

**THE EXPERIMENTAL SECONDARY CLASSES IN THE COLÉGIO DAS  
CÔNEGAS DE SANTO AGOSTINHO IN THE MEMORIES OF LILIANE DUVAL  
(1959-1962)**

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SANTO AGOSTINHO NAS MEMÓRIAS DE LILIANE DUVAL (1959-1962)***

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DE SANTO AGOSTINHO EN LAS MEMORIAS DE LILIANE DUVAL (1959-1962)***



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**RESUMO:** O presente trabalho se propõe a compreender como se deu o processo de apropriação da pedagogia personalizada e comunitária de Pierre Faure, de 1959 a 1962, no Colégio das Cônegas de Santo Agostinho, escola católica feminina privada localizada na cidade de São Paulo. As classes secundárias experimentais renovaram o ensino secundário brasileiro na década de 1950 a partir de modelos pedagógicos franceses, como a Pedagogia Comunitária e Personalizada de Pierre Faure. O recorte temporal (1959-1962) refere-se ao período no qual as classes experimentais foram implementadas no colégio até o momento em que a turma que passa pela experimentação se forma no nível curso ginásial. Para a fundamentação teórica, a pesquisa utilizou os conceitos de cultura escolar, abordado por Dominique Julia (2001), considerado um conjunto de normas que definem conhecimentos e condutas a serem transmitidas no espaço escolar; e de apropriação, defendido por Roger Chartier como a construção de uma história social das interpretações, remetida para suas determinações fundamentais como o social, o institucional e o cultural. As considerações sobre o período se basearam na entrevista com Liliane Duval, professora de matemática do Colégio das Cônegas de Santo Agostinho no período retratado.

**PALAVRAS-CHAVE:** Classes secundárias experimentais. Colégio das Cônegas. Renovação educacional.

**RESUMEN:** *El presente trabajo se propone comprender cómo se dio el proceso de apropiación de las clases secundarias experimentales de Pierre Faure, de 1959 a 1962, en el Colégio das Cônegas de Santo Agostinho, escuela confessional femenina privada situada en la ciudad de São Paulo. Las clases secundarias experimentales renovaron la enseñanza secundaria brasileña en la década de 1950 a partir de modelos pedagógicos franceses como por ejemplo la Pedagogía Comunitaria y Personalizada de Pierre Faure. El recorte temporal (1959-1962) se refiere al período en el cual las clases experimentales fueron implementadas en el colegio hasta el momento en que la clase que pasa por la experimentación se forma en el primer nivel de la enseñanza secundaria. Para la fundamentación teórica la investigación utilizó de conceptos como cultura escolar abordado por Dominique Julia (2001), considerado un conjunto de normas que definen conocimientos y conductas a ser transmitidas en el espacio escolar; y la apropiación defendida por Roger Chartier como la construcción de una historia social de las interpretaciones, remitida a sus determinaciones fundamentales como lo social, lo institucional y lo cultural. Las consideraciones sobre el período se basaron en la entrevista con Liliane Duval, profesora de matemáticas del Colégio das Cônegas de Santo Agostinho en el período retratado.*

**PALABRAS CLAVE:** *Clases secundarias experimentales. Colégio das Cônegas. Renovación educacional.*

**ABSTRACT:** *The present work intends to understand how happened the process of appropriation of the Experimental Secondary Classes of Pierre Faure, from 1959 to 1962, in the Colégio das Cônegas de Santo Agostinho, private feminine confessional school localized in the city of São Paulo. The experimental secondary classes renewed brazilian secondary education in the 1950s with french pedagogical models like the Community and Personalized Pedagogy of Pierre Faure. The temporal cut (1959-1962) refers to the period in which the experimental classes were implemented in the college until the time that the group that goes*

