

**“MY NAME IS...”: IDENTIFYING TRAINING CONTEXTS AND STORIES IN THE NAMES OF RURAL TEACHERS**

**“EU ME CHAMO ...”: IDENTIFICANDO CONTEXTOS FORMATIVOS E HISTÓRIAS NOS NOMES DE PROFESSORES RURAIS**

**“YO ME LLAMO...”: IDENTIFICANDO CONTEXTOS FORMATIVOS E HISTORIAS EN NOMBRES DE MAESTROS RURALES**



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**ABSTRACT:** This article was developed based on narratives and the life story method, and refers to research carried out in 2009 and 2012, developed within the scope of the Postgraduate Program in Education and Contemporary Studies at the State University of Bahia and the Postgraduate Program in Education, at the Federal University of São Carlos, both researches carried out with rural teachers, in Bahia. The collaborators' narratives allowed the development of this work presented here, whose objective is to analyze what is revealed, regarding contexts and life-education stories, through the names chosen (pseudonyms) by rural teachers, expressed in the (auto)biographical narratives. In the research, twelve teachers were identified by the names they chose and this choice refers to some place or role in the aspect of life and/or training. As highlighted in the literature, everything that is narrated is important and these choices are linked to family, context, childhood memories, tastes, way of being and other issues. Therefore, it is worth highlighting the contribution of this work, as narratives express aspects of identity and the name is part of this. These narrated and contextualized names, and their meanings and meanings, led to a discussion about the identity and training of these rural teachers.

**KEYWORDS:** Teacher training. (Auto)biographical narratives. Life stories.

**RESUMO:** Este artigo foi desenvolvido a partir das narrativas e do método das histórias de vida, e refere-se às pesquisas realizadas nos anos de 2009 e 2012, desenvolvidas no âmbito do Programa de Pós-Graduação em Educação e Contemporaneidade da Universidade do Estado da Bahia e do Programa de Pós-Graduação em Educação, da Universidade Federal de São Carlos, ambas pesquisas realizadas com professores rurais, na Bahia. As narrativas dos colaboradores permitiram o desenvolvimento deste trabalho aqui apresentado, cujo objetivo incide em analisar o que são revelados, referente a contextos e histórias de vida-formação, através dos nomes escolhidos (pseudônimos) pelos professores rurais, expressos nas narrativas (auto)biográficas. Na pesquisa, doze professores foram identificados pelos nomes escolhidos por eles e essa escolha remete a algum lugar ou papel do aspecto da vida e/ou da formação. Conforme ressaltado na literatura, tudo que é narrado é importante e essas escolhas estão ligadas à família, ao contexto, às lembranças da infância, aos gostos, ao jeito de ser e a outras questões. Assim, vale ressaltar a contribuição desse trabalho, pois as narrativas expressam aspectos da identidade e o nome é parte disso. Esses nomes narrados e contextualizados, e seus sentidos e significados, remeteram a uma discussão sobre identidade e formação desses professores rurais.

**PALAVRAS-CHAVE:** Formação docente. Narrativas (auto)biográficas. Histórias de vida.

**RESUMEN:** Este artículo fue desarrollado a partir de las narrativas y el método de las historias de vida, y se refiere a las investigaciones realizadas en los años 2009 y 2012, desarrolladas en el ámbito del Programa de Posgrado en Educación y Contemporaneidad de la Universidad Estadual de Bahía y del Programa de Posgrado en Educación, de la Universidad Federal de São Carlos, ambos estudios fueron realizados con maestros rurales de Bahía. Las narrativas de los colaboradores permitieron el desarrollo de este trabajo que aquí se presenta, cuyo objetivo es analizar lo que se revela, refiriéndose a contextos e historias de formación de vida, a través de los nombres escogidos (seudónimos) por los maestros rurales, expresados en las narrativas (auto)biográficas. En la investigación, doce docentes fueron identificados por los nombres elegidos por ellos y esta elección se refiere a algún lugar o rol en el aspecto de la vida y/o formación. Como se destaca en la literatura, todo lo que se narra es importante y estas elecciones están vinculadas a la familia, el contexto, los recuerdos de la infancia, los gustos, la forma de ser y otras cuestiones. Así, cabe destacar el aporte de esta obra, ya que las narrativas expresan aspectos de identidad y el nombre forma parte de ella. Estos nombres narrados y contextualizados, y sus sentidos y significados, dieron lugar a una discusión sobre la identidad y la formación de estos maestros rurales.

