted to teaching and pedagogical thinking, traditional objects [...]" (Galvão, 2010, p. 43). It is observed that there is an approximation of these stories with other human sciences and with history itself, which contributes to the study of these women becoming an object of research.

In this context, it was based on these proposals that enabled the construction of historical knowledge that has as its starting point the problematization of the situations contextualized by the interviewees, in the perception of the movement and dynamics of the object studied, considering that by knowing the challenges and training practices of the investigated teachers, it was possible to understand aspects still present in the current educational context (2024), being, therefore, a contribution to the history of education not only in the city that is addressed, but something that can provide reflections on various educational aspects. In the set of analysis, the challenges of these women in their academic and professional training are highlighted, as well as the challenges overcome to achieve becoming/being a teacher.

OBJECTIVE

This study sought to analyze the life stories of teachers in confessional schools, in a historical cut from 1940 to 1960. It investigates how women built their professional training and faced social and educational challenges at that time.



METHODOLOGY

It is a qualitative research based on Minayo (2002), on the New History and the use of the methodology of Oral History in (Le Goff, 2003). We have a look at the New Cultural History from Chartier (1990). The triangulation of oral and written sources was developed, based on a content analysis based on Bardin (2011), supported by the theoretical-methodological perspective of the New History.

It is understood that "Historical time encounters, at a very sophisticated level, the old time of memory, which crosses history and feeds it." (Le Goff, 2003, p. 13). The look represented here is based on the new methodologies and perspectives provided by the New History, which has as its questions the different modes of representations, discursive constructions of identities and subjectivities, as reflections of what is considered linguistic turn. In this sense, the Annales School promotes the organization of a new idea of history, a New Social History that is opposed to Political History, homogeneous and universal. These new perspectives are differentiated, having as their starting point the notion of experience, which represents the New Social History (New History), and the notion of discourse, the starting point of the New Cultural History.

Among the perspectives provided by the New History and ideas, there are questions that favor studies on new objects, based on different documentary and oral sources (Weinstein, 1998). This format enables the reconstitution/production of historical knowledge, which in a certain way is innovative. As already mentioned, this new historical look enables the recognition of new historical objects and subjects, as well as the use of the methodology of Oral History, based on José Carlos Sebe Meihy (2002), Meihy; Lang (2004), in conducting objective concepts of this new form of historical production. It was also based on the theories of Maurice Halbwachs (1990), which make it possible to understand the relationship between ideas, perceptions and their reflections, common challenges in facing difficulties, in women's personalities, belonging to the community and specifically to the institutions in which they studied, worked, in the construction of their stories through a relationship between individual and collective memory.

HISTORY OF EDUCATION: THE VOICE OF WOMEN ABOUT THEIR EXPERIENCES AND POTENTIALITIES

In this study, an analysis of women's memories as an epistemic object in the history of education is considered, considering that women have a lot to say in their life stories, in which they report their experiences and potentialities in the construction of their personal and professional identities, as well as in the construction of historical knowledge.



In this context, the nineteenth and early twentieth centuries stand out, a historical moment inherited from the Enlightenment, in which the positivist paradigm predominated. Under this gaze, the subject of the story presented a universal character, represented by the (white Western) man as the only hero.

This vision of a universal rationality is contrasted in the 1920s with the emergence of the Annales group, which proposed to expand the range of sources, objects, proposing the valorization of ordinary people. This historiographical movement – the Annales School – enables a dialogue between historians and other social sciences and with the natural and life sciences. New tendencies in historiography emerge – the New History.

A new look emerges, which makes it possible to remove women from the silence and submission produced in the historiographical discourse, centered on heroes represented by men. (Le Goff, 2003). The history of women converges with the demands of feminism, which sought greater visibility in the public space. From the 1960s and 1970s, what was already happening in other countries of the world was presented in Brazil, the feminist movement, with the aim of achieving equal rights between men and women. According to Galvão and Lopes (2010, p. 58):

This social movement had repercussions on academic research, especially in the field of social sciences and humanities. History was not left behind: sexism, prevalent in historiography until the middle of the twentieth century, was gradually replaced by the demand to make history taking men and women into account. The history of education has accepted this observation and this challenge.

