



Oral History for the production of narratives about a São Paulo public educational proposal in the 1960s

História Oral para a produção de narrativas sobre uma proposta educacional pública paulista nos anos de 1960

Maria Eliza Furquim Pereira Nakamura¹

ABSTRACT

This article presents a synthesis of two communications performed at the National Oral History Meetings occurred in Porto Alegre in 2016 and Campinas, in 2018. In both occasions we presented aspects of a research whose the main goal was to investigate the educational proposal of the Vocational Gymnasiums aiming at the teaching of mathematics. Vocational was an alternative project that introduced changes in the educational conjuncture of São Paulo State despite its short duration; created in 1961 and abruptly extinguished in 1969, in the Dictatorial Government. This article brings, at first, a panoramic view of this educational experience, its pedagogical aspects, idealization process, implantation and extinction. Posteriorly, we debate the theoretical-methodological assumptions of the research, the Oral History and its procedures: the script's composition, interviews and textualizations, with emphasis on the analytical process and its particularities, attached to the research's underlying theoretical presuppositions that supported a narrative study on the Vocational Gymnasiums in a motion between singularities and convergences.

KEYWORDS: Vocational Education. Oral History. Narratives.

RESUMO

Este artigo traz uma síntese de duas comunicações realizadas nos Encontros Nacionais de História Oral realizados em Porto Alegre em 2016 e, Campinas em 2018. Nas duas ocasiões apresentamos aspectos de uma pesquisa cujo objetivo central foi investigar a proposta educacional dos Ginásios Vocacionais com um olhar voltado para o ensino de matemática. O Vocacional foi um projeto alternativo que introduziu mudanças no cenário educacional paulista, apesar da curta duração; foram criados em 1961 e fechados abruptamente em 1969, no regime militar. Este artigo traz, primeiramente, uma visão panorâmica desta experiência, seus aspectos pedagógicos, seu processo de idealização, implantação e extinção. Em seguida, discutimos os pressupostos teórico-metodológicos da pesquisa, a História Oral e seus procedimentos, com ênfase no processo analítico e suas particularidades, atrelados aos pressupostos teóricos subjacentes à pesquisa, que, possibilitaram produzir um estudo narrativo sobre os Ginásios Vocacionais num movimento entre singularidades e convergências.

PALAVRAS-CHAVE: Ensino Vocacional. História Oral. Narrativas.

¹ PhD Professor in Mathematical Education - UNESP Rio Claro - SP and Professor at the Faculty of Philosophy, Sciences and Letters of Ibitinga - FAIBI-SP. E-mail: elizfurquin@gmail.com

Introduction

This article presents a discussion of a research movement in Mathematical Education and Oral History (NAKAMURA, 2017) presented at the last two national oral history meetings, XIII and XIV ENHO, held respectively in 2016, in Porto Alegre / RS, Brazil. (NAKAMURA, 2016) and in 2018, in Campinas / SP (NAKAMURA, 2018).

On both occasions and in this text, we seek to discuss and broaden our considerations about Oral History as a methodology of a research, whose main objective was to conduct a study on a public educational experience of the state of São Paulo in the 1960s: The Vocational Gyms, with a look at the teaching of mathematics in these spaces.

It is worth mentioning that, in the first communication, we present an overview of the research and its objectives, as well as part of the testimonies already transcribed. In the second, we present and propose a discussion about the paths taken in the written production of analytical texts, that is, we share the process of weaving the thesis in its particularities, together with the underlying theoretical assumptions that support and support our positions, postures and concepts of history, memory, sources, narratives, mainly, about the history of Vocational Gyms. In this text we seek an integration and synthesis of these two research moments, with emphasis on methodological aspects.

Vocational Gymnasiums: historical overview of the deployment to extinction

In the 1960s, in Brazil and around the world, society was experiencing an effervescence that emerged from - and manifested in - new experiences, representing the beginning of the realization of sociocultural and ideological projects, many of them conceived in the 1950s. art, music, cinema, politics, science, technology, education were undergoing transformations. Belief in development and progress was present.

In the educational field, the 1950s were characterized by intense debates in the area, since the modernization of the country was a requirement for the industrialization process. As a result, the 1960s would implement many of the projects envisioned in the previous decade. One of these projects that created a transformation that was eager for change was Vocational Education, a public educational experience in the state of São Paulo.

From inspiration to the implementation of the Gymnasiums: historical, political and social context

In 1958, Carlos Alberto de Carvalho Pinto takes over the government of the state of São Paulo and Luciano de Carvalho is appointed Secretary of Education. The then Secretary travels in Europe and returns with new ideas and finds in Socorro / SP a differentiated proposal for Education known as Experimental Classes. These were created in 1959 by the Department of Secondary Education (DES) of the Ministry of Education in order to insert practical subjects into secondary education. They were based on the French model of the Schools of Sevres and presented as their objective the testing of new curricula, methods and teaching processes. (NUNES, 1980).

