

CHAPTER 127

Indications of school culture in southeast Goiano: practices, standards and methods

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ABSTRACT

O study developed The leave gives question: which practices, standards and methods would be representatives of the institutionalized school culture in schools in southeastern Goiás, in the first a half of century XX? THE presence in practices, standards and

methods investigated in three institutions schoolchildren, whose sample contemplated two schools confessional and one school agricultural federal, per quite gives Query The sources From collections schoolchildren, sought aspects distinct gives culture school internal. At the route methodological, dedicated The to locate you documents, characterize the sources by affinity and similarity, in order to obtain the variables that corroborate in the interpretation of traces of school culture marks in institutions, focusing on practices, norms and methods inscribed in official documents, referenced in authors and works from the history of school institutions. In the results we show The existence in practices, standards and methods, watching similarities and singularities, so much in the format and in the pedagogical didactic organization of these institutions, among the which stand out: you ends and goals educational, The emphasis at the disciplining gives conduct internal (regulations, norms, teaching programs, timetables, calendars); the interfaces of school with the society place and regional; the prescription of ducts and routines; O cult in internal symbols and rituals; the manifestations of obedience, discipline, and transgression; you levels in status and the representative distinctions gives schooled education

Keywords: institutions school children, standards, practices, methods, culture school.

1 INTRODUCTION

To contextualize at institutions and trigger you concepts centrals used in this study, it is necessary to understand that the simple demarcation of a space-time, as well as the announcement of a theoretical-conceptual field alone would not be enough to characterize the shows, if the same (context and concepts) were not inserted and applied in the dynamics and in the movement of relationships that made up the *modus operandi* of school institutions and school culture inscribed and materialized in them. In this understanding lies the dialectic of use and appropriation of these tools. Let us consider, then, at singularities perceived at schooled education in southeastern Goiás, in the first half of the 20th century, perceived in the of the institutions indicated in this sample, given some common aspects, such as, connection as a means of communication and transport, the existence of the railroad that linked the region to the states of Minas Gerais and São Paulo, providing access to manufactured goods, as well as the

possibility of draining inputs from the production agriculture and livestock. It is in this complex and multifaceted context that we identify the three institutions used at discussion in the From themes and objects referenced in this rehearsal.

When configuring the Brazilian municipalities, inherited from the federative model established in the Império, Almeida Barros, França and França (2020), point out some traits that marked the implementation of the federated units in the republican state, especially in what concerns refers The education and to school institutions:

At the beginning, the created municipalities had in common characteristics such as the predominance of the quantitative population located in the rural area, with a urban formation established in a given space. The existence of a core urban organized would be condition for justify The emancipation administration of the municipality, with the installation of state equipment, with positions, functions and demarcation From powers constituted, at the scope executive, legislative and judiciary, among others. You Dice politicians administrative procedures referring to the origin of these federative units include similar provisions, namely, to aggregate in the urban space the services public, the trade in manufactured goods and the businesses that characterize the activities productive, so as The condition in county, under The which if it links small towns and villages with less democratic density. This conformation includes the presence of the church and education with the installation of schools in different formats. Therefore, the institutionalization of education would be a fundamental component in the existence of the municipality. (ALMEIDA BARROS, FRANCE AND FRANCE, 2020, p. 104324).

While in others regions of country, at first a half of century XX already if experienced at news gives education republican per quite of rigging From school groups taken as expressive investment in urban institutions, in this fraction of state in Goiás, The education conserved strokes remnants of Final of empire, marked, greatly, per one population predominantly rural, low density population and the absence of services and supports representative of the presence of the state state and secular. Nagle (1974), when configuring the context of Brazilian society in the First Republic, is not very optimistic about the changes promised by the regime in relation to the structure Social and The power maintenance.

(...) The transition of regime monarchical for O republican no implied transformation most deep From fundamentals social gives society Brazilian. Under O new regime political remained, virtually, The same power structure, same mentality, same institutions basic, anyway, you same interests From groups or classes what if structured in the imperial period, although it can be said that 'the Republic already no corresponds The one society aristocratic and slave. Is it over there It is, deep, a bourgeois movement'. (NAGLE, 1974, p. 283).

Elapsed at decades initials identified at historiography gives education as Republic Old or First Republic, few advances and changes at the touching to school equipment in localities marked by the demographic void, whose needs would be fulfilled by the official presence of the Catholic Church, through parishes, clergy and dioceses, in place of to the distance of state services.

