



**THE SENSIBILITIES AS CONSTITUENT FIELD OF TEACHING IN HISTORY  
TEACHING**

***AS SENSIBILIDADES COMO CAMPO CONSTITUINTE DA DOCÊNCIA NO ENSINO  
DE HISTÓRIA<sup>1</sup>***

***LAS SENSIBILIDADES COMO CAMPO CONSTITUYENTE DE ENSINO EN LA  
ENSEÑANZA DE LA HISTORIA***

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**ABSTRACT:** The pandemic caused by the SARS-CoV-2 virus (2019) highlighted the educational inequalities in the country, creating challenges for education professionals, students and families. This new atmosphere was reflected in the teaching practice and in the daily practice of the countless schools in the country, which, with the intense advance of the disease, soon tried to look for means and methods to ensure minimal contact with students. This scenario of fragility triggered many concerns about the school-student relationship. Before that, some questions arose: What do the students say? How are you receiving the content? How do you access online classes? Once the problem is situated, this article intends to present some methodologies used with elementary school students and high school students, which aimed to create a proximity between the school, teacher and student. It is, therefore, reflections on a pedagogy of sensibilities, which, in addition to the official contents present in the curriculum, considers the experiences of students.

**KEYWORDS:** Pandemic. Sensibilities. Experiences. Methodologies. History.

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**RESUMO:** *A pandemia causada pelo vírus SARS-CoV-2 (2019) evidenciou as desigualdades educacionais do país, criando desafios aos profissionais da educação, aos estudantes e aos familiares. Essa nova atmosfera refletiu no fazer docente e na prática cotidiana das inúmeras escolas do país, que com o avanço intenso da doença logo trataram de procurar meios e métodos para garantir o contato mínimo com os estudantes. Esse cenário de fragilidade desencadeou muitas preocupações sobre a relação escola-estudante. Diante disso, algumas questões surgiram: O que dizem os alunos? Como estão recebendo os conteúdos? Como se dá o acesso as aulas on-line? Situada a problemática, este artigo pretende apresentar algumas metodologias utilizadas com alunos do ensino fundamental II e do ensino médio, que visaram criar uma proximidade entre a escola, o professor e o aluno. Trata-se, portanto, de reflexões acerca de uma pedagogia das sensibilidades, que para além dos conteúdos oficiais presentes no currículo, considera as experiências e vivências dos estudantes.*

**PALAVRAS-CHAVE:** *Pandemia. Sensibilidades. Experiências. Metodologias. História.*

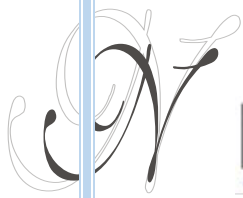
**RESUMEN:** *La pandemia provocada por el virus SARS-CoV-2 (2019) puso de relieve las desigualdades educativas en el país, creando desafíos para los profesionales de la educación, estudiantes y familias. Este nuevo ambiente se reflejó en la práctica docente y en la práctica diaria de las innumerables escuelas del país, que, con el intenso avance de la enfermedad, pronto intentaron buscar medios y métodos para asegurar el mínimo contacto con los alumnos. Este escenario de fragilidad disparó muchas inquietudes sobre la relación escuela-alumno. Ante eso, surgieron algunos interrogantes: ¿Qué dicen los alumnos? ¿Cómo estás recibiendo el contenido? ¿Cómo se accede a las clases en línea? Una vez situado el problema, este artículo pretende presentar algunas metodologías utilizadas con alumnos de enseñanza básica y media, que buscaban crear una proximidad entre la escuela, el profesor y el alumno. Se trata, por tanto, de reflexiones sobre una pedagogía de las sensibilidades, que, además de los contenidos oficiales presentes en el currículo, considere las experiencias de los estudiantes.*

**PALABRAS-CLAVE:** *Pandemia. Sensibilidades. Experiencias. Metodologías. Historia.*

## Introduction

After the emergence of the SARS-CoV-2 virus (2019), which caused the Covid-19 pandemic, numerous studies related to the field of education have been and are being produced in order to reflect on the moment lived in different educational institutions in the country, problematizing themes relevant to teaching, learning, inequalities in conditions of access to education through technologies and the relationships between the different aspects present in a pandemic context, among others.