In those magical years, the cultural, artistic and philosophical production was intense and rich and the youth of the time longed for the construction of a new world, just and solidary. Several currents of thought and theorists were permanently on the agenda of discussions that were buzzing in the artistic, academic and student circles, mobilizing those who sought to find ways that would lead to the construction of a world free of iniquities and an emancipating education. Inserted in the spirit of the time, sharing the Enlightenment ideal that aimed to transform the world through education and culture as well as the various political, cultural and educational movements of the 1960s - emerges Vocational Education strongly committed to an elaborate, complex, articulated project. focused on the education of the Brazilian man, concrete, situated, with an explicit political dimension that emphasized engagement and social transformation. (TAMBERLINE, 2005, p. 30)

Luciano de Carvalho, visiting the school and the work developed in the Experimental Classes of Socorro / SP meets the teachers Lygia Furquim, Olga Bechara and Maria Nilde Mascellani, at the time pedagogical coordinator of the team of teachers.

The Secretary has since worked to expand this experience. In 1961, he organized a committee of educators and specialists from secondary education and industrial education to present a study project that could, upon completion, keep pace with the scientific discoveries and economic and social development that took place in Brazil. meet the calls of a society that sought to strengthen democracy and wanted to move towards social change.

In a political move, Luciano de Carvalho takes advantage of the process of processing Law 6052/61, known as the Industrial Law that restructures the Industrial and Home Economics Education, and inserts four articles in this project, legally creating the Vocational Gyms, implemented and coordinated by the Vocational Education Service. (CHIOZZINI, 2014, p.21)

The Vocational Education Service (SEV) was created by State Decree No. 38,643 of June 27, 1961, art. 302, as a specialized body, reporting directly to the office of the State Secretary of

Education, to coordinate the Vocational Gymnasium units, as established by art. 25 of State Law No. 6,052 of February 3, 1961.

Prof. Maria Nilde Mascellani is designated Coordinator of the Vocational Education Service and the project is implemented in six school units: in the Capital, Vocational State Gymnasium (GEV) "Oswaldo Aranha" (1962); Americana, GEV "Pope John XXIII" (1962); Batatais, GEV "Candido Portinari" (1962); Rio Claro, GEV "Chancellor Raul Fernandes" (1963); Barretos, GEV "Ambassador Macedo Soares" (1963); and the GEV of São Caetano do Sul (1968).

The Vocational Gyms were full-time public schools for 6th graders. to the 9th. Elementary School, according to current educational guidelines. Aimed at young people of both sexes, between 11 and 13 years of age, admitted upon passing the entrance exams in force at all state schools at the time. Between 1967 and 68, at the Capital, Americana, Rio Claro and Barretos units, Night School Courses were installed for young people and adults who worked during the day, as well as the first Vocational High School, next to Oswaldo Vocational Gymnasium. Spider. In 1969, the Complementary Courses were also installed in São Paulo at night.

For the implementation of the schools, the cities of the interior of the state of São Paulo were analyzed, studied and only then selected. The historical, economic and social context would be the specific reference in each unit for the structuring of the curriculum and the proposed contents. São Paulo - metropolitan area; American - inland industrial; Rio Claro is characterized by railroads; Barretos and Batatais - agricultural sector.

The schools had great autonomy, reporting directly to the Secretary of Education, so they did not go through the entire bureaucratic structure of the Secretariat of Education at the time.

The proposal of Vocational Education was identified with the principles of renewed teaching, a transformative teaching that aimed to form the student fully, developing both theoretical and practical skills, with humanist inspiration, adopting democracy as a pedagogical practice. One of the main objectives of this proposal was to train young people who knew the reality in which they lived to assume the role of transformers of their own action (ROVAI, 2005, p.17).

Being touched and shaped by the conflicts resulting from the political conjuncture of the time, marked by the pressure for changes in education and the effervescence of social movements, creates an "institutional infrastructure that allowed the development of an effectively avant-garde educational experience with results almost unquestionable. all those who participated in it" (CHIOZZINI, 2014, p. 94).

Pedagogical and administrative aspects of Vocational Gyms

The innovation of the Vocational Gyms began with the curriculum proposal. The students had, besides the conventional subjects, subjects that, for the time, were new. Among them were disciplines such as Industrial Arts, Commercial Practices, Agricultural Practices, Home Education, Music Education, Physical Education and Fine Arts; with differentiations in their units, providing the student with a theoretical curriculum content associated with the content of the practical subjects as well as the context in which the school was situated.

Teachers' salary allowed teachers to work in a single school unit; with dedication of 40 hours in full regime; Of this total, 20 hours were exclusively for planning activities, meetings and teamwork.

They had a number of 30 students per classroom. The six gyms, during their eight years of existence, left a history of low failure rates, absences and dropout. The selection process of students in secondary education was compulsory in all public schools through the Admission Exam, however, Vocational Education promoted innovations, such as the use of interviews, which allowed the entry of students from different social and economic classes of the community in which the gym was inserted, given one of its prerogatives to be a representative sample of the surrounding reality (ROVAI, 2005, p.16).