Such correspondents reflect the contradictions and complexities that involved the many different provinces, in Special, When visualized your dimensions territorial at population and occupation dynamics. If the republican promise of education had prioritizing the installation of school groups in urban spaces, so what could a region whose population was concentrated in rural areas? For this purpose, it is convenient

consider what:

These stays verified in the municipalities, kept with the same status in the republican system, may have correspondence under multiple aspects with the modes of representation and organization of local power, in the influence with at hierarchies of state; That It is one dimension what deserve a more accurate look in the sense of visualizing the dispositions that demarcateThe vitality (or at difficulties) of place inside in a context regional and state. In sum, considered at many different scales gives bureaucracy of state, since you first records officers allusive The occupation, settlement and demarcation of properties in the hinterland of Goiás, the configuration of authorities and local representatives projected leaderships of expression regional, state and national, with narrowing in interests at ball and attracting diverse benefits to the municipalities represented. (ALMEIDA BARROS, FRANCE AND FRANCE, 2020, p. 104325).

Other factors such as the scarcity of public resources in the municipalities, lack of subsidies of central governments would indicate a scenario of omission regarding the offer of schools and places for The instruction public destined to the villages, districts and regions rural. All that contrasted with the awakening of development in the agricultural and livestock sector, driven by by the increase in transport routes from the southeast of the country towards the plateau central, crossing the microregion called Southeast Goiás.

POPULATION RURAL AND URBAN - 1940 CENSUS and 1950

places	1940		places	1950	
	RURAL	URBAN		RURAL	URBAN
Catalan	24,438	3,366	Catalan	11,429	3,571
goiandira	3,427	970	goiandira	3,733	3,764
New Aurora	1,593	454	New Aurora	1,805	412
Cumari	2,298	706	Cumari	5,189	786
anhanguera	-	-	anhanguera	-	-
ombudsman	-	-	ombudsman	3,049	391
Three ranches	-	-	Three ranches	2,655	580
Field joyful of Goiás	3,798	131	Campo Alegre in Goiás	4,225	228
Holy Antonio do River Green	4,482	214	Saint Anthony of River Green	6,067	166
ipameri	7,972	6,371	ipameri	6,735	6,667
Saucer of River	6,630	2,086	Saucer of River	6,904	3,763
Santa Cross	3,098	539	Santa Cross	3,176	520
palmelo			palmelo		
Vianopolis	1,252	757	Vianopolis	4,413	1,438
Arizona	9,608	883	Arizona	9,730	998

Source : IBGE/ DICE FROM THE CENSUS IN 1940 and 1950.

In the first decades gives Republic, Goiás canned one structure oligarchic inherited of Empire, at

which at elites policies and commercials if concentrate us centersurban areas, the State bureaucracy is present in the capital, being almost inexpressive in the villages and in the small cities. THE elite rural and agrarian compose poles regional, second at activities developed, with the increase of agricultural production oriented towards the great centers consumers, notably you States of Southeast of Brazil, for Where if intended practically the entire production of livestock and agriculture in Goiás at the time. in the regions benefited per railroads and roads, The Communication, O business and you Business they were facilitated, mainly with states neighboring Goiás. Inverse situation, isolation and scarcity, was observed in the regions of the alto sertão ², where transport and commerce only were carried out with the use of animals and rudimentary vehicles. By the way, Palhano (1922) makes a description of the slowness in the construction of the railway network designed for the Center- West and Southeast, which through O Empire and enters the Republic.

Goiás would have, in addition to the above mentioned railway communications to the ports of Rio and Santos, two mixed routes, rail-river, that would cut the State from South to North, giving you an exit through the Port of Belém do Pará and also serving the state of Matto-Grosso for the navigation of the Rio das deaths and Araguaia. (...) Today, 30 years later, it is curious examine the part of this vast plan that was implemented. The railroad tracks Mogiana penetrated into the lands of the Triangulo Mineiro and were continued by the gives Road in Iron Goiás, what serve The City in Catalan and temporarily stopped, on the other hand, on the banks of the Corumbá River, tributary of the Paranahiba, in the south of the state of Goiaz. Not one more inch railroad counts this vast state. (...) The extension of the Estrada de Iron West in Mines up until trunk at Road in Iron Central of Brazil, in Bar tame, if he thinks opened, but you others two no they are concluded, reaching the line from Pardões and Formigas to Patrocínio and having construction of its extension was suspended, as well as that of the branch de Araxá, which departs from S. Pedro de Alcantara, bound for Uberaba. (...) The road from Goiaz to Cuiabá and the road from Catalão to Palmas did not begin, that should pass in the region designated in the Federal Constitution for headquarters gives future capital gives Republic, in the nearby gives City goiana in Formosa. (PALHANO, 1922, p. 730. *It was conserved The spelling original*).

