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Revista de Educação a Distância
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EmRede, v.13. 2026

WEAVING IN HISTORY: LOCAL EXPERIENCES WITH COURSE PARTICIPANTS IN A VIRTUAL CLASSROOM

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Abstract: The article analyzes the experience of course participants in the continuing education course "Tecer em História: o uso da história local em sala de aula" (Weaving in History: The Use of Local History in the Classroom), offered at a distance by the Fundação Centro de Ciências e Educação Superior a Distância do Estado do Rio de Janeiro (Cecierj). The qualitative research used a ten-question questionnaire and comparative analysis guided by Marc Bloch's method. The responses highlight the appreciation of memories, belonging, and local experiences, as well as pointing out possibilities and challenges of teacher education in a virtual environment.

Keywords: local history; Distance Education; History teaching.

TECER EM HISTÓRIA: EXPERIÊNCIAS DO LOCAL COM CURSISTAS NUMA SALA DE AULA VIRTUAL

Resumo: O artigo analisa a experiência de cursistas do curso de formação continuada “Tecer em História: o uso da história local em sala de aula”, oferecido a distância pela Fundação **Centro de Ciências e Educação Superior a Distância do Estado do Rio de Janeiro** (Cecierj). A pesquisa qualitativa utilizou questionário com dez perguntas e análise comparativa orientada pelo método de Marc Bloch. As respostas destacam a valorização das memórias, do pertencimento e das experiências locais, além de apontarem possibilidades e desafios da formação docente em ambiente virtual.

Palavras-chave: história local; Educação a Distância; ensino de História.

TEJER EN HISTORIA: EXPERIENCIAS DE LO LOCAL CON ESTUDIANTES EN UN AULA VIRTUAL

Resumen: Este artículo analiza las experiencias de los participantes del curso de formación continua “Tecer em História: o uso da História Local em sala de aula”, ofrecido a distancia por la Fundação CECIERJ. La investigación cualitativa utilizó un cuestionario de diez preguntas y un análisis comparativo basado en el método de Marc Bloch. Las respuestas destacan el valor de las memorias, la pertenencia y las experiencias locales, así como los desafíos de la formación docente virtual.

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DOI: http://doi.org/10.53628/emrede.v13i.1182 ISSN 2359-6082

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Palabras clave: Historia Local; Educación a Distancia; Enseñanza de la Historia.

Received on: 2026/06/222

Accepted on: 2026/10/14

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DOI: http://doi.org/10.53628/emrede.v13i.1182 ISSN 2359-6082

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1 INTRODUCTION

My place
Is the path of Ogum and Iansã
There's samba until morning
A sway on every floor
My place
Is surrounded by struggle and sweat
Hope for a better world
And beer to celebrate
Arlindo Cruz (2007)

The samba artist Arlindo Cruz, in his song *Meu lugar* (My Place), composed an ode to a part of the geography of Rio's suburbs. The Império Serrano native showed in syncretized verses that his place was the path of Ogum and Iansã, a reference to the churches of São Jorge and Santa Bárbara located in the neighborhoods of Quintino and Rocha Miranda, respectively. And which place was this? According to the album *Sambista perfeito*, by Arlindo Cruz (2007), it is Madureira. Throughout this song, he immerses us in a local history lesson. He characterizes the neighborhood of Madureira by its multiple identities. Corroborating this, in the epigraph verse "there's samba until morning," he presents the festive trait of the neighborhood through its samba school headquarters such as Império Serrano and Portela, the samba circles of the Negrão de Lima viaduct—the famous Madureira Viaduct—and the sambas in Paulo da Portela or do Patriarca squares.

Madureira is also a space of struggle and sweat. A neighborhood with a strong economic presence based on commercial activities and labor relations. Estrada do Portela and Mercadão de Madureira are macro-regional references when writing about Rio's suburbs. It is there that the population turns to in search of the best bargains, negotiations, demonstrations, and the workforce. The struggle and sweat can also be characterized by the train that connects the suburban population to Central do Brasil. There are different workers who, day after day, pass through this neighborhood on their way to the center of the Rio de Janeiro metropolis.

What is the relationship between *Meu lugar* and the proposal of this article? The title of this article, *Tecer em História: experiências do local com cursistas numa sala de aula virtual* (Weaving in History: Local Experiences with Course Participants in a Virtual Classroom), originated from the course *Tecer em História: o uso da história local em sala de aula* (Weaving in History: The Use of Local History in the Classroom), which, in turn, emerged from a continuing teacher education course offered by the Fundação Centro de Ciências e Educação Superior a Distância do Estado do Rio de

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Janeiro (Cecierj) in the last semester of 2025. The text aims to discuss how course participants didactically appropriate the use of local history in the classroom, focusing on how teachers can use the experiences of the place—the local—in History classes in order to bring students closer to their school and community realities. In addition to discussing the didactic uses of local history, the article examines how the virtual classroom enables the circulation of distinct territorial experiences, the interaction among course participants from different localities, and continuing education mediated by technologies. In this way, the experience contributes to reflecting on the pedagogical potentialities and limits of Distance Education in teacher education.

Finally, *Meu Lugar* is a source of inspiration for problematizing the pertinence of the local, the place, and the space both in the classes of the continuing teacher education course and in the possibilities of classroom work. In this process, History Teaching must concern itself with uniting the macro and the micro. After all, the different histories and the distinct characters are constructions of men, women, and children who interconnect in the relationship of this broad temporal and spatial relationship that constitutes us as historical subjects. Weaving is, therefore, a metaphor for narrating how each thread—place—interweaves itself in this spiral of life that we call History.

2 Didactic organization

Throughout the year, the Cecierj Continuing Education Program, through public calls, offers different courses in the areas of Natural Sciences, Human Sciences, Special and Inclusive Education, Languages and Codes, Mathematics, Teaching Practice, and Educational Technology. All courses are free of charge and have a workload of 30 class hours. The target audience is Basic Education teachers, and the courses may be extended to preservice teachers should vacancies be available. Classes are taught in the distance modality.

