A educação patrimonial no 5° ano do ensino fundamental na modalidade remota[1]

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Resumo

A presente pesquisa tem como objetivo geral descrever a prática pedagógica do ensino de história na modalidade remota, no 5º ano do ensino fundamental, em uma escola pública municipal de Anápolis em 2021. Desse modo, o trabalho teve uma abordagem qualitativa e adotou como meios de investigação a pesquisa bibliográfica, a análise documental e a pesquisa-ação. No contexto da pesquisa-ação, os dados produzidos durante o desenvolvimento do subprojeto intitulado: "O ensino de história local e patrimonial nos anos iniciais do ensino fundamental" foram registrados no plano de ensino e aprendizagem, diário de campo e relatórios de atividades, e posteriormente analisados. O alto desafio foi enfrentar os novos modos de ensinar e aprender no contexto da pandemia. As Tecnologias da Informação e Comunicação TICs tornaram-se grandes aliadas. A experiência vivenciada demonstrou a importância da história local e da educação patrimonial para o desenvolvimento da cidadania e a conscientização da preservação dos patrimônios históricos e culturais.

Palavras-chave: Ensino de história. História local. Patrimônio histórico cultural.

Heritage education in the 5th year of elementary school in the remote modality

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Abstract
The present research has as its overall objective to describe the late childhood education practice of teaching history in the remote learning, in the 5th year of elementary school, at a public school in Anápolis in 2021. In this way, the work had a qualitative research approach and it was adopted as means of bibliographic research, document analysis and action research. In the context of action research, the data produced during the development of the subproject entitled: "The teaching of local and heritage history in the early years of elementary school" was recorded in the teaching and learning plan, field diary and activity reports, and later analyzed. The great challenge was to face the new ways of teaching and learning in the context of the pandemic. ICTs (Information and Comunication Technologies) have become a great ally. This experience demonstrated the importance of local history and heritage education for the development of citizenship and awareness of the preservation of historical and cultural heritage.

Keywords: History teaching. Local history. Cultural historical heritage.

Educación patrimonial en el 5° año de primaria en la modalidad a distancia

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Resumen

La presente investigación tiene como objetivo general describir la práctica pedagógica de la enseñanza de la historia en la modalidad remota, en el 5º año de la enseñanza fundamental, en una escuela pública municipal de Anápolis en 2021. De esta forma, el trabajo tuvo un enfoque cualitativo y adoptó como medio de investigación bibliográfica, análisis de documentos e investigación-acción. En el contexto de la investigación acción, los datos producidos durante el desarrollo del subproyecto titulado: "La enseñanza de la historia local y patrimonial en los primeros años de la escuela primaria" fueron registrados en el plan de enseñanza y aprendizaje, diario de campo e informes de actividades, y posteriormente analizado. El gran desafío fue enfrentar las nuevas formas de enseñar y aprender en el contexto de la pandemia. Las TIC (Tecnologías de la Información y la Comunicación) se han convertido en el gran aliado. La experiencia vivida demostró la importancia de la historia local y la educación patrimonial para el desarrollo de la ciudadanía y la conciencia de la preservación del patrimonio histórico y cultural.

Palabras clave: Enseñanza de historia. Historia local. Patrimonio histórico cultural.

Introduction

The present study focuses on the pedagogical practice of teaching history remotely for 5th-grade students in a municipal public school in Anápolis. The content covered was Local History, with an emphasis on heritage education, experienced in the atypical context of the COVID-19 pandemic, caused by the novel coronavirus (SARS-CoV-2). This pandemic brought significant changes to the way teaching and learning are conducted, breaking with the hegemonic teaching methods previously practiced in contemporary societies.

Teaching Local History highlights the importance of understanding one's own identity in society, belonging to the world, and comprehending existence as a way to transform perspectives of the present. It enables the formation of citizens who are aware of their rights and duties within their local territory and, consequently, on a broader scale, in their city, state, country, continent, and planet (ALVES, 2014). In other words, teaching Local History allows students to understand that they are part of the history in their surroundings, particularly in their city, thus becoming active participants in this historical process (GERMINARI; BUCZENKO, 2012).