This disparate reality at the beginning of the Republic characterizes Goiás as a unit federation endowed with a vast territorial extension, marked by demographic voids, with a population concentrated in rural areas, distant urban centers and difficult to access. THE shortage of transport, the inexistence of routes of displacement sometimes made it difficult to contact of the municipalities located in the southeast of Goiás with the capital of the state of Goiás. THE organization of that society The era, reserved at due proportions, if resembles Theorganization country social:

The truth is that we have very different social classes; - the rich in small number, mixed The class average, composed in intellectuals, industrial, merchants etc., *creatures well born*, in general wealthy, or a little less, with aspirations, vain, lined with prejudices; - you proletarians, manual laborers, beings for hire, who work forno if leave to die in hungry, in general exploited and mistreated, constituting the majority; - finally the riffraff, the social refuse originated, by degradation, in all layers. (NAGLE, 1974, p. 111).

In general terms, it could be defined that the Goiás elite was constituted by this group of well-born and wealthy people, farmers and regional authorities who made up the bureaucracy of the State, while the

majority of the population was dispersed in the remote rural areas, in towns and small towns. The 'people' formed the workforce manual labor devoid of qualification or formal instruction. They were almost always individuals without no link with land ownership, despite making management activities agricultural and livestock O main quite in survival; if occupied mainly gives installment in services in countryside and villages.

In relation to Goiás, the Chief Executive of Goiás, when addressing a message to the legislature, drew The teaching situation in decade in 1930:

(...) Currently, primary education comprises: preparatory education, given to children from 4 to 6 years old, in kindergartens, attached to the normal schools with a three-year course; primary education itself said, at children in 7 The 12 years, in the schools rural with two years incourse; in the urban singular schools, with three years of course, in the schoolchildren with a three-year course; and complementary primary education, in complementary schools, with a three-year course, for children over 10 years old, who have a state primary school diploma or a license in exam of sufficiencies . (...) (POST OFFICE OFFICIAL, no. 1,702, 31 in May from 1930, p. 13)

The gaps left by the secular state would open spaces for the authorities of the church to expand their ecclesiastical territory, through strategies such as the installation of new dioceses and parishes, foundation of schools and social assistance institutions. At majority From cases at authorities religious had total support and support of elites and local civil authorities. Riolando Azzi, Catholic historian emphasizes the role of recomposition assumed for the church in first decades of the twentieth century.

THE The end in reaffirm The influence and O power gives Church Catholic about The society Brazilian, according The line mistress from the project restorer, you bishops hoped to count on the support and collaboration of political power. Was through an action of the State itself that the ecclesiastical hierarchy dreamed of reacquire the old prestige and privileges it enjoyed within the regime confessional in force in the colony and not empire. (AZZI, 2008, p. 206).

In this scenery, you bishops constituted themselves us main intellectuals gives expansion ecclesiastical, instructing, encouraging and coordinating The attraction in many different orders religious to occupy new parish spaces in promising cities, towns and districts. Such strategies were successful in Goiás, mainly due to the sagacity and leadership of Dom EmmanuelGomes de Oliveira, Bishop of the Diocese of Goiás. The prelate using his experience (as parish priest) with educational institutions in Campinas (SP) and Rio de Janeiro, to pave the way for female religious congregations to act in the institutionalization of Catholic schools in several regions of Goiás. In the southeast of Goiás, its action was notorious, in particularly in the 1930s, when, with the support of the local parish priest, he managed to bring Campinas for ipameri The Congregation of missionaries in Jesus crucified, with The purpose of implementing the Nossa Senhora Aparecida School. In the following decade (1940s), a similar action was undertaken by the bishop when he commanded the coming to the USA of Friars of the Franciscan Province of the Most Holy Name of Jesus (New York) and the Franciscan Sisters in allegany (Allegany). Such enterprise outside significant at structuring in a ambitious project of occupation of the ecclesiastical territory through the missionary

work of the two orders Franciscans. To install parishes in many different places, founded schools primaries and secondary Only at the Southeast Goiás you Franciscans created and maintained Parish Schools in Catalan (Saint Bernardino of Siena), Goiandira (Santa Maria Goretti) and Pires do Rio (Sacred Heart of Jesus), enhanced the liturgical/catechetical in the cities, districts, towns and rural areas.