In the course *Tecer em História: o uso da história local em sala de aula* (Weaving in History: The Use of Local History in the Classroom), the audience requirements were: being teachers with a degree in the field of History; teachers of the other disciplines related to the Human Sciences (Geography, Sociology, and Philosophy); and pedagogues. The course lasted 12 weeks. The course objective was to analyze the historiographical debate on the uses of local history, examining the relationship between micro-history and the local. In addition, it sought to promote a reflection on the

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experience of local history, the relationship of historical experiences, and how this interaction can be employed in the classroom.

In general terms, the course sought to show how a neighborhood, a city, or a region can be worked on in the classroom as forms of producing didactic materials. The course also aimed to problematize how events, characters, traditions, and transformations that shaped local identities and cultures over time can be promoted in the classroom. The activities were programmed in the virtual classroom, distributed among forums, texts, videos, analysis of sources, and production of didactic material. Finally, the assessments consisted of participation in the forums and in the written activities.

Because this is a continuing education course in the distance modality, the component was developed on the Moodle Platform. This virtual environment—known by some as a virtual learning environment (VLE) or virtual classroom—is a space for interaction among students or course participants, the teacher, the coordinator, and the pedagogical mediator or tutor. The course reached a total of 209 participants, comprising 1 coordinator, 1 teacher, 1 pedagogical mediator or tutor, and 206 course participants. The coordinator is tasked with managing the Human Sciences area and articulating the different courses offered in the Continuing Education Program. The teacher is responsible for developing the theme, selecting texts, organizing the virtual classroom, assessing, and interacting with the course participants. Finally, the pedagogical mediator carries out didactic-pedagogical supervision with the course participants, contributes to the assessments, and provides feedback to students and teachers during the execution of the course.

The didactic-pedagogical organization was developed based on simple discussion forums, in which the teacher, the pedagogical mediator, and the course participants can interact and dialogue. The virtual classroom also has a section for submitting materials, as well as support for links to external websites for video display. The average duration of the forums or sessions ranges from 20 to 22 calendar days. Regarding approval in the course, the average must be 6.0 (six) at the end of the sum of the course activities.

Regarding the contents, the course began with the presentation section, in which the course participants briefly present some information, such as: the locality where they live, their academic background, and their professional trajectory. Next comes the unit *Olhar e fazer* (Looking and Doing), in which the course participants, based on the text *História Local: o reconhecimento da identidade pelo caminho da insignificância* (Local History: The Recognition of Identity through the Path of

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Insignificance), by author Márcia Gonçalves (2007), carry out a theoretical-methodological assessment of the contributions of local history to History teaching.

In general terms, the selected text discusses the importance of local history as an instrument for producing historical consciousness and constructing social identities. Gonçalves (2007) starts from the idea that recognizing the relative "insignificance" of a place or group within the historical whole does not diminish its value, but rather broadens the critical understanding of the world. The existence of a broad historiography discussing local history is also highlighted, such as Bittencourt (2009), Bourdin (2001), Carvalho (2025), and Schmidt (2007).

Next, in the unit *Usar* (Using), the course participants access the video available on the YouTube channel of the Laboratório Redes de Poder e Relações Culturais (Networks of Power and Cultural Relations Laboratory), in which the historian Isadora Tavares Maleval presents the lecture *História Local, Regional e o Ensino de História* (Local and Regional History and History Teaching). In the episode, the author discusses how teaching local and regional history is fundamental to bringing students closer to their realities, promoting historical agency, and strengthening the sense of belonging. By using approaches such as micro-history and participatory methodologies, it is possible to build a more reflective, connected, and meaningful discipline. Finally, the activity requested in the *Usar* section is the preparation of a lesson plan in which the course participant must present possibilities for the use of local history, considering their school reality.

At the end of the theoretical and essayistic units, the unit *Experimentar* (Experimenting) presents a practical activity in which the course participants produce a photographic essay that applies the use of local history. The idea is that, based on the local reality—school, neighborhood, heritage, or other spaces—the course participants can apply the methodological possibilities of local history.

In the unit *Produzir* (Producing), the course participants had access—based on the article *História e História Local: desafios, limites e possibilidades* (History and Local History: Challenges, Limits, and Possibilities), by Erinaldo Cavalcanti (2018)—to the different definitions of local history from the field of historiography and of History teaching. As an activity, they were asked to produce an objective question with 5 answer options.

The purpose of the *Produzir* unit was to create a question bank that could be shared among the course participants and used in the classroom. At the end of this activity, 74 questions were written in a multiple-source format. The database with the course participants' contributions was organized by the teacher and the pedagogical mediator. Nevertheless, it has not yet been published.

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At the end of the course, there was a two-day recovery period, during which all units were reopened to accommodate students who might eventually not have answered the questions in the forums or submitted activities within the established deadlines, according to the course calendar. At the close of the course, of the 206 course participants: 78 were approved with 60% completion, 46 were not approved, and there were also 75 dropouts and 7 withdrawals. The cases of those not approved are justified by the non-submission of some forum activities and by withdrawals, since course participants may, within up to 40 days after the start of the continuing education course, request to leave the course for personal reasons. Regarding dropouts, the number aligns with the reality of Distance Education courses in Brazil, according to the literature in the field (Lima; Castro, 2020; Silva et al., 2025; Silveira, 2012).

In the next subsection, it will be discussed how the course participants appropriated the theoretical and methodological notions of the course and how they intend to use the knowledge built with the course in their daily school routine. One of the concerns was to understand the meanings of weaving and teaching about local history and how it can be employed in Basic Education curricula.

2.1 The questionnaire

Prompted by the active participation of the students in the forums of the Moodle platform, the course management team (teacher, coordinator, and pedagogical mediator) proposed the creation of a form on the Google Forms platform in order to investigate the quality of the course participants' interaction in the units of the continuing education course *Tecer em História*. The questionnaire began two months into the course. It remained open for about 28 days on the platform and closed at the end of the recovery period. To this end, messages were sent to the course participants with the following content:

> Dear course participants, good morning! How are you? The course Tecer em História: os usos da História Local em sala de aula (Weaving in History: The Uses of Local History in the Classroom) has created a research enthusiasm. When reading your responses throughout the forums, I noticed a plurality of local histories produced by you. To make use of the numerous materials produced, I will write an article about our course. And I would like to invite you to answer a questionnaire. It is quick, objective, and simple. If you could participate, I would be very grateful. Here is the link: https://forms.gle/qycnk99vyiM6R84m7.