According to Rago (1995), in relation to the discussions between feminist theories about a precise definition of gender, there is a concern to avoid binary oppositions that are presented in a fixed and naturalized way. This concern leads to working with relationships, in the perception that feminist studies are "[...] approach cultural history. With this new methodological proposal, it is insisted that we consider sexual differences as cultural constructions [...]" (Rago, 1995, p. 88), seeking to dismantle concepts that fix and frame the subjects, their conducts, actions and representations. In this sense, when it was said "[...] in education or the history of education, it was always boys who were talked about, since the masculine was made universal [...]" Gender is a relational category that allows constant constructions to be established, with a view to culture." (Galvão; Lopes, 2010, p. 58). But it is not only inserting history in a field of "sexual knowledge", education, articulated with history, requires interdisciplinarity of knowledge and the recognition of differences, without forgetting respect for the diversity of thoughts, without imposing ideologies.

From the 80's onwards, there were works that contemplate this theme in the area of education. There are studies that include the gender category and others dedicated to women and the relationships they establish in various spaces, such as in companies, families and schools, such as this study.



It seeks to show a tendency to associate the image of women with the profession of teacher, which is seen historically, not as a profession, but as an occupation, because the insertion of women in the professional field was a slow and difficult achievement that is processed until the present day, and their work is perceived in a maternal view of education, The object of women's teaching had no historical importance.

In the mid-nineteenth century until the 1930s of the twentieth century, the teaching congregations and their schools that arrived in Brazil were dedicated to primary education and teacher training, which makes it possible to "[...] to say that there is a founding religious ethos in the training of the first female teachers in Brazil, [...] this religious ethos was associated with aspects of the education of women in a slave-owning country, which had just emerged from the colonial situation [...]" (Galvão; Lopes, 2010, p. 59). It is considered that these women who profess religiosity find in the Bible examples of courage, struggle and overcoming their historical conditions, and the submission placed there is recognition of their identity as a woman as a strong and capable being, respected by Jesus.

Two training poles are observed that produced, in different regions and situations, different stereotypes of teachers and pedagogical practices. Regardless of the influences, each person/woman developed her own path in the construction of her specific way of being a professional/teacher.

THE CONSTRUCTION OF HISTORICAL KNOWLEDGE OF EDUCATION: MEMORIES OF TEACHERS

By presenting the stories of women from the Extreme South region of Piauí, specifically from the city of Corrente-Pi, it has been defined that the history of education constitutes a scientific discourse focused on historical-educational research, contemplating, in its plurality, the multiplicity of its dimensions, it presents itself as "memory and paradigm". As a memory, it "preserves and organizes", in the form of a repertoire of memories and representations that are manifested orally, in writing, through emotions, affectivities, among other ways of seeing, hearing and thinking about the world. As a paradigm, questioning, thinking and acting in education explain the rationality of educational actions. (Magalhães, 2005).

Therefore, each woman builds her own history, but the history of the community, of the institutions mentioned in her memoirs, or even the history of education in the city in which they live, to be built, requires collective actions for the benefit of all, of a greater cause and of oneself. All of this is permeated by the need for each one to seek a way to improve their education, not only as something personal, for their own benefit, but for a greater good, for social issues, the quality of education and the environment in which they live.



In this sense, what differentiates the format of the construction of historical knowledge are the transformative actions. Therefore, it is highlighted how these women investigated worked in education in the city of Corrente (PI). This text presents the challenges outlined in the struggle for personal and professional training of each one. It is based on life stories and documentation that the construction carried out by the warrior protagonists is reported, in which the improvement in the quality of education in the institutions in which they worked is perceived and, consequently, for the city, the State... The country...

There are several testimonies from people, in different parts of Brazil, from the institutions in which the investigated protagonists applied their knowledge, their work, such as the Instituto Batista Correntino (IBC), formerly the Industrial Baptist Institute (IBI), presented in the testimony of a former IBI student:

Dated September 12, 1981, I received a letter from my former IBI professor, Edy Guerra Nogueira, speaking of her joy with the news read by her, through the newspaper A Tarde, of my appointment to a certain position, in Salvador, at the Central Bank of Brazil. [...] His joy and affection, with which he followed the steps of his former students, are the same that prepared them in class for life, knowing how many challenges they would face in an already extremely competitive world. [...] if some merits accompanied my steps, such as that of so many other former students, we owed a large part of these merits to our late IBI, whose faculty, in the persons of professors such as Edy, Jedida, Antonio Soares Augusto Fernandes, Nicodemos and many others, knew how to prepare us ethically and morally for the challenges [...] with the essential bases [...] (Landim, 2013, p. 65-66).