In another aspect, some regional political leaders, attentive to the from the federal government to encourage the opening of new frontiers directed towards the interior of country, also if expressed per quite gives submission in decrees and projects what allow channel resources and benefits for places of southeast goiano. In particular, we refer to the decree creating the first federal Agricultural School in Urutai at a half gives decade in 1950, for the action of a deputy from Ipameri.

Of set in documents obtained in files institutional and private, In this exhibition, we extract evidence of school culture inscribed in two Catholic institutions (School parish Santa Maria Goretti, in goiandira and school Our Madam Aparecida, in Ipameri) and in a federal public institution (Escola Agrícola Federal, in Urutai). In them we demarcate the similarities, singularities and distinctions of norms, practices and methods, understood and interpreted under the optics From their ends and educational goals.

2 INDICATIONS GIVES CULTURE SCHOOL: STANDARDS, PRACTICES AND METHODS

Which practices, standards and methods were representative gives culture school institutionalized in schools in southeastern Goiás, in first a half of the 20th century?

In the exercise of interpreting the postulates of this question, we adopted as a procedure generator of scientific curiosity the dialogue and the problematization of data obtained in the exhibition documentary of three school institutions, two catholic schools and one agricultural school, located in three cities in southeastern Goiás: Goiandira, Ipameri and Urutai. It was considered as document several records and manuscripts located us collections of institutions whatpreserved evidence of a school culture materialized in the objectives, intentions, norms and practices prescribed.

THE memory It is power plug in this rehearsal in approach historical of institutions referenced. Therefore, we treat the memory present in the records and evidence preserved in the consulted documents. These, in turn, are clothed in a historical materiality configured in information about institutions, spaces where similarities, distinctions and singularities express themselves under different shapes.

Culture, or rather cultures, in their symbolic, material, theoretical, praxeological, axiological are the substantiation of development and of education through formative and instructional processes. social project, theeducation is a personal construction; is a subject-centered process that tend The to assume The modality in project, whose representation in future mediates between an idealization and the educational reality, in its complexity and present. Constituting itself a structured epistemological update in social and power relations, are part of the very theory of these relationships and their change in education, action and innovation tend to The overlap, coinciding in their agents, times, objectives and results. (MAGALHAES, 2004, p. 15).

As far as institutional memory is concerned, this concept, originally derived from the organization such as It is designed at the field gives management, still lacks in larger depth and verticalization for to

be best applied and understood at the field gives education. However, this conceptual density tends to be reached, as a result of research that are dedicated to the study and characterization of this object; in particular investigations linked to the Law Suit in schooling institutionalized, this It is, one education Formated and organized in a specific space and time, with the aim of promoting teaching in many different levels and modalities.

The theoretical analysis demonstrated and based on the authors who dialogue with the field of school culture and with the history of school institutions and the Brazilian and Goiás context gives first a half of the 20th century.

THE education It is a construct human constituted per changes, training processes and pathways in terms of knowledge, skills (techniques), behaviors and values, practices and attitudes; It is a rational and reasoned process/product – an epistemic process, by a gradual search for knowledge, for communication, but also for a hermeneutics, an inquiry and a “construction” of meaning – thinking, say, do/build; process in becoming, it is interaction of elements human, social, procedural (material and organizational), cultural. (MAGALHAES, 2004, p. 32)

In the schools catholic, had up The worry in to distribute you courses in shifts (sessions) in two days. In Franciscan schools, faced with the demand for places, a third shift nocturnal, would be available. To predict O operation in shifts distinct, would solve the problem of dividing students, as there were also demands for age and by level of education – adolescents at an advanced age needed to be literate; per other side, the adults who, due to day work could only to attend The school at night –, would be some of situations what needed in settings and adjustments.

