



## Normal secondary school 'Leonel Franca' of Paranavaí (1956-1974): female training for teaching

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**ABSTRACT.** In this article we analyzed the creation of the Normal Secondary School 'Leonel Franca' in Paranavaí, State of Paraná and the socio-educational insertion of women from the training for teaching promoted by the school. This School was a reference in teacher training and female education for Paranavaí and region, between 1956 and 1974, when it formed the last class. The research was organized based on documentary sources located in the school archives and in private archives; in news published by the newspaper *Diário do Noroeste* (1971) and in school memories, published by Bana (2013). Former students and former teacher answered a questionnaire about their experiences, evidencing representations about the school. We also dialogue with specific bibliography on the history of education and women, showing that this Normal School, created a few years after the emancipation of Paranavaí, was extremely valued by those who studied there and by the community in the northwest region of Paraná.

**Keywords:** normal school; female formation; women; teaching; Paranavaí.

### Escola normal secundária 'Leonel Franca' de Paranavaí (1956-1974): a formação feminina para a docência

**RESUMO.** Neste artigo analisamos a criação da Escola Normal Secundária 'Leonel Franca' de Paranavaí, estado do Paraná e a inserção socioeducacional de mulheres a partir da formação para a docência promovida pela escola. Essa Escola foi referência na formação de professores e na educação feminina para Paranavaí e região, entre 1956 e 1974, quando formou a última turma. A pesquisa foi organizada com suporte teórico em fontes documentais, localizadas no arquivo da escola e em arquivos particulares; em notícias veiculadas pelo periódico *Diário do Noroeste* (1971) e em memórias da escola, publicadas por Bana (2013). Ex-alunas e ex-professora responderam a um questionário acerca de suas experiências, evidenciando representações sobre a escola. Dialogamos também com bibliografia específica sobre a história da educação e da mulher, evidenciando que essa Escola Normal, criada poucos anos após a emancipação de Paranavaí, foi extremamente valorizada por quem nela estudou e pela comunidade na região noroeste do Paraná.

**Palavras-chave:** escola normal; formação feminina; mulheres; docência; Paranavaí.

### Escuela secundaria normal 'Leonel Franca' de Paranavaí (1956-1974): formación femenina para la docencia

**RESUMEN.** En este artículo analizamos la creación de la Escola Normal Secundaria 'Leonel Franca' en Paranavaí, estado de Paraná y la inserción socioeducativa de las mujeres a partir de la formación para la docencia promovida por la escuela. Esta Escuela fue referencia en la formación de profesores y educación femenina para Paranavaí y región, entre 1956 y 1974, cuando formó la última promoción. La investigación se organizó con base en fuentes documentales ubicadas en los archivos escolares y en archivos privados; en noticias publicadas por el *Diário do Noroeste* (1971) y en memorias escolares, publicadas por Bana (2013). Exalumnos y exdocentes respondieron un cuestionario sobre sus experiencias, evidenciando representaciones sobre la escuela. También dialogamos con bibliografía específica sobre la historia de la educación y de la mujer, mostrando que esta Escuela Normal, creada pocos años después de la emancipación de Paranavaí, fue sumamente valorada por quienes allí estudiaron y por la comunidad de la región noroeste de Paraná.

**Palabras-clave:** escuela normal; formación femenina; mujeres; docencia; Paranavaí.

## Introduction

This article is the result of a master's dissertation. It aims to analyze the creation of the Secondary Normal School 'Leonel Franca' of Paranavaí, state of Paraná and the socio-educational insertion of women based on training for teaching promoted by the school.

School education was not always how people had access to systematized knowledge, before the emergence of these institutions there were educational processes aimed at a few and generally carried out by preceptors, within homes. The modern, institutionalized school emerges when previous processes are no longer suitable for society. In Brazil, specifically, this process of modern schooling gained visibility in 1827, when the creation of primary schools for public instruction began in the country, through the Law of October 15<sup>th</sup>, 1827 (Brazil, 1827).

According to Martins (2009, p. 64), these institutions "[...] had an uncertain and troubled trajectory, subjected to a continuous process of creation and extinction". It was from 1870 onwards that the government began to have greater interest in its existence (Martins, 2009). In the words of Villela (2020, p. 115), at that moment "[...] a revaluation of normal schools [...]", driven, among other factors, by the decrease in conservatism, increasing urbanization and industrialization.

The creation of schools was associated with the idea of progress, according to Anjos and Souza (2014). The first normal school that operated in Paraná was established in Curitiba by Law n° 238 of April 19<sup>th</sup>, 1870 (Miguel & Martin, 2004). It was, however, through Law No. 456 on April 12<sup>th</sup>, 1876 (Miguel & Martin, 2004), that the president of the Province of Paraná, Adolfo Lamenha Lins, reformed the Public Instruction Regulation and created a Preparatory Institute, together to which the Normal School of Curitiba would be attached.

Schooling was a challenge to be achieved, especially linked to the liberal ideals and modernizing projects that underpinned republican ideals, starting in 1889, with the Proclamation of the Republic. Jane Soares de Almeida (1998, p. 62), highlights that normal schools, in addition to contributions to teacher training, also allowed "[...] the first way for women to access public school education and which enabled the exercise of a profession." Until then, women were destined, by their nature, to the private sphere of the home, being responsible for domesticity and caring for children, therefore, a profession outside the home did not meet with approval from society (Priore, 2018).

Especially in the middle of the 20<sup>th</sup> century, normal schools multiplied in the interior of the State of Paraná. One of these institutions was created in the city of Paranavaí: the Secondary Normal School 'Leonel Franca' of Paranavaí, through Decree No. 2,136 of May 3<sup>rd</sup>, 1956 (Bana, 2013). In 1961, its name was changed, due to Law No. 4,024, of December 20<sup>th</sup>, 1961, which established: "Art.34. Secondary education will be taught in two cycles, junior high and high school, and will cover, among others, secondary, technical and teacher training courses for primary and pre-primary education" (Brasil, 1961). In this way, the teaching provided at the normal school began to correspond to the high school level and, from then on, the school was called the Secondary Normal School 'Leonel Franca'. In this article we will refer to it as the Secondary Normal School 'Leonel Franca'.