The context in which teachers and students needed to reinvent themselves, the situation of those who could not continue studying, the economic difficulties experienced, mainly by the most vulnerable and the unpreparedness of governments to face the adverse situation that was



imposed on the whole society, in different contexts, reveal our weaknesses in the most diverse fields of human activity. In the field of education, these weaknesses, which have long been denounced, have become more evident, both with regard to access to education and in relation to school teaching and learning processes, including pedagogical practices, teacher training, curriculum and public education funding.

Some concerns of educational managers focused on offering remote classes, distributing printed activities to those who did not have access to the worldwide computer network, especially students living in villages or communities located in rural areas, those who live in peripheral areas and did not have material conditions to access remote classes. Despite the lack of conditions of supply and access, some networks maintained the school years of 2020 and 2021, being under the responsibility of schools and teachers to "make" the classes happen, being indicated the need for measures to contain the dropout of classrooms, offer courses for the training of teachers taking into account remote education and its challenges, ignoring, in most situations, what would happen/happened to students who could not access this teaching. The lack of access to technology and internet connection have become a major obstacle in the continuity of studies for many. In some cases, such as in the school where I taught, students could resort to printed material, however, they would not stop participating in synchronous activities causing great losses, for example, in the context of the sociability that constitutes the coexistence between students in which bonds of affection are constituted.

In this brief reflection that we propose here, we intend to contribute to studies on teaching in the context of the pandemic of COVID-19, with an account of experience occurred in a public school in the city of Limeira - São Paulo.

Over the course of four months teaching the discipline of History to students of Elementary School II and High School, it was possible to identify deficiencies and potentialities both on the part of students, as well as our teaching practice and the structure that the state offered for the development of remote activities. These observations and self-observation, together with the theoretical framework of the field of Education and History Teaching, encouraged us to build methodologies that would allow us to establish a school-student relationship, in order to seek to reduce the damage caused by social distancing.

We understand that the classroom, by moving to the homes of teachers and students, while causing strangeness for teachers and students, also expanded the way the class is and happens, mobilizing, in many situations, the presence of those responsible to help children and adolescents to carry out the activities.



Through this scenario, it is important to highlight how the configuration of remote education occurred in the State of São Paulo. In previous studies, we have been concerned with presenting this organization of the offer of disciplines, indicating that:

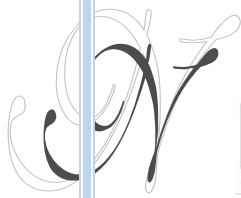
Among the supports for teachers and students to continue remote classes, SEDUC counts the Media Center of São Paulo (CMSP), which is the result of strategic planning 2019-2022. In the pandemic, the platform was the main initiative to maintain contact between students and the school. The Media Center of the State Department of Education aims to promote teacher training and boost student education, through training channels, interactive videos and extra content, which can be accessed via open TV channels and an application for mobile, *tablet* and *iPad* that have mobile data sponsored by the state government. Since its launch and throughout the pandemic period, the platform has been modified to ensure quality access, aiming to provide an education for all. The program has the channels of management, teacher training, training, recovery and deepening in the subjects of all cycles and professional development (SILVA; LUCINI, 2021, online, our translation).

Another important issue to mention is the guidelines issued by the acting school, where the teacher should deepen the content discussed in the classes of the Media Center of São Paulo (CMSP) through the *Google Meet platform*. In this way, the meetings were interspersed between the school schedule and the CMSP. It is from this dynamic that we will present how the development of methodologies based on a pedagogy of sensitivities took place.

### **The online classroom as a territory of sensitivities**

Initially, when we propose to reflect on the theme of sensitivities, we understand that it is not only a concept to be applied in daily school life, but a pedagogical field that allows the understanding of the multiplicities present in schools. Thus, it is understood here as something fundamental in the teaching exercise and in the teaching-learning process. Thus, conceiving the classroom as a space of sensitivities is to provide conditions for the creation of other narratives, so as not to make up the different subjects that make up the school universe.