Among the content established for teaching Local History that contributes to the formation of individuals, we highlight Heritage Education. According to Horta, Grumberg, and Monteiro (1999), it is an instrument of "cultural literacy" that enables individuals to interpret the world around them. Schneid (2014) argues that heritage education provides a contemporary perspective on studying history, sparking students' interest by allowing them to experience past events in the present; it encourages reflection on their origins and leads them to significant places that are part of their history, which are often forgotten or unknown to society.

Thus, the present research aims to describe the pedagogical practice of teaching history remotely for 5th-grade students in a municipal public school in Anápolis in 2021. It has specific objectives to explain the importance of teaching Local History and Heritage Education in the formation of historical subjects; explain remote teaching and the use of new technologies; and describe the daily school life of teaching history in the 5th grade remotely, with a focus on Heritage Education.

In this context, the research adopted a qualitative approach and employed action research, documentary analysis, and bibliographic research as methods. The action research was conducted through the development of the subproject titled "Teaching Local and Heritage History in the Early

Years of Elementary School," from April 13 to May 11, 2021, involving nine remote classes, each lasting fifty minutes, in a municipal school in Anápolis, with a 5th-grade class in the morning period. This allowed for the production of data recorded in the field diary, activity reports, and teaching-learning plans. The data were analyzed using documentary analysis techniques. Bibliographic research supported the investigation into Local History, Heritage Education, and the use of new Information and Communication Technologies (ICTs)).

Teaching Local History and Heritage Education in the Formation of the Historical Subject

Teaching Local History highlights the importance of understanding one's own identity, belonging, comprehension, and existence as a subject capable of transforming the reality in which they are situated and the formation of the citizen (ALVES, 2014).

According to Goubert (1988), Local History pertains to one or a few villages, a small or medium-sized town, a large port, or a capital. These locations go beyond the local scope but should be in an area close to the student's reality. Thus, it is essential to consider the cultural, scientific, and social knowledge related to their daily life and to identify their past, which has resulted in and allowed the preservation of the present.

Regional history does not oppose global history; rather, it supports and repositions the foundations for general understanding. It creates links to memories, establishes spatial and temporal relationships, generates a sense of belonging, and motivates individuals to become active participants. This enables the collection of data and historical sources, persuading new individuals to know and defend the common good, which contributes to the exercise of citizenship (GERMINARI; BUCZENKO, 2012).

When social identity, memory, and history are studied in an integrated manner, spaces of interaction home, school, community, work, and leisure are seen with new perspectives, as places imbued with meaning and potential for improvement. These spaces benefit from the contributions of thoughtful individuals, transformed into historians, who implement measures and promote actions for the conservation, preservation, and care of historical and cultural heritage (ALVES, 2014).

Considering the content in the most interdisciplinary way possible, the outcomes are much more advantageous for shaping students into citizens who fulfill their social roles, build their own history, recognize their cultural and historical heritage, and understand the social, political, ethical, and

cultural values to which they belong. This fosters historical awareness, which is best developed by a knowledgeable and research-oriented teacher who can integrate resources into the classroom that support and contribute to the preservation of local identity (ALVES, 2014; MONTEIRO, 2017).

Teaching Local History should be offered clearly and objectively, with methodological supports that are cohesive with students' teaching and learning, without abandoning the space in which one lives. This approach values individual and collective memories, allowing for the insertion and recognition of the history of the local area in which one lives and is a part of (ALVES, 2014). In this way, it enables the formation of historical awareness in individuals who assume their role in constructing social identity.

In the context of Local History, this investigation highlights Heritage Education as one of the content areas in history teaching that facilitates the formation of the historical subject.

Heritage Education is an instrument of 'cultural literacy' that enables individuals to read the world around them, leading to an understanding of the sociocultural universe and the historical-temporal trajectory in which they are situated. This process enhances individuals' and communities' self-esteem and values Brazilian culture, understood as multiple and plural (HORTA; GRUNBERG; MONTEIRO, 1999, p. 5, author's emphasis).

In this sense, it is essential to highlight material culture as a fundamental element in the process of "cultural literacy," which encompasses both erudite and popular manifestations and allows for the treatment of historical sources as pedagogical tools that enhance teaching and learning of history, enriching both the individual and the collective (MEDEIROS; SURYA, 2009).