The history of the Municipality of Paranavaí began around the 1920s (Silva, 2015). In the 1950s, coffee growing emerged in the region, especially favored by the soil, climatic and geopolitical conditions. Through Law No. 790, of November 14, 1951 (Paraná, 1951), which dealt with the state administrative division, Paranavaí became a municipality, separated from Mandaguari-PR. The municipal territory borders the states of Mato Grosso and São Paulo. The rivers were the delimiters of the municipality's borders, particularly the Ivaí River. According to Bana (2013, p. 17), "In 1955, Paranavaí was seen in the Paraná scene as a place of prosperity. Brazilians flowed here from all corners of the country, attracted by what the new and exuberant land promised." The author further states that, "In times of clear progress it was necessary to meet the desires of this population who saw in this land the vigor and freshness of a young, fruitful and prosperous land. Advancing in the educational field was imminent" (Bana, 2013, p. 17).

In this context, the emergence of the Normal School was linked to the process of structuring the municipality with the creation of multigrade rural schools in towns and farms, as well as the expansion of normal schools in the state of Paraná from the 1950s onwards, as the formation of teachers was necessary.

Therefore, to study and reflect on this issue, we will resort to the analysis of documents and historical archives of the school, the news broadcast during the period studied, as well as the representations of the students transcribed in the form of a questionnaire. We also used books and articles that dealt with topics

related to this study. Therefore, this study will be developed in three moments, in the first we will deal with women's education, understood as a socio-historical process. Next, we discuss the formation of normal schools, especially the 'Secondary Normal School 'Leonel Franca'. In the third moment we deal with the representations and socio-educational experiences lived by former students and former teacher at that school.

## Methodology and sources

The research is limited between the years 1956 and 1974, as this is the period of existence of the studied school. The methodology adopted in this research is based on cultural history, which, according to Chartier (1990, p. 16-17), "[...] has as its main objective to identify the way in which in different places and moments a certain social reality is constructed, thought out, given to reading [...]" and in social history, since "[...] in history, all levels of approach are inscribed in the social and are interconnected" (Castro, 1997, p. 78) in addressing historical problems arising from relationships between different social subjects. Social history involves understanding human actions at a macro level and fundamentally the experiences of subjects (Thompson, 1998).

We work from bibliographic, documentary and questionnaire sources. According to Gil (2002, p. 44), "Bibliographic research is developed based on already prepared material, mainly books and articles [...]", as well as various printed materials. "[...] documentary research uses materials that have not yet received analytical treatment, or that can still be reworked according to the research objects" (Gil, 2002, p. 46). For Karnal and Tatsch (2009, p. 23) "[...] the document can provide data that no other provides and create a new vision".

Through the questionnaire, information was obtained that reveals the study participants' representations about the school, its organization and their experiences as students and teacher. Three women who studied at the school and one who taught during the defined period participated in the research. All questionnaires were accompanied by the Free and Informed Consent Form (TCLE). The research was approved by the Unespar Research Ethics Committee (CEP) in 2020 (opinion 4,310,420), with all ethical procedures respected, due to the Covid-19 pandemic. As part of ethical care and to maintain confidentiality, the former students participating in the research are cited in this article as 'A1, A2 and A3'. The teacher, as 'P1'.

Throughout the research, we located several photographs and documents belonging to the private collections of former students and the former teacher. Minutes, point books and photographs were in the collection that belonged to the school, which are currently at the State High School Leonel Franca - Elementary and Secondary Education, in Paranavaí/PR. We found news about the "Leonel Franca" Normal School in copies of the periodical *Diário do Noroeste do Paraná* (1971), available in the collection of the Municipal Council of Paranavaí/PR. The sources were analyzed in conjunction with the bibliography on the subject, national and state legislation, as well as reports from education inspectors, available on the Public Archives of Paraná website.

This set of sources made it possible to analyze representations related to the institution and the education offered there, which gain relevance when analyzed considering social reality. For Chartier (1990, p. 17), representations are like "[...] incorporated intellectual schemes that create the figures thanks to which the present can acquire meaning, the other becomes intelligible and space can be deciphered". According to Moscovici (2007, p. 49), social representations are "[...] what our perceptual, as well as cognitive, systems are adjusted to".

The participants' memories made it possible to establish a link between history, time and memory, in which "[...] the time of memory goes beyond the time of individual life and meets the time of History, as it is nourished of family memories, of music and films from the past, of traditions, of stories heard and recorded" (Delgado, 2006, p. 17). Furthermore, according to the author "Active memory is an important resource for the transmission of consolidated experiences over different periods of time" (Delgado, 2006, p. 17).

The article is organized, firstly, by dealing with women's education and the role of normal schools. Next, we analyze the historical context of the formation of normal schools in Paraná and in the city of Paranavaí/PR. Finally, we spoke with the participants and other sources to describe representations and socio-educational experiences in the training of women from the Normal School 'Leonel Franca'.

## Female education as a socio-historical process

Normal schools were created in Brazil, in the 19<sup>th</sup> century in Brazil, in 1835, they were part of a process of modernization of education and the need to train workers for the nascent industrialization, associated with

capitalism. They were intended to train teachers for primary schools. According to Louro (2018, p. 448), in the last decades of the 19<sup>th</sup> century “Such institutions were open to both sexes, although the regulations established that girls and boys should study in separate classes, preferably in shifts or even different schools”. In Brazil, the first teachers were Jesuit priests “[...] in the period between 1549 and 1759” (Louro, 2018, p. 448). After the expulsion of these religious, “[...] it was also men who took up teaching more frequently, both as those responsible for the ‘royal classes’ – official – and as teachers who established themselves on their own. [...]” (Louro, 2018, p. 448).

Women were essentially dedicated to family and domestic care, as reinforced by Ribeiro (2020, p. 79) “For 322 years, from 1500 to 1822, a period in which Brazil was a colony of Portugal, female education was generally restricted to care with the house, the husband and the children [...]”, thus, the knowledge required to assume their social role as housewives was not acquired through educational institutions, but through everyday practices.

However, this education scenario is beginning to change. According to Louro (2018, p. 447) “The last decades of the 19<sup>th</sup> century therefore point to the need for education for women, linking them to the modernization of society, the hygiene of the family, the construction of the family, the construction of citizenship of young people”. At the same time that women's education was desired, education for their professional performance was also intended, the process was subject to criticism, as a portion of society believed that women did not have sufficient capacity to be responsible for the education of children, that is, of future generations.