Taking into account the dynamics of remote teaching, this movement has become indispensable for the consolidation of the school-student relationship, both in the context of the process of learning construction, as well as in the emotional situation of children and young people who were in a situation of social isolation, because we know that the school is the place in which moments of leisure and exchange take place, which constitutes an environment of socialization that, provides the coexistence between different subjects, by the experiences



experienced in this space of coexistence. Pesavento (2004), when discussing the theme of sensitivity, understands it as another form of apprehension of the world. In the author's words:

We begin by understanding sensitivity as another form of apprehension of the world beyond scientific knowledge. Sensitivities would correspond to this primary nucleus of perception and translation of human experience that is at the heart of the construction of a social imaginary. Sensitive knowledge operates as a form of recognition and translation of reality that springs not from the rational or the most elaborate mental constructions, but from the senses, which come from the depths of each individual (PESAVENTO, 2004, online, our translation).

This movement, led by the author Sandra Pesavento, allows us to visualize that the classroom is also composed of other knowledge, by other statements, which is not finished in the programmatic content standardized by the instructional documents,

Sensitivities are responsible for this kind of assault on the cognitive world, because they deal with sensations, with emotional, with subjectivity, with values and feelings, which obey other logics and principles other than rational ones. Sensitivities are a form of *being* in the world and being in the world, going from individual perception to shared sensitivity (PESAVENTO, 2004, online, our translation).

We understand, with the author, that sensitivities are a way of *being* and being in the world, and ensuring this continuous operation to students is a way of breaking with the linearity present in the curriculum, is to question the hegemonic discourse of the colonizer, is to provide the knowledge of other Stories. Ademar dos Santos Soares Júnior (2019, p. 170, our translation) invites us to reflect on the attribution of meanings,

Learning goes through what touches us, that makes us feel. Thus, the first challenge of a history teacher, seems to be "attributing meaning" to the student. I think that less and less has mattered who discovered Brazil, who proclaimed the Republic, or who won the war, but it is important to think what these acts meant in terms of acquired rights to society, the importance of knowing, knowing and living such achievements.

In this perspective, thinking about a history teaching that is significant, we also find in the thought of Bell Hooks (2017) an important contribution, which helps us to understand that learning is significant when we take experience as a constituent element of teaching. To this end, it is important to know and value each student through the establishment of dialogues that enable teachers and students to understand themselves as part of a learning community. Anchored in the collectivity, the protagonism of their experiences, when they intersect with history, make sense, reinforce bonds of belonging and break with the logic of a single story.

It is in the field of sensitivities "that it is possible to teach without strengthening existing systems of domination" (HOOKS, 2017, p. 31, our translation). A process in which, for Bell Hooks, teachers and students are strengthened, they create bonds that go beyond cognitive aspects in the relationship of teaching and learning.

Still in this spectrum of openings that the field of sensitivities provides us, the researcher Décio Gatti Júnior (2015, p. 241, our translation) announces that,

[...] sensitivity taken as openness to the other, as empathic understanding, [...] seems to be fundamental in school education that occurs in a certain place and according to a specific calendar, especially in a discipline such as history, full of themes of the past that, in its relationship with the present, arouse controversies and sometimes can make room for the dissemination of impositions of combatant and even fundamentalist forms of seeing the world.

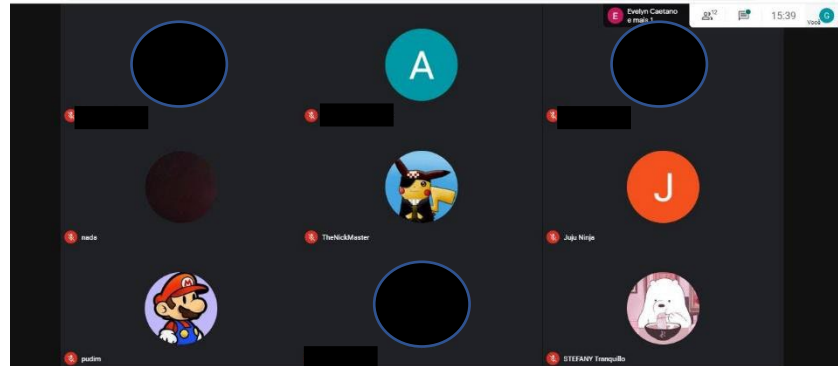
Feeling and thinking are socially and historically constructed according to the specificities of each community. Likewise, it is in the way of rationalizing, however, within that same group, there are different ways of conceiving an act, a subject or a situation from the perspective of the sensitive. What's sensitive to me is not for others. The classroom is also a space to work on the notion of sensitivities through sharing, as Miranda points out (2013, p. 157, our translation),

What is opened, therefore, as a possibility of access to this universe, is a hybrid threshold that can engender new knowledge, situated among universes of imagination, knowledge, sources, explanation and production of narratives. All these tools of looking at us arrive affected differently due to the various possibilities of sensitization fired by different mediating languages and by reading and interpretation keys that are distinct in each subject.