**PALABRAS CLAVE:** Formación docente. Narraciones (auto)biográficas. Historias de vida.

## Introduction

In recent years, debates in the educational field have been sparked about (auto)biographical narratives, which are increasingly being used in research dealing with teacher training. Thus, in this study, we aim to analyze what is revealed, regarding contexts and life-education stories, through the names chosen (pseudonyms) by rural teachers, expressed in the (auto)biographical narratives.

Remembering is power, in addition to bringing back memories, to promoting reflection on lived experiences. The stories narrated from memory allow us to broaden horizons, and working with memory brings together a plurality of meanings and explains a diversity of experiences. For example, by narrating my story, I allow myself to get to know myself, since “[...] writing the narrative has a formative effect in itself. This is because it places the actor in a field of reflection [...]” (SOUZA, 2006, p. 60, our translation). When I talk about myself, I shift my position, I situate myself as an author and actress, narrator-reader of my story, at the same time that I delve deeper, I distance myself to narrate, reflect and understand my life-education journey.

I start from the idea of Souza (2006, p. 107, our translation), when he states that “remembering is an activity of the present, it is much more than reliving the past, because remembering can mean bringing to the present facts already experienced in the past”. With this thought, I intend here, through (auto)biographical narratives, to present facts from memory, since “the work of framing memory feeds on the material provided by history” (POLLAK, 1989, p. 9, our translation).

(Auto)biographical narratives, written or oral, question the meanings of life experiences, learning and knowledge, and, through self-memories, allow the understanding of training (SOUZA, 2006). Therefore, our life trajectories allow us to affirm that it is possible to learn from experiences. These narratives allow us to think about the experiences, learning and meanings present in training, as they were acquired in an individual and collective context and are part of the individual's identity process.

The reflection provided by (auto)biographical narratives is also configured as a (self)training approach, when constituted within the scope of research-training, which, according to Chamlian (2006), at the same time allows the development of a process of reflection on the profession teacher, also appears as an opportunity for research into teacher training. In this context, research-education establishes contact with life stories and narratives and/or (auto)biographical writings, establishing itself as research, that is, an investigation

process, and as a process of (self)formation. In these narratives, the subject who narrates is, at the same time, actor and author of his story, and life stories are seen as a process of formation. For the author, studies that take the experiential approach and life stories as a training practice have been outlined, in some research groups, as training research (SOUZA, 2007).

The narratives will be treated here as part of the life trajectory, and will be characterized as training narratives, which have been widely used as teacher training and research procedures. According to Cunha (1997, p. 191, our translation), "narratives can be both a phenomenon that is investigated and a method of investigation", based on life stories. Training narratives allow the subject to talk about their life experience, reporting what was formative. For Souza (2006, p. 70, our translation), narratives consist of the expression of "subjects' knowledge, their experiences, their subjectivity and singularity as a fundamental principle for knowledge of themselves, through memories and memories that the identity process and the experience of schooling entail." In this sense, memories from childhood and throughout schooling carry within them the marks of learning built throughout life and, as they are linked to the subject's identity process, we call them the life-formation path.

The memories and memories that come to light through the narratives are, according to Josso (2004), reference memories<sup>2</sup> and constituted by formative experiences. Experiences that, in the process of reflecting on life stories, are always reported. So, in this process, the person who narrates re-appropriates the experience, giving it meaning and significance. Through narratives, the narrator can find a place to structure his experience and understand what is and what is not in his life-formation path.

In this aspect, the biographical approach, based on life stories, is configured as a process of knowledge (SOUZA, 2006). And here I propose to talk about myself, my memories, through training narratives. I talk about myself with the intention of reflecting on my story. As Pineau (1999) warns us, we must reflect on our own life stories before accompanying others to do so.

As an author, actor/actress, narrator-reader of his own story, he places singular marks, which emerge from a dive into subjectivity, allowed through the method of life stories. Thus, in this formation process, the narrative "is inscribed in subjectivity and is involved with the spatio-temporal dimensions of the subjects when they narrate their experiences" (SOUZA, 2008, p. 94, our translation), that is, the subject appropriates her/his life story in an individual, singular movement, full of subjectivities, which integrates the self with the recomposed past.