In the political alignment of the context called the “Era Vargas”, situated In the 1930s, he propagated nationwide a vision of progress and development oriented per Principles hygienists, Sanitary, with alignment in standards in order and civility urban; Software in occupation of the territory with the installation of agricultural colonies in various regions of the country, including states in the Midwest. The equipment of States also absorbed part of the religious expansion of the Catholic Church, by making the offer of religious education in public institutions official, despite the rule of the republican secular state. The conservative face of modernization would probably not be limited to the domains religious, conserve, also, some correspondents immersed at society civil identified with similar ordinances ethical and morals. (ALMEIDA CLAYS; FISH, 2020, p. 223).

At the Nossa Senhora Aparecida School, the Missionaries of Jesus crucified dealt with challenges look alike, arriving The Open The school in many different schedules in operation to meet specific clientele and courses. In both cases something common was the existence of different courses operating in the same building or separated by a pavement as form in shelter different activities for students in different ages and phases.

Through the action of the Missionaries of Jesus Crucified, the institution would shape the morals, modesty and customs of girls of good family, as attested by the prescriptions and internal procedures:

watch well at students O model of uniform and is This one ever preserved and in order, with the length determined by the regulation and no second at circumstances gives fashion

what varies without cease. All at skirts should cover the knees for small pupils. must go down four fingers below the knees for older students. Up to 12 years old can use socks short. (Report of Gymnasium of school Our Madam aparecida – December 1947, p. 7)

The posture to be observed by the students in the school environment, marked by silence and rules rigid, also included aspects disciplinary as

In hour in classes, during The explanation From teachers, arguments or written works, the silence must be perfect and respectful: do not speak of his colleague, insisting still on the silence of action: not stepping hard, not drag your feet, open wallets, drop objects, be fidgeting, ask unnecessary licenses, etc.

THE student wait Respectfully what him for said or advised, no interrupt with explanations and impolite answers. finding reasons to justify yourself, let some time pass and then look for the person who warned and ask him what Knife O gift in serve her a time. (Report of Gymnasium of school Our Madam aparecida – December from 1947, p. 8)

The control and regulation of internal actions were ensured by subtle mechanisms, used both to reward and to correct and adjust postures. This booklet that every student carried during the school year, it was the badge that allowed them to praise good conduct and to be target in mention honorable to Final of year. in it also if recorded at infractions disciplinary what perhaps occurred with The holder.

Upon enrollment, students will receive a school book. Since Course Primary, The directory demand infuse in the students O sense of greeting of to owe, in mode what, saved you big ones prizes at the closure of year academic, no use at students distinctive nordecorations, your schoolbook being your glory or your point weak, your self-defense or your own accusation. The best gift The end of year you students they can to offer to the their Country It is The same, all completed with you seals monthly in procedure and in studies. (Report of Gymnasium of school Our Madam aparecida – December in 1947, p. 9)

At references at practices show “remains” in methodologies originated in remote times, when subjected to the daily "how to do", they are subject to adaptations and settings, promote changes, acquire new formats and, consequently, they go if consolidating in new practices. In this sense, it would not be a comfortable task to announce the a priori the identity of a teaching method unique, used by parochial schools in Goiás. The character dynamic and "active" of teaching is explained per Valdemarim:

[...] The pedagogical renewal movement that begins to emerge in a half of century XIX, try invest against O character abstract and littleutility gives instruction, prescribing you new method in teaching, new materials, The creation in museums pedagogical, variation in activities, pedagogical excursions, study of the environment, among others. The coverage radius of this movement can also be evaluated by the successive exhibitions universal, organized for the diffusion of renewed pedagogical practices, their materials and your applications: London (1862), Paris (1867), vienna (1873), Philadelphia (1876), which gives rise to the Buisson report), countries that belong to the same mode of production and circulation of goods, although with results and diverse skills.

You materials didactic widespread in this period and in these exhibitions include, in addition to school furniture, boxes for teaching colors and shapes, engravings, collections, various wooden objects, hoops, lines, papers etc. in replacement to old book in texts for be memorized. But, the key to triggering the intended renewal is the adoption of a new method of teaching: concrete, rational and active, denominated teaching fur aspect, lessons in stuff or teaching intuitive (VALDEMARIM, 2004, p.104).