By putting the authors Pesavento (2004) into dialogue, Hooks (2017), Soares Júnior (2019), Gatti Júnior (2015) and Miranda (2013), it can be said that teaching, when considering sensitivities, provides us with telling of the subjects' experiences, allows us to consider other forms of apprehension of the world, resulting in the opening to new knowledge and the production of other meanings to the different stories that constitute us as humanity. Next, we will present the narratives of the students we collected in an investigation we conducted with our students about how they were receiving and/or understanding remote teaching. It is an investigation inspired by what can be termed as a social cartography, evidencing the narratives of students about their experiences with remote teaching in the pandemic. This movement was inspired by the article "Teacher training and teaching history on thresholds of memories, knowledge and sensitivities" written by Professor Sonia Regina Miranda (2013).

## Social cartography - proximity and distances

**Figure 1** – Google *Meet* screenshot



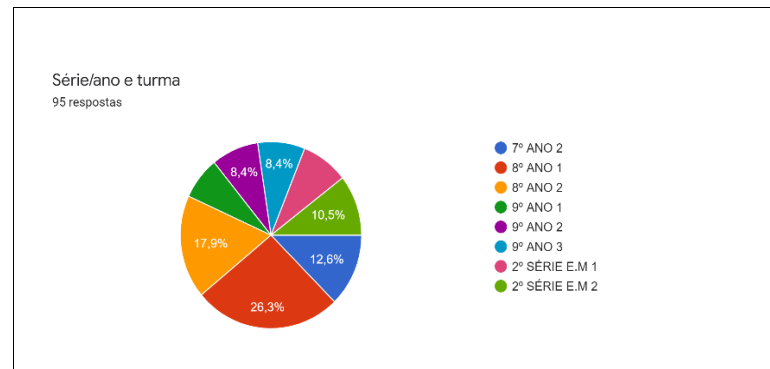
Source: Collection of authors

This image, in the universe of our teaching experience during the Covid-19 pandemic, has become common to our eyes. Images of characters from drawings, games and movies took over the profiles of the students. In place of the names, nicknames and puns: pudding, nothing, JuJu Ninja, Shaolin pig killer, name that resonated nationally<sup>5</sup>, or Little Flavio.

This scenario motivated us to look for methodologies that would allow a closer relationship with the students. Initially, we created a Google form consisting of nine questions, namely: name; age; series/year; in which city/state were you born in? What's the name of your neighborhood? How long have you lived in it? ; have you lived in another neighborhood before? If so, which one? What do you think is important in your neighborhood? Example: square, block, shop, etc. The form was forwarded to the eight classes of elementary school II and high school; of the total of three hundred and fifteen students, we obtained the response of ninety-six students.

<sup>5</sup> From the outburst of a teacher when asking students to identify themselves with the registration name to facilitate identification. Available at: <https://www.tecmundo.com.br/internet/217890-professor-reclama-endereco-email-de-alunos-repercute-web.htm>. Access: 15 May 2022.