Heritage Education requires reflection, as it is a complex topic that opens the space for broad discussions and adds meaning to the preservation of history. The development of Heritage Education in schools aims to engage children in an active process of knowledge, appropriation, and appreciation of their cultural heritage; to systematically and continuously work with artistic, cultural, and heritage manifestations in their broad aspects, meanings, and contexts, providing experiences and direct contact that illuminate the capacity for the beneficial use of these assets by future generations (HORTA; GRUNBERG; MONTEIRO, 1999).

In line with this conception, Florêncio, Clerot, Bezerra, and Ramassote (2014) state that Heritage Education consists of all formalized or informal educational processes that focus on Cultural Heritage, which imparts historical understanding to individuals and contributes to its preservation, knowledge, and valuation. They further emphasize that all knowledge formation should be managed through democratic action and active participation of those involved, ensuring dialogue between cultural agents.

The National Curriculum Parameters – PCNs/History emphasize as a goal for elementary

6

education in history to value sociocultural heritage and respect diversity, recognizing it as a right of peoples and individuals and as an element of strengthening democracy. Thus, it is expected that students, throughout their educational journey, recognize the importance of heritage and the preservation of their culture for ensuring the formation of critical and conscious individuals (BRASIL, 1998).

Based on this premise, the formation of the historical subject as a constituent of their own history and transformer of their environment is fundamental for the improvement of community well-being, which should be the main stakeholder in this knowledge, given that it is the community that produced the cultural goods that compose it, and from which each individual's individuality also emerges. (MEDEIROS; SURYA, 2009).

Heritage objects, monuments, historical sites, and natural heritage are important educational resources because they allow for transcending the limits of individual disciplines and learning skills and topics that will be important for the students' lives (HORTA; GRUNBERG; MONTEIRO, 1999, p. 43).

Thus, each heritage source has its importance and can be considered motivating or not, depending on the pedagogical practice chosen to focus on local history. Therefore, engaging individuals with the relationship between past, present, and future, and their role in history, aligns various sources of knowledge that extend beyond just heritage education to encompass broad areas of learning (BRAZIL, 1998).

In this way, it is essential that Heritage Education be present in a committed and effective manner in classrooms, providing students with the transfer of knowledge acquired in the school environment to the reality they face, as emphasized by the National Common Curricular Base. This approach puts into practice proposals and solutions to different cultural challenges that affect not only history education but also all human dimension (BRASIL, 2017).

The pedagogical practice of teaching Local History and Heritage Education in the 5th grade of elementary school, in the remote learning modality.

History is a curricular component that aims to be reflective and seeks to explore the critical thinking of students regarding the material and symbolic processes of reality, enabling them to create meanings for their existence and their relationship with the surrounding environment. (SILVA, 2014).

The formation of the historical subject in history teaching is built through pedagogical actions driven by historical themes addressed in the classroom. In this investigation, these themes are Local History and Heritage Education. This research on pedagogical practice in the 5th grade of elementary

school, in a municipal public school in Anápolis/GO, was conducted through the planning and development of lessons relevant to the current context in the first semester of 2021, using active methodologies that encouraged reflection and connection with the students' historical identity.

As mentioned earlier, the action research took place from April 13 to May 11, 2021, with nine remote lessons of 50 minutes each, conducted in a municipal school in Anápolis in 2021, with a 5th-grade class in the morning period. Three lessons were given per day (FIELD DIARY, 2021). The details can be observed in Table I:

Table I – Lessons, objectives, content, resources, and teaching and learning strategies in the 5th grade of elementary school in a municipal public school in Anápolis/GO – 2021.