This quote, taken from the book *Resgate de um débito*, the author cites the women represented here, demonstrating that they built the history of education in Corrente (PI). In a look at the history of these teachers, Professor Edy Guerra Nogueira stands out, who was born in 1921, a year after the foundation of the Industrial Baptist Institute (1920), today the Correntino Baptist Institute (IBC). Teacher Edy, only 15 years old (1937), leaves Corrente, a city in the extreme south of Piauí, to study at the American Baptist School, in Recife-Pernambuco, facing a long and difficult journey, narrated by her in her oral testimony acquired by K7 tapes (recorded in June 2004), kept in the collection of the author of this text. This is how the deponent narrates about her trip:

[...] it was an adventure! Going on to spend 15 to 20 days of travel, in which you went out on horseback, took a "steamer", faced the Rio Grande and, later, São Francisco, arrived at Juazeiro and there you took a rowing boat to Petrolina (Pernambuco), from there you moved on to a "marinete", a car that held 15 to 20 people, towards Recife.

The following is a little of the narrative about how these protagonists arrived at their destinations to achieve an education, a common path for all who needed to leave, at that time, to the city of Recife-Pernambuco, where many of the city studied. But the women of the Northeast – true warriors, did not interrupt their studies, continuing to face difficulties until they achieved their goals.



Thus, according to the testimony of Profa. Edy continued her education, she attended the School of Christian Workers (ETC), training to be a teacher, whose diploma was in 1940. Returning to the city of Corrente the following year (1941), she began her career as an educator, a teacher at the Industrial Baptist Institute (IBI), currently the Correntino Baptist Institute (IBC), and also a teacher in the State Public Network. In her role as wife, mother and teacher, despite the difficulties encountered at the time, for those who lived in that region, she did not settle down and sought new knowledge. Then, in 1960, he participated in higher education training in Portuguese, in General History and in History of Brazil, in the city of Teresina, capital of Piauí, where he took the aforementioned courses. These courses were offered by a government program that came into force by Decree No. 34,638, of November 17, 1953, establishing in Article 1 that "The Campaign for the Improvement and Dissemination of Secondary Education (Cades) is hereby instituted in the Directorate of Secondary Education of the Ministry of Education and Culture." (Brazil. Decree No. 34,638, 1953).

Professor Edy Guerra Nogueira – "Aunt Edy", as she was known in the city, in addition to her ministries – Christian and being a teacher – also had a great dedication to politics, in which when she ran for office she managed to be the first female councilor in the city of Corrente. Assi, in her professional career, held, among other functions, the position of Municipal Executive Secretary. In the area of Public Education, she held the position of Supervisor of Portuguese Language, Religious Education and Physical Education and Artistic Education of the 15th Regional of Education of the State of Piauí. (Nogueira, 2003). This brief biography confirms the contribution of Profa. Edy Guerra Nogueira – cited by her former student as a woman who made a difference, building the history of education and participating in the politics of the municipality, among many other women who built and build education in the Municipality of Corrente.

In continuity, the educational representatives of the Municipality highlight these warrior women – who acted in the history of Corrente, seeking the fragments of the life stories of Carmen Alayde Nogueira Paranaguá, a retired teacher who managed a Notary Office in the city of Corrente, representative of Baptist confessional education and Maria da Conceição Avelino, a retired teacher, who represents Catholic confessional education. In this sense, the spaces for the voices of these protagonists are expanded, seeking the recognition of these voices, to amplify it and take it to the other spaces of reach of these discourses and words – of these voices. This work has to do not only with the right to speak, the basic right to speak, the constitutional freedom of expression, but with the right to speak and to respect this speech, the act of speaking and being heard. (Portelli, 2010). Thus, these interviewees are also co-authors of this study, by dialoguing with the researcher and making it possible.

As previously mentioned, the same difficulties are common to the testimonies. This finding can be observed in the speech of Profa. Conceição Avelino, who lived these experiences years later:



When I traveled to Santo Antônio de Jesus, in February 1959, I went by jeep, from here in Corrente to Barra do Rio Grande-Bahia. Arriving in Barra, I spent a week, after a week I managed to catch a steamer, the "Siqueira Campos", I traveled through the waters of the São Francisco River in this steamer, it was three days with three nights. We arrived in Juazeiro da Bahia, spent two more days, took a train and went on this train from Juazeiro to Salvador. In Salvador I took a small boat through the Bay of All Saints and did it, from Salvador to Nazaré, which is a nearby city, and from Nazaré I went again by train to Santo Antônio de Jesus, it seems that it was about eight to ten days of travel at that time. That the outward trip. [...] And back, in December, the trip was funnier. [...] from Barra to Santa Rita I traveled in a truck, from Santa Rita to Corrente, I traveled seven days on a donkey. For Corrente, it was a seven-day trip.