**Figure 2** – Percentage of participation represented per year/series

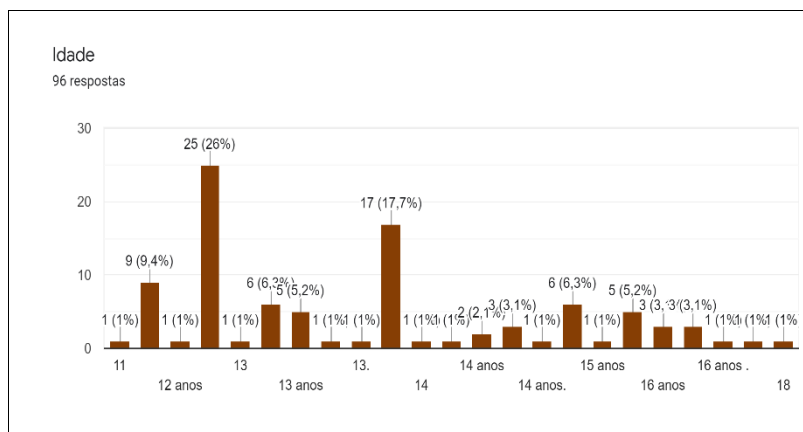


Source: Collection of authors

The low participation may result from different reasons, among which we assume they may be: lack of internet access, demotivation or even lack of meaning to the proposal. It is necessary to highlight that, throughout the bimester, the seventh and eighth years were more participative in the classes and in the performance of the activities, which may be a reflection of the enthusiasm that younger students tend to demonstrate in the dynamics of the school. On the other hand, older students, such as ninth and high school students, tend to be more reserved, a period that coincides with the entry of students into the labor market, which now occupies a significant time in the student's life, as well as tends to attract more attention than the school, as expressed in the form's answers. Thus, we have twelve responses from seventh graders (one class); forty-two responses from eighth graders (two classes); twenty-three participations of ninth graders (two classes) and eighteen high school students (two classes). In another chart, you can see the age group of participants:



**Figure 3 – Age group of participants<sup>6</sup>**



Source: Collection of authors

It is observed in the graph elaborated that more than fifty percent (seventy-four) of the participating students are between twelve, thirteen and fourteen years old and belong to the classes with more expression in participation. All this information was shared with the students, and what caused the most movement in class was the question: What do you think is important in your neighborhood? Example: square, block, shop, etc. At that time, students felt motivated to share in class what they had written on the form, which allowed, for example, to narrate about the aspects of where they lived:

**Table 1 – Student Narratives**

- "There's not much here, but there's a football field that's well attended." (Larrisa, 2021);
- "The sand field, the Good Friday staging, the clothing store and the bakery." (Marcos, 2021);
- "The little clothes, lots of kids used them. My neighborhood has a lot of green area too, which is super important." (Pedro, 2021);
- "Have no theft and more parks aq." (Marcela, 2021);
- "public squares, shops, plenty of trees and good coexistence with the neighbors." (Ótávio, 2021);
- "The ICC even though it is disabled." (Renato, 2021);
- "We have a lottery, pharmacy." (Marcela, 2021);
- "A huge square being made with sand field, volleyball court and maybe a basketball court and also the places to do exercises." (Matheus, 2021);
- "We have some important things like, the Santa Casa de Limeira, police station, some shops not to mention that is located near the patio mall and the center of Limeira." (Luana, 2021);
- "The school that is close, the square, the quiet streets the square blocks." (Luis, 2021);
- "my father's hair salon, for I don't know any other important points in the neighborhood." (Sabrina, 2021);
- "I live in a rural area so there's nothing." (Marcia, 2021);
- "A safe neighborhood that has no gossip neighbor, has market, pharmacy and etc. nearby." (Antônio, 2021).

Source: Authors' collection - Logbook

<sup>6</sup> Because of the way age was informed, the chart created more than one column to represent them, for example, 14, 14 years, and 14 years.

In addition to narrating the presence of shops such as: bakery, shops, markets that they consider important, some speeches caught our attention, for example, "The sand field, **the staging of Good Friday**, the clothing store and the bakery" (Marcos, 2021, our griffin). In this case, the student cites an event of great importance for Christians and the community at large. By sharing this in class, the narrative gains other dimensions, linking itself to the field of cultural manifestations and their importance.

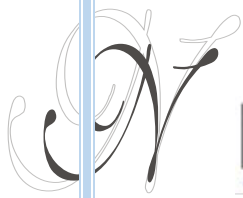
Another point that appeared frequently was the understanding they hold about the importance of socialization spaces, especially when linked to sports, "The little women, many children used. My neighborhood has a lot of green area too, which is super important" (Pedro, 2021) and "The CCI even being disabled" (Renato, 2021), referring to the Community Center, a place that offers vocational courses, swimming, football and other activities.

Marcia's statement that "I live in a rural area then, there is nothing." (Márcia, 2021), led us to reflect on what understandings and constructions about the rural area that this student had throughout his life? In class, we problematize the construction of stereotypes and try to affirm the importance of the field for the survival of the city. Unlike Márcia, Antônio refers to the place of residence as "A safe neighborhood that has no gossip neighbor, has a market, pharmacy and etc. nearby." (Antônio, 2021). In the statement, it is evident the constant vigilance to which we are subjected daily in public, private places and even in social networks.