The invitation to participate in the activity was a result of the course participants' engagement. In this case, completing the form was voluntary and did not constitute extra credit in the course. In

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constructing this source, some methodological precautions were taken: the course participants checked the option authorizing the data for research, as set out: "I authorize, for the due purposes of research and article writing, the use of the data provided throughout this form?"; furthermore, there was no nominal identification of the course participants, in order to preserve their image, in accordance with the guidelines of research regulatory agencies. This text is a development of research registered and approved by the Research Ethics Committee of the Instituto Nacional de Educação de Surdos (Ines). As for ethical aspects, participation was strictly voluntary, with the proper authorization of the participants for the use of the data and a guarantee of anonymity.

For the questionnaire, 10 questions were prepared, as follows:

1. In which education network do you work as a teacher?
2. Does the network in which you work belong to the public or private sector?
3. In which segment of Basic Education do you work as a teacher?
4. Are you currently in the classroom?
5. In which state and municipality do you work? Please write the name of the state as an abbreviation. If you are not in the classroom, write only "not applicable."
6. How many years of experience do you have in Basic Education?
7. How do you define Local History? And what is the impact of the course on your continuing education as a teacher?
8. Based on your teaching experience, do the curricula (BNCC or state or municipal documents) and textbooks value Local History?
9. Regarding the course *Tecer em História*, how do you evaluate your participation, interaction, and performance?
10. What is the probability that you will use one of the activities from the course *Tecer em História* in the classroom?

The answers to all 10 questions were mandatory, that is, for completion and submission, all topics had to be answered. In addition, there was a variation between objective and discursive prompts. In total, we had 55 responses. Since there was no identification of the course participants, it was not possible to determine whether this number refers only to approved students. Therefore, we considered the sum of approved and non-approved participants to determine that participation in the research reached 44% of the course participants in the training. Dropouts and withdrawals were not considered, since they do not have active participation in the course: the former, because they did not

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access the Moodle platform; and the latter, because their request to leave was made up to the fortieth day of the course.

2.2 What did the students say?

The analysis of the questionnaire responses was conducted through a qualitative, interpretive approach, articulated with Marc Bloch's comparative method. The questionnaire, composed of ten objective and discursive questions, was used to gather information on the profile of the course participants, their professional trajectories, and their perceptions regarding local history and continuing education. The responses were grouped by thematic approximations, without establishing hierarchies among the participants. The Gemini artificial intelligence tool was used to support the organization of similar responses and the preparation of charts 5, 7, and 9. The data produced were verified by the author, who kept the analysis and interpretation of the results under his responsibility.

The comparative method—differences and similarities—of Marc Bloch was the methodological guiding element for the data. As the author emphasized, "there are, therefore, two conditions necessary for a comparison, historically speaking: a certain similarity between the facts observed [...] and a certain dissimilarity between the environments in which they took place" (Bloch, 1998, p. 121). For the author, comparing requires an exercise of immersion in the sources: not as a mechanical task of superimposing facts, but in order to bring forth problems/questions to be investigated. The comparison used here, therefore, does not aim to establish a hierarchy among the responses. On the contrary, it seeks to identify how the course participants qualify the possibility of working with local history in the classroom. In short, the comparison based on Bloch (1998) aims to foster dialogue, exchange, and the exposition of experiences.

In general terms, Charts 1 through 6 point to data for investigating the trajectory of the course participants present in the continuing education course. Let us look at Chart 1 below.

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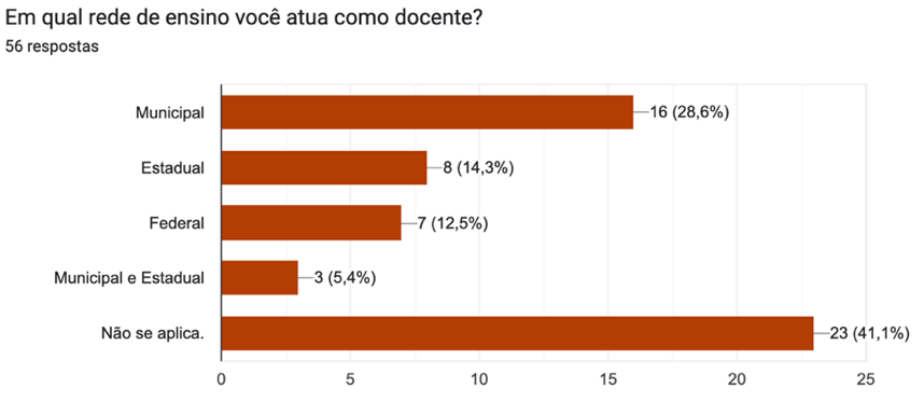
Chart 1 – Education network



Source: generated by the Google Forms application.

Based on Chart 1, it is possible to observe that teachers from municipal education networks account for 28.6% of the course participants; those from state networks account for 14.3%; those from the federal network account for 12.5%; those with dual employment account for 5.4%; and 41.1% of the course participants may be from the private network or from volunteer work, that is, a considerable portion of the course participants has no ties to public education networks. It is important to note that the Continuing Education Program is aimed at Basic Education teachers who are currently in the classroom. It also allows the placement of other teachers in accordance with the rules of the public call (Fundação Cecierj, 2025). To understand these numbers, it is necessary to discuss the selection criteria for the course participants.

According to the public call (Fundação Cecierj, 2025), the criteria are: teachers currently working in public schools in the State of Rio de Janeiro at the Lower Secondary and Upper Secondary levels; licensed or graduated teachers with pedagogical complementation currently working in the State of Rio de Janeiro at the Lower Secondary and Upper Secondary levels; licensed or graduated individuals with pedagogical complementation residing in the State of Rio de Janeiro; other education professionals currently working in Basic Education in the State of Rio de Janeiro; licensed or graduated teachers with pedagogical complementation currently working in Basic Education in other Brazilian states; education professionals residing in other Brazilian states; preservice teachers. As an exclusion criterion, the applicant must not be a graduate nor a licensed teacher.