They carried out community research and careful planning at the beginning of each school year, since the curriculum proposal was organized according to the reality of the students who would attend that space and appropriate to the particular characteristics of the different social and cultural contexts.

The educators who worked in the Gymnasiums went through a period of six months of preparation before being admitted, believed in the importance of sensitizing the proposal. After hires were constantly evaluated. Vocational Education had a management apparatus that accompanied all actions of pedagogical work at different levels and units through the Vocational Education Service (SEV) and the Pedagogical Council. They held constant meetings to evaluate and reflect on the practice and school as a whole and in each particular unit.

The Gymnasiums had technical and pedagogical support for both students and teachers, each school had a pedagogical advisor, an educational advisor and also a coordinator of the area called Audiovisual Resources, responsible for technical and pedagogical support. teacher classes.

Another particularity is observed in the format and conception of evaluation of the teaching and learning process of the student: through a relatively complex apparatus of records, they continuously and integrally assessed the student, as regards both theoretical and practical aspects, as well as personal. The evaluation and observation data were recorded in what they called Student Observation Sheets (FOA), which were continuously analyzed by the group of teachers, pedagogical advisors and educational advisors. Each class had an educational advisor who accompanied the students from the 1st to the 4th. series.

The area of Social Studies played a relevant role in the research, planning and development of educational action. One of the main pedagogical techniques used was the “Study of the Environment” which allowed the learners a direct contact with the social and human reality, especially the community. Environmental Studies were gradually expanded spatially - they began in the first grade by visiting/studying the community and city; In the second grade, the trips covered the state; in the third grade, the country; and in the fourth, the world - establishing relationships between these instances.

The Social Studies course was part of the History and Geography course and was taught by two teachers from the respective areas. Social Studies occupied a central and relevant position in the curriculum structure of Vocational Teaching, being responsible for establishing a system of relations with and among the other subjects arranged in the curriculum. In this way, they practiced the concept of integrated curriculum by conceiving learning as a global process that encompassed intellectual, attitudinal, and skill development.

Community surveys prior to curriculum planning were commonly conducted to gain an overview of community problems and phenomena as they thought of a curriculum as a set of experiences provided and lived by the school, not limited to disciplinary content. Favoring the notion of an evolutionary sequence of problems addressed by the curriculum that should accompany the dynamism of social reality.

In several units appears the proposal of a Student Government, an entity that sought a representation of the structure of democratic government within the school unit. Added to this were Community Action projects, in which students developed, for example, adult literacy courses for the low-income population.

In addition, they instituted the Association of Parents and Friends of the Vocational Gymnasiums - civil entity with its own legal personality, with statute registered in the notary's office. Its members paid monthly fees, organized campaigns, established contacts with the

community, raised funds and sought to promote coexistence between people of different social classes and cultural backgrounds. Parents were involved in curriculum planning and school budgeting, and some devoted one day of the month to teaching their vocational knowledge.

However, this set and variety of actions in a dictatorial context was often misunderstood, meaning, for example, a repudiation of authoritarianism and order. Concerned with the general view of Brazil that the students acquired, in addition to the concern with the involvement and engagement of the community/school arising from the proposed actions and differentiated activities experienced by these actors, the whole structure consequently strongly disturbed the regime. military, which will end up taxing a bold and innovative experience as subversive. (TAMBERLINE, 2005, p. 40)

The arrival of the military regime in 1964 gradually changes some scenarios in the country. In the case of Vocational Gymnasiums, from 1968 onwards, internal and external pressures arose in order to extinguish the Vocational Education of the public network, since Gymnasiums were seen as a threat to the current regime. The military dictatorship, afraid of its repercussions, the school's purposes and its expansion, on December 12, 1969, makes an abrupt and strong military intervention in all Vocational units with burning files, materials and files of teachers and coordinators, including Maria Nilde Mascellani, who was later arrested and tortured. From then on, schools would continue to function in the regular education system, but the Vocational System would be extinct.

Oral History as a methodological choice for a research

Oral History is a multifaceted research method that has as its essential element the memories of social actors that are often overlooked by official approaches; stresses the importance of memory, orality, and life of people deemed essential to understand a phenomenon that one wishes to focus on. However, like other modalities of qualitative research, this enabled us to create “another text in the procession of possible texts, without the pretense of a singular meaning.” (GARNICA, 2010, p. 46)

The Oral History in Mathematical Education that we have practiced and studied and that was mobilized in this research is a methodology that is constituted with the practice of research itself, a process that has taken place in the most varied academic activities and research developed

in the History Group. Oral and Mathematical Education (Ghoem) in its option to build a methodology in trajectory.