*through the experimentation forms in the secondary level. For the theoretical foundation, the research used concepts such as school culture as approached by Dominique Julia (2001), considered a set of norms that define knowledge and behaviors to be transmitted in the school space; and the appropriation defended by Roger Chartier as the construction of a social history of interpretations, referred to its fundamental determinations as social, institutional and cultural. The considerations of the period were based on the interview with Liliane Duval, professor of mathematics at the Colégio das Cônegas de Santo Agostinho in the period.*

**KEYWORDS:** *Experimental secondary classes. Colégio das Cônegas. Educational renovation.*

## Introduction

This paper presents considerations about experimental classes at the Colégio das Cônegas de Santo Agostinho, an educational essay developed from 1959 to 1962. It seeks to understand how the process of appropriation of Personalized and Community Pedagogy by Pierre Faure took place in the space of this college, located in the city of São Paulo and marked by French culture, which destined its education to an elite female audience. The considerations about these experimental secondary classes are based on the memories of Liliane Duval, former teacher of the Colégio das Cônegas de Santo Agostinho in the period in which the college was | 3  
in a stage of experimentation. The time frame chosen (1959-1962) corresponds to the validity of the first experimental secondary class in the junior high school course – the first cycle of secondary education – of the Colégio das Cônegas de Santo Agostinho, which lasted four years.

According to Perosa (2006), located on Rua Caio Prado in the Consolação Neighborhood of São Paulo, the Colégio das Cônegas de Santo Agostinho was founded in 1907, a period of great opening of confessional schools in Brazil, aiming at the institutional expansion of the Catholic Church. At that time, Brazil was already a secular republic, but it received several Catholic congregations dedicated to school education; thus, the Sisters of Our Lady of Cônegas of Santo Agostinho, from Belgium, arrived in the country to help consolidate the Catholic school network and created the Colégio das Cônegas de Santo Agostinho – popularly known as *Des Oiseaux*. In addition to having as a differential a school culture based on French molds, this singularized by bringing an education that attended girls who belonged to families with privileged financial condition, that is, daughters of large rural and urban owners, liberal professionals and senior civil servants of the public and private sector. Thus, according to Garcia (2006), studying the schooling of women from the elites is fundamental for understanding the processes of constructing class and gender educational inequalities present in the social space.

From a European educational clave, the pedagogy of the college was based on an education that preached moralizing contents as a way to guarantee both a disciplinarian and self-reflective posture based on "guilt" and the propagation of a figure of a woman characterized by dedication to the family. Thus, it was intended to "produce the effects of a total education, addressed to the person as a whole, causing even deeper effects as they reinforce the codes, the ways of thinking and being, present in the family universe" (PEROSA, 2005, p. 111, our translation). Thus, until the mid-twentieth century, the Colégio das Cônegas de Santo Agostinho was guided by traditional Catholic pedagogy, which was characterized by the encyclopedic transmission of cultural contents, exhibition classes, rigid discipline, quantitative and permanent evaluation and religious rituals of individualizing cutting.

With the redemocratization of Brazil in the immediate post-Second World War, the Catholic Church sought to rearticulate its network of colleges through the creation of the Catholic Education Association (A.E.C.), which approached some headquarters of the European New School in order to offer a modern education for much of the student clientele. In this direction, A. E. C. promoted, in mid-1955 and 1956, respectively, at the Colégio Sacré Coeur do Rio de Janeiro and at the Sion College of São Paulo the so-called pedagogical weeks, | 4 animated by the French Jesuit priest Pierre Faure (SAVIANI, 2008). Pierre Faure's pedagogy, better known as personalized and community pedagogy, is based on educational principles of personalization, autonomy, activity, creativity, sociability and transcendence. In addition to these characteristics, it seeks to bring to the school a closer approach to the economic and social reality of the student and respect the psychological aptitudes of the student. For Father Faure, it is essential to have a perception of the student as the author and receiver of the construction of knowledge, and the role of the teacher is the mediator and organizer of the learning contents, besides stimulating the student in the search for knowledge (FAURE, 1993).

