

## HISTORY TEACHING IN PRIMARY YEARS: IMAGINATION, SENSIBILITY, AND EXPERIENCE

LA ENSEÑANZA DE HISTORIA EN LOS PRIMEROS AÑOS: IMAGINACIÓN,  
SENSIBILIDAD Y EXPERIENCIA

O ENSINO DE HISTÓRIA NOS ANOS INICIAIS: IMAGINAÇÃO, SENSIBILIDADE E  
EXPERIÊNCIA

Maria do Rosário Gomes Germano <sup>1</sup>

**Manuscript received on:** June 10, 2021.

**Approved on:** March 13, 2022.

**Published:** April 12, 2022.

### Abstract

This article has the objective of presenting a work developed with students from the component History Teaching, from August to November, in the Pedagogy Degree at Universidade Estadual da Paraíba – UEPB [*Paraíba's State University*], in the 2020.1 semester. At the occasion, we have thought about the possibilities and challenges of approaching subjects and didactic procedures for this component, specifically in remote classes. At the first, we have thought in actioning the sensibility in History classes, what we have passed, what affects us, touches us, forms us from what we feel. For this, we have based on the contributions of Soares Júnior, (2019) and Albuquerque Júnior (s/d), with the goal of reflecting on History classes untied from the moorings of positivist traditional teaching. Methodologically, we have used the lived experiences, presented and related by the students of referred component. We have concluded that we need to think of History teaching for children from conceptions that mobilize the sensibility, the seeing, listening, imagining, creating, and feeling, considering the formation of citizens committed to reality, identity, respect, and otherness.

**Keywords:** History Teaching; Teacher Formation; Sensibility; Experience.

### Resumen

Este artículo tiene como objetivo presentar un trabajo desarrollado con estudiantes de la disciplina de Didáctica de la Historia, de agosto a noviembre, en la Licenciatura en Pedagogía de la Universidad Estatal de Paraíba - UEPB, en el semestre 2020.1. En ese momento, pensamos en las posibilidades y desafíos de abordar contenidos y procedimientos didácticos para este componente, específicamente en clases remotas. En un principio pensamos en activar la sensibilidad en las clases de Historia, lo que nos pasa, lo que nos afecta, lo que nos toca, lo que nos moldea desde lo que sentimos. Para ello, nos basamos en los aportes de Soares Júnior (2019) y Albuquerque Júnior (s/d), con el propósito de reflexionar sobre clases de Historia que no están vinculadas a la enseñanza positivista tradicional. Metodológicamente, utilizamos las experiencias vividas, presentadas e informadas por los

---

<sup>1</sup> Doctorate in Education at the Federal University of Paraíba. Professor at the State University of Paraíba. She integrates the Study and Research Group Discourse and Virtual Image in Education and the Technologies, Education, Media and Arts Research Group.

ORCID: <http://lattes.cnpq.br/531379229997524> Contact: [mrggmaciell@gmail.com](mailto:mrggmaciell@gmail.com)

estudiantes de esa disciplina. Concluimos que es necesario pensar en la enseñanza de la historia a los niños desde conceptos que movilicen la sensibilidad, el ver, el oír, imaginar, crear y sentir, con miras a formar ciudadanos comprometidos con la realidad, la identidad, el respeto y la alteridad.

**Palabras clave:** Enseñanza de la historia; Formación de profesores; Sensibilidad; Experiencia.

## Resumo

Este artigo tem como objetivo apresentar um trabalho desenvolvido com alunas e alunos da disciplina Ensino de História, de agosto a novembro, no Curso de Licenciatura em Pedagogia da Universidade Estadual da Paraíba - UEPB, no semestre 2020.1. Na ocasião, pensamos sobre as possibilidades e os desafios de abordar conteúdos e procedimentos didáticos para esse componente, especificamente em aulas remotas. No primeiro momento, pensamos em acionar a sensibilidade nas aulas de História, aquilo que nos passa, que nos afeta, que nos toca, que nos forma a partir do que sentimos. Para isso, fundamentamo-nos nas contribuições de Soares Júnior (2019) e Albuquerque Júnior (s/d), com a finalidade de refletir sobre as aulas de História desvinculadas das amarras do ensino tradicional positivista. Metodologicamente, utilizamos as experiências vividas, apresentadas e relatadas pelos alunos e alunas da referida disciplina. Concluímos que precisamos pensar no ensino de História para as crianças a partir de concepções que mobilizem a sensibilidade, o ver, o ouvir, o imaginar, o criar e o sentir, tendo em vista a formação de cidadãos comprometidos com a realidade, a identidade, o respeito e a alteridade.