In mobilizing Oral History for historiographic purposes, the Group takes care of the cultural surroundings of the objects it deals with, seeking to look at them from various perspectives. There is no prejudice (or we try not to be prejudiced) about sources, theories and procedures: everything is good if it allows understanding, if it is plausible and if its mobilization is based on a well-founded criticism. We are researchers immersed in a specific context interspersed with space and time. We look to the past, to a time and place that we have not been to, but which we build all the time. We questioned the traces, the memories, the tracks, the silences of experiences and how they were possible, which mechanisms allowed their permanence, which motivated or forced changes in a given scenario. We do not make history of already given, pre-existing subjects and objects: as researchers we produce them, we make them exist. Objects and subjects are not merely available in the world, and it is up to the researcher to approach them as much as possible. As a researcher, I produce them as I ask them, as I launch, and my creations are fundamentally historical. In historiography we produce narratives that can allow us to think of a different future. We want to show from this past that we invented how different we have been and how different we can be. (ALBUQUERQUE Jr., 2007, p. 139)

In focusing on the Vocational Gymnasiums, we look at a movement, a time, a practice in its various forms of manifesting, presenting itself, in the various ways in which it has been appropriated by subjects and history. It is no longer the past as given, but the constructed past, invented in the present and pregnant with countless futures.

It is relevant to assume

that the past is present in various ways, from various perspectives; to bet on the perspective that the past is a reading (and a reading of the present, a creation / invention of the present), but a reading and creation made possible from multiple perspectives that must come to the scene as if to sketch a game between perspectives that last, which takes

In assuming the procedures of Oral History, we question methods that are merely a statement of steps and rules to be followed. We value an in-use methodology that exposes and exposes itself to criticism, considering that there are no ready-made, closed and definitive technical procedures: the methodology is defined and gained shape while walking. When walking, one traces fluid paths.

According to Martins-Salandim (2012, p. 51),

The research methodology is always an exercise, a trajectory doing and not a simple and simple linear application that allows us to go through steps in mechanically implemented procedures. The references that support the option for the procedures, which support the initial access to the field that the research intends to explore and support the analyzes, do not separate: they complement each other and potentialize themselves.

Oral History, as we understand it, implies abandoning prejudices concerning the origin of the mobilized sources, whether oral or written. Thus, we used ourselves during the research from various sources, since, according to our view, it was possible to advance in the process of creation of the object investigated, in our case, the Vocational Gymnasiums as well as potentialize new understandings, interpretations, creations.

Entering these fields, we do not aim to “make the history of an experience”, the history of the educational experience - the Vocational Gyms - but seek to find traces that “tell” us about how it was constituted, how it was possible, how it came to us, and from what interests it was “documented”. (ALBUQUERQUE Jr., 2007)

We seek not for a rationale, an explanation of this experience, but possible versions that would help to denaturalize it, defamiliate it, disperse it so that we could elaborate stories that instigated imagining futures, other realities, fundamentally different from our past, and yet, constitute and disseminate a model of alternative and possible education that, in the end, also portrays possibilities that the researcher sees for the field of Mathematical Education and Education.

We perceive the experience of Vocational Gyms not as a forgotten educational experience that needs to be saved, reproduced, redone or reapplied. We understand the experience as “a fissure in silence, silence that is condemned by most human beings and their experiences in this world” (ALBUQUERQUE Jr., 2007, p.139). We asked and looked for ways to break some of these silences² and, on the other hand, we also questioned the historical conditions that allowed this experience not to remain buried in the past.

This experience, like so many unknown or unfamiliar ones, was bound to be lost in time were it not for the poignant imperative - self-imposed by groups and people who were somehow linked to the Vocational System - to keep the ember and kindle the flame. of this story. It was after the political opening of the country that spaces were being conquered, opened, cleared for the

² We want to show that although much has been said on the subject - Vocational Gyms - other silences and lines can be recorded. Even though our deponents have already had space to tell their stories about the Vocationals, we still believe and propose new complaints, new ways of looking and dealing with the theme, new stories. It is often a re-say creator.

registration, organization and exhibition of these memories. This movement will happen mainly in the late eighties, when several works and research in this direction³ appear. The characters who experienced or knew the Vocational experience have a motivation to expose, tell about this experience through different means, whether they are lectures, books, theses, meetings of friends, thus founding memory centers, such as GVive - Association of former Vocational students and friends - which allowed us to detect written sources and the first collaborators that, in a networking process, led us to other deponents.

It was not intended to establish truths about the history of Vocations, nor the truth about the teaching and learning of mathematics, but to question the very concept of truth, often crystallized and accepted as if it were univocal. In this direction we seek to launch new listening and glances about familiar concepts, often crystallized in discourses, words that are spoken and shown in singularly recorded experiences. Thus, in this process, we sought to doubt, perhaps, stereotyped concepts, crystallized in ourselves, about ourselves, which sometimes overshadow or intimidate us, preventing new creations. We do not attribute value judgments to sources: we believe they are produced by us always. There was, essentially, a search for openings, for new lenses, looks and angles that allow us to establish, invent, create, manufacture.