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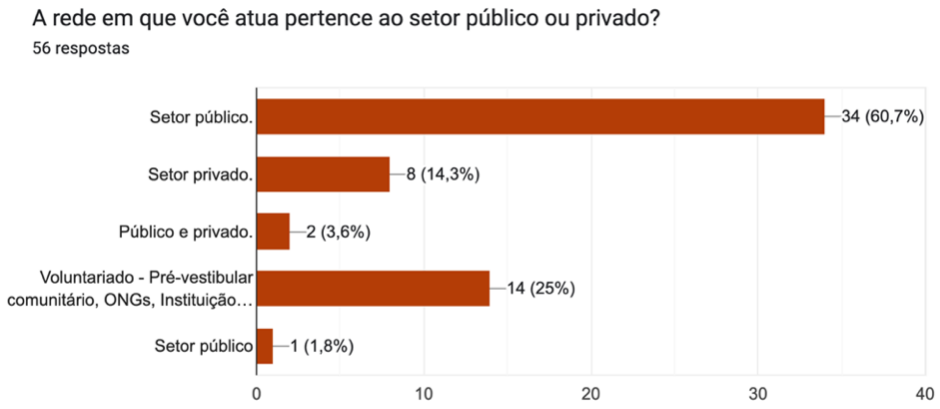
In Chart 2, it is possible to visualize the affiliation of the course participants according to the public and private spheres.

Chart 2 – Network of activity



Source: generated by the Google Forms application.

Chart 2 aligns with the criteria of the selection public call (Fundação Cecierj, 2025), which encourages the participation of teachers from public networks in continuing education and, consequently, stimulates the updating of knowledge among teachers in these networks. In this sense, continuing education "is part of the process of training throughout one's career, insofar as following research and theoretical productions in the field, taking new courses, and innovating pedagogical practices, based on the context in which teachers work, constitute procedures that complement initial education" (Magalhães; Azevedo, 2015, p. 32).

With this training, the course *Tecer em História* assumes the premise of dialoguing with the teacher's initial education and pedagogical experience. It does not aim to assign tasks to the teacher; on the contrary, its objective is to encourage, through exchange among teachers, new pedagogical tools that address the different school realities. After all, teaching knowledge must consider the school contexts in which one works. Outside of this, continuing education ceases to fulfill its objective of experimentation and becomes merely another course of mere certification or task-distribution (Magalhães; Azevedo, 2015).

In this sense, the participants in question were 62.5% teachers from the public sector, 14.3% from the private sphere, and 3.6% working in both the public and private sectors. Moreover, 25% of the course participants cannot be overlooked, as they are teachers in volunteer programs, such as

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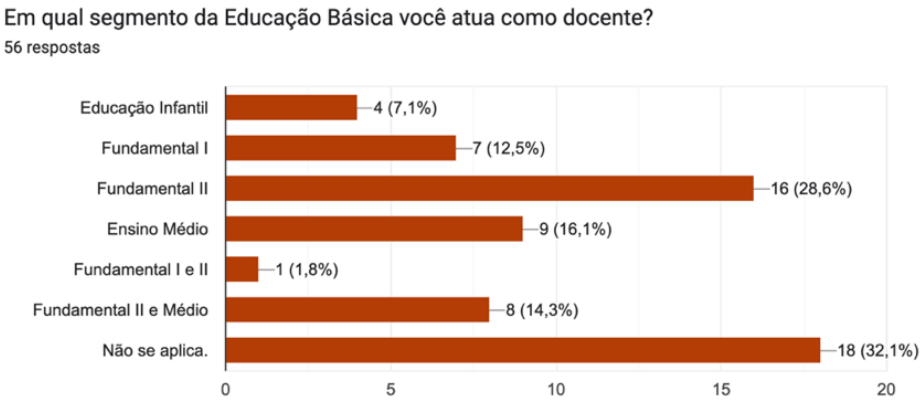
community pre-university entrance exam courses or NGOs. This plurality also shows the diversity of professionals who take the continuing education activities offered by Cecierj.

In Chart 3, it was possible to consult in which segments of Basic Education the course participants work.

Chart 3 – Segment of Basic Education



Source: generated by the Google Forms application.

Since this is a training course that provides opportunities for teachers in public Basic Education, it is an important finding that 32.1% of the course participants who responded do not fall within this educational segment. The data also indicate that teachers of Lower Secondary Education account for 28.6% and those of Upper Secondary Education for 16.1%; those who teach in both account for 1.8%, marking a considerable presence in the course. Another curious finding is the participation of teachers from Early Childhood Education (7.1%) and from the first stage of Elementary Education (12.5%), since the course *Tecer em História* was aimed at the segment starting from Lower Secondary Education, in which the subject of History is included in school system curricula. Nevertheless, the participation of this segment is not invalidated, since both in Early Childhood Education and in Elementary Education local history is methodologically present, whether through the presentation of artistic works about the family, the school neighborhood, and other topics, or through other dynamics permitted by the curriculum and by teacher autonomy.

Regarding the question "are you currently in the classroom?", 31 course participants (55.4%) answered yes, while 25 participants (44.6%) reported that they were currently out of the classroom.