**Palavras-chave:** Ensino de História; Formação Docente; Sensibilidade; Vivência.

## Introduction

In the primary years of elementary school, History teaching is articulated to the understanding that the learnings are also crossed by what touches us, affects us, makes us feel, experience, live, imagine, and create. In this perspective, we have mobilized the thought of Walton (2007) that the emotions “[...] are the basis on which rests a great part of our social and cultural lives” (WALTON, 2007, p. 20). If, for the referred author, they emerge in our lives as foundations, as the basis of our physical structure, it seems important to occupy ourselves to understand other peoples’ histories as well as to build ours. Corroborating the comprehension of Walton (2007), Soares Júnior (2019) says about History teaching: “[...] It is time to allow the experience of feeling to turn into a daily action. That the intimacy is desnuded to us” (SOARES JÚNIOR, 2019, p. 167).

In these paths that evidence these knowledges, apparently, emerges the first challenge of a teacher to teach History to the children, to know: the one of “giving meaning”. Although, in this same direction, emerges an inquietation, a doubt, a question: what is a History teaching with meaning? The answer for this question does not seem simple, but multifaceted, because there are many paths imbricated in this plot. However, we make it clear that, by asking about the History teaching with meaning, we do not intend to present models to be followed. Our interest is to think of possibilities, in ways, and in perspectives for the History teaching, particularly, in this school stage.

In the search for a reasoning that explicits a History teaching with meaning, we part from the comprehension that the school, generally, as well as History teaching, particularly, must, urgently, reconfigure themselves to attend to the demands of contemporary society. Under this prism, we have found the understanding that proposes the deformation of the school and teaching:

[...] deform the teaching: making it different, respecting the alterity, problematizing the feelings, attributing other meanings to the school, exhuming it from repetition, the methodism, the absence of willing, the place of obligation. It is required, urgently, a desired school and History class (ALBURQUERQUE JÚNIOR, w/d, w/p).

Through this vein proposed by Albuquerque Júnior (w/d), the school and teaching need to disentangle from the lack of pleasure, meaning, place of duty, the model, and approximate from the education of meanings. In this direction, according to Alves (2018), it seems essential a school that teaches children to see “[...] the hauntings that grow attic from the daily banality [...]” (ALVES, 2018, p.28); that teaches the teachers to listen to the silent melody that plays children’s silence. Every child needs to be heard.

In the silence of the children, there is a life program: dreams. It is from the dreams that intelligence is born. Intelligence is the tool that the body uses to transform its dreams into reality. It is necessary to listen to the children for the intelligence to flourish (ALVES, 2018, p. 32)

Although the cited author does not treat, specifically, History teaching, we find relations between what he says and what is posted in the speech of Albuquerque Júnior (w/d), for both mobilize the teaching with meaning. Alves (2018) actionates the poetic, metaphoric language to remember teachers that they must teach children to see, to imagine, to speak about their dreams and to listen to the silence that mobilizes and unveils their intelligence.

We understand that a History teaching with meaning is that which grows apart from tiring and boring classes, in which the students are stimulated to memorize and repeat told stories, and not, imagined, and separates from the traditional approaches that emphasize the transmission of content that are associated, prioritarily, to the textbook, the speech of the teacher, and the activities that emphasize the citing, gap filling, writing names, copying information from the text, among others, it becomes the central axis of the History teaching (FIALHO; MACHADO; SALES, 2016).

History teaching with meaning , according to Soares Júnior (2019), is the one that gives less importance to who discovered Brazil, to who was Princess Isabel, who proclaimed the Republic, and who were the heroes who won the war, passing to give value the knowledge, the imagination, the living, the thinking about the relevance of these happenings in respect to the improvement of life conditions, the civil rights of citizens that participate in society and the possible relationships between these happenings and the present moment.