As Gaspari (2005, p. 28) states, “Reflecting on women's education in any time or space can lead to a philosophical analysis that allows us to understand, in part, the process of building mentalities that will crystallize over time.” Knowledge based on religion was decisive for women's lives in society. Talita Leão de Almeida (2009, p. 13), reflects that “[...] the female body is anchored in a social fabric that underpins the ways of living and perceiving one's own body and the body of others [...]”, as the body is linked to thoughts that are based on the social sphere, in particular its uterus and the purposes for which it was intended.

Until the 18<sup>th</sup> century, it was understood that women “[...] were nothing more than a mechanism created by God exclusively to serve reproduction” (Priore, 2018, p. 82). This thought, according to Gaspari (2005, p. 29), reinforces the idea that the female role was restricted to “[...] the family institution as an inferior being and with a practice of ideological subordination to male power”. Therefore “[...] women in the 18<sup>th</sup> century only exist [sic] for the home, not participating in political, administrative or economic activities [...]” (Gaspari, 2005, p. 40). In this sense, restricted to the family world and having motherhood as their main function, women remained linked to the private sphere of society.

Freitas, Nélis and Nunes (2012) emphasize that the changes that occurred in the field of work during the 18<sup>th</sup> century contributed to the consolidation of the capitalist mode of production and the entry of women into the job market. The establishment of capitalism determines a sharp division of labor between men and women.

The emergence of capitalism therefore occurs in conditions that are extremely averse to women. In the process of individualization inaugurated by the capitalist mode of production, women would have a double-dimensional social disadvantage: at the superstructural level, the undervaluation of female capabilities was traditional, translated in terms of myths justifying male supremacy and, therefore, of the social order that women generated; on a structural level, as productive forces developed, women were progressively marginalized from productive functions, that is, peripherally located in the production system (Saffioti, 1976, p. 20).

The occupation of spaces outside the home by women did not receive approval from society. Views and perceptions of a division of labor prevailed in which some professions were considered more suitable for women and others for men. In this way, female representation “[...] tailored especially for the private (and incapable of the public) is the same in almost all intellectual circles at the end of the 18<sup>th</sup> century” (Hunt, 2009, p. 44).

For Rousseau (1995, p. 502), education for women should also “[...] be relative to men. Please them, be useful, be loved and honored by them, educate them when they are young, take care of them when they are old, advise them to make their lives more pleasant and sweet.” This way of thinking about female education prevailed until the mid-19<sup>th</sup> century. At this historical moment, a “[...] gradual change in female mentalities was taking place. Despite still considering the home as the real space for women and marriage as their guarantee of happiness” (Almeida, 2007, p. 113).

In Brazil, according to Jane Soares de Almeida (1998; 2007) and Karawejczyk (2019), females gain the right to schooling through the Law of October 15, 1827. In Art. 11 it stated that: “There will be girls' schools in the most populous cities and towns, where the Presidents in Council deem this establishment necessary” (Brazil,

1827). According to Art 12, they would have a different curriculum in relation to boys with the “[...] exclusion of the notions of geometry and limiting the instruction of arithmetic to only its four operations, they will also teach the skills that serve the domestic economy [...]”. Art 12 also established that those women, who, being Brazilian and of recognized honesty, would be appointed to the chairs, “[...] by the Presidents in Council, would be more knowledgeable in the exams carried out in accordance with the art. 7<sup>th</sup>” (Brazil, 1827). Article 6 established what the work of teachers would be like in schools:

[...] Teachers will teach Reading, writing, the four operations of arithmetic, practice of broken numbers, decimals and proportions, the most general notions of practical geometry, the grammar of the national language, and the principles of Cristian morality and doctrine of the Roman Catholic and Apostolic religion, proportionate to the children’s understanding; preferring the Constitution of the Empire and History of Brazil (Brazil, 1827) for reading.

In 1835, the President of the Province of Rio de Janeiro, Joaquim José Rodrigues Torres, through Decree No. 10, created the first Normal School in Brazil, in the city of Niterói (Brazil, 1835). The pioneering initiative inspired the creation of this school in other locations in Brazil. In 1845 one was created in Ceará; in 1836 in Bahia, through Law nº 37 of April 14<sup>th</sup>; In 1846, São Paulo received a Normal School. Although there have been initiatives to create and standardize these establishments, since their creation they have been unstable in maintaining themselves and establishing themselves (Martins, 2009; Villela, 2020).

Delaneze (2007, p. 122) explains that “In the period from 1890 to 1896, the state of São Paulo sought to meet the aspirations of the republican regime, concentrating efforts to create a public education structure”. And the Escola Normal “[...] would find, still in the 19<sup>th</sup> century, its most complete model in the Normal School of São Paulo, under the management of Caetano de Campos, especially after the reform carried out in 1890” (Villela, 2020). According to Reis Filho (1995), the educational actions taken by Caetano de Campos were influenced by naturalism, biologism and scientism arising from 19<sup>th</sup> century European thought. However, the new republican regime did not bring significant changes to instruction, continuing the projects established in the Empire (Castanha, 2008).

In the state of Paraná, the Normal School became part of the educational context in 1870. “[...] in Paraná, as in other provinces, teacher training appears linked to primary education” (Miguel, 2017, p. 155). This institution was established in Curitiba through Law No. 238 of April 19, 1870:

Art.1 – A Normal School is established in this Capital for the teachings of people of both sexes who wish to teach elementar education. [...] Art.2- Teaching at this school forming the normal course, comprises the following subjects: [...] Calligraphy [...] Philosophical grammar [...] Doctrine of the Cristian religion [...] Arithmetic [...] Metric system [...] Linear drawing [...] Notion of geography specifically of Brazil [...] Notions of Brazilian history (Miguel & Martin, 2004, p. 169-170).