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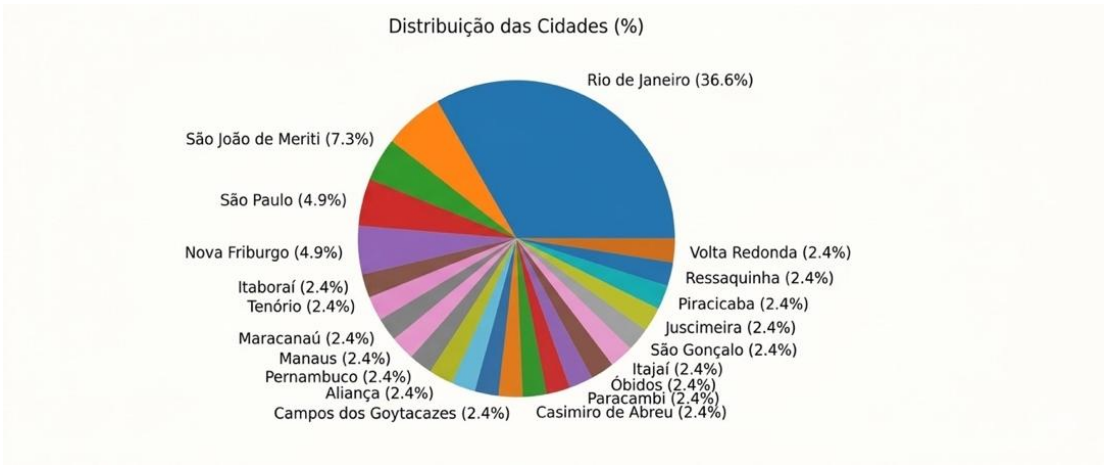
From this data, it can be inferred that course participants seek the training both to update their formative trajectories and for the continuous appreciation of teacher education.

Chart 4 presents the result of the following question: In which state and municipality do you work? Please write the name of the state as an abbreviation. If you are not in the classroom, write only "not applicable." This data is important to identify the regional impact that a distance course has when considering the different regions of our country. In this way, it was possible to identify course participants from all Brazilian macro-regions, which shows us the democratization of continuing education, as well as the course participants' motivation in their training.

Chart 4 – Place of activity



Source: Image generated by ChatGPT and improved in Gemini.

Of the 55 records, the majority of course participants come from the State of Rio de Janeiro with 63.4%, which also shows respect for the first criteria of the selection public call (Fundação Cecierj, 2025); followed by 7.3% from the State of São Paulo; and 2.4% from the States of Amazonas, Mato Grosso, Minas Gerais, Pará, Paraíba, Pernambuco, and Santa Catarina. Regionally, we therefore have the Southeast region with 73.1%; followed by the North and Northeast regions with 4.8%; and finally, the Central-West and South with 2.4% of course participants.

The geographic distribution of the course participants favored knowledge of distinct historical manifestations. It should be noted that, in the responses, only three cities are capitals: Rio de Janeiro, São Paulo, and Manaus. All the others are cities in the interior of our country. The predominance of interior realities contributed to historical scenes known only to local residents being socialized through the screens of the platform.

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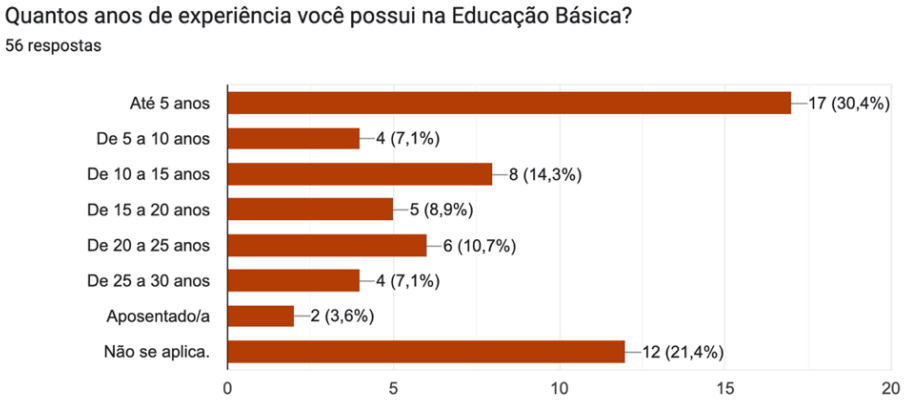
Regarding the years of professional experience of the course participants, the data are analyzed in Chart 5.

Chart 5 – Time of experience



Source: generated by the Google Forms application.

Most of the course participants (30.4%) consists of recent graduates with up to 5 years of experience, followed by course participants who did not fit any of the years-of-experience options (21.4%). It can be inferred that they are preservice teachers or are outside the labor market. Then come 8 course participants (14.3%) in the range of 10 to 15 years; another 6 participants (10.7%) with 20 to 25 years of teaching; and finally, 5 professionals (8.9%) with 15 to 20 years of experience.

It is observed that the third, fourth, and fifth percentages can be considered as professionals whose profile is in a process of teaching consolidation, especially because this trajectory has experienced different phases of the teaching profession, such as the benefits of career and salary plans, as well as the daily challenges of the teaching profession. It is also noteworthy that this group has not obliterated nor, much less, abandoned the continuing education that the teaching profession requires.

Tied are the professionals from two extremes of teaching experience: professionals with 5 to 10 years and those with 25 to 30 years of experience, both with 4 participants, totaling 7.1%. The first group is in its early years of identification with the teaching profession, while the others already have a consolidated trajectory and are heading toward retirement. Finally, two course participants (3.6%) declare themselves retired. For them, continuing education can be a way of remaining present in the discussions of the course.

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Another question asked of the participants (number 7) was: How do you define Local History? And what is the impact of the course on your continuing education as a teacher? With this, we sought to identify how the course participants, based on the texts by Márcia Almeida Gonçalves (2007) and Erinaldo Cavalcanti (2018) and the video by Isadora Tavares Maleval (2023), managed to define the concept of local history. In addition, we sought, with a consultative purpose, to know what impact the course had on teacher education.

Based on the text *História Local: o reconhecimento da identidade pelo caminho da insignificância* (Local History: The Recognition of Identity through the Path of Insignificance), Márcia Gonçalves (2007) defines local history from the polysemic notion of History, whether as experience or as knowledge. In her words:

> The adjective local, in turn, accounts for a qualification that establishes the circumscription of a place. This meaning manifests itself more clearly in the use of the verb to locate, that is, to situate something in a place, which, on the other hand, leads us to an action. Local History is, in intrinsic complementarity, a set of experiences of subjects in a place and, also, the knowledge about the set of these experiences (Gonçalves, 2007, p. 177, our translation).