Particularly in the initial years of elementary school, a History with meaning is the one the foments the imagination and the thought of the student for them to think, speak, imagine, dream, listen, see, know, and understand their history, the history of their pairs, their families, their street, neighborhood, community, city, state, country, as well as problems that affect them, their worries, fears, anguishes, desires, and dreams. It matters to know that:

At any day, someone has dreamt of freeing themselves, for instance, from the breathtaking fabric of slavery, the violence of body and soul damage, the pain of not being a citizen, but that found in their desires strenght to resist and fight for a more just society (SOARES JÚNIOR, 2019, p.170).

history with meaning helps us to understand that there are not slaves, but slaved people, silenced, humiliated, and tortured. That there is not a normal nor abnormal person, but different. That white, black, poor, natives, LGBTQI+, fat handicapped, and immigrant people are human beings that must enjoy the conquered right of coming and going, as guaranteed by the Brazilian Constitution (1988).

And in this path, we say that a History with meaning asks, foments, and puts in movement the following understanding, the individuals have the right of being equal when the difference inferiorizes them, and the right of being different when the equality mischaracterizes them (SANTOS, 2001).

It makes sense a History teaching that mobilizes strategies and astuces to avoid the “folklorization” of the demands from the subaltern identities, from natives, people of color, women, LGBTQI+, immigrants, and riverside people. building possibilities of including these subjects, fights, and histories in the didactic procedures in a transversal manner, through the school year.

Making sense means distancing from didactic procedures that are boring, monotone, and guided on repetition and memorizing of dates, names, facts, and told narratives not imagined, in which the usage of the textbook is exclusive and approached and unique truth, neutral and absolute, as if this resource was the only possible source of being worked in History classes. It also means to enchant the classes with creativity, dramatizations, field visits, music, cartoons, objects, photographs, paintings, HQs, news, videos, poetry, games, anyway, with written documents as well as non written ones that can mobilize the sense of children, foment the entry in the imagination world, the creativity, the experience, and the fruition and establish relationships that help them to understand the way of living, the fights, and the disputes of determined groups, and the political, cultural, economic, and social organization.

It also makes sense to know how the native, black, and riverside children from today live, how they play, what are their toys, how their grandparents played when they were children, and how the children from other countries play, in other locations, parting from current happenings that conduct them to research if something similar has happened, making a parallel between what happened in the

past and what happens in the present, like, for instance: the work of black people from today and the ones who were enslaved; the work of women from their family and from other times; the songs that are played today and the ones our grandparents used to listen to; the toys of children that live in the city, the countryside and/or other places. It makes sense to fill the classroom with Brazilian popular music, poetry, HQs, cartoons, images, canvas, movies, objects from other times, etc.

We reaffirm that a History Teaching with meaning foments the development of autonomy, creativity, and curiosity for historical knowledge.

It was in this path that we thought about History Teaching. However, before entering the proper experience, we are going to show the itinerary that has preceded it.

### **History teaching with meaning in pandemic times**

In March 2020, began, in the State University of Paraíba (UEPB), the 2020 semester, among the news that the World Health Organization (WHO) had declared Public Health Emergency of International Concern (PHEIC) in all continents. The world passed to live the COVID-19 pandemic, caused by the severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2).

In the context that was being drawn, we did not yet have a dimension of the strength and lethal power the Sars cov-19 virus had over human life. The infectologists clarified for the population that this virus caused, among other problems, respiratory insufficiency, with higher mortality rates in elder people with hypertension, type 2 diabetes, tabagism, lung disease and/or cardiovascular disease (SALES-PERES et al., 2020). Information arrived in a terrifying way, some confused, uncertain, generating anguish and fear in relation to our future and the development of academic activities.

Since then, many states, cities and the Federal District decided to adopt the lockdown, a measure indicated by the World Health Organization (WHO) to diminish the dissemination and the contamination by the virus. Among other measures, they edited decretes to suspend classes. By the end of March 2020, the Ministry of

Education created the Portaria nº 343/MEC, with the following text: “Disposes about the substitution of presencial classes for classes in digital means while lasts the situation of pandemic of the new coronavirus - COVID-19”. Thus, authorized:

In exceptional character, the substitution of the presencial disciplines, in course, for classes that use means and technologies of information and communication, in the established limits by legislation in vigor, by institution of superior education integrant of the federal teaching system (BRAZIL, nº 343, 2020).