Lessons	Skills/Objectives	Content	eaching and Learning Resources and Strategies
1st, 2nd, and 3rd – 04/13	(EF05HI10) Inventory the material and immaterial heritage of humanity and analyze changes and continuities of these heritages over time; Define Cultural Heritage; Learn about the types of heritage and their characteristics; Establish the differences between material and immaterial heritage by exploring Brazilian and regional examples; Discuss the need for the preservation of cultural heritage - Identity of the people.	Material and immaterial heritage of humanity; Concept of Cultural Heritage; Types of Heritage; Differences between material and immaterial heritage; Preservation of cultural heritage.	Dialogic class via Google Meet; Explanatory video: "What is Cultural Heritage?" Slides on the content[1]; Discussion on the preservation of heritage; Printed activity (included in the weekly guide) to be sent via WhatsApp; Google Forms Quiz (Types of Heritage). [1] The development of this material was based on the book Patrimônio Cultural – Que bicho é esse? (MACEDO; MACHADO; LOPES, 2014).
4th, 5th, and 6th – 04/27	(EF05HI07) Identify the processes of production, hierarchy, and dissemination of memory landmarks, and discuss the presence and/or absence of different groups that make up society in the naming of these memory landmarks.	Historical and cultural heritage; Passage of time; "Mayor José Fernandes Valente" Railway Station; Old Courthouse building, currently the Municipal Department of Culture; Anápolis Historical Museum; James Fanstone Bandstand;	Review via WhatsApp, using an interactive video – "Turma da Mônica: What is Cultural Heritage and the Importance of Preservation"; Writing a short text in the notebook: Preservation of historical heritage over time; Dialogic class via Google Meet; Explanation of the heritage sites presented through old and current

		JK House.	photos, and discussion of their similarities and differences; Atividade quadro-comparativo impressa (contida no roteiro semanal); Online Wordwall game about the heritage sites of Anápolis presented
7th, 8th, and 9th – 05/11	(EF05HI10) Inventory the material and immaterial heritage of humanity and analyze changes and continuities of these heritage sites over time; Review what heritage, culture, preservation, and the types of material and immaterial heritage are; Discuss the preserved heritage sites in the city of Anápolis; Learn about the historical heritage sites: Mercado Municipal "Carlos de Pina"; Cadeia Pública, currently Oswaldo Verano School of Arts; Colégio Estadual Antensina Santana; Headquarters building of Colégio Couto Magalhães; Fonte Luminosa da Praça Bom Jesus; Tree ensemble of Praça Dom Emanuel; Tree ensemble of Praça Americano do Brasil; General Curado Railway Station and the Station Master's House, located in DAIA, and Morro da Capuava.	Material and immaterial heritage of humanity; Preserved heritage sites in Anápolis; Municipal Market "Carlos de Pina"; Public Prison, currently Oswaldo Verano School of Arts; State College Antensina Santana; College Couto Magalhães building; Luminous Fountain of Praça Bom Jesus; Tree ensemble of Praça Dom Emanuel; Tree ensemble of Praça Americano do Brasil; General Curado Railway Station and the Station Master's House; Morro da Capuava.	Start the class via WhatsApp with a review of the content through an interactive video; Online Wordwall game: Classification of Material and Immaterial Heritage; Dialogic class via Google Meet; Report on the Mercado Municipal through a video; Discussion of the preserved heritage sites in Anápolis (slides and photographs); Crossword activity; Knowledge check through the online Wordwall game; Thank you for participation and dedication to the intervention project.

Source: Teaching and learning plans (04/13; 04/27; 05/11)

With the advent of the pandemic, in-person school education was replaced by remote learning, characterized as a pedagogical alternative to continue school activities and mitigate the consequences of social distancing on the educational process, which was previously carried out with in-person classes and direct contact between students and teachers. Through the use of technology, it was possible to continue the school year and ensure the necessary social isolation for the population due to COVID-19 (GÓES; CASSIANO, 2020).

The teaching is considered remote because teachers and students are prohibited by decree from attending educational institutions to prevent the spread of the virus. It is considered emergency teaching because, overnight, the pedagogical planning for the 2020 school year had to be shelved (BEHAR, 2020, p. 02).

In remote learning, the teacher and student are online, connected via the internet, whether through a computer or mobile devices, and engage in pedagogical activities at the same time they would have in-person classes. (OLIVEIRA, 2020). It is important to note that both private and public schools benefited from the remote modality, each adapting to their needs, with many opting to alternate between synchronous and asynchronous class moments.