There are countless difficulties reported, in addition to facing the trajectory to reach their destinations, they were faced with another totally unknown reality. The need, at the time, was great, considering that the city had no electricity, which was a novelty, as narrated by teacher Carmen, "it was as if they were blind". However, there was a futuristic vision and these women built stories despite the struggles, through creativity, their actions and facing many situations, such as in Recife, for example, training at the School of Christian Workers (ETC):

To enter the seminary there was an almost so-called entrance exam, so when we went to attend the course the gentleman called me and said: "You don't need to attend these classes, because I've been watching you and you don't need to attend classes, you get a place." I stayed until the close of the tests, I took the tests, I passed. (Oral testimony - Carmen, 2014)

Education in the city of Corrente, at the time known as the capital of culture, was of a quality that could be seen in the testimonies. Therefore, the blindness mentioned by the deponent was related to technology, to the urbanization that the city did not provide. However, in relation to education, even without physical infrastructure, the confessional schools of that city enabled the light of knowledge, worked through the quality of teaching-learning expressed in the experiences of their former students, specifically in those who left to study in another city. The deponent presents the moment of class in Recife:

The teacher, Mrs. Miriana, was from Switzerland, and at the beginning of classes she called a number, six, six was my number. She elaborated a question and asked to write on the board. She noticed that I knew and put things further forward and I answered. There was silence in the room, I had my back to the class... She said: - Girl, where are you from? - I'm from Piauí. - From what place? And I said: from Corrente. -Oh! So it's justifiable. You already know this content. I communicated in French with my former teacher. (Oral testimony - Carmen, 2014)

The narrative of Profa. Conceição in relation to her vision of the future, which is present in the testimonies of the women investigated, in search of her training.



After finishing high school, I continued in Corrente, working as a teacher in a 4th grade class, to save my income and leave for a larger city to continue my high school studies. And so, I went to Santo Antônio de Jesus (Bahia), in 1959, where I studied the 1st year of the Normal Pedagogical Course at the School of the Mercedarian Missionary Sisters of Brazil, which has the same name as the city. On my return, I stayed in Barra do Rio Grande-BA, where I finished the Normal Pedagogical Course, at the Educandário Santa Eufrásia, school of the Sisters of the Immaculate Conception (1961). They were confessionally Catholic schools, all endowed with excellent teachers and a special organization. Concerned with the integral education of their students, and provided quality education. In them we studied foreign languages: Latin, French and English. We talked to our teachers properly. We had classes in Music Education, which was called Orpheonic Singing, we attended Religious Education classes, very well prepared, whose teachers were priests or nuns, properly prepared. (Oral testimony – Profa. Conceição, 2014).

Several educational aspects present in the oral testimony described are highlighted, such as the curriculum of Catholic schools. Since its foundation, the institutions of Corrente have also presented a diversified curriculum, as can be seen in the Manual of the Industrial Baptist Institute, called Prospectus of the Baptist Industrial Institute – Corrente – Piauhý – Anúncios for 1924.

SEPTIMO ANNO 1- Arithmetica-Complete progressive of Trajan and begins F.T.D. 2- Portuguese - Second book of the Disciple-Exercises, analysis etc. Reading and interpretation of classic excerpts. 3- Inglês. Elementary Lessons. Fifty Famous Stories Retold Ploetz 5- Geography - Higher Education by Oracio Scrosoppi 6- History of Brazil - Andrade 7- Chorographia do Brasil 8- Cosmographia. [...] In addition to these descriptive courses, others are offered, [...] I teach hygienics to students who wish to take them. (Prospecto, 1924, p. 11).

The disciplines, offered by the institution according to the quotation and testimony of the teachers, reveal a rich curriculum. It is common among the former teachers of the Industrial Baptist Institute, Edy and Carmen, the training in the School of Christian Workers (ETC), it was observed that this school was called the School of the Bible, and had its beginning in 1918, when a woman of action, Josefa Silva, upon arriving from the North region of Brazil (Amazonas), in the city of Recife (Northeast of Brazil), She looked for a Baptist institution to study, as these institutions did not accept women, she was unhappy and sought help, showing that the voice of women, in a localized way, has made a difference in several spaces.