Since then, the hallways and classrooms of universities have stayed empty, and the streets of the city, silent. In the middle of news of the death of close people, friends, neighbors, and family, we were being made aware of the dimension of the crisis we were about to face. Besides that, the social inequality that was already structured in Brazilian society, grew significantly. We saw ourselves, then, in a scenery in which thousands of unemployed people lined in the sidewalks of banks seeking government help, lack of basic sanitation, potable water, food, and home, which has potentialized the transmission of the virus and expanded the mortality rate, above all in the less favored classes.

About this issue, Santos et al. (2020) explicit that the racism is also one of the social determinants of the process of illness and death, by showing that:

from the 500 patients hospitalized with Covid-19 that include data on ethnic/race, has shown the worst mortality rates of the disease for people of color and ethnic minorities, even if they are numeric and proportionally smaller (SANTOS, et al., p. 225 - 229).

In this context of crisis aggravation, we have heard reports of students in respect of the difficulties and the consequences gestated by this scenery, in all dimensions of their lives, which has crossed the economic, social, affective, emotional, and sanitary domains. In this sense, although there was a conception that education is a right of all, some students did not have the digital technologic tools of good quality internet to follow the possible remote classes, and this accentuated the info exclusion.

Thus, after unnumbered discussions in the various university departaments, in July of that same year, the University Council (CONSUNI) of UEPB approved,

unanimously, the creation of Programa Auxílio Conectividade [Connectivity Help Program], that aimed to secure the accompaniment and the participation of students in vulnerability situation in the non presential activities offered by the institution.

According to the Resolution UEPB/CONSUNI/0327/2020 (2020), The Auxílio Conectividade would guarantee a month payment of R\$ 100,00 for the acquisition of “Internet access in emergencial character”, and the modality “Equipment Acquisition”, that would conceive a payment of R\$ 1.000,00, in unique quota for the adequate accompaniment of the remote activities..

It is based on this scenery that we present the activities developed in the discipline of History teaching, happenings that gain centrality in the relationship between teaching with meaning, emergencial remote teaching, and learning.

### **The mobilization of imagination, creativity, sensibility, and experience in History teaching**

We received the schedule with the identification of the discipline “History Teaching in Elementary School, initial years”, offered by the Pedagogy course. The group was composed of 24 female students and 1 male. In the middle of this pandemic context and remote classes, we felt challenged, insecure, and unquiet, for we were not used to working with uncertainties that always scare us. How to work with History teaching through the computer screens, without interaction, without the eye-to-eye, without the touch, without the study visits to learn the reality? How to develop meaningful activities with students that do not have good internet coverage and that, generally, cannot access videos or images nor turn the cameras on? How to develop this work?

In the middle of these lines that cross, we understood that we are dipped in a crisis that demands transformation in the way of conceiving the construction of knowledge, as well as the way of living/sharing the different spaces in which the human species cohabit, as appears in the positioning of Morais (2010).

Crisis of deeper nature that requires, from the educators [students - author's adding], a work based on an ontological and epistemological framework broader and deeper, in the sense of provoking changes and transformations in the way of perceiving the educational reality and, above all, the way of living this reality, of building knowledge, and living in the various spaces and domains of human existence (MORAIS, 2010, p. 27).

The writing, previously cited, somehow pushes to look for ways, to sew some patchwork, to rehearse new stitches and sewings. In the middle of these researches, it seems necessary to recognize the link, better yet, the inter dependency, the cooperation between the environment, the human being, and the thought, in relation not only to the cognitive processes, as advertes the philosopher, but also to those from emotional and spiritual nature, integrating rational, emotion, mind, spirit, feeling, imagination, creativity, and intuition.