However, the first school was not established until 1870 (Straube, 1993). This would only occur through Law No. 456 on April 12<sup>th</sup>, 1876, signed by Adolfo Lamemha Lins. In Article 1, Section 1 created a preparatory institute, and in Section 3 it determined that “To the preparatory institute, a Normal School will be attached where the following disciplines will be indoctrinated: Pedagogy and methodology, national grammar, arithmetic and geometry, including drawing linear, geography and history, especially that of Brazil”. (Miguel & Martin, 2004, p. 261). The aforementioned Law remodeled the Organic Regulations for Public Instruction in the Province of Paraná, dividing public education into primary, normal and secondary, providing other provisions for operation at each level (Miguel & Martin, 2004, p. 265). However, according to Castanha (2008), there were challenges regarding the installation and permanence of the Normal School, due to the funding offered by the province, as well as the low demand for this training. According to Miguel,

The main reason for the low enrollment and attendance rate was the population’s lack of interest in the issue of education, which was not seen as necessary. The situation was also aggravated by the poverty in which most people from Paraná lived, who were unable to clothe their children to attend school, and the difficulties in getting Around caused by the great distances na lack of roads (Miguel, 2006, p. 41).

The author also lists other factors that discouraged low attendance in normal educational institutions, such as the lack of materials, low salaries, the guarantee of lifetime tenure for in-service teachers, low student attendance due to poverty or due to corporal punishment. Furthermore, the teacher was responsible for paying the rent for the teaching space, as well as the furniture. It highlights that until 1882, there were no school buildings in the province. Only in the 1920s, buildings were constructed, and normal schools were inaugurated in municipalities outside the capital of Paraná: one in Ponta Grossa in 1924 and another in Paranaguá, in 1927 (Correia, 2013; Miguel, 2017).

## The 'Leonel Franca' Normal School (1956-1974)

As colonization advanced in the interior of the state of Paraná, demands were created for the schooling of children, children of settlers, traders or professionals who settled in developing cities. The history of the researched school took place in a specific reality in historical time, because although in the temporal context its institutionalization seems late in relation to other institutions of this nature, it was created a few years after the emancipation of Paranavaí-PR which occurred on 14<sup>th</sup> December 1952.

According to Bana (2013), in 1955 the idea of training teachers for primary education gained popularity among local politicians. There was a group of people who worked to structure the bases on which local society would function. This development project included a Normal School, as these institutions were very popular in the country and in the state of Paraná. Since its creation in 1956, until 1974, when the last class graduated, the school trained teachers who taught in the city and in other locations.

The research sources provide indications of how this School was organized and the female presence in the management and teaching staff. The first director of the establishment was Professor Jeny Miranda Lorenzetti (Bana, 2013). The institution initially operated next to the Municipal Gymnasium of Paranavaí, where it remained until 1971, when it was transferred to the building located at Rua Maranhão s/n, currently Rua Dr. Sylvio Vidal Coelho Leite Ribeiro, nº 1,680 (Paranavaí, 2008). At the same address, to this day, the Leonel Franca State School - Elementary and Secondary Education, named by Resolution No. 4,202 of December 11<sup>th</sup>, 1997 (Paranavaí, 2008), operates.

In that period, normal schools were based on their organization and basic operating principles by Decree-Law No. 8,530, of January 2<sup>nd</sup>, 1946. The purpose, according to Article 1, was: "1. Promote the training of teaching staff needed in primary schools. 2. Enable school administrators for the same schools. 3. Develop and propagate knowledge and techniques relating to childhood education" (Brasil, 1946,). Admission to study at the Escola Normal was based on Art.20, which established:

For admission to the course of any of the normal education cycles, the following conditions will be required from the candidate: a) Brazilian status; b) physical and mental health; c) absence of physical defect or functional disorder that contraindicates the exercise of the teaching role; d) good social behavior; e) qualification in entrance exams (Brasil, 1946).

The requirements established by legislation placed a series of requirements to be met by candidates and the first exam of this nature took place on May 20<sup>th</sup>, 1956, that is, less than a month after its creation. 24 students were approved (Figure 1), of both sexes, 22 girls and 2 boys (Bana, 2013).



**Figure 1.** First class at Escola Normal Secundária de Paranavaí-PR.

Source: Sordi (1956).

The majority presence of girls in the formation of the first class of normal students is remarkable, in fact, a privileged space for them to pursue their training, even according to Bana (2013), the teaching staff in that first year oversaw five teachers, which indicates that the Normal School of Paranavaí also strived for students to be educated by women. In the image above, there are teachers Dulcina Gripp Novaes, Geni Lorenzetti, Slavomira Cubas, Flauzina Dias Viegas, Dalva de Oliveira de Sordi and teacher Pedro Real, who appears in the

bottom left corner wearing a white suit. However, the description on the back of the photograph does not allow us to list the names of the teachers in the image, the students are wearing uniforms, and the teachers are wearing elegant dresses. It is known that the photograph was taken in 1956, but not on the exact date, or whether it was taken on a special occasion.

The Normal School followed a specific curriculum for teacher training, in total there were 5 teachers who taught the 14 subjects in that first year of the course, including singing and music in the training of formalists. In Table 1 below, prepared based on Bana (2013), the names of the subjects and the teachers responsible are highlighted.

**Table 1.** Subjects and respective teachers in 1956.

Disciplinas	Professoras
Estudos brasileiros e paranaenses	Jeny Miranda Lorenzetti
Física	DulcinaGripp Novaes
Química	DulcinaGripp Novaes
Anatomia	DulcinaGripp Novaes
Fisiologia humana	DulcinaGripp Novaes
Português	Slawomira Cuba
Prática de Ensino	Slawomira Cuba
Metodologia	Slawomira Cuba
Desenho	Slawomira Cuba
Aritmética	Flauzina Dias Viegas
Estatística	Flauzina Dias Viegas
Educação Física	Flauzina Dias Viegas
Canto	Ruth Hiraki
Música	Ruth Hiraki

Source: Bana (2013, p. 25).

As time passed, the school grew. During the period under the direction of Professor Neusa Pereira Braga, in 1959, a library was created, named after Dr. José Vaz de Carvalho (Bana, 2013). Little by little the collection of this library also expanded, one of the strategies was the organization of a dance, the ticket for which was a book to be donated to the library. We located an image of the invitation for this festival; however, it was not possible to know how many books the school library received with this dance. The integration between the school and the community for the formation of its bibliographic collection stands out.