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<sup>2</sup>Concepts from Josso (2004) that refer to memories of oneself/about oneself that can be qualified as (self)formation experiences, in which the author cites many constituent elements of his/her formation.

Delory-Momberger (2006, p. 362) tells us that we appropriate our life stories when we narrate our lives. Thus, training takes place through life stories. The effect of the narrative is described by the author through two characteristics: as a reconfiguration, that is, a synthesis of the heterogeneous, using a movement of disagreement-agreement and space-time, and as a constitution in time and space of an enunciation and a unique interrelationship. The life narrative, in this movement, is not unique, it is constantly reconstructed, each time it is announced, and, along with it, the meaning of life that is announced.

(Re)appropriating the already existing meaning of life history, through narratives, allows us to (re)find the place of formation. When remaking our life stories, we act as responsible for our own formation, because, in this game, the meaning of reality is behind us, behind what we have experienced, as it is repressed. Thus, in narrative, we produce the story of our lives as authors, however, we distance ourselves when we reflect on it and analyze it as readers. It is in this process of objectification/subjectification that we take shape, elaborate and experience our history. Therefore, according to the author, it is the narrative that “makes us the very character of our life; Ultimately, it is what gives our life a *story: we do not create a narrative of our life because we have a story; we have a story because we make the narrative of our life*” (DELORY-MOMBERGER, 2008, p. 37, emphasis added, our translation).

## Methodology

For this study, we carried out qualitative research which, according to Mineiro, Silva and Ferreira (2022, p. 207, our translation), “consists of an investigation approach that considers the subject's connection with the world and their relationships, without disregarding the subjectivity of the participants of the study nor of the researcher, understanding that it is not possible to carry out aseptic work”. We confirm that this is also exploratory research, whose intention is to explore the phenomenon under study.

The data here came from two studies with an (auto)biographical approach, inserted in the qualitative approach, and life stories as a research method and technique. Furthermore, research-training was used regarding procedures. This life story method is characterized by working with history as a process of remembering and corresponds to a totality or a specificity of life, by privileging a double process: research, as investigation and production of knowledge; and training, by providing self-knowledge and training practices.

Thus, this work, developed from these narratives, refers to two researches carried out: one, in 2009 – developed within the scope of the Postgraduate Program in Education and Contemporary Studies, at the State University of Bahia, which had focusing on the training, identity, knowledge and practices of rural teachers in the municipality of Itapetinga; another, in 2012 – developed within the scope of the Postgraduate Program in Education, at the Federal University of São Carlos, whose focus was on the narratives of rural teachers, at the beginning of their careers, from the municipalities of Macarani and Maiquinique, in Bahia.

The data that constitute the *corpus* of this work were produced within the scope of the narrative interview, in the first research mentioned, and through narrative interviews and letters exchanged between the researcher and collaborators, in the second research. We noticed that all participants in the first survey, that is, 10, were women. In the second research, a male and female teacher participated.

The richness of the collaborators' narratives allowed the development of this work presented here, whose objective was to analyze what is revealed, referring to contexts and life-education stories, through the names chosen (pseudonyms) by rural teachers, expressed in the narratives (self)biographical. In the research, twelve teachers were identified by the names they chose and this choice refers to some place or role in the aspect of life and/or training.

As highlighted in the literature, everything that is narrated is important and none of the participants in the research reported here failed to choose a name and justify their choices; choices linked to family, context, childhood memories, tastes, way of being and other issues (CIAMPA, 1986; 1995; DOMINICÉ, 2010; FERREIRA, 2010; RIOS, 2011; SAMPAIO, 2008).

### **The names in the first research: revealing contexts and stories of rural teachers**

We know that professional teaching identity is built throughout life, personal and social, throughout career and training, and is constantly changing. Assuming this assumption, the question of “who I am” was taken as the axis of investigation in this study. Thus, I was able to see that, in the interviews, firstly, teachers identify themselves as people, with their representations and multiple identities emerging from these identification statements. The narratives reveal aspects of the lives of these teachers (FERREIRA, 2010) and the name (pseudonym) appears, as shown below:



I'm Estrela Fulana de Tal<sup>3</sup>. I'm 43 years old. I come from a family of 10 children. Father, mother and 10 children. I was born in the State of Minas Gerais, on a beautiful and wonderful farm, an inheritance inherited by my mother.