Among so many doubts, we were reflecting on what would be important to develop in order to create possibilities and paths about the History teaching with meaning. Among other activities, we have requested the group to divide into groups of two or three people and selected a theme, a subject, a happening, a video, an image, a game, a cartoon, a comic strip, a news, an object, a movie, a song, or a poem that could mobilize knowledges from the History field. We have oriented that this choice should not be connected to what was posted in the History textbook nor to knowledge axis present in the Base Nacional Comum Curricular [Curricular Common National Basis] (2019) and the didactic sequences available on the internet, but to the meanings that actionate, that is, to what touches us, affects us, and mobilize our emotions.

In order to activate the interest of the students for the development of this activity, we have suggested the reading of the text “History teaching and sensitivity: the seeing, hearing, and imagining in History classes”, of Azemar dos Santos Soares Júnior (2019). This material was fundamental to elaborate our proposal. We sought to mobilize the creativity, the imagination, the curiosity, and, above all, the meaning in the happenings the students had chosen as something that had touched and affected them as well as the possible links they had established with History teaching, as suggested by Soares Júnior (2019).

In one of the presentations, some of the students gave visibility to the theme 'Profession' or the activities developed by human beings as a guarantee of survival. They revealed that this subject woke up feelings, overall for the marginality of the speech, in History classes, around the work developed by their mothers, who were housemaids. They said that, during the scholarization process, particularly, in the study of pragmatic subjects that approached work and/or professions, they did not carry memories of mentioning the work developed by housemaids.

It exposes, still, that, although they were children at the time, they felt annoyed and excluded, because one of the main justifications presented by their mothers to their absence in the familiar routine was that they had to work in order to guarantee the sustainment of their sons and daughters. So, they concluded that their mothers had a profession, developed a work. However, in the classroom, there were no sayings on this work. To what appeared, this type of activity did not have social appraisal. This reflection generated a broad discussion about the denial of the role of the housemaids, which transcends the physical aspects such as house, work, and family. It is about, according to Chalant (2007), places that are source of affective and social charge and that evoke feelings and sense of belonging (or its absence) The lack of social recognition of the developed work makes their job to have the characteristic of sub-job, of not work or occupation, and not, profession, as appears in the writings of Gonçalves (2007):

The difficulty of obtaining legal recognition by the housemaids and the little social recognition are due to the proper concept of profession appearing. Its notion emerges from a functionalist perspective, developed mainly in the 1950s and 1960s in North American Sociology, which produced many classificatory schemes isolating the professions from the other occupations. To the professions, were conceived exclusive attributes like the possession of scientific and technical knowledge, specialized and complex obtained after a long university formation, which paradigmatic examples are doctors and lawyers, that assume the function of an "ideal type for the selection and identification of occupations in general" (GONÇALVES, 2007, p. 179)..

In this dimension, we localized the contradiction between the situation of these women, that are, at the same time, socially unappraised workers and, in their daily lives, develop strategies and tactics of survival at work that mobilize the gestion of private world - here, we are accessing the art of making subjects (CERTEAU, 1998).

At the occasion, they also made a brief allusion to the history of the fight of housemaids , specifically about the process of regulating this profession, and presented some speeches collected in the semi structured interview with their mothers. The report of the interview gave visibility to the work routine executed in the day-to-day of a housemaid. In the same way, they spoke about the work journey, the vacations, the work tools, the relation with employers and their sons/daughters, the lack of coziness from their own families, the situations of abuse and embarrassment, privacy, among other issues. They also informed the group about the existence of the housemaid textbook.

The group also brought news about the kid Miguel, of five years-old, son of a housemaid that had passed away after falling from the ninth floor of a building in the noble area of the city of Recife. The mother of this child, who was a housemaid, had left Miguel under the watch of her employer, and went to the lower part of the building to walk her bosses' dog. This happening activated feelings of indignation, fear, worriness, and insecurity for the members of the group by bringing memory of situations of danger lived by the partners, when their mother left early to work, and they generally stayed alone or under the caring of older siblings, who were also children.

They exposed that, in periods of rain, they used to swim in lakes without an adult's supervision, and, because they were children, did not have any notion of the danger they passed. They also said that, even though they were children, they took on chores such as preparing meals and house cleaning, all in order to support the mother's absence who spent the day out working. They approached, as well, although the mothers passed the day working to guarantee their families' sustaining, the school did not treat this profession. Thus, the children were kept wondering: why does nobody talk about my mother's job?

