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SUBJECTS OF OUR HISTORY

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INTRODUCTION

We are students of ``Escola Firjan SESI São Gonçalo``, located in the Metropolitan Region of Rio de Janeiro, in the city of São Gonçalo. The city is known for several issues that are usually related to the disorderly development of the city, rapid favelization processes, violence and corruption.

Despite this, São Gonçalo is home to several important cultural manifestations. São Gonçalo is the city where Umbanda, graffiti in Rio de Janeiro, was born, one of the few that maintains the revelry of kings. Characters like: Seu Jorge, Vinícius Junior, Claudinho and Buchecha etc.

So, how do people close to us make up our history and make the community develop and, in the long term, cause positive changes in the lives of those around us, in fact transforming the lives of many people? Who are the subjects of this story, subjects who do not appear on television or the internet, but who are fundamental to the community in which they are inserted?

This text aims to show how the knowledge about our community made us find, in our family histories, bonds that strengthen the community spirit, treat the peripheries and, in some way, transform the material reality of the people of these regions.

DEVELOPMENT

During the year 2022, we learned many new things, mainly because we are returning to face-to-face classes, after the isolation measures due to COVID-19, a pandemic that devastated the world.

It was also a new experience for us as we would be inaugurating the New High School Training Itinerary, with classes in the area of Human Sciences (CH).

After the Reform of Secondary Education, our school chose not to reduce the subjects of basic education and gave us the opportunity

to have the areas of knowledge as training itineraries complementing our training.

At the beginning of the school year, we chose two itineraries within the Human Sciences, Nature, Mathematics and Languages and an innovation itinerary from the perspective of Robotics or Art Maker. During the year, we are encouraged, within each area, to develop our research and our repertoire.

During 2022, the theme chosen by the professors guiding the discipline was identity. The choice was related to the need to understand the potential of our city, including us in the construction of its history. Identity gives us material to know our reality and, based on it, think about how to change and value it.

The itineraries were implemented in different ways in all schools and, as they had few guidelines, they left open the possibilities of discovery, exploration and proposals in what would be done and developed by the students of the school.

With so much news, uncertainty also arises about which paths to follow and how to take advantage of every opportunity that appears and everything they can represent for each of us. The Itinerary had identity as its guiding theme, a theme so dear to HC and which is often neglected in deeper debates at school.

According to Hall (2001. p. 38), "identity is really something formed over time, through unconscious processes (...) It always remains incomplete, it is always "in process", always "being formed". The biggest challenge was to create ways of understanding identity, our individual and our collective identity, based on our reality.

Faria and Souza (2011) point out that:

The identity has a dynamic character and its movement presupposes a character. The character, which, for the author, is the personal experience of a role previously standardized by culture, is fundamental in the construction of identity: someone's

identity is represented through the reification of their activity in a character who, finally, ends up being independent of the activity. The different ways of structuring the characters result in different modes of identity production. Therefore, identity is the articulation between equality and difference. (p.36)

It is in the difference that identity is established and it was through this reading that we began to investigate what around us, in our history and in the history of our community made us different. How could we look at our everyday life and find characters, subjects who would tell our story differently.

As previously mentioned, we studied at a school in the city of São Gonçalo, in the metropolitan region of Rio de Janeiro (Figures 1 and 2). Our city is very well known, unfortunately, for cases of violence, corruption and absences. This was one of the motivators of the teachers responsible for the CH itinerary, who, knowing the city's history, wanted to discuss its potentiality, existence and how it could be told in another way.



Figure 1. Map of the State of Rio de Janeiro with the city of São Gonçalo highlighted. Source: Wikipedia. 2022.

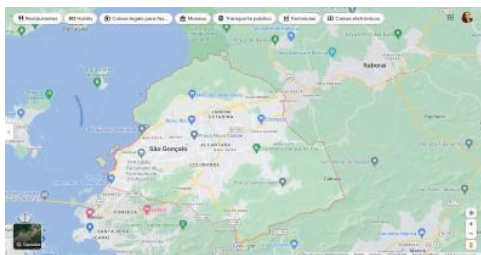


Figure 2. City of São Gonçalo and demarcated bordering area. Source: Google maps. 2022.