Another achievement of the Escola Normal was the creation of an attached School of Application, created by Decree nº 14,740 of February 14th, 1958 (Bana, 2013), but there was no “[...] appropriate place to serve children in the first years of schooling [...]” (Bana, 2013, p. 48) and the lack of physical structure to house the School of Application was only resolved a few years later, with the beginning of its activities in 1963. This school aimed to deepen the training process of normal students, in accordance with Article 47 of Decree-Law No. 8,530, of January 2nd, 1946. In other words, it was the place where normal students carried out their teaching internships.

## Preparation for life and work in normal school

To analyze the representations constructed about the school and its role in the training of teachers, we will work with responses from three former students and a former teacher from the Normal School, who responded to the questionnaire consisting of 14 questions. As a way of preserving their identity, the students are identified as Student 1 (A1), Student 2 (A2) and Student 3 (A3), and the Teacher (P1).

The analysis is based on the understanding of social representations. For Jodelet (1989, p. 31), they “[...] guide us in the way of naming and defining together the different aspects of our everyday reality, in the way of interpreting them, establishing them and, if necessary, the case, to take a position on it and defend it.” For Chatier (1990), in a historical and cultural context, representations refer to the way in which a certain reality or historical moment is interpreted by different groups in society.

All the students participating in the study entered in 1971 and graduated from the Normal School 'Leonel Franca' in 1973. The students began their studies at the Normal School in 1971, the year in which the last class of the normal course was composed, as with the Education Reform by Law No. 5,692, of August 11th, 1971 (Brazil, 1971) the normal course was extinguished. The teacher joined the Normal School of Ponta Grossa in 1952 and graduated in 1955.

The students were born between 1950 and 1956, with an age range between 71 and 65 years old. The teacher was born in 1934 and is currently 87 years old. As for birth, they have roots in different cities and regions of the country. One was born in Jardim, in the State of Ceará (A1), another in Regente Feijó, in the State of São Paulo (A2), another in Paranavaí, in Paraná (A3) and the teacher, in the city of Monte Negro, in the State of Rio Grande do Sul (P1). This demonstrates that the city of Paranavaí, for different reasons, attracted people from other states and regions to live and work there.

Another relevant fact for the study is that two of the students studied primary school in Paranavaí, which shows that their parents sought out the location to live with their family. Primary education was attended at the following institutions: Grupo Escolar São Jorge, in the city of São Jorge do Ivaí/PR (A1); Grupo Escolar Dr. Marins Alves de Camargo, in the city of Paranavaí/PR (A2); He studied his initial years at Externato Nísia Floresta and his final years at Grupo Escolar Newton Guimarães, in the city of Paranavaí/PR (A3); and Grupo Escolar São José- in the city of Monte Negro/RS (P1). All had their primary education in school groups.

The participants revealed that when students sought to study at the Normal School of 'Leonel Franca', because they believed it was the most suitable course for females, on advice from their parents and because it was a free course, therefore, corresponding to the economic conditions of the families, although the motivations were diverse, one of them was unanimous: the course would provide a profession. These responses are in line with Almeida (1998; 2007), since according to the author, teaching was a socially favorable profession for women, as it brought them closer to the role assigned as housewives, enabling the professionalization of women.

As for being part of the normal school, the participants highlighted that it was interesting, a source of pride and satisfaction to be part of the normal school, they exemplified, in short, that the school was reliable and of quality, with good teachers, a school that conditioned and provided the expansion of knowledge. These are representations constructed by the participants, but which were also disseminated through the press during the period in which they were studying, according to news published in the local newspaper and which we will discuss shortly.

The participants carry with them memories of this school, they recorded that all the experiences provided them with personal and professional growth, according to the response of participant A3 "Escola Normal was very important in my life, both personal and professional. [...] I had diverse and enriching friendships and experiences. It was a very intense, happy, pleasant period of great friendships, personal and professional achievements." In line with this, participant A1 mentions that:

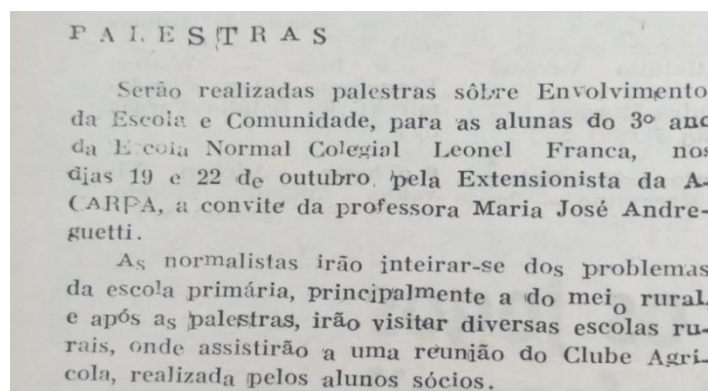
The study conditions [...] greatly contributed to my intellectual and personal development and knowledge for professional training. In addition, memories of intense moments, in which the student could express with joy and spontaneity the achievements obtained through the challenges and studies achieved. In these memories, unforgettable moments of discoveries of a space of lived relationships that provided growth in my trajectory as a student, colleague and friend come to mind. How can I forget the teachers who provided support in my journey and in overcoming my limits (A1).

In turn, participant A2 reported that the memories that marked her most were "teaching and learning". Participant P1, as a teacher at the educational establishment, responded that her experience as a teacher "[...] was incredible, wonderful, it was great to teach at the Normal School, we promoted events, parties, it was a beautiful thing to see [...] ]" (P1). These statements, in addition to reinforcing the importance that the normal school had in the personal and professional training of each of the participants, also reinforce the meaning of the representations, as, based on individual and collective experiences, each student constructed their own perceptions of reality.

Students and teachers had different experiences during the training process, marking their trajectory at the institution. For A1, "[...] group work, supervised internships in different neighborhoods of the city, volunteer work with field research directed by institutions, such as: the Department of Health, IBGE and the school itself, were most relevant" (A1). On the other hand, participant A2 considered "The exchange of information between teacher and student, and the encouragement of study" as relevant (A2). In turn, participant A3 revealed that "[...] content, work, practical experiences and social activities (visits to important places of the time here and in Maringá), nursing homes, House of Children, etc." (A3). These responses show that both theoretical content and practical activities played significant importance in the training of these teachers. An example of visitation activities can be seen below, when in 1971, the newspaper *Diário do Noroeste* (Figure 2) reported that the school work in partnership with other bodies "[...] involvement of the



school and community”. During visits to primary schools, especially those in rural areas, in the municipality of Paranavaí, they would seek to find out about the problems of those institutions.