We discussed about this silencing and about the professions that do not have social status, which demonstrates the rancid in the approach of subjects by the teachers and by the textbooks, that do not give visibility to determined identities and places, overall to the ones who develop socially unappraised activities, like the profession of housemaid. At this moment, they highlighted that it is important that the educators study the professions of the students' families and others, for, generally, we perceive that there is centrality in the study of professions of social appraisal and/or silencing of others, like housemaid, bricklayer, woodworker, among others.

The Essay of the Brazilian domestic worker's history, and invisible work (SILVA; LORETO; BIFANO, 2017) reveals that, in Colonial Brazil, appeared the domestic slavery executed by black and ex-slaved women that received benefits, and not, money. In the Empire, although the Aurean Law had been promulgated, many men and women of dark skin continued serving their employers, because they did not have where to go. In the Republic, after intense fights, Laudelina de Campos Melo founded the first Syndicate of Housemaids. In this period, the profession of maid began to have visibility. Thus, explicit Oliveira (2009): "[...] With the process of urbanization and industrialization, the called help in exchange of housing and food becomes domestic service, mainly for women migrating from rural areas, and posteriorly transforms into a paid activity" (OLIVEIRA, 2009, p. 10).

In this plot, relations between the history of life of these students and History teaching are shown. The group made an allusion to the movie "The Second Mother" (2015), protagonized by Regina Casé. This movie dramaturgy treats some conflicts that happen between Val, a housemaid from Brazil, and her bosses, that represent the upper middle class, evidencing the inequalities that permeate the relations that constitute Brazilian society.

During the class, a student accessed the link of of the Instituto Brasileiro de Geografia e Estatística [Brazilian Institute of Geography and Statistics] (IBGE, 2020), in it verified that women make 94,2% of the total of domestic workers in Brazil, out of which, only 36,1% are registered and 59,1% are black. We reflected, based on this data and the knowledge established in the daily lives and the formative process, that, in

Brazil, the domestic work is imbricated by questions of feministic, classistic, and racial order.

After this discussion, we were invited to listen and follow the lyrics to the song “Boa Esperança”, by Emicida (2015). After listening to it, some students highlighted some stanzas that called more their attention and made comments: “Slums are still slave quarters” - slavery still continues, today with other configuration; The sea was salted by black people’s tears - the pain, the suffering, and the prison of black people continue to season the sea waters - Marielle, present! Depression on the deck, and being screwed and having to laugh for so long...

Slums are still slave quarters. As much as you run, brother Nobody cares about your war. That is the truth. Have you seen them crying for the color of the orisha? What about the police van, what are they? Slave ships resuming trade Slums are still slave quarters, yo. Time bombs about to exploder. The sea was salted by black people's tears. Straight talk, like skeletons, from another dialect. Only foes, living like insects, in the dirt. Restitution? To be tagged as pariahs. Homeless nation, Angola, Keto, Congo, Soweto. Same color as Eto'o's, the majority in the ghettos. Monster kidnapping, pick up skins, abduct them. Violence adapted, one day it comes back to you. Like concentration camps, tears in vain. Decent living wanted, a stigma, resentment. Work makes you free, or not. The nazis nearly swept up the jews with that sentence - extinction. Depression on deck. Being screwed and having to smile for too long (EMICIDA, 2015)

Favela ainda é senzala

Por mais que você corra, irmão  
Pra sua guerra vão nem se lixar  
Esse é o X da questão  
Já viu eles chorar pela cor do orixá?  
E os camburão o que são?  
Negreiros a retraficar  
Favela ainda é senzala, Jão  
Bomba relógio prestes a estourar

O tempero do mar foi lágrima de preto  
Papo reto, como esqueletos, de outro dialeto  
Só desafeto, vida de inseto imundo  
Indenização? Fama de vagabundo  
Nação sem teto, Angola, Ketu, Congo, Soweto  
A cor de Eto, maioria nos gueto  
Monstro sequestro, capta três, rapta  
Violência se adapta, um dia ela volta p'océis  
Tipo campo de concentração, prantos em vão  
Quis vida digna, estigma, indignação  
O trabalho liberta, ou não?  
C'essa frase quase que os Nazi varre judeu em extinção  
Depressão no convés  
Há quanto tempo nóiz se fode e tem que rir...