My name is Géssica Fulana de Tal, I am 45 years old, born in Santa Cruz da Vitória, Bahia. I am a widow; I have two daughters [...]. I was born on a farm, the name of the farm, Fazenda Sou de Deus, I was raised on that farm.

My name is Keli Fulana de Tal. Born on November 13, 1967. Daughter of João and Jovelina. I have four brothers from my father's first relationship. My mother, yes, at the age of 9 she died due to an accident.

My name is Yasmin, I was born on May 17, 75. I come from a humble family. My childhood was a very sweet childhood, but there are some things I miss.

I am Maria. Daughter of Manoel Fulano de Tal and Maria Senhora Fulana de Tal. My father is a retired driver and my mother still works as a nursing technician. Yes, I have seven brothers, actually (*the interviewee gets emotional*). I have six brothers; I have six brothers.

I am Carla Fulana de Tal, I am 28 years old, I am an educator, I am evangelical. [...] During my childhood, my parents separated when I was still 3 years old.

I'm Auxiliadora, I'm married, I have a son [...] I have six brothers, right? And I have two more brothers on my father's side, from his second marriage. So, a total of eight brothers.

I'm Leci. I'm 39 years old. [...] I was born em Itapetinga. Meufather Almerindo and my mother Generosa. I have five brothers. My mother is a domestic worker, she never worked outside the home, my father was a night guard 27 years ago, and is now retired.

I'm Bárbara Fulana de Tal. I was born during the World Cup, in the city of São Paulo. This moment, reported by my parents, said that my mother had a very complicated pregnancy.

I'm Nanete. I am 34 years old. I am from a family of six siblings. I'm the second woman, right? Older.

In this way, these teachers characterize themselves in the way they identify their different roles. Ciampa (1986) considers that, when the subject identifies with that role, it is because they are given an identity (as a teacher, as a secretary, as a mother, etc.). The identities of these teachers are woven into the dimensions of subjectivity and dialecticity. We represent what we are, but we also hide much of that self that we are. Because we are authors of our story,

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<sup>3</sup>Fulana de Tal is a complement to the chosen name which means that this teacher identified herself by her full name.

we can reveal ourselves through who we are or a character and also through the things we hide. We are, at the same time, concealment and revelation.

Based on the way they represent and identify themselves, I tried to understand the identity of teachers from rural areas as social subjects. I noticed that, firstly, everyone identified themselves by name. When you ask yourself: who am I?, the answer is always the name and through it we identify ourselves. This name is seen as an element of singularity in a complex process of equality and difference. This "is a first notion of identity" (CIAMPA, 1986, p. 63, our translation). From this perspective, we differentiate and equalize ourselves according to the social group of which we are part: we are women and equal to other women in terms of gender, which makes us different from men. Identity is difference (SILVA, 2000). We saw a lot of ourselves in others. Thus, the answer to the question asked is a representation of identity and, to reveal this identity, it is necessary to start from the representation "as a product, to analyze the production process itself" (CIAMPA, 1986, p. 65, our translation).

In the process of this search for identity, the constitutive aspects and their implications must also be valued, since the identity that "constitutes the product of a permanent process of identification appears as a given and not as a constant giving of itself *that* expresses *the* movement of the social" (op. cit, p. 68, emphasis added, our translation).

Thus, in addition to the name, some the full name, and the date of birth, the teachers identify themselves: the family composition is also revealed with the name of parents and profession and number of siblings, number of children, place of birth, religious beliefs, birth situations. This is how their identities reveal themselves. Thus, in the same orders in which the narratives above were presented, they will be presented here. The teachers reveal why they chose the names (pseudonyms). According to the narratives:

I want to be called **Estrela**. Because I think that the star is something that is always shining, even if we don't see it, that during the day we think it's not there, but it is there. And I think that what I wanted, in rural areas, was for it to always be shining, to show something, to bring something out of the darkness. Illuminate something in the darkness.

I prefer the name **Géssica**, which is my daughter's name, which I really like. It's my youngest daughter's name.