In this perspective, local history assumes the function of problematizing the historical facts constructed by subjects in their daily lives. It does not constitute a project of history of the defeated, of heroes, and of canonical facts. On the contrary, it is par excellence an exercise in breaking with the silenced, since it makes it possible to research and narrate different sociabilities. Moreover, there is no homogeneous local history; its methodological path consists of a comparative process of belonging, distancing, and connection among distinct historical realities. It serves to highlight that historical developments are not the same for everyone. The reality of the place appropriates History according to its subjects.

Erinaldo Cavalcanti (2018), in the article *História e História Local: desafios, limites e possibilidades* (History and Local History: Challenges, Limits, and Possibilities), provides a historiographical assessment regarding the uses of local history. He identifies five possibilities for reflection on the theme, namely: local history as "small history"; as "history of the surroundings"; as a cohesive and diminutive set of relations that can be studied in their totality; as determined by geographic space; and as an extension and a development of "non-local" (national) history. The author makes this separation because he believes "it is important, first of all, to be clear about what we understand by the concept of 'local' and, above all, by 'Local History'" (Cavalcanti, 2018, p. 275). The author also points out challenges that lead us to something in common: space.

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By way of comparison, it is possible to identify, from the questionnaire, a synthesis that converges toward the *meaning of local history* as a study of the experiences, memories, and transformations of a territory in connection with the world. In this case, a *methodological meaning* was also identified, since the course participants mention a sense of belonging and a way of guiding a critical exercise with students in relation to local reality. Regarding the impact character of the training, the course worked as an overcoming of gaps in initial education, an improvement of theoretical-methodological instruments for working with sources, and an incentive for future studies.

It is important to highlight that in none of the responses did the course participants make direct quotations from the course texts. Nevertheless, it is possible to verify, based on indirect quotations or paraphrases, a definition of local history grounded in the text by the author Márcia de Almeida Gonçalves (2007). It was ascertained that, of the 55 responses, all are ways in which they constructed their knowledge about local history. In addition, it was possible to identify short, direct, and objective responses, as well as argumentations with a greater degree of exposition of ideas and articulations in the field of the appropriation of the writing of History on local history.

Of this universe, I select four excerpts from responses for a comparative analysis. They are:

> Response A: Local History is the study of the experiences, memories, cultural practices, and transformations that occur in the territory in which the community lives, articulating everyday facts with broader historical processes. It values subjects and narratives that are often made invisible, strengthening bonds of identity and belonging. The course contributed to my continuing education by expanding my theoretical and methodological repertoire, allowing me to plan more contextualized classes, develop an investigative stance toward the school territory, and bring teaching closer to the students' reality. It also strengthened the idea of interdisciplinary work, heritage education, and dialogue between school and community, contributing to a future teaching practice that is more critical, meaningful, and inclusive.
>
> Response B: Regarding the impact of the course on my continuing education as a teacher, I can state that it represents a valuable opportunity for theoretical and methodological improvement. The study of Local History reinforces my awareness of the teacher's role as a mediator of memory and culture, in addition to broadening my sensitivity to recognize the plurality of historical narratives. The course contributes to my developing more investigative, interdisciplinary, and participatory pedagogical practices, in which the student is invited to be the subject of their own learning, researching and interpreting the history of the place where they live.
>
> Response C: It contributed to continuing education and to my master's degree.
>
> Response D: For me, Local History is basically looking at what happens in our own surroundings—the histories, memories, and changes of the community where we live. It is a way of showing students that history is not only in books; it happens here, with the people they know. The course helped a lot in my education because it brought me new ideas on how to work with this in a way closer to the students' reality. It opened my view to thinking about more contextualized activities and gave me practical tools to make classes more meaningful.

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Source: Google Forms questionnaire

The result of this comparison is to perceive how the course participants were concerned with the conceptual definition of local history, its methodological character, the early possibility of postgraduate studies, and highlighted how the course had a reflective impact on the way of thinking about teaching praxis. Responses A and D are similar, since the respondents sought to answer the question with the definition, the theoretical-methodological impacts, and the relevance of the course. In response A, terms such as memories, cultural practices in the territory, community, subjects, narratives of the invisible, identity, and belonging can be underscored as basic notions of the historiography of local history. Response D, in turn, presents a definition that appeared throughout the forums when we addressed the curricula of History Teaching. For the respondent, local history "is a way of showing students that history is not only in books."

Both response A and response D value the theoretical-methodological rigor of the course *Tecer em História*. Response B, in turn, is incisive in defining local history through a discussion in the field of Theory of History and History Teaching: "the course contributes to my developing more investigative, interdisciplinary, and participatory pedagogical practices, in which the student is invited to be the subject of their own learning, researching and interpreting the history of the place where they live." In this perspective, investigation, interdisciplinarity, and participation are paths for building a History committed to problematizing local realities.

Finally, response C has a pragmatic sense when compared with the others. It recognizes the course's contribution but adds that the activities helped with entering a master's program or deepened the discussions in the master's course.

Chart 6 below shows the result of the question on how textbooks and curricula—the National Common Curricular Base (BNCC) (Brasil, 2018) or state or municipal education documents—addressed local history.

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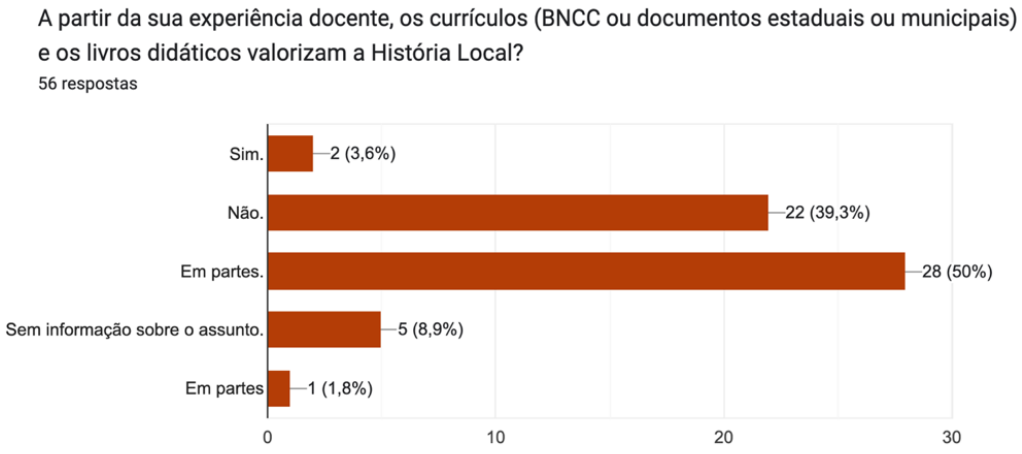
Chart 6 – Valuation of local history in books and documents



Source: generated by the Google Forms application.