The approximation with the students allowed other spaces to start to make up the school, being possible to establish relationships of exchanges, affections and access to the students' daily lives. This movement also enabled spaces for speaking and listening to the other, because we invite students to share their experiences during classes or through electronic forms, an instrument that aroused the students' attention.

In this first moment, social cartography allowed us to know where the students were geographically located and what relationships they had with the place of address. Later, we sent another form, whose proposal resembled the production of a descriptive memorial, called: Narratives of the pandemic, composed of five questions: e-mail; name; number; how is remote teaching for YOU? Tell me how you've been doing it to attend classes, perform the activities? The purpose of this question is for you to describe, discuss the difficulties and facilities of that moment. Write a text beginning, middle, and end; About the school history classes, how's it going for you?

The objective of this work, developed in the middle of the second bimester, was to identify how the students were receiving the dynamics of remote teaching, and specifically the



History class, in order to reflect and modify the dynamics of the classes to aggregate a larger number of students:

**Table 2 – What students say about remote education**

- "They're being very bad, I haven't adapted to today, it's been a year, it's been horrible. With all the difficulties of this pandemic it is very difficult for me to concentrate, especially with some personal issues. I watch classes in the morning, do the activities normally in the afternoon." (Laura, 2021);
- "As for the teachers everyone is doing well, but I cannot keep up with everything, many of the activities are complicated, but I believe that if I try a little harder I will be able to do everything right." (Simone, 2021);
- "Because being at home is a little quieter, more remote teaching for me is something I did not get along, I cannot have the same focus that I have in the classroom, I have tried many ways, but I cannot have the same performance that I have in the classroom." (Cíntia, 2021);
- "Remote teaching is not difficult, it is just something that we were not used to dealing with, but it was necessary for this to happen, because the pandemic prevented us from continuing the classroom classes. Digital classes require attention, organization, motivation and various other things, of course it's not the same as going to school, but we're doing our best to make it all go fast and soon we'll be together again!" (Fabiana, 2021);
- "Remote teaching for me in some subjects I'm not understanding anything and some yes. The classes I attend by cmsp and perform also, the difficulties I have is with some subjects is with the CMSP classes for me they have to explain a little less fast." (Lua, 2021);
- "I do on the phone, but it's hard to do sometimes because I have to help my mother at home with my brothers, she works all day and my father too there makes it a little more difficult to do, I have difficulty in some things more research on the Internet to see if it explains me better about it." (Flavia, 2021);
- "A bad point about remote education is that I for example am a very dispersed person so when I go to do the activities here at home, I get distracted easy, so I prefer to be in school I think it's better even for me to concentrate. One more favorable point is that with remote education it is easier to do the activities because most and online do not need to copy so many things so it is very easy about this." (Larissa, 2021);
- "It's really been a challenge lately, this style of remote teaching is still being something new and confusing for me, I have had some difficulties with these online classes, until today from times to time I have some difficulties, even after 1 year of pandemic I'm able to adapt to this style of study, I miss school." (Beatriz, 2021).

Source: Authors' collection - Logbook

It is noted that most students mention the difficulty in monitoring remote activities, given the lack of concentration, the volume of classes and activities, the conditions of access, the lack of equipment to connect in the networks and other demands that the routine of the house interferes, for example, in the need to assist parents in the care of younger siblings. On the other hand, some claim that it is a matter of adaptation, because we were not prepared to deal with this type of teaching. In this way, it requires organization, attention and motivation, however, it is not the same thing as being in school; post that, what do students say about history classes?