In my childhood, I had a little doll that I got from my mother, which I played with and I named her Keli and then I chose that name myself, I don't even know why. Maybe because it was a small name, or because she had a colleague, it was Keli Cristina. Cristina, I knew it was because I had a colleague that I really liked, but Keli I thought was cute, so I thought so, I



named my doll Keli Cristina. That name, Keli Cristina, for a few years I fantasized about, when I had a girl, I was going to give her that name, but it just wouldn't be Keli Cristina because it would be too big a name. I was going to reduce the name; I was going to put Keli. So, it could be my fictitious name, it could be the name. It could be Keli because she is smaller and because I had a childhood with the doll, I really liked it. So, it could be **Keli**.

I think I wanted to be **Yasmin** because that's my daughter's name.

And I want to be called **Maria** because Maria for me is synonymous with strength, persistence, dedication, struggle. So that's the name I want to be called.

Look, I'm very real, I'd like to be called by my own name, **Carla**.

Maybe Auxiliadora would be a good name. Because it is one, you are already saying that it is a name that belongs to someone, something auxiliary, to help. So, I think I did a little, helped these children a little, to improve their learning. So, I think **Auxiliadora** would be my name in this research.

I identify with the name **Leci**. My name is Leci. It was the name of my first teacher. My first teacher was Leci. And today I am a teacher, I thank her. It was from that time, when I was little, when I had the first teacher with that name, I wanted to be a teacher because of her, why? That she was dedicated, a dedicated, loving, caring teacher. The room was happy, everyone played, everyone was happy together and she had a great affinity with the students. And that made me so radiant. Every student, you saw the smiles of other students, the happiness in the classroom. So, that made us learn more. So, I wanted, since that time, that I had already made the choice, I was still a child, but I was already thinking about becoming a teacher, because Leci is like that today. I try to do what she did, so I can see my classroom as happy all the time as Leci did with her classroom, when I was a child.

The name that immediately came to mind, thus related to the name to use, was **Bárbara**. I would say it's a name I've always liked, Bárbara, since my childhood. I also believe that something like that, my sister always reported, that because she was born in a time, not that I believe, I don't believe in saints, so it was a name that she thought should be hers. And she talked so much in her childhood that's why it registered in her subconscious.

Can I put my mother's name? So put in **Nanete**, because she was, she's a person, like that, who was always present at every moment. Always, that person who was always ready when I needed her, she was always there. And to this day she is like that with me. So, she's a person who gave me constant support, that's why I'm going to choose her name.

The names were chosen by the ten teachers and revealed contexts and life-education stories. The family context is highlighted as an important aspect of life. Géssica is the mother

of two daughters, but she chose the name of the youngest because she likes the latter much more; I understand that it is because younger children aspire to more care and are “remembered more” by their parents. Yasmin says, in her story, that she always wanted to have two children, a boy and a girl, and that happened, therefore, she wanted to be represented in the research by her daughter's name. Daughters, in this context, are seen as valuable assets, valuable individuals who are part of their lives. Nanete also refers to the family context, when choosing the name of her mother, a person she refers to as the one who was always with her, providing support and comfort. The mother's figure is brought as a reminder that Nanete was never alone because someone was with her at all times. Thus, mother and daughter are mentioned.

The first teacher is part of Leci's story. A dedicated teacher, who made her students happy, who fulfilled her task of teaching and who influenced Leci's choice when she was still a child. Present in Leci's speech is the desire to become the teacher she once had, to be like this teacher who left her students radiant. The feeling that Leci had, in this room, with this teacher, was so good that she wanted to show it, she wanted her students to feel it.

The statements above demonstrate aspects of the subjects that were revealed through names, through contextualized identities. Dominicé (2010) says that all the people mentioned in a narrative are important and had an influence on the path of life and training.

Childhood memories also have to do with Keli's choice and the doll she really liked. This doll was given by her mother and named after a colleague, two people she remembers with love. The name Keli, first justified by oblivion, then elevated to a good memory – the name of a colleague – was chosen. And, in this context, another aspect also becomes relevant, the importance given to the name to the point of being brought from childhood to adulthood, as the one you would call a future daughter. Keli only had one child (a boy), but it is noticeable that the name did not fall into oblivion. The name he fantasized about for years was special and referred to a moment in his life – childhood.