In 1959, Father Faure returned to Brazil to prepare secondary school teachers from Sion, Cônegas de Santo Agostinho and Santa Cruz schools, located in the city of São Paulo, which would implement the experimental secondary classes in the junior high school (SCHREIBER, 2016). These experimental classes, allowed by MEC from 1959, were intended to do innovative pedagogical trials in secondary education, preferably starting with the junior high school course – the first cycle of secondary education formed for four years. According to the report by Cunha e Abreu (1963), which takes stock of secondary experimental classes in Brazil from 1959 to 1962, these essays represented an initiative of educational renewal both in public schools and in private education students. In the state of São Paulo, during this period, the experimental

secondary classes were established in 17 establishments, including the Colégio das Cônegas de Santo Agostinho. According to these authors, the pedagogical model used in Brazilian Catholic colleges was personalized and community pedagogy, built by Pierre Faure – Jesuit priest, founder of the Center for Pedagogical Studies and professor of Pedagogy History at the Higher Institute of Pedagogy of the Catholic Institute of Paris.

For the theoretical foundation of this research, Julia's concept of school culture (2001) is used, considered as a set of norms that define knowledge and conducts that are prescribed and put into practice in the school space. Enunciated by Chartier (1992) and of great importance in the studies of Cultural History, the concept of appropriation that emphasizes the plurality of uses, given the absorption and interpretation of an object or a cultural good by a given individual or social group, giving it a new meaning. A new meaning that can be constituted from resistances, resignifications and arrangements corresponding to the individuals and social groups that forge them. Also thought by Chartier (1992; 2002), the concept refers to the operation of presentification of the absent, which is reconstructed through several historical sources. Thus, at the Colégio das Cônegas de Santo Agostinho, personalized and community pedagogy was appropriated by the direction and teachers of this school and Liliane Duval built a representation of this school essay. | 5

The analysis of the experimental secondary classes at the Colégio das Cônegas de Santo Agostinho, from 1959 to 1962, is made through the memories of Liliane Duval, a teacher at the college during this period, collected through semi-structured interviews (DUVAL, 2018). The work of capturing and analyzing Liliane Duval's memories relies on the use of the research methodology of oral history and the reflection on the concept of memory. This methodology, according to Silveira (2007), produces oral narratives based on the memory and identity of the individual interviewed, showing the vision of himself and the world he represents. From such information, it is believed that working with "oral history" is:

[...] above all, not wanting a totalizing story from the testimonials; so little prove an absolute truth. It is to give space to the anonymous subjects of history in the production and dissemination of this, trying to articulate their narratives to the contexts and elements of the object(s) in research. It is to be prepared to understand that the act of remembrance is not always a healthy and positive action for the subject, because it can bring pain and suffering. It is writing history without sacramental certainties, but diminishing the field of doubt (SILVEIRA, 2007, p. 41, our translation).

According to Le Goff (1996), the term memory can be conceptualized as a property of retaining certain information, as well as a set of psychic functions to which man can update past

impressions or information. It can be considered that their formation is based on events experienced individually or from the experience of the other, a process made through projection or identification with a past, which consists of characters; places of memory and places of realization of the acts of remembrance/commemoration (POLLACK, 1992). Factors such as feelings inherent to man, desire, affectivity and censorship can manipulate and alter memory consciously or unconsciously (LE GOFF, 1996). One must take into account the denial of memory use as a concrete truth and loaded with neutrality. For Bosi (1994), bringing facts from memory is a process marked by uncertainties and forgetfulness.

To understand how the appropriation of personalized and community pedagogy took place at the Colégio das Cônegas de Santo Agostinho, the work is divided into three parts. At first, we seek to inform how professor Liliane was trained with Pierre Faure, as well as her contact with personalized and community pedagogy. Next, it is started to understand the transformations that occurred within the scope of the space-time dimensions of the college, noting the realization of classes in a specific educational place called "little house" and the new relationships with time in the school routine. Finally, we seek to understand the renewals that occurred in school practices, emphasizing the use of work forms, the modification that occurred from the integration between the various disciplines and the permanence and changes in the evaluation system of the college. | 6