During synchronous moments, digital platforms such as Google Meet played a significant role; for example, the Google Meet tool facilitates collaborative activities, enabling interaction where both teacher and student are in a videoconference, open to dialogue. This platform simplifies communication with various other tools that help organize and make the class more dynamic. (TEIXEIRA; NASCIMENTO, 2021). During synchronous sessions, various resources were widely used, such as the social network WhatsApp, which allows instant communication through messages, audio, and photos; YouTube, a video platform; Google Forms, available for creating online questionnaires and surveys; as well as educational online gaming sites, which enhanced interest and participation in the classes.

It is important to emphasize that the use of educational technologies (computer, tablet, smartphone, internet, digital platforms) in teaching does not, by itself, guarantee student learning, as these are teaching tools that can and should be at the service of the process of knowledge construction and appropriation. Thus, new educational technologies contribute to the improvement of teaching; however, it is crucial to highlight that they are learning tools that allow students to interact with content through an internet connection, as well as through software and games that explore concepts in a more interesting, efficient, and dynamic way (TEIXEIRA; NASCIMENTO, 2021, p. 14).

In this context, it is possible to observe that the use of new technologies in education initiates significant changes in the teaching and learning process, as well as enhances the ability to face unexpected challenges, such as a pandemic, "a situation where these changes often take a long time to happen and where there is a significant gap between what is taught and what happens in the real world" (TEIXEIRA; NASCIMENTO, 2021, p. 14). Thus, the tools used in the lessons of the subproject contributed to and enabled access for students, even while each was in their own home.

The three lessons delivered on April 13th focused on the theme of cultural heritage and the different types of heritage. To introduce the content, a YouTube introductory video titled "What is Cultural Heritage? Material and Immaterial Goods (examples in Brazil)" was shared via the WhatsApp group for students to watch and start familiarizing themselves with the topic. (FIELD DIARY, 2021).

The synchronous lesson took place via videoconference on Google Meet. The aforementioned video was shared again, as many students reported not being able to watch it due to connection issues.

After presenting the video, a dialogue was established with the students based on the following questions: "Have you ever heard the term Cultural Heritage? What do you think about heritage? Do you know any examples? Based on the video, what is the difference between Material and Immaterial Cultural Heritage?" The students were very participative and curious. It was evident from their reactions that much of the information was new to them, and some of it was misunderstood, such as regarding personal heritage and the majority of students who perceived heritage as something solely from the past, as if it did not exist in the present. (FIELD DIARY, 2021).

In addition to the video, PowerPoint slides were also used to revisit the discussion. During this part of the lesson, the importance of cultural heritage was discussed, and examples of different types of heritage were provided. In the reflection with the students, it was emphasized that remembering the moments we live is very valuable, which is why we keep records of these memories, such as photos, letters, and videos, and that heritage is essentially a way to help us remember and honor the achievements of someone or a people from the past, whether they are material or immaterial. (FIELD DIARY, 2021).

Next, Personal Heritage (the total set of assets belonging to an individual or a company, such as one's own house, bed, cell phone, and personal belongings) was discussed, with examples provided through images. Following that, Natural Heritage was addressed, which, in brief, includes natural landforms, rivers, springs, waterfalls, reserves, and parks; Local Urban Heritage, where a city began, around churches and mines, with examples cited like the cities of Mariana/MG and Pirenópolis/GO. Then, Built Heritage was discussed, which refers to places and sites that humans have modified, transforming nature into spaces where houses, buildings, schools, churches, and leisure areas can be constructed. The students showed interest in the topic, and the photographs served as an important motivator for their participation in the class. Some of the students' comments were: "I didn't know there were so many types of heritage"; "So even my school notebook is personal heritage"; "The heritage is really close to us, it's not just something from the past." (FIELD DIARY, 2021).

Continuing, Rural Heritage was introduced to the students as the everyday spaces in the countryside, such as cultivated lands, farms, barns, pigsties, backyards, and vegetable gardens, etc. Following that, Immaterial Heritage was discussed, which is intangible and cannot be touched, unlike material heritage. It encompasses values, feelings, forms of expression of a people, and knowledge and practices passed down from one generation to the next, emphasizing even more the need for its preservation since it is an abstract heritage and subject to disappearance. Afterward, Documental Heritage was discussed, which was the most familiar to the class, and they expressed their

appreciation for it, especially photographic heritage. Then, Historical Cultural Heritage was covered, which demonstrates facts or artifacts from the past and is connected to the culture of its time (DIÁRIO DE CAMPO, 2021).