Barbara talks about a pseudonym linked to her childhood and family. He mentions it as the first one that came to mind, so I understand that, in some way, this name marked his life. And in fact, it made a mark, as it talks about the sister and the time in which she was born, certainly referring to Saint Barbara's Day, and that, therefore, her (sister's) name should be Barbara. It refers to what was not (it was not the sister's name), but which, in this research, she wanted it to be; marks a place in history and the importance of the sister, to the point of choosing a pseudonym that was important to the sister.

Maria's choice is related to what the name represents: strength, persistence, dedication, struggle. I believe that it has a religious connotation to Mary, mother of Jesus, who, to this day, is referred to with the aforementioned characteristics. But it may also be related to “Marias”, a common name<sup>4</sup>, which is often referred to women who have also achieved a place in society, due to the characteristics mentioned. So, in one way or another, this is how she refers to herself, as someone who has the strength to fight, persists and dedicates herself.

True is that which is in accordance with reality, which is not fictitious. Carla wanted to be called by her real name, her official name, which is on her birth certificate, because that is how she is characterized. Auxiliadora, as it is a proper noun, is a word derived from auxiliar which means “that helps”. This is how she sees herself, in a classroom, as a helper, and, therefore, the most appropriate name to represent her.

The last teacher wanted to be represented as Estrela. What would a star be? It is a celestial body that has its own light. Here, in this research, that is it, but with a capital letter; That's it, but being a proper name. I remember that interview well and the way he justified his choice of name. If it really could, it would have its own light to take the rural area out of that place of social invisibility to which it has been relegated for a long time; to take this context out of the place of oblivion, of darkness; its own light because it would illuminate, day or night, and it would shine because a star does not depend on anything to shine. It is the one that guides, that shows, that reveals, that illuminates, that does not go out even if it is day. The teacher wanted to be called by what she would like to represent in the world, how she wanted to be and justified where she wanted to act (enlighten). Because that way it could persist, change.

These last four teachers (Estrela, Maria, Carla and Auxiliadora) sent representations to be identified in the research. These are names that point to aspects that, socially, have positive representations – Estrela (shines, illuminates); Maria (connotation of strength and belief); Carla (which is true); Auxiliadora (the one who helps, assists) – in this way, they are well-accepted names in society.

Many are mentioned and all, in some way, are part of the life-training of these teachers and were brought to light through memory. Regarding this issue, Dominicé (2010, p. 95, our translation) points out that:

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<sup>4</sup>Just like “Maria”, the first name has been used in our society to represent many things, such as: Amélia, a housewife who dedicates herself to domestic life; Patricinha/Mauricinho, spoiled woman and man who snub; and/or Ricardão, the name given to a man who is the lover of a married or committed woman.

Training resembles a process of socialization, in the course of which family, school and professional contexts constitute places of regulation of specific processes that intertwine with each other, giving an original shape to each life story. In the family of origin, at school, within professional groups, the remarkable relationships that remain in memory are dominated by a bipolarity of rejection and adherence. Training goes through the setbacks that had to be overcome, through the openings offered.

Training takes place in a space-time dimension, throughout life. This process contains experiences and learning that relate to personal and professional identity. According to Dominicé (2010, p. 88), "life stories are never the same", and these teachers show this in their choices.

### **The names in the second survey: revealing contexts and stories of rural teachers**

I remembered Nóvoa 's book (1992), "Life of Teachers", and the reason for the title of the work. By portraying the oblivion to which the lives of teachers have been relegated, the author draws attention to the inability to separate the personal self from the professional self in the teaching profession. In this aspect, it is in line with Nias (1991): "the teacher is a person and an important part of the person is the teacher" (p. 15, our translation). Thus, the identity process involves all human beings that we experience during our lives. In this way, when talking about the lives of rural teachers, both aspects of personal and professional life were highlighted, given the issue of identity being the same.

The participants in this research, whose stories are revealed by Ferreira (2014), chose their names (pseudonyms): Cientista (scientist) and Matilde, according to the justifications presented below:

Cientista because that's what they called me since I was a child. It was always like that, when they broke something, they called me to repair. I can say that this name comes from my childhood (Interview - Cientista).

Matilde is a beautiful name, I like it. When I was a child, I watched a cartoon about an orphan girl, who lived in an orphanage, whose name was Matilde. She was quite ready. Matilde, because I liked the drawing (Interview – Matilde).