**Figure 2.** Lecture for normal students and visit to the Municipality's primary schools.

Source: O Diário do Noroeste (1971a, p. 8).

The press played an important role in disseminating representations about teacher training, in particular about what was offered by the local Normal School, thus promoting coordination between the place where teachers were trained and the places where the normal teachers would work: rural primary schools. In addition to highlighting the visits that the normal school provided, the news published by the local newspaper also allows us to perceive the articulation and interrelationship between theoretical and practical knowledge, an element that all participants revealed to have been very important and remarkable in their personal and professional. The students were made to learn about existing educational problems. Another important point highlighted is the relationship and integration between community and school, a factor that we will address later through a specific question.

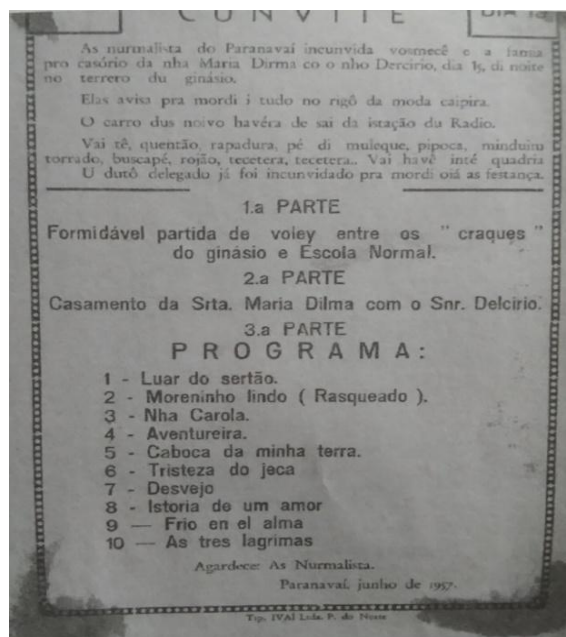
Many years have passed since graduation, the students reveal that they were marked by the content taught in some subjects more than in others. The answers show that even with the passage of time, marks of the training process in the lives of normal students are still very vivid in their memory, but, as it is a teacher training school, what contents most attract the students? For participant A1, they were “Teaching methodologies, Sociology, Psychology, Philosophy, Portuguese and Sciences”. The subjects offered

[...] reflective conditions on the knowledge of human existence, use of the Portuguese language with better performance in written productions. The methodologies gave me a vision of how to approach content in a systematic and understandable way in the development of classes, the study of Science, as it sharpened my curiosity, motivated by readings, research and experiences to be applied in the classroom (A1).

Student A2 highlighted: “Educational psychology, research methodologies and techniques and Didactics”, (A2) and student A3 stated that “I just didn’t like Physical Education” (A3). The answers show that the students identified with practical content for teaching, but also with theoretical training (today we call it fundamentals of education) and basic content for literacy, such as the Portuguese language, for example. Through the representations expressed by the participants about the course, it is possible to understand the need to organize a curriculum with theoretical and practical activities in tune with the training proposal, since the expectations and characteristics of each student are.

Another essential factor in the training of teachers was the organization of the school and its relationship with society. These issues are highlighted through the students’ perceptions and memories. Unanimously, the participants stated that the Normal School and the community maintained a great relationship and integration. The school was very well recognized and valued, whose activities for the community were publicized through invitations, as was the case, for example (Figure 3), for the June festivities to be held in the sports hall courtyard on June 15<sup>th</sup>, 1957, one year after the institutionalization of the ‘Leonel Franca’ Normal School, in the city of Paranavaí, state of Paraná.

According to the invitation, the party began with a volleyball game between students from the Gymnasium and the Normal School. The language also reveals peculiar characteristics of June festivals, with specific foods and activities such as ‘Ms. Maria Dilma’s wedding with Sr. Delcirio’, whose bride and groom’s departure was from the local radio station. An extensive program that was announced in advance and accompanied by various presentations.



**Figure 3.** Invitation to the June festival at Normal School 'Leonel Franca'.

Source: Bana (2013, p. 35).

In the students' responses, there was reference to events promoted by the school, such as “[...] June parties, dances with the participation of students, teachers and parents, promotions to raise funds for the development of school activities, internships, seminars, among others [...]” (A1), participation in all events proposed for his class “[...] was dynamic and committed. The activities gave me a lot of satisfaction and involvement” (A1). The following images (Figures 4, 5, 6, 7 and 8) illustrate some of the festivities mentioned, with emphasis on the participation of the formalists.



**Figura 4.** Baile Junino was promoted by the Normal School in 1963.

Source: Sordi (1963).

The June festivities, according to the participants' reports, occurred annually and were celebrated by the community in general, as can be seen in Figure 4. They were organized by the students and teachers. Celebrations of this nature, according to Barroso (2018) and respecting the specificities of the research, have been carried out since ancient times. Due to the influence of the Catholic Church in the Middle Ages, these festivities gained patron saints (Saint Anthony, Saint Joseph and Saint Peter). These festivals are present in our culture.

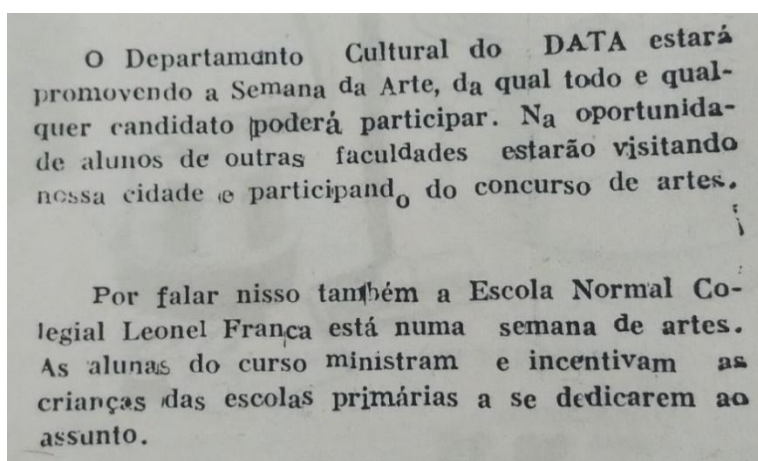
We can understand these permanence's to the present day from Le Goff (1990), according to the author, there is an interrelationship between past and present, through periodic rituals, which allows these practices

to persist over generations: “[...] history is duration, the past is both past and present.” (Le Goff, 1990, p. 41). Cruz (2020, p. 55), corroborates this by stating that “[...] the parties bring with them an attempt to return to the past”. The June festivals enable the dissemination of a specific culture, showing the interrelationship between school and community as part of the formation of formalists.

