


HISTORY TEACHING AND WOMEN'S HISTORY (1930–1945): A PROPOSAL FOR HISTORICAL-DIGITAL LITERACY WITH THIRD-YEAR HIGH SCHOOL STUDENTS

ENSINO DE HISTÓRIA E HISTÓRIA DAS MULHERES (1930-1945): UMA PROPOSTA DE LETRAMENTO HISTÓRICO - DIGITAL COM OS ESTUDANTES DA TERCEIRA SÉRIE DO ENSINO MÉDIO

ENSEÑANZA DE LA HISTORIA E HISTORIA DE LAS MUJERES (1930–1945): UNA PROPUESTA DE ALFABETIZACIÓN HISTÓRICO-DIGITAL CON ESTUDIANTES DEL TERCER AÑO DE EDUCACIÓN MEDIA

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ABSTRACT

This article presents a reflection on History teaching through the integration of historical-digital literacy and Women's History, based on a didactic experience developed with high school students from a public school in Espírito Santo, Brazil. Grounded in the principles of the New Cultural History and Freirean critical pedagogy, the study used the *Jornal das Moças* newspaper (1930–1945) as the main source for the production of educational podcasts. The proposal aimed to promote meaningful and critical learning by encouraging the analysis of gender representations and student protagonism through the use of digital technologies. The results show that the podcast, in addition to fostering students' autonomy and authorship, contributes to the dialogue between past and present, revealing the transformative potential of digital media in History teaching.

Keywords: History Teaching. Historical-Digital Literacy. Podcast.

RESUMO

O artigo apresenta uma reflexão sobre o ensino de História a partir da integração entre o letramento histórico-digital e a História das Mulheres, com base em uma experiência didática desenvolvida com estudantes do Ensino Médio de uma escola pública do Espírito Santo. Fundamentado nos princípios da Nova História Cultural e na pedagogia crítica freireana, o estudo utilizou o periódico *Jornal das Moças* (1930–1945) como fonte principal para a produção de podcasts educativos. A proposta visou promover uma aprendizagem significativa e crítica, estimulando a análise das representações de gênero e o protagonismo discente por meio do uso das tecnologias digitais. Os resultados evidenciam que o podcast, além de favorecer a autonomia e a autoria dos alunos, contribui para o diálogo entre passado e presente, revelando o potencial transformador das mídias digitais no ensino de História.

Palavras-chave: Ensino de História. Letramento Histórico-Digital. Podcast.

RESUMEN

El artículo presenta una reflexión sobre la enseñanza de la Historia a partir de la integración entre la alfabetización histórico-digital y la Historia de las Mujeres, basada en una experiencia

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didáctica desarrollada con estudiantes de Educación Media en una escuela pública del estado de Espírito Santo, Brasil. Fundamentado en los principios de la Nueva Historia Cultural y en la pedagogía crítica freireana, el estudio utilizó el periódico *Jornal das Moças* (1930–1945) como fuente principal para la producción de pódcast educativos. La propuesta tuvo como objetivo promover un aprendizaje significativo y crítico, estimulando el análisis de las representaciones de género y el protagonismo estudiantil mediante el uso de tecnologías digitales. Los resultados evidencian que el pódcast, además de favorecer la autonomía y la autoría de los estudiantes, contribuye al diálogo entre pasado y presente, revelando el potencial transformador de los medios digitales en la enseñanza de la Historia.

Palabras clave: Enseñanza de la Historia. Alfabetización Histórico-Digital. Pódcast.

1 INTRODUCTION

The teaching of History, especially in Basic Education, faces challenges related to student motivation and the disconnection between historical content and the realities experienced by students. In many school contexts, a traditional approach still predominates, centered on memorization and chronological linearity, which limits the formation of a critical historical consciousness (RÜSEN, 2001; BITTENCOURT, 2008).

In this scenario, this article derives from my master's dissertation defended in the ProfHistória Program at the Fluminense Federal University (UFF) in 2024, whose objective was to investigate how historical-digital literacy can contribute to the teaching of Women's History through the analysis of historical sources and the production of podcasts.

The project, carried out with students in the 3rd grade of high school, was based on the periodical *Jornal das Moças* (1930–1945), one of the main communication vehicles aimed at the female public during the Vargas government. This magazine, while propagating conservative moral and behavioral values, also revealed tensions and gaps that make it possible to understand the social representations of the feminine in urban Brazil in the 1930s and 1940s.