The first collaborator has, in the choice of his name, a mark of his childhood, linked to a talent he possesses. It is also related to adult life, since, in addition to being a teacher, Scientist is also a motorcycle mechanic. Name that marks a phase of your life and is now triggered by memory, in this formation process. The second collaborator revealed that she linked her

pseudonym to taste, beauty and childhood memories; It is related to playing, being enchanted as a child.

Ciampa (1986; 1995), when referring to identity, says that this is metamorphosis, that, when we think about identity, the question immediately arises: who are you? And the answer is always a proper name. It's the first way we introduce ourselves. The name singularizes us, identifies us in a group of other beings. Thus, “we 'become' our name” (1986, p. 63, our translation). That's why we get offended when our names are changed and that's why it becomes strange to think of ourselves with another name, or we prefer to be called by nicknames, which embody a lot of us. I believe that a name that we like, that has representation in our lives, that, for some reason, we have incorporated into ourselves, it is easier for us to think of it as ours. Cientista and Matilde are the names that identify, representing the participants in this research. Even though it is just a name, it is part of the identity and construction of teaching.

For Ciampa (1995), identity is represented by the name, but the name alone is not enough to represent our entire identity. Severino introduces himself by his name: “my name is Severino”. Then, in an attempt to differentiate himself from several existing Severinos, he speaks the name of his mother, his father, his region, his state, because “a name identifies us and we identify with it” (p. 131, our translation). We incorporate a name given to us and begin to identify ourselves through it, it “is the symbol of ourselves” (p. 131, our translation). In letter 1, Matilde explained:

Macarani, April 11, 2011.

Dear colleague,

I'm Matilde da Silva 5, I'm 29 years old, I've been a teacher in rural areas for two years, I have three sisters: K. 6, R. and L.; I have a three-year-old son from my relationship with D.

Scientist makes the presentation in letter 2:

Hello Lúcia, as you already know, my name is Cientista Santos, I am 35 years old and I live in the city of Maiquinique - Bahia. I am married and have no children.

<sup>5</sup>The two participants spoke their full names, which were hidden here and random surnames were added.

<sup>6</sup>The initials in italics refer to the names mentioned that were hidden.

Matilde and Cientista identify with nouns and adjectives. This is related to central aspects of this work, because, through these narratives, we can see a little about the person speaking through the voice of these teachers.

On this topic, Ciampa (1995) reflects when talking about Severina, when her husband tears up her birth certificate. She says that she was registered at a notary's office, by the family that had employed her when she was already a young girl, after the death of her mother. This way, he carried the surname of that family and not that of his biological family. That's why she was fake, because in reality she wasn't Severina at all. The author draws attention to her speech when she says "I am fake".

When we are born, we are given a first name that differentiates us from others. The names that equate us with a family member are added by Junior, Filho (son), Neto (grandson). The surname makes us equal to the others in the family. The full name indicates each particular individual (with first and last name). At the same time that it differentiates us, it equalizes us. This is a characteristic of identity, which articulates these two "sides of the same coin". This brought back a memory written in my diary. My name is Lúcia Gracia Ferreira, but I felt strange, "fake", beside myself when I discovered something.

There in São Paulo, I discovered that my father's name is Edmundo Ramos da Cruz and not Edmundo Ramos Ferreira. I don't know how he managed to change the name. That made my head spin. It's my identity. This is what we are talking about (My diary, 10/13/2009).

In 2009, I stayed in São Paulo between the months of May and July. During this period, I visited all my relatives. Among her is an aunt that I really like (aunt Tê), who lives in Guarujá and told me that, in the family, there is no one with the name Ferreira and that she didn't know where my father got that surname from. And I discovered that, indeed, my uncles and cousins have the surname, Cruz. I still remember the day we talked about this. I felt a strange feeling just thinking about Lúcia Gracia Cruz. This wouldn't be me. I also feel strange when people get my name wrong and call me Lúcia Garcia or Lúcia Grácia. I always have to repeat "it's Gracia". Regarding my name, the fact that it is Garcia is enough, but because of an error at the registry office, my mother was registered with Gracia and my brothers and I also had the "wrong" signature. Today my brothers and I do not consider it wrong, but new, different. It's our last name and we all like it. We grew up with it, it's part of our identity. This is me – Lúcia Gracia Ferreira – with all the mistakes, news and differences.



When we speak our name as a way of introducing ourselves, we only expose a representation, as we do not consider the aspects that constitute this identity. Name is product, identity is process. But we start from representation (the name, for example) to understand identity (the process of building it).