Still about the intuitive method, the same author explain what:

In summary, it can be said that the intuitive method in its claim to be rational concrete and active, is characterized for the attempt in to prescribe you steps methodical for The formation of ideas, regulating with that procedure the senses and the intellect, establishing an equality in purposes between the philosophical method and the teaching method, developing the strategies and means of carrying them out, guided by the characteristics of the school clientele. Knowledge method and teaching method come together in search gives clarity of ideas obtained on one knowledge extensible and generalizable (VALDEMARIM, 2004, p.133).

in organized routines in the classroom, there is a permanent concern in using didactic resources and resorting to different materials that would allow students to observation, manipulation and demonstration of objects and things. In other words, it was need to “materialize” the content taught, make it visible, experience it, because that way done "at children no would forget, learned all". Look what these trace elements point similarities with the principles of the intuitive method. It was necessary to demonstrate and experience with the student situations that help their learning. There is a suspicion that the level demands and demands on the teacher was enormous, because, in addition to organizing the weekly, at activities daily they were inspected in person for the supervisor, before and during the classes.

The need to reproduce the long cultural journey every day, reproducing in school time the time of fabrication, owes to aspects intrinsically pedagogical practices, since learning must be carried out by children and young people for whom the appeal to things has a playful but also disciplining character (VALDEMARIM, 2004, p.176).

Same against gives scarcity in resources, was proposed what The teacher "create" and "invent" O your own material, in wake up with O what go being taught, or be, at As the school curriculum was fulfilled, the teacher would have to produce the resources didactic used in room in classroom.

By recording the annual report of school activities for 1957, in the book of Minutes of the School parish of goiandira indicates:

During the year there were festivities celebrating civic and religious dates. You students gives School parish They took part active at Front desk of DD Archbishop of Goiânia, Dom Fernando Gomes dos Santos and he participated in the closing ceremonies of the year school.

At students gives School parish presented at Radio place several Software.

200 books were purchased for the Library which is open every day schoolchildren. Walls were built to close the courtyard in playground.

Secret Sister Maria de Lourdes, OSF. Dr. Sister M. Celestina, OSF.(BOOK OF MINUTES no. 01 - P. 13 and 14).

In another record in the same source we also find an allusion to the festivities day gives Child.

October 12th - Children's Day our students presented several interesting games. After the games, there was a party in the school hall. celebrating the happy day.

Sister M. Rosalima OSF. century Go. Maria de Lourdes, OSF.

(BOOK OF MINUTES no. 01 - p. 19 back).

In these circumstances the teaching methodology depended heavily on the creativity of the teacher. When preparing the classes, it was necessary to organize the practical demonstrations with the resources

natural available in the nearby of convent and gives school. Was O teacher what was in charge of gathering objects, preparing the tasks and taking them to the students to use in the classroom. In some cases, the teacher asked the children to collaborate to gather objects that would be used in practical math classes, for example. However, when they needed of written material, the sisters themselves gathered what they had available in the convent and took for The room already what few students had at home some kind of written material.

The records of the Santa Maria Goretti Parish School show that in the year (1957) a total of 157 students were enrolled in the “Cartilha”^{3 class}, reaching the end of the year with 88 students – of these 55 passed and 33 failed. In fact, the high demand is confirmed; At the same time, the teaching staff remains unchanged, with few teachers, including Sisters who divided the attention between the administration of the School and the living room in classroom.

Reading, writing and calculation were performed every day of the week. the alphabet, the syllables, the words were exercised with motor coordination and orality activities, all the days. The mathematical operations were carried out by the students, who manipulated the quantities and establish relationships before recording sentences. separate, join, classify, compare quantities, everything was done with concrete material before reaching the abstract record of operations. In the case of reading and writing, the literacy sister recalled, with a wealth of details that the students exhausted all the possibilities of exercises of coordination motor While recognized at letters of alphabet, identified syllables and words. In the absence of support material, the teacher guided the students to use the desks to practice drawing letters, syllables and words, they drew in the air, forming the syllables, repeating them aloud and, finally, recording the activities in the notebook. One curiosity he was The solution per Is it over there found for to supply The lack in notebooks lined for the calligraphy task. The teacher assembled on her own chalk board, the guidelines of the calligraphy. They crossed out the outline of the letter, syllable or model word and guided the students to do the same in their notebooks. In this way, everyone learned to trace cursive letters on the regular notebook, no agenda calligraphy.