Next, some material and immaterial assets were raised, such as: Cachoeira do Salto de Corumbá/GO, a 1990 registry book, a photograph of great-grandmothers, the City of Goiás, the method of preparing pequi, and the Bumba meu boi festival, for students to classify orally according to the types of heritage previously explained. The students performed well in their responses, and when they did not, the knowledge was mediated so they could find the correct answer. At the end of the slide presentation, the importance of preservation and the need to conserve our local history was emphasized. The concept of "tombamento" (listing) was also highlighted, explaining that it involves listing, registering, and classifying the cultural assets of a place as a way to try to guarantee the preservation/conservation of historical and cultural heritage. (FIELD DIARY, 2021).

After the content discussion, students were instructed to find the April 13th history lesson in the activity guide and observe the explanation of the task they were to complete on the worksheet. There were five questions: (1) three images (a waterfall, a dance, and an old newspaper) for them to classify as Natural, Immaterial, and Documental Heritage; (2) a prompt asking students to write what they understood about heritage; (3) a comparison between two images (one well-preserved and the other defaced with graffiti), asking which one was better preserved and what the differences were; (4) a question about the difference between Material and Immaterial Heritage, asking for examples of each; (5) a task to research a Natural Heritage site in Brazil and either draw or paste images of the one they chose. (REPORT, 2021).

After explaining the activity, the class was concluded on Google Meet. We thanked all the students for their participation and asked them to stay attentive to the 5th-grade group on the social network WhatsApp, where they would receive further instructions for the next lesson. We also requested that photos of the completed activity be sent privately via our social network using our phone contacts so that the answers could be reviewed. (REPORT, 2021).

Returning to the asynchronous lesson on the WhatsApp group for the 5th grade, we sent photos of the slides with the heritage classifications presented during the class on Google Meet for those who could not participate in the synchronous session. We continued to address any doubts related to the activity, both privately and in the WhatsApp group. Simultaneously, we began receiving photos of the completed activity from some students, through which we validated attendance and recorded participation. Students were also guided to correct any incorrect answers. (FIELD DIARY, 2021).

With 30 minutes left until the end of the three history lessons, an explanation video recorded by the "pibidianas" was sent to correct the proposed activity and to clarify any remaining doubts. Additionally, a new, more interactive, technological, and quicker activity was sent via a Google Forms link a questionnaire with images of different types of heritage for students to classify using multiple-choice options. After completing the questionnaire, students were asked to send a screenshot of the completed form privately on WhatsApp using our phone contact, so we could count their participation (DIÁRIO DE CAMPO, 2021).

At the end of the lesson, we thanked everyone for their participation and dedication in the class WhatsApp group. Throughout the day, we continued to receive photos of the activities (both the worksheet and the interactive quiz) completed by the students, which we then corrected. (FIELD DIARY, 2021).

During the three lessons taught on April 27th, the theme focused on the preserved heritage sites of Anápolis-GO, totaling fourteen, which were divided into two blocks. In the first block, the heritage sites discussed were: the "Prefeito José Fernandes Valente" Railway Station, Aldérico Borges de Carvalho Historical Museum, the James Fanstone Square Bandstand, and JK House. (FIELD DIARY, 2021).

The class began in the 5th-grade WhatsApp group with a good morning greeting and wishes for a great day of studies. We sent the link to the video "Turma da Mônica – Defesa do Patrimônio Cultural," which discusses what Cultural Heritage is and the importance of preservation, along with a downloaded version of the video for those who might have trouble accessing it via the link. Following this, the link for the synchronous lesson via Google Meet was sent. (FIELD DIARY, 2021).