### **Liliane Duval's approach to Personalized and Community Pedagogy**

Liliane Duval, a former mathematics teacher at the Colégio das Cônegas de Santo Agostinho during the term of the experimental secondary classes, is descended from French parents and has lived in Brazil since the period of her birth. His schooling began at the Colégio Batista Brasileiro, located in São Paulo, then destined for *the Des Oiseaux* (Colégio das Cônegas de Santo Agostinho), where he did the gymnasium and the scientific course; then he entered *the Sedes Sapientiae College*, an institution associated with the last-mentioned college (DUVAL, 2018). During Liliane's time at the Cônegas college, teaching was characterized by distributing all subjects full-time. The main subjects such as Portuguese and Mathematics were given in the morning and, in the afternoon, consisted of the moments of study in which the students met in a room, and were divided for the activity. In his reports, he points out that, during the period in which he studied at this school, teaching was traditional as in the entire Catholic educational network.



After graduating from the *Mathematics course* at *The Sedes Sapientiae College*, the professor took a year of postgraduate course in Educational Guidance and, at the final moment of the course, was called by the sisters of the college of Santo Agostinho to participate in a pedagogical course, with a view to going through training with Father Pierre Faure. According to Duval (2018), this event took place in February 1959, vacation, in which several Catholics were invited to attend the works prepared by teachers made from the guidance of Pierre Faure. The preparatory course animated by Father Faure was hosted in a hall inserted within the College of Sion of the city of São Paulo and, in addition to the teachers of this school, had the participation of teachers from the Colégio das Cônegas de Santo Agostinho and the Santa Cruz College, also located in the capital of São Paulo. The activities took place in the morning, the teachers began exposing their work with the children, soon after the recess period and, in the end, the elaboration of a work named as a line (time to calm the children after the previous activity). These three Catholic and São Paulo schools pioneered the experimental secondary classes in Brazil from the pedagogy of Father Faure.

Regarding contact with Pierre Faure, Duval (2018) points out that he always associated theory with practice. Faure took several preparatory courses for teachers in São Paulo and always returned to this city to find out how the teachers' work was going in classroom practice. According to Klein (1998), the approximation of teachers with personalized and community pedagogy required theoretical and practical training, courses and internships, following the areas of pedagogy and psychology and the deepening of the aspects of child development, a training that reinforced the principles of personalization and communization.

In Father Faure's preparatory course, there were several teachers at work, being observed by other invited teachers and educational advisors. According to Liliane's memoirs, the training took place in a theoretical and practical way, that is, from discussions in relation to Faure's educational proposal, followed by the implementation of these learnings in teaching practice. In this direction, Duval (2018, p. 3, our translation) asserts: "all we did was from what we discussed". The discussions pointed out by the professor referred to the new pedagogy that the teachers who participated in the preparatory course came into contact, that is, personalized and community pedagogy. This pedagogical proposal follows the precept that every person is not born, but is built, that is, man learns to be, to educate himself, to build himself from his own agency and with the presence of the other. Aiming to counter a traditional teaching method, Faure aims to bring a look at a formation of more autonomous people, who have initiative,

commitment, who are able to interact with the world and with spiritual life by acquiring a collaborative and solidary posture (BEURMMAN, 2007).

With regard to aspects of pedagogy put into practice in the preparatory course taught by Father Faure, from the memories of Duval (2018), it is evident that there was a great concern regarding the student's organization, so that he had autonomy to work himself, whether in several aspects, especially with regard to school activities. The school space becomes a space for discovery of these individuals, because "all the material for this week [preparatory course] and for the children was elaborated by us and placed precisely in the perspective of search and personal research" (DUVAL, 2018, p. 4, our translation). This search for autonomy occurred with the participation and cooperation of the student and the teacher, that is, there was mediation and direction on the part of the teachers, which occurred from the work plans. So, Duval (2018, p. 4, our translation) states: "We were present for any doubt and to encourage students to do research. They could have doubts about the work, so we walked between them and helped them".