Once again, we observe the action of a woman – a person who has determination and seeks to transform her reality. According to history, in 1917, an Amazonian named Josefa Silva, decided to come to Recife to study the Bible. Noting that the existing schools - Colégio Americano Batista and STBNB (Seminário Teológico Batista do Norte do Brasil), did not accept women as students. Determined, she decided not to leave until she obtained the proper preparation to exercise the activity of Bible teacher with the children in her city in Amazonas.

The action of a woman in search of her rights made it possible for many other women to be inserted. This institution - School of Christian Workers - traditionally received students from Baptist institutions. Stands out



The Taylors hosted Josefa Silva in their home, organizing the first girls' school in Brazil for Bible study. At first it was called the School of the Bible, graduating two students, in 1918, Josefa Silva and Anísia Duclerc. [...] a simple school, which began with two students, and in 1920 changed its building and name, to Trainnig School, already had a significant number of students. [...] In 1922, it was renamed the School of Christian Workers, [...] training more and more students from all over Brazil. In 1958, the first student with a Bachelor's degree in Religious Education, Marialva Gonçalves, graduated, which is why the School received the name of Seminary of Christian Educators [...] In 1994, it was renamed the Seminary of Christian Education [...]. (SEMINAR ON CHRISTIAN EDUCATION, 2024, p. 1).

The action of a woman in search of her rights made it possible for many other women to be inserted. It was in this institution that years later teacher Carmen graduated, at the School of Christian Workers, which traditionally received students from Baptist institutions. Professor Conceição Avelino studied the 1st year of the Normal Pedagogical Course at the School of the Mercedarian Missionary Sisters of Brazil, also a traditional institution that received students from Catholic schools and, later, continuing the course at the Educandário Santa Eufrásia, school of the Sisters of the Immaculate Conception (1961).

Thus, two educators trained in religious institutions of different denominations – one Catholic and the other Baptist, but with a common ideal – are teachers. By analyzing the teachers' stories, it is understood that "each experience and each success, as a set of events and acts, are marked by a transformation, by a singularity." (Magalhães, 207, p. 197). The experiences of the teachers, in their training process, led to profound transformations at a personal and professional level, as well as to transformations in the environment in which they lived, each one building, in a unique way, their way of being/being a teacher, developing methodologies, following models, rules, creating new pedagogical formats, in short, acting. "At the educational level and, by extension, at the school level, action is an integral dimension of the whole process, in the levels of self, hetero and interaction. Depending on the modality, the testimonies document and inform about reality in a different way." (Magalhães, 207, p. 197).

The oral histories of the life of formation, among these ways of informing about reality, express the singularities of each formation and, at the same time, the common points. It is from the memories of these teachers that it was possible to understand that "collective memories would come to apply to individual memories [...]", however, it is necessary "[...] that individual memories are there first, otherwise our memory would function without cause." (Halbwachs, 1990, p. 62). In each memory about the training process, one can find the cause that led the teachers to a continuing education in the city of Teresina (PI), that is, the need for specific knowledge to teach in secondary education. It is observed in the speech of teacher Carmem:

[...] I also started teaching in high school [...], I taught French, also in all grades, and I taught some classes in the History of Civilization [...] I taught Orpheonic Singing. So, for that... because in Piauí there was still no Philosophy faculty, and we had to leave here; Dr. Johnson, already at that time, was the director, also American, he took us to Gilbués, in an old jeep, from Gilbués we took a plane



that came from São Luiz to Brasília, then they took it, it was at the time of the mines, and we went to Teresina, we spent the whole month taking the course at Cades, teachers came from Rio de Janeiro, others were from Teresina, and we took this preparation course so that we could teach in high school [...] I took a course one year in Portuguese, another in French and Orpheonic Singing. Three times I, Edy, Edehy, and others, did so. (Oral testimony, Profa. Carmen, 2014).

The memories contain the records of the individual experiences of the teachers, the need for training in their specific areas, which express the collectivity of these actions, demonstrating that it was common for the institution to refer its teachers, providing means for them to achieve continuing education so that they could work in the IBI Gymnasium, in which the institution excelled in the quality of teaching and learning of its students. In the same way, it is in the memory of Professor Conceição:

[...] after finishing the Normal Pedagogical course, I returned to Corrente, where I settled with my adoptive parents, and went to teach at the São José Gymnasium: History and Geography, then Musical and Religious Education, for 45 years, of which I have the best memories. And in these years, I took some improvement courses in the subjects, in the Secondary Education Improvement Course (Cades); in History, [...] and Geography.