For 28 students (50%), the theme of the local appears in part in textbooks and curricula; 2 course participants (3.6%) state that the theme is discussed by school documents; while 1 course participant (1.8%) believes that, in part, local history appears in some form in everyday school life. Meanwhile, 22 course participants (39.3%) assess that the theme is forgotten in the pages of books and in curricula. This percentage makes us think of response D when one reads: "a way of showing students that history is not only in books." In this sense, local history, when applied methodologically, recalls the personification of the History that history does not tell, which remains on many of the pages of textbooks, as well as in school curricula. In this regard, 5 course participants (8.9%) had no information on the subject.

The course participants' responses also lead us to think about the curriculum. As a matter of curiosity and in a quick search of the BNCC, the term local history is little used. Nevertheless, methodologically, local history is encouraged in the document, especially in the early years and in Elementary Education. Corresponding terms such as local, place, or community are applied in the formal document as a suggestion to the teacher.

The BNCC, as an official curriculum, is a guiding document legitimized by the State, which guides the contents that must be taught in Basic Education schools throughout the national territory. As Lopes and Macedo (2011, p. 26) explain, some educational theories have: "a prescriptive character of the curriculum, seen as a planning of the school's activities carried out according to objective and

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scientific criteria. […] formal or pre-active curriculum." That is, the document functions, formally, as a planning, a management document, or a plan.

Moreover, 39.3% and 50% of the course participants identified that, respectively, local history does not appear or appears in part in the curriculum. Both responses bring us back to Michael Apple's provocation when he states that the "curriculum is never simply a neutral assemblage of knowledge, [...]. It is always part of a selective tradition. [...]. It is a product of tensions, conflicts, and cultural, political, and economic concessions that organize and disorganize a people" (Apple, 2002, p. 59).

The somewhat unassertive character regarding the place of Local History in curricula can be understood from the notion of the hidden curriculum. This notion presents itself as a place of resistance, of the defeated, and of silenced experiences. The hidden curriculum is far from being a didactic-pedagogical ideal because it reminds us of the subalternization of subjects who could not always be protagonists of historical facts. Apple, for example, points out how diversity policies are often considered threats to certain established orders (Apple, 2002, p. 78).

On the other hand, a considerable number of course participants (80.4%) adopt a stance of a lived curriculum when considering the probability of using local experiences in the classroom. In the day-to-day life of the classroom, carrying out the execution of a formal curriculum is almost impossible in teaching life. Even in the face of pedagogical technicalism, having the sensitivity of a lived curriculum is a way of promoting the heterogeneities of the classroom.

The lived curriculum is that which is "lived in everyday life" (Lopes; Macedo, 2011, p. 36). It is the document that considers the world and the ways of life of the subjects who live the school reality. It was possible to perceive this when the course participants brought applications of History activities that considered local realities, which were often outside the History textbooks. In the *Experimentar* unit, distinct characteristics of the lived were used based on the local. Some of them are: the Círio de Nazaré in Saquarema (RJ), the Santuário Menino Jesus de Praga in Brazlândia (DF), the Feiraguay in Feira de Santana (BA), and the Festa de Cururuguara in Santana do Parnaíba (SP), monuments to the Araioses – MA, among others.

When asked, based on the following question: "regarding the course *Tecer em História*, how do you evaluate your participation, interaction, and performance?", a considerable portion of the responses evaluated the course as satisfactory, positive, and excellent. In general terms, the course participants highlighted the completion of tasks within the deadlines, active participation in the forums, and the practicality of the activities. On the other hand, they acknowledged the lack of time

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to complete the tasks, as well as their absence from certain forums. It should be noted that the organization of distance education requires disciplined time planning for carrying out the activities, and it is worth remembering that 55.4% of the course participants are in the classroom, sharing their weekly workload between work and continuing education. Regarding participation, we present a comparison based on the responses of some of the course participants.

> Response A: I learned a great deal, especially in gaining another perspective on the importance and relevance of our Local History. In fact, in 2026, when classes resume, I will carry out the project of visiting the Cristo Redentor of our city (according to my plan), since it will be completing 60 years of existence. I evaluate my participation as excellent, since I met the deadlines, demands, and proposed assignments. The performance was fully satisfactory.
>
> Response B: I evaluate my participation and my performance positively regarding interest and application of the content, but in a limited way regarding interaction and depth of dedication, due to factors beyond my control. Positive Aspects (Performance and Impact) The course "Tecer em História" was extremely relevant and transformative for my pedagogical practice. The theme of Local History and the focus on the production of didactic material are crucial for my reality. Limitations and Challenges (Participation and Interaction) Despite great interest, the exhausting work routine inherent to our teaching role ended up limiting my availability. Structural Improvement Proposal I believe that the impact and quality of courses so important for continuing education would be enhanced if they were offered by the city government within our working hours, perhaps in a partnership between Cecierj and the City Government of Rio de Janeiro.
>
> Response C: As a teacher dedicated to History teaching with an emphasis on Local History, in addition to the development of pedagogical methodologies and didactic content, I evaluate that my participation in the course "Tecer em História" has been very significant. I consider that my performance has sought a reflective engagement with the importance of Local History in building the identity of students and the community, in addition to seeking to contribute in a contextualized way, adding experiences of educational practices that value the neighborhood, the city, and the region as living historical sources. Finally, regarding performance, I have taken advantage of the course to (re)think Local History not only as content, but as a resource for the elaboration of didactic materials and pedagogical strategies that promote belonging and territorial awareness, seeking to deepen the dialogue among History, teaching, and community, enriching both my teaching practice and the collective construction of local identity in the classroom.
>
> Response D: 10.
>
> Source: Google Forms questionnaire

The four responses have in common the positive recognition of the course. The research participants point to their interest in using the theoretical-methodological tools in the classroom. In addition, the dynamic of producing didactic materials was considered a viable activity, since the materials can be socialized. In general terms, the course participants stated that the use of the discussions was pedagogically valid for the daily life of the classroom and for the reevaluation of

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contents. Nevertheless, the statement "the exhausting work routine inherent to our teaching role ended up limiting my availability" shows one of the challenges of continuing education. It can be inferred that a considerable portion of the course *Tecer em História*, with its 46 non-approved participants, 75 dropouts, and 7 withdrawals, were driven by the labor demands that the job market imposes in daily life. For this reason, combating dropout in the distance modality is a long work still to be undertaken.