The itinerary activities were diverse. Reading texts, such as the one from Stuart Hall that we present here, showing films, discussing music and its cultural contributions. All elements to broaden our horizons and give us tools to observe the world through new eyes.

Based on that, we were asked to think in what ways we could, through everything we live, also become subjects of a story. From our history. And what was the difference between those characters, authors, musicians, singers for us. This was the question that began to provoke us.

In one of the classes, our teacher and advisor Ana Carolina Lydia, made us discuss about protagonism in the community, and thus, we started talking about the protagonism close to us, people we know, who are on our side and who in some way are important to our own histories.

This is important, as we always study the great protagonists and end up not seeing or forgetting those who are so close to us and who are also important for History. It is through these people that everyday life happens, and it is from stories and actions in everyday life that great History happens.

Soon, we became interested in the subject and it was proposed that we do a job and present protagonists of our communities. At first, we spoke with people from our communities, which made us know more about the place where we live and generated curiosity about more issues involving our own family and the community where we live.

Julia Maria, author of this work, researched and found out about her great-grandfather Manoel Emídio Dias, who was a former World War II combatant, drifted for 24 hours and was rescued by an American ship. We believe that his name is the one that appears in the book: ``Farol De Santa Marta``, by Cesar do Canto Machado, talking about the casualties and various attacks that the ships suffered on

the coast of southern Brazil.

The curiosity of his story is that after going through a limit situation in the War, he ended up dying as a result of bad performance by a dentist. What called Julia's attention about her grandfather was how he worked and made an effort to keep his family together and, even in times of great difficulty, he taught his children and grandchildren to work and study. This gave rise to a great spirit of collectivity and mutual help in the family, inherited to the current generation. Maria spoke about her grandfather João Claudio de Miranda who was a bricklayer for the Brahma company and a bricklayer in her community, in Morro do Abacatão. Using his profession, he asphalted more than 10 streets, and helped with the placement of light poles. His action was necessary since the city hall never gave access to the peripheral neighborhoods.

As the paving did not reach the community, services such as post office, garbage collection, deliveries, did not reach the higher areas of the hill.

With the paving, some of them improved and could happen in the region. Thus, he became known by the community and is part of its history. It is difficult to find news about its importance, but when talking to people in the neighborhood, this is evident.

This made us think about the importance of these stories and orality for their dissemination to other people. There is resistance to academically treating stories brought orally. Either because of the importance given to written language, or because of the difficulty of being sure of the veracity of the information. As stated by Fortunato and Ruscheinsky (2004) "In order to demonstrate, from social practice, that the subjects of social struggles contribute to the production of urban space, thus transforming themselves into subjects of History, we proceeded and opted for the use of Oral History" (p.28)

From our studies, we got to know the concept of micro history, oral history and biography and we were able to delve deeper. Here these concepts seemed more correct the intention of our research. It is under development by us, seeking more sources and details to compose the whole.

Here Junior (2011) comments that "The detail is that the recovery of these individual subjects by historians has not only privileged the magnificent characters of a homeland's history, rather, it demonstrates the intention of removing common and forgotten individuals from the limbo of social memory" (page two). Therefore, the biography would try to rescue these people, which within the purpose of this work would be fundamental.

CONCLUSION

What was important for us was to look for how these stories could be part of a much bigger and more important story: ours. After the presentations, we realized that all our colleagues' narratives served as examples for ourselves, encouraging us to be protagonists of our own history and even of our communities.

To know the difficulties, we face as residents of a peripheral region of the city, and that this, in different ways, marks our trajectories, transforming stories of close people into fuel to transform our own is essential.

If, based on our research, we can build a new history in São Gonçalo that brings different micro stories of community agents and people who are part of the creations of the neighborhoods, of the city's development, we will have fulfilled the initial objective of this research.

Thinking about the city of São Gonçalo for its lack, for what it is negative is not our objective. We want to show how we can be protagonists of the social changes we want for our community, understanding and embracing the past, building our identity now

and planning our future.

In addition, we managed to develop in ourselves and in our colleagues the feeling that the horizons that present us as people from the periphery cannot be limiting to our goals

in life. That it is necessary to look beyond the absences and what is said in the news and from that, to be subjects of our history. Now we are here, writing our history, being protagonists of our future.

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