Therefore, although the times are different, the government's training program, called the Campaign for the Improvement and Dissemination of Secondary Education (Cades), which Professor Conceição calls the "Secondary Education Improvement Course", is common in the lives of these teachers. Through Cades, it was possible to continue training many teachers.

And so the story of the women of Cidade de Corrente who sought a "strange, unusual and controversial profession, that of teacher, is processed." (Magalhães, 2008, p. 4). The author highlights objectives that add to the profession of "teacher" functions of complex and paradoxical work.

Working with children and youth, with the aim of preparing the future, the teaching function was historically a normalized profession, cyclically criticized as a reproducer and fixist. Traditionally noble, the teaching function brought together in an informed and methodical intellectual the marks of the cleric, the nobleman, the civic-urban, the actor, with the aim of regenerating and transforming society, oscillating between master/instituter and official, and was modeled on the teacher. Based on the founding premise of an autonomous and responsible professional [...]. (Magalhães, 2008, p. 4).

The author highlights the multiplicity of social functions and, often, the role of the teacher as someone responsible for the education that is the responsibility of the family. It also highlights the history of prejudices, of characteristics that define being a teacher, its demands aimed at having to meet many social needs. Therefore, it is clear that the education professional needs to be resilient, a characteristic demonstrated by the teachers who testified in this research.

A set of works is imposed, which requires resilience (explaining people's actions in overcoming crises and adversities, in groups or individually). This ability comes from the results of interaction



between the individual process and the social context, relating quantity and quality to the various events that can successfully occur in the life process of teachers. (Tavares, 2001).

In the analysis carried out, it is observed what Gutiérrez (1988) outlines about the educator. When the teacher becomes aware of the conviction that he is preparing human beings for the construction of a just and democratic society, he will act in a differentiated way, not only limiting himself to complying with institutional norms, or only limiting himself to fulfilling different items of a program. It is in the sense of being an educator, providing opportunities for the construction of transformed lives, that the history of the teachers / educators of Corrente (PI) is understood.

It is relevant to highlight the importance of the teachers' life stories, through their memories that make it possible to perceive and understand the context of each moment, the social and personal aspects of each one, the curriculum of the schools, the quality of education at the time and the desire for personal changes and the application in daily life.

FINAL CONSIDERATIONS

It is considered that through the analysis of the life stories/memories of teachers in confessional schools, it was possible to approach how women, from the northeast of the extreme south of Piauí/Brazil, teachers of confessional schools, achieved their academic and professional training in the 40s and 60s. Thus, in the breadth and dimension of the difficulties reported by these women, in a context of absence of a minimum urbanization found in other Brazilian cities, it was through the resilience present in the way of being of each one and common to all who participated in the research, that they faced the obstacles to achieve personal and professional success.

It can be identified in the memories reported by these protagonists that the schools (confessional schools in the city) where they attended primary and junior high education prepare these women through quality teaching and learning, enabling dreams and achievements. In the narratives, some common difficulties at that time are identified, these referring to the geographical distance from the city where they lived, to a center that had an education focused on teacher training. The vision of the future that these people achieved through the education made possible in confessional schools, as well as the quality of this study, present in a city in the extreme south of Piauí, considered so far as one of the poorest states in Brazil.

The quality of the schools was recognized in other cities. In this way, these women built their professional training and faced social and educational challenges of that time, enabling individual transformation, as well as that of the collectivity, through their professions and their social work.

It is possible to recognize, in this analysis, that despite the norms and impositions of educational policies, the limitations that women, especially those from the Northeast, faced, several challenges were



identified that these teachers overcame and built the history of education at the time they developed their work. Therefore, through conscious actions – transformative, in an organized, systematized way, with correct decision-making and choices, they changed the personal and social reality in Corrente (PI).

However, it is still necessary and urgent to recognize the woman (teacher) as a person capable not only of "home" activities, a being of affection, creativity, and builder of her autonomy, who needs to be recognized and respected in her differences/singularities in equal rights and duties like every human being.

It was in the search for educating themselves and educating that these teachers built their personal and professional identities in respect for themselves and others as a truly human being, consciously and critically reflecting on the effects of their practices on and on the community in which they lived. Therefore, with resilience, desire in their hearts, they faced the challenges and won, overcame the struggles and were determined to achieve their goals, identified in a common way in all the testimonies – being a teacher. Lives transformed by educational actions are observed, in the construction of historical knowledge of the history of confessional institutions and the history of education, enabling other people to recognize themselves as builders, transformers of reality.



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