As in the previous lesson, the video was shared again to ensure that all students could watch it and engage with the content to be discussed during the lesson. The concept of Cultural Heritage and the importance of preservation were explored, leading to student participation as they shared their impressions of the video and answered some questions, such as: "Why is it important to preserve heritage? What heritage sites were mentioned by the character?" The students paid close attention to the storyline of the video and expressed that they now understood the necessity of preservation, revealing that they hadn't previously grasped how crucial it is to rescue the past in order to comprehend the present. When they mentioned some of the heritage elements discussed in the lesson, such as dances, traditional dishes, handicrafts, and music, they acknowledged that we wouldn't know such a rich and diverse culture if people hadn't preserved these elements, nor would they have considered the importance of taking care of these for future generations. (FIELD DIARY, 2021).

Following this, through a slide presentation, the explanation and presentation of photos of the heritage sites discussed in this lesson showed that the students were attentive and very interested in learning more about these first five heritage sites. Interesting facts were shared, as many students were unaware that these monuments/places were preserved heritage sites of Anápolis, even though they lived in the area or had even visited these sites without knowing this information. (FIELD DIARY, 2021).

After the explanations and photographs, a comparative chart was presented as an assignment (included in the weekly activity guide), which required students to fill in the similarities and differences observed between the photos of the cultural heritage sites discussed in the lesson. At this point, space was opened for questions, and students were reminded to stay attentive to the WhatsApp group, as the rest of the lesson would be conducted asynchronously. (FIELD DIARY, 2021).

Returning to the WhatsApp group, a short text was sent for students to copy into their history notebooks about the preservation of heritage sites, along with a photo of the comparative chart for those who didn't have a printed guide at home, so they could transcribe the chart and answer it in their notebooks. Additionally, a link to an online game was provided as a way to assess their understanding of the lesson. The online game, available on the Wordwall platform, featured questions like: "Where is the railway station located? Where is the Municipal Department of Culture? In what architectural style was the Anápolis museum built?" Each correct answer earned points, creating a ranking, as the responses were auto-corrected by the site. After some time, we started receiving photos of the students' activities in the private WhatsApp messages, and attendance and participation in the lesson were recorded. At the end, corrections were sent through videos; one explanatory video of the comparative chart and another explaining the reasoning behind each answer in the online game, so that students could review their understanding of the lesson (DIÁRIO DE CAMPO, 2021).

The three lessons taught on May 11th began at 7:15 a.m. in the WhatsApp group, where we wished the class a good morning and announced the theme of the lesson: Preserved Heritage Sites of Anápolis - Mercado Municipal "Carlos de Pina"; Cadeia Pública; Colégio Estadual Antensina Santana; Headquarters Building of Colégio Couto Magalhães; Fonte Luminosa of Praça Bom Jesus; Tree Ensemble of Praça Dom Emanuel and Americano do Brasil; General Curado Railway Station, and Morro da Capuava. (FIELD DIARY, 2021).

Next, the topic was continued by reviewing the content covered in previous lessons through the YouTube video: "Culture, Heritage, and Types of Heritage." After allowing time for students to watch the video, a short text was sent for reading, explaining the concept of historical heritage and listing

the preserved heritage sites in Anápolis. (FIELD DIARY, 2021).

At 7:39 a.m., the link to join the Google Meet session was sent to the students. We had a discussion with the class, recalling some key points highlighted in the video, such as "What is culture? What is heritage? What are the types of heritage and their characteristics?" We then projected a Wordwall game where students had to separate what was material heritage and what was immaterial heritage into two columns. Many students participated, and we filled in the answers as they responded. At the end, the game itself displayed the correct placement of each sentence, and we played it again to review all the information in a guided manner. (FIELD DIARY, 2021).

Following this, slides were shared, and the explanation of the content, including characteristics, information, curiosities, and photographs, began. For the first heritage site presented that day, the Mercado Municipal "Carlos de Pina," a news report video was shown, emphasizing the need for more care and preservation of the market's facilities. (FIELD DIARY, 2021).

Next, the explanation continued with the other heritage sites: Cadeia Pública, Prédio Couto Magalhães, Antensina Santana, General Curado Railway Station, Tree Ensembles, and Morro da Capuava. At the end, the activity included in the weekly guide was projected, and some doubts were clarified. The crossword puzzle activity was to be completed and a photo of it sent privately through the social network used for the classes. (FIELD DIARY, 2021). Upon returning to the WhatsApp group, a photo of the activity was sent for those who did not pick up the guide at school, with instructions to complete it in their history notebooks. We remained available to the class, answering questions and receiving photos of the completed activity. (FIELD DIARY, 2021).