**Table 3 – History classes**

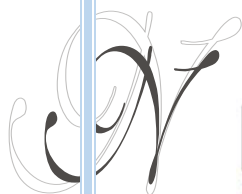
- "In my opinion the history class is being the best so far, it's more interactive with the students and the questions in activities are not just about the subject, it's about what you feel studying it, so I like it a lot. I have nothing to complain to the teacher because he explains perfectly and **seeks to know how he is in the psychological at the moment** then ta perfect. Maybe it gets nauseous and boring more i need to thank whenever i can, thank you very much for doing as much as you can for us." (Paulo, 2021, our griffin);
- "Sometimes I cannot follow the classes of cmsp because I have an appointment in the morning and it gets a little difficult, because my mom has to work and my father too, I take care of my sister, but then I see some classes on YouTube and sometimes it makes a little easier. I also do all the tasks of the cmsp." (Samuel, 2021);
- "I don't have a form opinion yet." (Daiane, 2021);
- "The teacher is always helping us and teaching us in the best way, it's something new for us, but we are trying to cope in the best way and do all the activities." (Paloma, 2021);
- "I'm enjoying it, the classes are very good and the teacher explains very well and is very attentive, this and a very good point because in this pandemic that we are living I think it extremely important that teachers be considerate to the students to understand them, and the history teacher is very good. The activities are very easy and well explained also how it is to do." (Eduardo, 2021);
- "The history classes are up to that well, sometimes I don't understand since I honestly don't like history, so sometimes it's kind of complicated, but other than that." (Roger, 2021);
- "It's been great, good classes can understand well, I try to do all the activities and I think I did all for what I remember, I hope to get good grades." (João, 2021);
- "Cool, you can see that teachers strive to teach us by EAD since they were not prepared for this type of teaching. You can understand the explanations and do the activities." (Felipe, 2021);
- "Since last year, public schools are having access to cmsp classes in the afternoon, where renowned teachers pass the history subject quickly and objectively with dynamic and very cool tasks. However, this year, with the creation of "online shifts" in the morning, with teachers in our classroom, we have access to more activities and summary of government classes, enabling us to clarify doubts and conversations with teachers. By the end of the first bimester this year, we didn't have the history teacher, so what we could do is stay on top and get the content of the CMSP classes and activities, which wasn't that difficult, we just needed concentration and organization. Now we have you, so we can come on Fridays to ask questions and have a nice conversation about the subjects of the classes, so it's even easier. For me, everything is going very well and I hope it stays that way." (Bianca, 2021).

Source: Authors' collection - Logbook

We noticed that students consider important the attention and understanding of teachers in the teaching-learning process, given its complexity and also comment on their effort to learn how to deal with this scenario. It is also perceived the concern with the performance of activities and notes. They also mention that the themes are not only focused on official content, but also include issues related to psychological and well-being.

Nicolinii and Medeiros (2021, p. 294, our griffin, our translation), guide us on the need to know the reality of students for the realization of a coherent History Teaching:

How to design possibilities of a teaching of history in the face of such diversity and so many dilemmas that mark the historicity of Education in Brazil? The



first step in the face of this challenge is to know the multiple realities, investigating the actions of these subjects who find themselves in the face of reality and often do not have resources or channels of manifestation of their anguish. [...] **A coherent history education must be connected with the real needs of the subjects who attend schools in different regions of the country.** Teachers and researchers have this function: to bring out the needs and specificities of each corner of the territory, so that the materiality of these processes reaches government agencies. This type of teaching is directly linked to the notion of citizenship and historical awareness of the subjects, which is constructed through a signified teaching of history and connected to this reality.

The experiences with remote teaching allowed us to expand the way of conceiving this other classroom, instigating us to seek welcoming methodologies in the face of the diversity of contexts in which our students were inserted. We teach and learn from them, we were challenged and challenged. We believe that this movement contributed to the consolidation of a pedagogy of sensitivities, for a teaching that intends to resignify and enable the establishment of relationships with the daily life of students.

### Some considerations

*"What other voices are these, who populate my voice?"  
(Maria Carolina Bovério Galzerani) (our translation)*

Once, in a class given by Prof. Maria Carolina Bovério Galzerani at the Department of Teaching and Cultural Practices (DEPRAC) of the Faculty of Education of the University of Campinas (UNICAMP), on Memory and History in Walter Benjamin, which we had access via recording available in *Yor Tube*, the teacher asked a question to the students "What other voices are these, who populate my voice?", in order to problematize the figure of the student as a producer of knowledge capable of making relationships with the contents of other times, in view of the experiences of him, through the narratives, in order to generate a production of sensitive knowledge, that is concrete in dialogue with other knowledge. And if questioning made us reflect on our own teaching practice and also on the conception of knowledge. After all, who are these that enable us to dialogue inside and outside the walls of the university, breaking with a broken history?<sup>8</sup>

<sup>7</sup> Available at: <https://www.youtube.com/watch?v=RfmXD6gMkK8&t=2208s>. Access: 15 Nov. 2021.