We did not intend to recover an episode that was lost to historical knowledge. We do not take experience as a "given", as a starting point, a referent from which to depart to construct a historiographical discourse that can often seem superior to the knowledge of contemporaries then. We do not aim to overcome the fragmentary character of this experience, since it only reaches us by fragments. We did not intend to fix a unitary view of the Vocational Gyms, or to bring what was 'essential' in their day, or what seems to have been essential from our point of view. This temporal distance that separates us has made us think of our differences in a fleeting relationship: hence the care between what should be considered or left behind.

We deal with lived experiences, reflected, analyzed, reconstructed by the subjects who were part of this experience. We produce narratives that can only be woven from the narratives of others. Creating narratives of the past tells us of the past, the present, and the future. Narratives are vectors of creation that produce realities and establish worlds.

We met with subjects to whom we could assign names, dates, places, functions, occupations, performances. We know that these characteristics have emerged in long

³ In the thesis bibliography there are several references of materials in different media - such as websites, blogs, videos and written texts - about Vocational Gyms.

conversations that may well expose some imagined scenarios, in a sense unfair, misleading, unrealistic: yet they are statements of men and women who lived through their sufferings, their joys, their frustrations, their jealousies, their accomplishments or vociferations. Recorded these perspectives, we had to seek plausibility to constitute, from these records, a history. Lives were marked in these texts. This is not to say that they were portrayed. Impossible to regain the experience itself (ALBUQUERQUE Jr., 2007).

We produce in the thesis, from and together with our deponents and documents, speeches in the present, believing that it is possible to enhance the thinking and creation of alternative models of education and mathematics education. Oral History may make it possible for this profusion of voices to reverberate, always inaugurating with marks of an educational experience.

The task of Oral History, in our day, is to capture and record voices that help us to speak, let those voices have the tones they have. Our deponents were former teachers, former principals, former supervisors, alumni, and researchers, mostly active in the 1960s.

Testimonials, script, interviews, narrative modes, transcription and textualizations

From previous readings and an initial knowledge about the history of Vocational Teaching and Vocational Gyms, as well as the educational, historical and social context of the time, we elaborated a script of guiding questions for the interviews. This script first sought to give us an overview of the deponent as unique, historical, socially situated, his likes, preferences, aptitudes, profession, family and hobbies. Then, we listed questions in a sequence that provided a movement that started from an external and structural view of Vocations, their physical facilities, the school-community relationship to gradually enter the classrooms, addressing aspects of the relationship that connected teachers, principals, didactic strategies, mathematics and assessment. This was the initial intention proposed by the script sent by e-mail to the interviewees after invitation, acceptance and initial and ethical clarifications of an academic research in this modality.

We interviewed 12 people whose relationship with the Vocations occurred in various situations. They were: Eduardo Amos, student; Esmeria Rovai, Supervisor of Audiovisual Resources; Daniel Chiozzini, son of Vocational teachers and subject researcher; Luiz Carlos Marques, student and president of GVive; Lucilia Bechara, Mathematics Supervisor; Newton Balzan, Social Studies Supervisor; Berenice Simoni Mendonza, Mathematics teacher; Antonio Pedro Zago, Mathematics teacher; José Ângelo Pompeo, Professor of Business Practices; Renata

Pantana Rosa Rangel, student; Cecilia de Lacerda Vasconcellos Guarana, Director of Vocational Batatais and Americana; and Lygia Tibiriçá Hülle, educational counselor. The conversations allowed not only to record experiences: they made it possible to generate narratives of Vocational actors who witnessed, felt, lived, studied or analyzed this experience.

The interviews were unique, unique meetings, and allowed us to create narratives from the accounts of the experiences that the deponents decided to share and produce with us. They allowed us to create our own stories, invented from those testimonials and from so many sources. We mediate temporalities trying to perceive in the one who narrates his questions about a past that is an inalienable part of the present of each of the deponents. We build stories.

The interview and its subsequent transcription and textualization construct a story, do not rescue it, do not portray it. We do not intend to bring back a past, but to reenact it from another or new interpretation, another or new reading of the data we have had access to.

The interviewee, his way of narrating and his experiences directly interfere with the interview proposed by the interviewer. Although the themes and issues of interest have been discussed, presented and made available to all interviewees, the driving axis is determined by the narrator. We noticed in this research some different ways of approaching and taking into account the proposed themes. The various ways of treating a given subject, giving it more or less time and attention, or simply ignoring it, could show us the preponderance of the deponent over what he thinks is to be said.

Even though we have inserted direct questions, that we have restructured themes when we elaborated the textualizations, the vital tone of each narrator has remained, even though this research has a more thematic bias, focused on a specific moment of the interviewees' lives: their experiences in relation to the Vocational Gyms, and the collaborators' life stories intertwined.