In addition to the preparatory course, the dialogue and learning with the creator of the pedagogy to be applied took place in an internship that Liliane Duval held in 1961 in France and in the passage in other countries such as Belgium and the Netherlands. In the countries mentioned, Liliane and other teachers had the opportunity to contact the schools run by Pierre Faure as the Center for Pedagogical Studies. In memories points out that in a school visited, we saw a construction adapted to the child, and the whole structure was directed to children's size, concluding: "you know it was something that shocked me, the bathroom, everything in their size, a special construction for children" (DUVAL, 2018, p. 13, our translation).

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### Space-time dimensions

From Vieira's considerations (2001) the school space is *understood as a locus* of hygiene, power, time and authority, being built by brands and territories that are historically built by all of us. Understood by Vinão Frago (1998) as something designed, imagined, unfit to be neutral, but that effectively educates. In personalized and community education, a new spatial organization characterized by "ambient rooms" is created, organized spaces where materials were made available that would assist the student in the construction of knowledge in a proactive way (SCHREIBER, 2016).



Duval (2018) points out that the space to be designed for the experiments of the experimental secondary classes in the Colégio das Cônegas de Santo Agostinho was a kind of "little house". The activities begin discreetly in a house located within the school itself; the event begins without celebration, only with a class of experimentation because "it was an environment, only one class and a single experience" (DURVAL, 2018, p. 4, our translation). However, at the same time that a class was going through a process of experimentation, the others continued with the classes along the lines of traditional teaching.

In addition to the new changes and sensitivities destined to the learning space, in the Colégio das Cônegas de Santo Agostinho new perceptions about school time also placed themselves with the appropriation of Pierre Faure's pedagogy. Based on the conceptions of Faria Filho (2000), school time is responsible for ordering and systematizing the activities to be developed in the classroom, besides directing the time of the subjects involved in education - teachers and students.

The new sensitivities in relation to time were considered by Pierre Faure as an aspect of paramount importance, since, for this to personalize teaching, it is also to allow autonomy in relation to the use of time. Customizing time consists of taking into account differences in temperament, health, motivation of history and rhythm of students (KLEIN, 1998). According to Faure (1993, p. 67, our translation), "work, like the human being, has its own rhythm. There is a time of investigation and attempt, of admiration and contemplation, a time for improvement and a time for exercise and investigation, a time for presentation and exchange". For the understanding of this time and individual rhythm, it was necessary that each student had his/her moment of silence and internalization, which was made possible through the elaboration of work plans (SCHEREIBER, 2016). The work plans were elaborated by the students individually, and each one set the necessary time for each task, having the supervision of the teacher (KLEIN, 1998). These study scripts contained the subjects that students previously chose, the dates of sharing, awareness and contents that needed to deepen, followed by the delimitation of the delivery time (BEURMANN, 2007).

From the analysis of Duval's description (2018) about the appropriations made of the work plan in the experimental secondary class in which he taught; it is perceived that this methodology gains certain particularities in the application. In his report, he states that the work plan was a role placed on the board and not delivered directly to the student, within this plan the subjects, the directions to be developed and the deadlines established for the delivery of the forms were included. The professor states that, in the beginning, the elaboration of this plan

was done every two weeks, because it consisted of being a laborious activity and that needed to be done together with the other teachers. Still from his memoirs, Duval (2018) states that these plans were elaborated as a way to assist students in the organization of time, because they had no agenda. However, in the future, the students began to have contact with the school schedule.

The period in which the work plans were applied was called the period of stay. According to Duval (2018), every morning, at the beginning of classes, from the work plan, the students had to choose which subjects they would study. It was a moment of student autonomy from the choice of how many subjects and which subjects they wanted to work on. Thus, within the same time there were several disciplines being studied and only the help of a teacher, being of total importance that he had basic basics of all disciplines to assist the work. During the stay, there was also the possibility of the students to sit where they had preference, moving over the classroom space with a certain autonomy. Thus, the work could also be carried out on the ground with the presence of colleagues or not. The period of permanence and contact with work plans should be taken as a starting point and not of arrival, aiming to encourage the search for knowledge and curiosity and not as an obligation given to students (KLEIN, 1998).