<sup>8</sup> Reference to article: Cavalcanti, E. V. The history castellated and the teaching cornered: Reflections on teacher training of history teachers. *Educ. rev.*, v. 34, n. 72, 2018. Available at: <https://www.scielo.br/j/er/a/BHyffbbDR6gj5xFMQGsG8pK/abstract/?lang=pt>. Access: 10 Aug. 2022.



In this sense, evoking Bell Hooks for this dialogue is more than necessary, it is a way to build possibilities for the classroom, which is still excluding. The author invites us to experience and live the theories taking into account our body and the questions that constitute us as subjects. It proposes a rupture of the traditional academic paradigm, which instill the figure of the researcher. In this way, it calls us to bring our implications to the scope of our teaching praxis. This movement recognizes that we have different feelings, stories, looks; in a variety, his theory calls all subjects and their diversities to occupy social spaces,

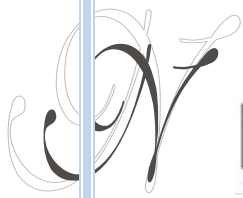
When I enter the room at the beginning of the semester, it is up to me to establish that our purpose should be to create together, albeit for a short time, a learning community. It positions me as a student, like someone who learns. But on the other hand, I don't say I'm not going to have power anymore. And I'm not trying to say we're all the same here. I am trying to say that here we are all the same in that we are all equally committed to creating a learning context (HOOKS, 2017, p. 204-205, our translation).

By enabling the other to be present in our classrooms, in our research and in our lives, we affirm the democratic and liberating character of education, a conception announced by Freire and worked by Hooks, "Education as a practice of freedom is not only about liberating knowledge, but also with a liberating practice in the classroom" (HOOKS, 2017, p. 197, our translation).

What emerges in the classroom is visible and enables dialogues like the one we are weaving in text form. And it is this appearance of speeches, manners, issues that are not in the official documents that move us. A classroom never has only a sensitive issue, but a set of experiences that are violated by the system from the official point of view, but are also treated and problematized from the official point of view by those teachers, who are aligned with a democratic education. That's what we believe, given that

After the critical and post-critical theories of the curriculum it becomes impossible to think about the curriculum simply through technical concepts such as teaching and efficiency or psychological categories such as learning and development or even static images such as curriculum and content list. In a post-critical scenario the curriculum can be all these things because it is also what is done of it but our imagination is now free to think it through other metaphors, to conceive it in other ways, to see it from perspectives that are not restricted to those that have been bequeathed to us by the narrow categories of tradition (SILVA, 2005, p. 147, our translation).

The curriculum is Ganga Zumba, Dandara, Acotirene, Aqualtune "[...] it is autobiography, our life, curriculum vitae: in the curriculum our identity is forged. The



curriculum is text, speech, document. The curriculum is an identity document" (SILVA, 2005, p. 147, our translation). The curriculum is us, in the tireless action for the search for the guarantee of democracy and freedom of bodies. And this curriculum, has to provide students with the ability to take off the issues of everyday life and connect to the themes worked in the classroom for the production of the senses.

Louro (2004) and Hooks (2017) when they say that it is important to distrust everything that is taken as natural, provoke us to problematize our performance, as and what we teach. A process that is continuous and permeated by different temporalities, knowledge and subjects,

Thus, is launched the task of enchantment: to affirm life in this and other worlds —multiple made of leaves— as birds capable of dancing above the bonfires, with the courage to challenge the fire and care not to burn the wings. Scorched, wounded, but full and intense, singing because he knows that life is flight (SIMAS; RUFINO, 2020, online, our translation).

It is these possible flights that guide us and rekindle the possibilities of acting, being and being inside and outside schools in the sense of promoting life and not withdrawing it. A life grounded in the recognition and production of senses and meanings, the path is long, but enchantment is launched. We conclude that in the course of an education as a practice of freedom, as Bell Hooks (2017) teaches us, based on the transgression of the barriers imposed by homogeneous discourses, it is necessary to situate which are the other voices that populate our narratives, discourses and that constitute us as teachers and subjects of this school universe exchanged by plurality.

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