Lima (2020, p. 217) highlights that “Experiences with June festivals in schools serve as a good moment to offer new learning to students and bring the community into educational spaces”. These festivities were part of the teacher training process. And they are also present in the memory of the participants, which denotes that these cultural activities mark people’s lives, in different contexts and historical periods, becoming part of the school tradition. They are part of the history of humanity and “[...] present themselves as a socio-educational phenomenon, in which customs, beliefs, power are symbolized, as well as a strong construction and expression of the social imaginary” (Cruz, 2020, p. 55), marking, also at school, “[...] rites of passage and renewal” (Souza, 1999, p. 134).

These events were also reported by P1, who mentioned having many memories of the festive moments that the school promoted, such as June parties, dances to raise funds for the school, parades, work exhibition weeks and games. Among the work weeks mentioned by P1 is the arts week, promoted by the students in the community, showing that the institution had a practice of valuing these activities, as demonstrated by the news published by the newspaper O Diário do Noroeste, in 1971.

The news emphasizes the work carried out by the formalists with ‘primary school children’ learning about the arts, during the so-called Arts Week (Figure 5). Once again, the proximity between normal school and higher education can be seen, the Faculty of Philosophy, Sciences and Letters (FAFI), created in Paranavaí in 1965. The note above emphasizes that students from other faculties would also visit and would participate in the competition in Paranavaí, highlighting the interrelationship between these institutions.



**Figura 5.** Arts week at normal school.

Source: O Diário do Noroeste (1971b, p. 8).

The presentation of plays was also part of the school's routine, as was confirmed through photographic records. According to Miranda, Elias, Faria, Silva, & Felício (2009, p. 172) “Theatre is, before anything, an art. But it is an art that is associated with the history of man and the history of human communication itself, as it is a hybrid art, involving literature and acting [...]”. In this sense, theater is part of the training process of students, because, according to Gagliardi (1998, p. 68), this pedagogical action provides “[...] literacy in artistic languages and initiation into aesthetic behavior”. The theater, therefore, is a suitable space for educational training, both for children and young people, and is valued and practiced in this Normal School.

Miranda et al. (2009), states that theater, in addition to being a form of leisure, awakens

[...] the taste for reading, promoting socialization and, mainly, improving learning of the contents proposed by the school. Furthermore, from the perspective of a work of art, theater is also disturbing, in a philosophical sense, because it makes us rethink and want to modify the established reality (Miranda et al., 2009, p. 176).

Due to its playful nature, theatrical language awakens the senses and broadens training horizons. It requires students to research, work in groups and understand language. Theater played a significant role in the training process of the formalists who graduated from the Normal School of ‘Leonel Franca’ in Paranavaí.

According to A3, the school “[...] always participated in activities promoted on commemorative dates, parades, parties [...] We even had colleagues who won the Miss Paranaíba and Miss Paraná course” (A3). Formalists enjoyed prestige and respect in society. His comprehensive cultural training was valued.

Figure 6, according to Bana (2013) is of a parade at a dance promoted by the Normal School of Leonel Franca’, aiming to raise funds to purchase a piano for singing classes offered by the school.



**Figura 6.** Ball with parade and coronation of the Queen of the Normal School.

Source: Sordi (1963).

Civic parades are also part of the participants' memories. According to Oliveira (2020), considering the specificities of the research, civic parades are not characterized as an isolated phenomenon of an institution. This was a practice adopted in the educational system which, from Bencostta's perspective, is characterized as:

[...] a social construction that manifests, in its space, meanings and representations that favor the composition of a certain civic culture inherent to its actors; makes it easier for us to understand the identity that is given by the understanding that this group had about the symbol that justified the parade and that recorded in a lasting way in social memory a feeling that was proposed to be collective by the union of the desires of its actors, delimited in a historical time and space (Bencostta, 2005, p. 301).

Parades are part of school culture. According to Souza (1999, p.134) “Civic celebrations received special attention from legislators when prescribing the school calendar at the beginning of the 20<sup>th</sup> century [...]”, also highlighting that the calendar follows a chronology that delimits the operating time of the school institutions, as well as national and other commemorative holidays, including those of a religious nature. Therefore, civic festivals make up the educational and training environment.

Figure 7 is one of the records of the participation of the Normal School students organized in a platoon, in a traditional parade in honor of Brazil's independence, they were properly uniformed, carrying the flag of Brazil and the states. According to P1, on these occasions all schools in the municipality were invited to participate in the civic parade. It is observed that order is maintained in line between cars parked on the street, which reinforces the statements Oliveira (2020), that the parades aimed to standardize the student body. In addition to the students, family members also came to celebrate.

Figure 8 is a record of a celebration in honor of the school's anniversary, in 1966, possibly held in the school courtyard, due to the characteristics of the place where the students are and the presence of people sitting on a wall. It is noteworthy in this presentation that the girls wore very short skirts, with pleats, white blouses, which were possibly part of a special uniform for these dates, they are all wearing socks and white sneakers, holding a ball, possibly an activity involving gymnastics rhythmic with ball. The photograph illustrates the statements of the participants who responded that they had memories of activities of this nature.

The participants were also asked about their preparation for a profession, as well as for life, based on their training at the Escola Normal. There was unanimity regarding their answers: yes, the school prepared them for life and a profession. The analysis and responses are also permeated by the concept of representation, as each student had unique experiences in that training environment.





**Figura 7.** Formalists in the parade on September 7, 1964.

Source: Sordi (1964).



**Figura 8.** Presentation in celebration of the 10th anniversary of the Normal School.

Source: Sordi (1966).

According to A1 “[...] the Normal School, located in a historical and spatial context, developed the role it expected in the professional training of its students, as well as contributing to situating them in the social and professional context [...]” (A1). A1 argues about the mediating/training role that the school played, as “[...] it enabled professional training [...]” that was practiced in the classroom context, particularly in the initial grades. It thus explains the interrelationship between the school's training content and the daily life of their profession.