The script, made available in advance, was accessed during the interview whenever deemed necessary. The answers, comments or themes were not tied to the sequence of questions described in this roadmap. Consultations made in real time were relevant for allowing us to review and elect topics that could be forgotten or go unnoticed at that dynamic, fluid and unique moment. Despite the search to contemplate our entire plan, we reiterate that the interviewee decides on what and how to talk. The narrator leads, defines the content of the conversation by invariably choosing certain axes that are tied to his typical and particular ways of being and narrating his story.

When transcribing an interview, one can have the illusion that we will carry those moments, those lived moments, as they happened. The sounds, the voice, the tones, the gravity, the treble

and bass, the silences, the breaths ... were recorded in the audio, but are lost in the transcription. Perhaps it would be interesting to apprehend them. There are background noises: a plane flying, a ringing phone, a passing person. We recognize that other potential elements are in the act of the interview and are only possible to observe, detect and apprehend, even partially in the researcher's memory: smiles, multiple silences, looks, expressions, tears ... moves that the recorder and the efforts of the researcher does not cover.

Thus, by transforming spoken language into writing, transcription is assumed to be a vestige of that evanescent and unique moment. Conscious of these inherent aspects of these processes, we created another record, another trace along with the marks that can be preserved and described. The transcript tells of the experience, transforming it. This description makes us aware of the process and mechanisms with which oral history deals. The transcribed texts provided us with essential elements for interpretation and analysis in a process of understanding and interpretation for which the researcher is responsible from beginning to end. The interviewer lives and experiences the lived moment and should always have the disposition to “listen” to the interviewee.

Each interviewee's private narrative in this process was recorded. These narratives were sent to each of the contributors who read, suggested and / or made any changes they deemed necessary. As stated by Borges (2001, p.141), those who constitute the stories are people, and the staged play takes place in the relations between a set of actors with their secondary or main roles in the plot. Hundreds of actors collaborate with the protagonist; the role of some is complex; that of others, momentary. And it is this flow and by this flow - we say - that we were able to create the narrative about the Vocational.

Sources of Distinct Natures

The production of this research is based mainly on interviews but is not enough for them: we also rely heavily on documents of other natures because we understand that “no historiographical operation, such as the one we proposed here, can neglect available sources, even if it is possible to take some sources as priorities (due to the nature of the information they bring us) and to secondary - but never neglect - others.” (MARTINS-SALANDIM, 2012, p. 51).

Every source has in itself characteristics of the subjectivity of its creator, but the constitution of the sources by the parameters of Oral History allows the researcher to participate vitally in this register of subjectivity, to share with the interlocutors the

conditions of the production of the records and that by This may explain to its possible readers the negotiations, comings and goings, circumstances, familiarities and departures from this moment of capturing and holding, by writing, aspects of their subjectivity that the narrator deemed appropriate to share. (MARTINS-SALANDIM, 2012, p.61)

We understand that sources of different natures can complement each other as well as give rise to divergences and other versions that, together, operate so that the Vocational experience can therefore be plausibly invented in the present.

Thus, we had, in the foreground, oral sources, interview records, but also written sources, Cedic⁴ documents, personal documents, photos, drawings, papers, GVive collection documents. We look for waste in archives and documents that over time have been transported, dispersed, agglutinated, transformed, produced⁵. “More than testimonies of a lifetime, these documents are testimonies of a death, of a crush on power.” (ALBUQUERQUE Jr., 2007, p. 146).

In a second - but not least - background, there were sources that were not reproduced in the final work. They are iconographic sources, maps, photos, architectural plans, etc. that led us to reconstruct a scenario, with the costumes, vehicles, uniforms, postures of a place and an era that told us about the ways of being of the actors of this context and the own context. Thus, oral, written and iconographic sources complemented each other and had the function of making the object of study more accessible by considering all legitimate sources, without hierarchization between legitimacy.

In the qualitative research movement, we assume that the researcher is not impartial in creating sources and stories, but we seek, even aware that we are bound to fail, to be beyond our passions, concepts and preconceptions. The advances in the documents corroborated not to give more truth to the story or the "facts", but to establish connections between elements that allowed us to confront naturalized discourses. The documents reaffirmed, disagreed, affronted or corroborated the reports recorded in the interviews. The relationship between documents and testimonials is like that between flexible pieces that mold themselves into other forms that often raise new questions. More interesting than the possible assertive answers, the questions were dear to us - ours and the ones we were seeing, explicitly or not, in the speech of the deponents themselves.

⁴ Cedic - Center for Documentation and Scientific Information Casemiro dos Reis Filho” - PUC-SP.

⁵ In the first visit to Cedic we were alerted to the processes that have suffered their stored documents. They went through various hands and served different purposes, such as when, for example, they were available at Profa's office. Maria Nilde Mascellani, one of the founders of the project Vocational Gyms.