Beyond the appreciation of the musicality that carries this textual genre, we reflected on the opresion fabric and the discrimination that affects the unfavored classes, particularly the black people. At this moment, one of the students made an allusion to the book of Djamila Ribeiro “Little Anti Racist Manual” (2019), that approaches the relevance of unnaturalize the absence and/or the low incidence of black people in position of power and management, among others. In this vein, Djamila asserts: “[...] If the black population is the majority in the country, almost 56%, which makes Brazil the biggest black nation outside Africa, the absence of black people in power positions should be something shocking” (RIBEIRO, 2019, p. 32).

In the fruitful dialogue, they said that it is important for us to think about the privileges that white people have, for them not to be naturalized or considered just personal merits. At this occasion, we heard narratives of black people that evidentiated the discrimination, the prejudice, and the racism they had suffered and still suffer for the color of their skin. In these exchanges, some students put themselves as anti-racists in construction.

### **Final thoughts**

By way of final thoughts, this article aimed to present a work that was developed with students from the discipline “History Teaching”, an occasion in which we think about the possibilities and challenges in the treatment of didactic subjects and procedures for this component. One of the questions that oriented our reflection was: what is a History teaching with meaning? Thus, we evidentiare:

a) A History teaching with meaning is tohe one that distances of boring and monotone classes , that are based in memorizing and repetition of told stories, and not, imagined;

b) It is important to know, imagine, live, and think about the relevance of determined happenings that are vinculated to improvement of our life conditions and civil rights of human beings that constitute society;

c) The comprehension that reveals the urgency of the school, in a general way, and History teaching, in a particular way, to be reconfigured to attend the demands of contemporary society;

d) Particularly, in the initial years of elementary school, a History with meaning is the one that foments the imagination and the thought of the students for them to think, speak, imagine, dream, listen, see, know, and understand their history and the history of their partners and families, their street, neighborhood, community, city, state. country, as well as the problems that affect them, their worries, fears, anguishes, desires, and Dreams.

Therefore, we look, feel, perceive, talk, think, listen, and discover senses and meanings in the students' narratives that cross the others and the History teaching. We recognize that the experienced, reflected, and shared meanings may contribute, effectively, to orient our desire or reject determined actions, procedures, and choices and, consequently, develop a pedagogical practice revested with pleasure and meaning in History classes.

### References

ALBUQUERQUE JÚNIOR, D. M. **Por um ensino que deforme**: o docente na pós-modernidade. s/d. Disponível em: [www.cnslpb.com.br/arquivosdoc/MATPROF.pdf](http://www.cnslpb.com.br/arquivosdoc/MATPROF.pdf). Acesso em: 02 fev. 2021.

ALVES, R. **A educação dos sentidos**: conversas sobre a aprendizagem e a vida. São Paulo, Planeta Brasil, 2018.

BRASIL. **Constituição da República Federativa do Brasil**: promulgada em 05 de outubro de 1988. Disponível em: [http://www.planalto.gov.br/ccivil\\_03/constituicao/constituicaocompilado.htm](http://www.planalto.gov.br/ccivil_03/constituicao/constituicaocompilado.htm). Acesso em: 20 fev.2021.

BRASIL. Ministério da Educação. Portaria nº 343, de 17 de março. **Dispõe sobre a substituição das aulas presenciais por aulas em meios digitais enquanto durar a situação de pandemia do novo coronavírus - COVID-19**. Brasília, (DF): Ministério da Educação, 2020. Disponível: [http://www.planalto.gov.br/ccivil\\_03/Portaria/PRT/Portaria%20n%C2%BA%20343-20-mec.htm](http://www.planalto.gov.br/ccivil_03/Portaria/PRT/Portaria%20n%C2%BA%20343-20-mec.htm). Acesso em: 18 fev.2021.

CERTEAU, M. **A invenção do cotidiano**: artes de fazer. Petrópolis: Vozes, 1998.

CHANLAT, J. F. (coord.). **O indivíduo na organização**: dimensões esquecidas. 1. ed. São Paulo: Atlas, 2007. 300p.