Participant A2 explained that “[...] at the same time that we had theory, we had practice, with many reflections” (A2). According to A3 “I not only believe but I am certain that the Escola Normal prepared us for life and work. We were excellently prepared to work in the classroom” (A3). He also noted that internships were developed from the first year of study, strengthening preparation. For P1 “Without the slightest doubt, the Normal School prepared a lot for life and especially for a profession, you see the students left there and became teachers, some already took classes even though they were still students [...]” (P1). Based on the statements, it is possible to demonstrate that the Normal School of ‘Leonel Franca’ worked to train the students.

An institution needs to be equipped to offer students training compatible with the needs of their time. The research participants were asked about the methods used for teaching and learning, their diversification and, if any had marked their training.

Participant A1 reported that during her stay at the regular school she had

[...] contact with some methodological and learning innovations, technological resources compatible with the time. The studies were carried out in the form of seminars, research, preparation and implementation of classes in primary

schools. What stood out most were the research and seminars, as they contributed to more expressive learning, giving us a certain security in our future practices in the classroom (A1).

Although this participant highlighted those innovations compatible with the time occurred both in the field of resources and in the technological field, she did not mention what these innovations were, highlighting only which were the practices that most marked her.

The training of student A2 was marked using various methods, including that of “[...] Piaget, Montessori, Paulo Freire, because there were schools that worked with their methods, and we made the necessary observations; but what drew the most attention was the experiences of the veteran teachers, due to the accumulation of knowledge [...]”. This record denotes the methodological diversity present in the training process of the normal teachers, as well as the importance of learning through observation in the context of teaching and learning, since the practice of the veteran teachers was a reference and remains in the memory of this participant.

Participant A3 noted that “At that time, the most common method used in schools was the ‘syllabic’ and the famous ‘Smooth Path’ booklet. I have no recollection of other methods.” According to Araújo and Santos (2008), the Gentle Path booklet was developed by Branca Alves de Lima, and presented a literacy method through images. According to the authors, this method was introduced in the 1930s, when textbooks gained great prominence during the government of Getúlio Vargas. However, according to Araújo and Santos (2008), primers were even more widespread after 1964, when during the military dictatorship, interest in textbooks increased.

Among the participants, teacher P1, as well as Students A1 and A2, started working as teachers only after training in a normal school. Participant P1 started working right after training. At that historical moment, there was a lack of trained teachers.

I arrived here from Ponta Grossa in 1956, with a crowd of people wanting to teach their children, and there was no one to teach, there was no school and I, having recently graduated, taught at home with my mother, because they asked us to help. I was soon appointed by the politicians of the time, my appointment as a teacher at the Normal School was quick. In 1961 I was appointed director of the Normal School [...] (P1).

She remained as director until 1968 and listed some measures taken by her to better qualify the formalists:

At the time when I was director, a lot of people arrived from outside [...] it was the school that had the best teaching staff, each one that arrived from outside, graduated, I immediately placed as a teacher, to improve the quality of teaching at school. They came from abroad with so much different knowledge! (P1).

A society's capacity for growth and development is directly linked to the potential for using intellectuality in educational activities. Research participant P1 states that while she was the school director, she welcomed trained people as teachers who brought with them different knowledge. Anyone who went through the Escola Normal as a student or student carries representations about this experience, which, according to Moscovici (2007, p. 33), are in our daily lives as “[...] an element of a reaction chain of perceptions, opinions, notions and even lives [...]”. They vary according to historical time, cultures and locations. The testimonies of the research participants, linked to photographs, reports and publications, show that the Normal School of ‘Leonel Franca’ throughout its existence influenced society and the lives of the students and teachers.

## Final considerations

In this article we analyze the socio-educational insertion of women based on training for teaching promoted by the Normal School of ‘Leonel Franca’ in Paranavaí, state of Paraná. It was possible to expand the understanding of the complexity of women's achievements in rights, including access to schooling and teaching professionalization, as part of a historical construction. For a long period, women's participation in the social environment was secondary, their lives were strictly linked to the home, and they were deprived of the right to have a literate education and carry out public activities.

As social changes occurred, particularly those related to industrialization, women began to fight for participation rights in the social, political and educational environment. If, at first, the training and teaching activities for women were justified by the proximity to the maternal role, their inclusion in teaching enabled a profession and the possibility of treading new paths, this profession, over the years, became majority female.

In the 1950s, the colonization of the interior of the state of Paraná generated demands for primary schooling and teacher training. The research showed that the ‘Leonel Franca’ Normal School impacted the life of local and regional society through various activities. It was an educational space, of culture, visibility

and professionalization for women, at a time when there was a great lack of trained teachers, the school's formalists and teachers were a reference for education in the city. The local press acted as a major disseminator of the actions and results of this school, and, certainly, the role of the press was decisive in getting parents to agree that their daughters would study at the Normal School.

The institution transformed the lives of women who studied there, in this sense, we reaffirm the importance of research that focuses on the history of education, women and social representations. The analyzes carried out in this investigation are part of a certain historical time frame. The participants, each in their own way, keep material memories and memories. The diploma is the great asset of these women who were references for so many others in their time and continue to inspire us as teachers today, through their practices and stories of a past that we need to revisit.

This research made it possible to expand the understanding of the complexity that involves the history of education, and the human relationships established from it. The research was carried out during the period of the Covid-19 pandemic, due to this, some difficulties were faced in relation to the initial project, particularly regarding consultation through a questionnaire, however, remotely and respecting the ethical particularities of the research, we gained access to documentary sources and responses to questionnaires from former students and former teachers. There is no way to separate teaching work from broad social and health conditions. The research was an activity of undeniable importance for understanding the transformation of the social environment, as well as the political, economic, historical and cultural environment in which women and teaching were inserted.

The history of education and teacher training constitute a vast field of study that allows different readings and constructions of knowledge, our present is intertwined with the past, knowing and valuing educational initiatives from other historical moments is fundamental for us to be able to think about education in the future of society.

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#### NOTE:

The authors Sthefany Matheus da Silva and Marcia Marlene Stentzler were responsible for the conception, analysis and interpretation of the data; writing and critical review of the manuscript content and approval of the final version to be published.

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