There is consensus with relationship The existence in practices different⁴. Some superiors, although stringent how much The observance gives subject and routine institutional would be "most open", more democratic in the conduction and organization of the school. Instructed the teachers The cultivate O dialogue and The responsibility us students. Others they were most energetic and admitted the application of disciplinary measures to students who did not conform to the standards gives school.

azzi & Klaus explain what

Civility was promoted on a large scale by the government, especially the leave From years old 1930, and you colleges Catholics joined fully at government instructions. The celebration of patriotic dates was highlighted, with emphasis for The death in straps (21 of april), independence (7 of September), Proclamation of the Republic (October 15), and Flag Day (November 19th). In these ceremonies there was the raising of the flag, singing of the National Anthem, formation students' military, civic-literary sessions, with speeches, poetry and patriotic songs. On some occasions, as in week gives homeland, parade through streets of the city (AZZI; KLAUS, 2008, P. 302).

In the Church's liturgical calendar, the school was mobilized to organize ceremonies such as the coronation of Our Lady, other special festivals such as the patron saint of the school, the parish of the city, party of San Francisco, Easter, Christmas, among others.

In commemoration of the Independence of Brazil, there was a party in the School parish Santa Maria Goretti, in day 7th of September in 1953.

After the 7 o'clock Mass the students started the program with a prayer and the national anthem. Then 6 girls from the Cartilha recited a poem, "My Brazil". Representing the 1st Year, five girls sang a song patriotic of Brazil. The girls Aparecida Moreira, Wanda Telles and Roseli 2nd Year Saints sang the anthem of the Flag. The 3rd year presented a scene historical. Aricilda Mariano of 4th year recited a poem "7 in September". A patriotic reading was given by student Paulo Diniz do Admission Course and the student Zilah de Fátima from the Course also from the Admission gave a speech. Program numbers were interspersed with corners. The vicar, Frei Domingos Foley, ended the session with a speech. Present for this party were the students' parents. 09/7/1953. Secret Sister Maria assumes Wedge; Dir. Sister M. Celestina frustrate (BOOK INMINUTES no. 1, 1953, p. 8 verse and 9).

Artistic expression, music, poetry and paintings were also explored by the sisters in these activities. Public exhibitions were often organized at the school in which parents were invited to visit and get to know the students' productions. This kind of activity was a routine at school.

The Santa Maria Goretti Parish School activated the city's social life through its celebrations and ceremonial. THE presence in civilians and in authority ecclesiastical does part gives projection and importance assigned The activities gives School.

On November 30, 1957, it took place in the main hall of the Escola Paroquial Santa Maria Goretti the ceremony for the delivery of diplomas to the graduating from the 4th year of primary. It began with Holy Mass at 6.15 in Action in thanks fur terminus of Course. In then he was offered a coffee to the students and your worthy parents.

The following guests of honor were present: Dom Fernando Gomes From saints, DD Archbishop in Goiania; Frei Stephen Walsh, OFM, vicar gives parish, Frei Celestine O'Callaghan, OFM, at teachers of the Establishment and the parents of the students. after a speech read by the student Júlia Aparecida Borges, Mr. Archbishop Dom Fernando handed over the diplomas and honored the students with a few words of congratulations. The session ended with a prayer. (BOOK OF ATA no. 01, 1957, p. 13 and 14).

By cultivating civics, patriotism and religiosity through school activities, it was possible associate to education, sociability and evangelization at the space from school parish. In the experiences locations, the solemnities were marked by prayers and hymns.

A distinct school culture, although the interfaces with other institutions are maintained he was inscribed at School Agricultural Federal in Urutai. Created at decade in 1950, subsidized of this the beginning with resources from the federal government, had as main mark the offer of the course of Agricultural Initiation in the first two years (1957-1959) and in the third year the Agricultural Master course, which took place 7 years later in 1964 after the educational institution move from Agricultural School to Gym Agricultural, thus the institution offered the course in Initiation Agricultural and Mastery Agricultural what was a course at the which you students study technical and propaedeutic disciplines. In the Scrapbook of the Official Gazette it was prescribed the subjects of the Agricultural Initiation course, note:

Of course in Agricultural Initiation

Art. 1. The subjects of general culture of the Agricultural Initiation course are the following:

1. Portuguese
2. Math
3. French
4. Sciences natural
5. Geography (General and of Brazil)
6. History (General and of Brazil)