In establishing relationships between sources, we act as a detective looking for clues. We seek to look beyond the evidence that was shown in a first contact: we searched the lines between the sayings by the characters, their particular ways of telling their stories, the said and untold by the documents, elaborated that were in a time and place. We always wondered about their durability and stability, what made them and what allowed them to stand, resist, and even what made them emerge.

Looking at the textualizations together and individually, at the same time and at different times, producing them in partnership with different people, from different places, with different stories was a long, tortuous, attentive, handcrafted process (GARNICA, 2014, p. 39).

From analyzes and narratives produced

The texts were analyzed and interpreted in the relations and convergences that the researcher detected between them; the possible gaps and cracks between the residues of the lines, which when interpreted gained new meanings assigned by the investigator, that caused the opening of new pensares and then allowed us to develop a set of texts, interrelated that, connected this plot culminated in the narratives proposed in the research. "These sets of relationships, however, are not immanent to the events themselves, they exist only in the historian's mind that reflects upon them" (WHITE, 2001, p.111). Existing in the mind of the researcher, who assigns meanings from readings, experiences and reflections, a set of relationships is then created and invented intending to think, in new ways, old problems.

We longed for a creative action, one relearning how to see the world, offering new significance it, reinvent it, as we understand the world as "eternal and ever-changing creation" (GARNICA, 2014, p. 44).

We argue that narratives, whether written or not, spread stories that are not always innocent and are capable of carrying implicit, camouflaged messages that may incite the possibility of creating new worlds, other realities. The shared stories create ramifications, enter the imaginary, the thought, institute and inaugurate realities in a rhizomatic movement - to paraphrase a Deleuzian concept - as new molecules of a perfume that interconnect with existing ones and promote other possibilities of odors, sensations, of expectations and reactions.

We question a reality and world already given. Concepts and the world are not ready, they do not exist, they need to be and are constantly being created. The narratives relate to the

circumstances. “It does not follow from this that things do not exist, but that things only make sense when stitched together by a narrative. Thus, the narrative is a constituent discourse and not merely a form of communication of pre-existing realities” (GARNICA, 2015, p. 182).

Metaphorically, this was to draw up a quilt that when view is apparently complete and static, but whose components are closely observed, have the chaotic their beauty, are in motion their contribution to that set (apparently) so uniform. We had this in mind, we needed to expose and materialize this production, certain that many elements would escape us, certain that an experience can only be communicated in fragments. We needed to design a flow, a cohesion to the text. We had the task of creating a whole that in the researcher's mind already existed as an idealized idea, but it would still have to take physical consistency, exposed in a document, marked by words, letterhead on paper.

This movement, which is not at odds with other processes of construction, knowledge maturation, are part of the research action, but, in general, are not explicit.

Finally ...

The analyzes were performed in a process between convergences and singularities. We seek to group themes that we consider common⁶ (or not) in the interviews betting that somehow these groups, acting as triggers could lead us to understandings. This organization, as we understand it, allowed the exposure/creation of a Vocational from a game based on the search for the correlation between points, lines and regions of connections between, by and in the narratives, according to a theory-laden transmute look. experiences and voices that authorize the researcher to say in this way, at this moment, what he considers plausible and pertinent to say.

There is, in the analytical texts produced, an attempt to understand and apprehend signs and tracks left for the constitution of this plot and its ramifications. We have created a narrative that should not be seen as separate from the ways we think of research, even though they may be contaminated with insistent biases that we continually try to disentangle ourselves: we try to leave the "whys" and "whys" imbricated with the "how." In this quest to constitute texts on elements that seemed important to us to understand the Vocational, the methodological analysis procedures that

⁶ It is noteworthy that these elements are not necessarily common to all statements but turn out to be insistent themes in a group of narratives, which the researcher found significant to explore.

we decided to face were also strengthened, even though they always requested revisions or complements.

In the analysis records we opted for a structure that ran [as if] a chronological timeline, from the idealization, implementation, existence and extinction of Vocational Gymnasiums, aware and careful that this would be, if strictly followed, a reductionist undertaking, precisely because we are, in many moments, in a subjective terrain, that of memory, the reports of experiences lived by people over time.

From the analysis of the events narrated in the meetings between researcher and interviewees, allied to the documents, we created a narrative subdivided into three thematic axes: (a) a history of Vocational Gyms; (b) evidence of the teaching and learning of mathematics in these spaces, ending with (c) a discussion of the military dictatorship, in order to understand the extinction of the Vocational System that seems to have been affected by this political moment. In the last axis we also seek to look at singular aspects of life stories exposed in the narratives, highlighting the singularities of each interviewee. Distinct but complementary procedures that anchored the creation of a narrative study on Vocational Gyms: a public educational proposal from the 1960s.

In this way, we seek to understand the Vocational not as a mere differentiated educational initiative, created in a certain time and scenario, but as a web of events and elements that made it possible. We do not understand this experience detached from its time, its place, its practices and its destiny. That is why it was not intended to reconstitute the “experience of the Vocational”, to embrace reality in its entirety, since attempts in this direction will always result in reductionism and determinism. There will always be points of view to contemplate, other convergences and / or singularities, other themes, new angles to consider and problematize. It will always be possible to produce new listening, other readings, other stories, finally ... other Vocational Gyms.