EMICIDA. **Boa Esperança**. Emicida; Nave BAETZ. Brasil. 2015. Disponível em: <https://www.youtube.com/watch?v=AauVal4ODbE> . Acesso em: 02 fev. 2021.

FIALHO, L.M. F.; MACHADO, C. J. S; SALES, J. A. M. As teorias da história e a história ensinada no ensino fundamental. **Educativa**, Goiânia, v. 19, n.1, p. 1043-1065, set/dez., 2016.

GONÇALVES, C. M. **Análise sociológica das profissões**: principais eixos de desenvolvimento. Porto: Universidade do Porto, 2007.

IBGE. INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA. **Censo populacional 2020**. Rio de Janeiro: IBGE, 2020.

MORAIS, M. C. Ambientes de aprendizagem como expressão de convivência e transformação. In: MORAIS, M. C.; NAVAS, J. M. B. (org.). **Complexidade e transdisciplinaridade em educação**: teoria e prática docente. Rio de Janeiro: Wak, 2010.

OLIVEIRA, R. B. A cidadania a partir de 1930 e sua relação com as categorias profissionais: uma leitura sobre o emprego doméstico. **Revista Espaço de Diálogo e Desconexão**, v. 2, n. 1, p. 1-22, jul./dez. 2009.

**QUE horas ela volta?** Direção: Anna Muylaert. Produção: África Filmes. Intérprete: Regina Casé. São Paulo, Brasil, 2015.

RIBEIRO, D. **Pequeno manual antirracista**. 1. ed. São Paulo: Companhia das Letras, 2019.

SALES-PERES; S. H. C et al. Coronavirus (SARS-CoV-2) and the risk of obesity for critically illness and ICU admitted: Meta-analysis of the epidemiological evidence. **Obesity Research & Clinical Practice**, n. 14, p. 389-397, 2020.

SANTOS, B. S. Globalização, multiculturalismo e conhecimento. Entrevista publicada na **Revista Educação e Realidade**, v.26, n.1, FAGED/UFRGS, Porto Alegre, jan./jul. 2001. p. 13-32.

SANTOS, B. S. As tensões da modernidade. Fórum Social Mundial, Biblioteca das alternativas. 2001 Disponível: [http://www.susepe.rs.gov.br/upload/1325792284\\_As%20tens%C3%B5es%20da%20Modernidade%20-%20Boaventura%20de%20Sousa%20Santos.pdf](http://www.susepe.rs.gov.br/upload/1325792284_As%20tens%C3%B5es%20da%20Modernidade%20-%20Boaventura%20de%20Sousa%20Santos.pdf). Acesso em: 10 fev.2020.

SANTOS, M. P. A et al. População negra e Covid-19: reflexões sobre racismo e saúde. **Estudos avançados** 34 (99). maio-agosto. 2020. Disponível: <https://www.scielo.br/j/ea/a/LnkzjXxJSJFbY9LFH3WMQHv/?lang=pt> Acesso em: 13 jun.2021.

SILVA, D.F.; LORETO, M.D.S.; BIFANO, A.C.S. Ensaio da história do trabalho doméstico no Brasil: um trabalho invisível. **Cadernos de Direito**, Piracicaba, v. 17(32): 409-438, jan.-jun. 2017. Disponível em: <https://www.metodista.br/revistas/revistas-unimep/index.php/cd/article/view/3052> Acesso: 8 jun. 2021.

SOARES JUNIOR, A. S. S. Ensino de História e sensibilidade: o ver, o ouvir e o imaginar nas aulas de História. **Revista História& Ensino**, Londrina, v. 25, n. 2, p. 167-190, jul./dez.2019. Disponível em: <https://www.uel.br/revistas/uel/index.php/histensino/article/view/32579> Acesso em: 15 abril 2020.

UNIVERSIDADE ESTADUAL DA PARAÍBA. Resolução UEPB/CONSUNI nº 0327, 09 de junho de 2020. **Institui o Programa Auxílio Conectividade**. Campina Grande, PB. Disponível em: <http://transparencia.uepb.edu.br/download/resolucao-consuni-0327-2020-institui-o-programa-auxilio-conectividade/>. Acesso em: 13 agos. 2020.

WALTON, S. **Uma história das emoções**. Rio de Janeiro: Record, 2007.