On this issue, I quote Sampaio (2008) who, while carrying out a survey, spoke to his participants, asking them how they wanted to be identified. He declared that “changing or omitting their names without consulting them was, for me, considering them disembodied, as if they were not part of this story” (p. 54, our translation), which is why he chose to listen to his collaborators. Some wanted to be identified by their real name, others by their full real name and others did not want to be identified. This happened, without, however, failing to tell the story. That's how it happens. Based on this, I also chose, in this research on rural teachers, that they could choose the way in which they would be referred to.

Rios (2011), also carried out a study on the place of the name and family tradition in the constitution of the identities of rural students and found that “the act of naming brings with it marks of ‘tradition’” (p. 275, our translation). The name speaks; represents existence in intimate relationship with identity; it is linked to a symbolic system that represents it. I agree with the author, as this is noticeable through the choices of the names of the collaborators in the thesis submitted here. In this way, the name has a place in the constitution of identities.

Dominicé (2010) says that everyone mentioned in a narrative is part of our formation process. Therefore, when reporting aspects of the lives of the collaborators in this research, it is also worth highlighting that there are, in the narratives, aspects of their identities, constructed in dialectics, in a process of socialization, referring to a historical context, marked by challenges and difficulties that made them become what they are, in an identity in constant movement.

### About the names...

Other productions by the author, on teacher training, professional development, identity of teachers and rural teachers, have demonstrated the particularities of this – rural – context, of this subject – teacher – and aspects of his training. In addition to the needs and needs identified to meet these perspectives (FERREIRA, 2011a; 2011b; 2015; 2017; 2019; 2020a; 2020b; 2020c; 2021; FERREIRA *et al.*, 2011; FERREIRA; ANUNCIATO, 2018a; 2018b; 2020; FERREIRA; FERRAZ, 2021).

The name as an identity perspective appears in the studies shared here and this is important for thinking about research, teacher training, professional development and the articulations present in the stories that accompany the chosen names, because the choice process always carries a story and the decision carries a representation.

We understand these names, as they are stated, as having a dimension of bonds, whether affective and/or relational, arising from memories, experiences and representations. These names chosen by the participants are endowed with meaning and meaning and there are traces of unveiling of individual and social aspects, which are part of their stories.

In the text by Ferreira (2015), there are five stories of apprentices, narratives produced within the scope of an extension course. To this end, true (real) names, with the authorization of the narrators, were used and the meaning of the name was exposed there. None of the narrators wanted to be called by another name, because those stories were theirs and there was no intention of hiding, but of revealing. From these agreements, the names were mixed with the stories, they even created the stories, like the one narrated by Ricardina (My name and its controversies). The narratives of this study enabled creative articulations, learning, training and self-training; reconstructions that cross time and are linked to identity.

In this way, the names in Ferreira's studies (2010; 2014) collaborated to mark life trajectories, whose reconstruction made it possible to understand aspects of the participants' life-training and resignification of personal and professional identity, which are always in motion. This is because the moment of the narratives was also a moment of decision, of choice, of meaning, of memory, of return, of movement; It was time to nominate himself. These choices mark "everyday life, the dimension of time, life and our knowledge; marks our formation" (FERREIRA, 2015, p. 1248, our translation). The names revealed plural, individual, and social histories.

### **Final remarks**

In the first survey, in addition to their name, and some their full name and date of birth, the teachers also identify themselves by family composition, with names of parents and profession and number of siblings, number of children, place of birth, religious beliefs, birth situations. The name choices have to do with connections with the family (Géssica, Yasmim and Nanete), the former teacher and childhood (Leci), friendship and childhood (Keli),

childhood and family (Bárbara), and with representations (Estrela, Maria, Carla and Auxiliadora).

In the second research, we realized that Cientista was the chosen name and carries a mark from childhood, linked to a talent he possessed; It is also related to adult life, as in addition to being a teacher, he is a motorcycle mechanic. Matilde is a name that is linked to taste, beauty and childhood memories. Thus, these names are linked to representations.

Therefore, it is worth highlighting the contribution of this work, as narratives express aspects of identity, and the name is part of this. These narrated and contextualized names, and their meanings, led to a discussion about the identity and training of these rural teachers.

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