Moreover, the exhausting work routine reported by response B's participant can be identified in the literature that analyzes student dropout in distance education. In this regard, Lima and Castro (2020), Silveira (2012), and Silva et al. (2025) discuss five multifactorial factors that contribute to students dropping out of Distance Education. For these authors, the personal/psychological, socioeconomic, cognitive, vocational, and technological aspects explain the circumstances of students abandoning these courses. As Silva et al. (2025, p. 3-4, our translation) set out:

> The first dimension captures the personal aspects and aspects of the students' lives, such as lack of time, work, health problems, immaturity, and difficulty integrating with tutors, teachers, and colleagues. In the socioeconomic aspect are financial difficulties and the need to prioritize other expenses. In the cognitive field lies the difficulty of learning, inability with DE, and low performance in assessments. In addition, there is the vocational dimension, which is associated with non-identification with or knowledge about the chosen course and with motivation. As the last characteristic of the student profile is technology, related to the lack of skills with technologies and with the virtual learning environment (VLE) and to low-quality internet connection.

Thus, evaluating the data on non-approved participants, dropouts, and withdrawals is an arduous task. After all, it is not possible to identify on the screen by which of these criteria the students do not complete the activities. Nevertheless, it is possible, based on the multifactorial factors, to build understandings that help in comprehending this decision. Distance education requires organization and discipline from students as preponderant factors for completing the course. The activities are programmed, scheduled, and must be completed within that time frame so that the assessment is not harmed. Often, not submitting one of the tasks causes frustration and demotivation to remain in the course. In this way, disinterest, discouragement, and daily fatigue emerge as one of the multifactorial options presented by the authors.

The last question dealt with the probability of employing some activity from the forums in the classroom. By a majority, 45 course participants (80.4%) stated that there is a possibility of using some activity from the forums in the classroom; 8 participants (14.3%) assessed that they would use it if there were enough time during classes; and 3 course participants (5.4%) indicated that they would

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not use any activity from the continuing education course. The majority response is articulated with the responses of the course participants who found in local history a possibility to rethink contents. Next are those who understand the valuation of local history but recognize that, in many cases, there is a lack of time in classes for the insertion of new contents beyond those already programmed by the official curriculum. In this sense, time and the contents chosen in curricula become executioners for issues external to textbooks and curricular documents. Finally, 5.4% responded that they would not use any activity, and the reasons are unknown to the form.

FINAL CONSIDERATIONS

The objective of the Continuing Education Program for Teachers is to complement the pedagogical education of teachers, in such a way as to help or update teachers in the construction of new methodologies and approaches that they consider pertinent to their classrooms. Thus, it is not a matter of imposing activities on teachers for them to apply in the classroom, since there is no place for the condition of teacher-task-distributor, but rather for the construction of knowledge. The idea of continuing education starts from what Lígia Magalhães and Leny Azevedo believe regarding continuing education, which should take place "through reflection on educational work and one's personal and professional identity, taking into account the difficulties in the search for meaning within one's learning or within what one learns from one's practices" (Magalhães; Azevedo, 2015, p. 31).

In this scenario, this text, *Tecer em História: experiências do local com cursistas numa sala de aula virtual* (Weaving in History: Local Experiences with Course Participants in a Virtual Classroom), sought to narrate the participation of the course participants based on the reflections of the four units of the course. The use of the questionnaire after two months of the course was motivated by the active participation of the course participants. There were ten questions that sought to investigate the profile, the professional trajectory, the localities, and how local history was understood. At the end of the questionnaire, it was fitting to ask: what was learned about Local History. Question number 7—"How do you define Local History?"—helps with answers. From the reading of the texts, the videos, the didactic experiences, and the interaction among the course participants, it is possible, comparatively, to consider that local history is a field of study that values the potentialities of the place. The place (space) ceases to be an illustration or an empty setting and becomes a source of problematization. Some examples of what was learned as Local History:

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> Response A: relevant, primordial, and necessary for us to know and value who we are and the place we are inserted in;
>
> Response B: a reflection on the questions of the importance of Local History for you to safeguard the identity of this community;
>
> Response C: not only as the study of past events in a restricted geographic space (neighborhood, city, community), but rather as a methodology of historical investigation whose pillars are: micro-history [...] and the micro-macro bridge;
>
> Response D: The course broadened my understanding of how to work with diverse sources (oral, photographic, documentary), develop investigative projects with students, and connect curricular contents with the reality of the school community.

Local history thus emerges as a study of the place, also qualified as a methodological tool that involves micro-history studies and the games of scale (Revel, 1988); a space for valuing memory, identities, and local culture; and the possibility of using multiple sources in the construction of a local history. In a virtual classroom, it was possible to share distinct histories from Brazilian municipalities. This exercise is a gain, since it expands and shows the experiences throughout the interior of Brazil. Comparing realities is an exercise in Local History.

Therefore, this training takes *Meu lugar*, from the epigraph, as the context of experiences, actions, transformations, and changes that History brings about over time. Local history, inserted in a complementary or updating course, sought to provoke in the course participants where and how they can work with the History of schools, neighborhoods, communities, municipalities, or other spaces as a way of connecting History with its participants. In short, promoting theoretical and practical reflections on the local were the beacons that motivated narrating this experience. As a possibility for continuity, future research may follow the application of the activities by the course participants in their schools and investigate, specifically, how the interaction and mediation resources of the virtual platform influence participation, learning, and retention in continuing education.

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