After receiving some completed activities, the Wordwall link was sent for students to answer questions through the online game and send us a screenshot of the completed activity. The game included questions related to the heritage sites discussed in that day's lesson, such as "In which neighborhood of the city is the Mercado Municipal located? What used to operate in the current Oswaldo Verano School of Arts?" At the end of the lesson, at 9:40 a.m., the video with the correction for the crossword puzzle was sent, along with the video with the correction for the Wordwall game. We then said goodbye to the class, thanking them for their participation and excellent dedication to the activities and their engagement in the project. (DIÁRIO DE CAMPO, 2021).

Final considerations

The pedagogical practice enabled by the Institutional Program of Teaching Initiation Scholarships (PIBID) through the development of the subproject "The Teaching of Local and

Heritage History in the Early Years of Elementary School" was a significant experience for the construction of knowledge about Local History and Heritage Education, both for the students of the municipal school and for the pedagogy undergraduates.

Regarding the construction of historical knowledge by the students in the early years, specifically related to Local History and Heritage Education through remote classes, we can affirm that it was significant. This assertion is based on the data produced/collected during the action research and subsequently analyzed.

Through remote classes, it was possible to establish an interaction with the students and to monitor the development of activities related to Heritage Education. This monitoring took place through the students' speeches, the activities they completed, and the games they participated in during the classes. The students demonstrated throughout this teaching-learning process that they understood the importance of preserved and non-preserved historical heritage and their characteristics, broadened their cultural perspectives, and identified the need to preserve their identity, history, and historical and cultural heritage.

The major challenge was facing the new modes of teaching and learning. Initially, there seemed to be a gap between students and teachers due to the lack of physical presence. The fact that there were no classroom meetings due to the pandemic initially hindered communication and the possibility of individualized attention to activities. The new school environment, accessed through new technologies, was difficult to navigate due to issues such as lack of internet connection, devices not having the necessary technological capabilities for so many applications, and the difficulty of using the electronic devices and apps required to create a school-like environment, which had not been used in most Brazilian schools before. However, the school encouraged students to participate in classes and to face the new educational reality.

The use of new information and communication technologies proved to be a transformative moment in pedagogical practices, providing new ways of teaching and learning that had not been utilized before. Through online activities and interactive participation, it was possible to reach students in different ways, whether through images, texts, or videos, thereby fostering meaningful learning. The students' learning about historical and cultural heritage was evident, especially when compared to their prior knowledge before the Heritage Education lessons. They initially understood historical heritage as something related to the past, not as something that was part of their present or reality. They were unaware that there were preserved historical heritage sites in Anápolis.

A new perspective on the subject was clearly developed among the students. They discussed the heritage sites, their histories, and curiosities, and recognized their geographical locations and physical characteristics. They engaged in activities with photographs showing the before and after of Anápolis' preserved cultural heritage sites, which served as excellent markers of time for the students. Expanding knowledge about Local History was possible, as was understanding the need for preservation and how the individual and collective memories of a society form the region's history.

At the end of the subproject's development, it was possible to infer that reflecting, discussing, proposing, and innovating pedagogical practices in history teaching is fundamentally important for the development of citizenship and the formation of individuals. It provides knowledge of one's own history, in which the student is immersed, of their ancestors, and highlights the need to preserve and analyze past data to transform the current social context.

In this way, "[...] it is important to reinforce that research means dialoguing with reality and, above all, creating and emancipating." (GERMINARI; BARBOSA, 2014, p. 22). Therefore, through this research, a new way of learning history was utilized, relevant to the space and time in which one lives, and with the concrete aspects of one's reality, in which the knowledge built throughout the process can resonate in their history and in the appreciation of municipal heritage.

Many aspects of pedagogical practice related to the teaching of history, focusing on Local History and Heritage Education, still need to be researched, as does the teaching-learning process through remote classes, especially in the context of the COVID-19 pandemic caused by the new coronavirus (SARS-CoV-2).

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