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### **Innovative school practices**

Since the 1950s, when new discussions have permeated the educational scene, debates influenced by ideas from countries such as the United States and France, result in a series of proposals and innovative pedagogical models that begin to be applied in the scope of public and private schools in Brazil (SCHEREIBER, 2016). These discussions aimed at changes in the active principles aimed at students, modification in the study time with the implementation in some full-time schools, the development of critical thinking, the integration of disciplines and school work with the social world. Thus, the experimental secondary class at *Des Oiseaux* aimed to bring to the student an approximation of her individuality, as well as a new awareness regarding the organization of time and school activities.

In addition to being reflected in moral and ethical aspects aimed at the formation of students, the pedagogical renewal was also directed to the construction of new practices and activities inserted within the new school culture that was built from the trials and experimentations that took place in the educational field. These changes had been put at odds

with aspects that were rooted at a certain time in the school scene. By the way, Klein (1998, p. 31, our translation) asserts:

In prescribing Personalized and Community Education, Pierre Faure demonstrated great influence of the ideals of the New School, aiming at the distance unprepared students with their social lives, the technical education of schools, the overload of content, the excess of exams and grades, "among so many deficient traits, the most serious for Faure is the fact that the school does not promote the integral development of the child, not encourage her to think, create or choose.

According to Schreiber (2016,) as a contribution to the educational scene, Father Faure proposed new practices, built from dialogue with figures such as Robert Dottrens, professor at the Jean Jacques Rousseau Institute, creating new systems such as the so-called "chip system". According to Beurman (2007), the factsheets are exercises created to strengthen and deepen learning and the construction of knowledge. According to Duval (2018), the forms were prepared and left in boxes near the slates, so that these materials contained the content to be studied and the objectives to be achieved. Duval (2018, p. 3, our translation) says that "if the student went to study mathematics, he would access the discipline box, read the guidelines and activities proposed to be carried out, and had the condition to finish them until 10 a.m."

Still taking into account Duval's memories (2018), it is observed that the teacher who accompanies the students in the classroom during the work period with the records had a very important guiding role. These should forward and direct the student's research, elaborating some questions so that they could answer, so that the teacher's work was intense, because he had to think about the creation of the forms. These materials were answered by the students directly in the notebook and the teachers investigated how the task developed by analyzing the students' own object. For Father Faure, the incorporation of the forms in the educational system aimed to learn without the prediction and organization by this material, that is, it would be "to work without objective, without knowing that, nor how, to expect all indications to be provided by the teacher, of little use" (FAURE, 1993, p. 55, our translation). This is verified from the reports of Duval (2018), who notes that these materials were applied to students with a different dynamic, especially with regard to the direction from questions and objectives well demarcated by the teachers who elaborated it.

Duval (2018) also points out that at times there was the integration between the disciplines that were inserted in the experimental period. The former teacher points out that the union of Mathematics with other subjects was always more challenging, because it was difficult

to visualize a connection between this language and other knowledge. It states that in the process of experimentation, disciplines such Portuguese, History and Geography were able to establish connections and perform activities together. He also says that, in addition to teaching mathematics classes, he also taught aspects of the church's social doctrine, so to associate with content, he began to work with the financial issue of the church. She says: "Bishop Paul Evaristo Arns later said: he brings together mathematics with religion, because he had the encyclical at the time, and I was giving proportion, financial part, and part of the social doctrine of the church, you know? I mean, it was a way I did integration, on the part of values" (DUVAL, 1998, p. 12, our translation).