Art.2 The disciplines of technical culture of the Agricultural Initiation course are the following:

1. Agriculture
2. Creation in animals domestic
3. Drawing Technician

Art. 3rd At subjects constitutive of course in Initiation Agricultural will have The Following seriation:

First Grade: 1) Portuguese, 2) French, 3) Mathematics, 4) Natural Sciences, 5) General and Brazilian Geography, 6) General and Brazilian History, 7) Agriculture, 8) Technical drawing. Second grade 1) Portuguese, 2) French, 3) Mathematics, 4) Natural Sciences, 5) General and Brazilian Geography, 6) General and Brazilian History, 7) Agriculture, 8) Technical Drawing; 9) Raising Domestic Animals (BOOK OF CLEARS FROM THE OFFICIAL JOURNAL OF THE UNION, 1955, page 3).

The students who completed the agricultural initiation course received the certificate of Operário Agrícola and the students who finished the course of agricultural mastery, the diploma of teacher agricultural.

With the opening of the Agricultural Gymnasium in Rio Verde, the director of the Agricultural Gymnasium de Urutaí Júlio Brandão de Albuquerque (Dr. Júlio), transfers employees and students to this municipality 380 kilometers away from Urutaí. Faced with this situation, the educational institution will only offer courses agricultural practices, such as the Tractor Plow and Rural Labor Qualification aimed at quickly training professionals to act in different activities and services in rural areas, being constituted, composed by circumstances historical specific in your era, among at which we highlight you courses offered imbricated by local, regional and national socio-political-economic issues in emphasis in the sector agricultural and livestock in the decade in 50 and 60's of the 20th century.

When characterizing the subjects of the courses offered, it was found that theory and practice had status equivalents us courses and trainings. You teachers explained O contents in theory and in practice, students needed to acquire skills to perform well in the agricultural activities, with a focus on know-how. The institution had a complex and wide structure, place organized for to develop The culture school agricultural "O space school has to be analyzed as a cultural construct that expresses and reflects, in addition to its materiality certain discourses" (ESCOLANO, 1998 p. 26) the institution aimed to to create opportunities for educational practices in different spaces such as the zootechnical center, orchard, aviary, vegetable gardens, machines agricultural. These many different installations what made it possible The part practice they were calls in Laboratory in Practice in Production. THE manner as if developed training courses for agricultural work, corresponded to the application practice in all spaces and curricular components.

3 CONCLUSIONS

When considering the points of similarities in the institutions surveyed, what is in mode most evident It is The standardization in postures, The ritualization in practices, The definition of routines and the rationalization of the time dedicated to teaching in the form of calendars and timetables previously defined and observed by the different subjects.

The uniformed postures have in common the observance of certain standards of behavior, regulated for coexistence in the institutional space. Definitions like the type of material that students should carry, the use of uniform or uniform for each activity performed internally, the permitted or inappropriate modes, gestures and expressions illustrate the framing of bodies and minds in school environment.

Regarding the ritualization of practices, obedience and recognition of authority of the teacher and other professionals at the service of the school. What is permitted or prohibited, that one what It is liable in reprimands and sanctions present criteria similar, then point out signs of the way the school organizes itself to domesticate the subjects and inscribe one new civility. THE distribution in tasks, The definition in functions express The hierarchy of activities, so that the internal experience can be assimilated by the different participants. Both teachers and students are shaped by the school culture of schools Catholics and gives agricultural school federal.

Another verified similarity concerns the pedagogical methods for the introduction of theoretical content. In the records and manuscripts there are indications of teaching rituals that approach with regard to the transfer of knowledge. The use of school supplies by the student, reveals The worry with O provision of conditions general for what O teaching and The learning happen. You papers, at obligations and duties in students and teachers are included in prescribing procedures.

The rationalization of time confirms the aims and objectives of schooling, insofar as in which they shape behaviors and postures in the school space. Attendance, punctuality, frequency, subject, cordiality, respect are indicative gives civility experienced internally. Mechanisms in control and regulation are used for to accompany you individual and collective performances. Thus, in fulfilling its role as a training agency, the school inculcates in the student new ways and social behaviors expected of someone who undergoes an educational process. That is, in addition to the final result demonstrated by the domain From knowledge and skills acquired, The school also lays down new standards of civility and behavior, taken as needed for The society gives era.

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