References

ALBUQUERQUE Jr. D. M. de. **História**: a arte de inventar o passado. Bauru: Edusc, 2007.

BORGES, J. L. **Ficções**. Tradução Carlos Nejar. 3 .ed. São Paulo: Globo, 2001.

BRUNER, Jerome. **Fabricando histórias**: direito, literatura e vida. Tradução Fernando Cássio. São Paulo: Letra e Voz, 2014.

CHIOZZINI, D. F. **História e Memória da Inovação Educacional no Brasil: o caso dos Ginásios Vocacionais (1961-70)**. Curitiba: Appris, 2014.

GARNICA, A.V.M. *Ceci n'est pas un article*1: impressões fragmentadas sobre Arte e Educação Matemática. **Zetetiké**, Revista de Educação Matemática, Campinas-SP, FE-UNICAMP; FEUFF. v. 23, n. 43, p. 11-32, jan/jun. 2015.

GARNICA, A.V.M. O pulo do sapo: narrativas, história oral, insubordinação e Educação Matemática. In: D'AMBRÓSIO, Beatriz Silva; LOPES, Celi Espasadin (Orgs.). **Vertentes da subversão na produção científica em Educação Matemática**. Campinas, SP: Mercado da Letras, 2015. p. 181-206.

GARNICA, A. V. M. (Org). **Cartografias Contemporâneas: mapeando a formação de professores no Brasil**. 1. ed. Curitiba: Appris, 2014.

GARNICA, A. V. M.; FERNANDES, D. N.; SILVA, H. Entre a Amnésia e a Vontade de nada Esquecer: notas sobre regimes de historicidade e história oral. **Bolema**, Rio Claro-SP, v. 25, n. 41, p. 213-250, dez. 2011.

GARNICA, A. V. M. Um ensaio sobre História oral: considerações teórico-metodológicas e possibilidades de pesquisa em Educação Matemática. **Quadrante**, Lisboa, v. XVI, n.2, p. 27-49, 2010.

MARTINS-SALANDIM, M. E. **A Interiorização dos Cursos de Matemática no Estado de São Paulo: um exame da década de 1960**. 2012. 379 f. Tese (Doutorado em Educação Matemática). Instituto de Geociências e Ciências Exatas, Universidade Estadual Paulista, Rio Claro, 2012.

NAKAMURA, M. E. F. P. Os Ginásios Vocacionais Estaduais: algumas considerações iniciais acerca desta proposta educacional da década de 1960. In: Encontro Nacional de História Oral, XIII, 2016, Porto Alegre. **Anais...** Disponível em: <https://www.encontro2016.historiaoral.org.br/resources/anais/13/1461869870_ARQUIVO_TRABALHOSUBMETIDO_XIIIVENCONTRONACIONALDEHISTORIAORAL_2016.pdf>. Acesso em: 22 jun. 2019.

NAKAMURA, M. E. F. P. **Ginásios Vocacionais: estudo narrativo sobre uma proposta educacional da década de 1960**. 2017. 627 p. Tese (Doutorado em Educação Matemática). Instituto de Geociências e Ciências Exatas, Universidade Estadual Paulista, Rio Claro, 2017.

NAKAMURA, M. E. F. P. A História Oral e alguns percursos metodológicos para compreender aspectos de uma experiência educacional paulista: Os Vocacionais. In: Encontro Nacional de História Oral, XIV, 2018, Campinas. **Anais ...** Disponível em: <[http://www.encontro2018.historiaoral.org.br/resources/anais/8/1523830198_ARQUIVO_TextoCompleto_XIVENHO_NAKAMURA;GARNICA\(2018\).pdf](http://www.encontro2018.historiaoral.org.br/resources/anais/8/1523830198_ARQUIVO_TextoCompleto_XIVENHO_NAKAMURA;GARNICA(2018).pdf)>. Acesso em: 22 jun. 2019.

NUNES, C. **Escola e dependência: o ensino secundário e a manutenção da ordem** Rio de Janeiro: Achiamé, 1980.

ROVAI, Esméria (Org). **Ensino Vocacional: uma pedagogia atual**. São Paulo: Cortez, 2005.

TAMBERLINI, Ângela. R. M. de B. Os Ginásios Vocacionais, a história e a possibilidade de futuro. In: ROVAI, Esméria (Org.). **Ensino Vocacional: uma pedagogia atual**. São Paulo: Cortez, 2005.

WHITE, Hayden. **Trópicos do discurso: ensaios sobre a crítica da cultura**. 2.ed. Tradução Alípio Correia de Franca Neto. São Paulo: EDUSP, 2001. (Ensaio de Cultura, 6)

Submetido em Junho de 2019

Aprovado em Setembro de 2019