Regarding the form of evaluation considered by Personalized and Community Pedagogy as more appropriate and that guarantees greater autonomy to the student is the continuous evaluation, that is, the one in which the teacher is always accompanying the student, being in activities or from work plans (KLEIN, 1998). The Jesuit pedagogue criticized the evaluative methods that applied a test the day before and, on the day after all that was learned, he was forgotten. The new way of looking at evaluations also transforms the perspective on repetition. On this issue, Faure (1974, p. 59, our translation):

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In the face of a well-dosed schedule, there is no repetition of the series because each student works according to their pace and abilities. For students unable to meet the schedule followed by the majority of the group is offered the improvement class. The repetition "is indicative of the school's inability to adapt to the needs" of students.

The passage is perceived as Faure deposited responsibility for the student's school failure not to him, but to the school institution for not following the rhythm and differences of the students. Thus, in addition to the follow-up of the work plan, Pierre Faure was adept not at the act of giving a grade, but in the process and experience of the student with the learning work (KLEIN, 1998).

Regarding the evaluative methods used by the teachers in the experimental secondary class of the Colégio das Cônegas de Santo Agostinho, Duval (2018) points out that students were evaluated from the presentation of papers as well as there was a form of evaluation called controls, which consisted of tests applied on the disciplines given. According to Professor Liliane, the students were evaluated from the following concepts: very well, well and regular and not from a number of zero to ten as was customary in traditional teaching. The students' performance was made available from bulletins, documents in which teachers established some comments of the student, being an example: if he had difficulty concentrating, if he had any

problems related to behaviors and attitudes, some of the examples being the cooperation to keep the room favorable for all students.

Thus, it is perceived that a very characteristic aspect of traditional teaching is problematized by Pierre Faure's Pedagogy which consists in the application of the tests. A change in the way in which it was used is observed, failing to evaluate students by grades to obtain a more descriptive observation from comments and concepts in order to follow the advances and individual difficulties.

### Final considerations

Since the 1950s, Brazilian secondary education has undergone a process of pedagogical renewal. In the scenario of Catholic schools, this change also occurred through the use of personalized and community pedagogy. According to Saviani (2008), the "New Catholic School" was established, which was opposed to the traditional method of teaching in the students linked to the Catholic Church. The new discourses and the new school faces that were built were manifested from the implementation of experimental secondary classes in some Catholic schools. Inserting itself within this process of change, we highlight the 17 secondary schools that passed, in the period from 1959 to 1962, through a process of experimentation of new pedagogical positions, including that defended by Father Faure. The Jesuit priest brought to Brazil some precepts of his pedagogy that were appropriated in Catholic schools such as the Colégio das Cônegas de Santo Agostinho.

The precepts of autonomy, embodiment and proactivity can be seen and applied by Liliane Duval, professor of mathematics of the experimental class of the Colégio das Cônegas de Santo Agostinho, who went through the orientation with Pierre Faure and the experience of applying his pedagogical proposal. Among the appropriations made by *Des Oiseaux*, Liliane's memoirs marked some main aspects among these, the new relations of space and time. A space characterized by a displacement from the classroom to work in a small house and the creation of a new sensitivity in relation to time characterized by the activities that compose it as the work plans and their development in the period of Permanence.

Duval's understanding of the narrative was based on his memories of the reported experiences. It must be made clear that his memory was full of forgetfulness and the descriptions reported should not be considered as absolute truth. Thus, following the considerations of Le Goff (1996), who describes memory as feelings that consciously or

unconsciously alter individual memory, this work does not take into account the idea of an account as concrete and indisputable truth, but information loaded with subjectivity of those who present them.

Duval's memories bring an understanding of how school culture changes from appropriation in classroom practices, and this use is loaded with resistance and impositions and thus end up creating a culture with its own particularities. The new school culture of the Colégio das Cônegas de Santo Agostinho changes both in space and in school time, modifying the learning space for what was called "little house" and a new organization in relation to the individual time of each student with the help of materials such as work plans. In addition to these aspects, new practices of Pierre Faure's pedagogy are appropriated by the college as the system of records, the integration between disciplines and a more descriptive look at the evaluations, such points contribute to a more autonomous, individual and community learning process.

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