The proposal was based on the observation that Women's History still occupies a marginal space in the school curriculum. This invisibility stems from a historical process of erasure, the result of a patriarchal culture that structured historical knowledge around the male, white, and elitist experience (PERROT, 1988; SCOTT, 1992). By proposing a critical and technological approach, it sought to break with traditional teaching and promote an emancipatory practice (FREIRE, 1987; hooks, 2020).

2 THEORETICAL FRAMEWORK

2.1 THE HISTORY OF WOMEN AND GENDER REPRESENTATIONS

The emergence of Women's History as a historiographical field is deeply linked to the epistemological transformations that marked the twentieth century, especially from the 1970s onwards, with the strengthening of the so-called *New Cultural History*. This approach questioned the great narratives centered on political events and male figures, opening space for new themes and historical subjects (BURKE, 1992; CHARTIER, 1990). In this context, women came to be understood not as secondary characters, but as agents of social and cultural processes.

According to Michelle Perrot (1988), the absence of women in history is not due to the lack of their participation, but to a silencing institutionalized by the structures of power and by historiographical writing itself, constructed under a male and bourgeois gaze. This silencing, according to the author, is part of a patriarchal logic that has naturalized female invisibility, confining them to the private and domestic space.

From the feminist movements of the 1960s and 1970s, and the development of gender studies, this situation began to be tensioned. Joan Scott (1992) proposed to understand gender not only as an identity issue, but as a category of historical analysis capable of revealing the power relations and cultural meanings attributed to sexual differences. For the author, to study gender is to study the way in which power is inscribed in social and symbolic structures, influencing both the lives of women and men.

In Brazil, authors such as Mary Del Priore (1997), Carla Pinsky (2006) and Rachel Soihet (1997) contributed significantly to the consolidation of Women's History and gender relations. They demonstrated that female experiences are multiple, crossed by class, race, religion and regionality. Thus, there is no single history of women, but plural histories, which must be understood within their specific contexts.

The women's press, for example, becomes a privileged source for investigating gender representations and symbolic constructions about the role of women in society. According to Tânia Regina de Luca (2006), magazines aimed at the female public — such as *Jornal das Moças*, the focus of this research — were spaces for sociability and moral, cultural and aesthetic education, contributing to shaping behaviors and spreading values.

These periodicals expressed an ambiguity: at the same time that they reproduced norms of submission and domesticity, they also conveyed discourses of modernity and emancipation. In the case of *Jornal das Moças* (1930–1945), there is an attempt to reconcile the ideal of the "modern woman" with the conservative model of the Estado Novo, which reinforced motherhood and obedience as feminine virtues.

This tension reveals that representations are not neutral reflections of reality, but fields of symbolic dispute, in which different voices — including female voices — express themselves. Burke (1992) and Chartier (2002) remind us that discourses are arenas of power and negotiation. Therefore, analyzing the representations of women in historical sources requires understanding the mechanisms of production, circulation, and appropriation of these discourses within culture.

By working with this material with Basic Education students, the proposal is to promote the critical reading of historical documents and the deconstruction of gender stereotypes that still persist in society. As Louro (1987) states, the school is one of the main spaces for the reproduction and contestation of gender identities. Including Women's History in the curriculum is, therefore, a political and pedagogical act, which expands the notion of citizenship and combats the exclusionary narratives of the past.

2.2 TEACHING OF HISTORY, CURRICULUM AND SENSITIVE THEMES

The teaching of History is a social and political practice. It is not limited to the transmission of contents, but involves the formation of critical subjects capable of interpreting the world and intervening in it. Paulo Freire (1987) already warned that education should be an act of liberation, and not of domestication; teaching History is, in this sense, teaching how to read the world in its historicity.

However, the school curriculum still largely reflects conservative and Eurocentric views. As Apple (2005) points out, the curriculum is a space of dispute, where certain knowledge is legitimized while others are silenced. The National Common Curriculum Base (BNCC, 2018), although it brings advances in recognizing cultural and gender diversity, still has gaps in the approach to Women's History, mentioning them only in a peripheral way.

Working with sensitive topics — such as gender, sexuality, and race — in the teaching of History is a challenge, especially in contexts marked by conservative discourses. Pereira and Seffner (2018) argue that these themes should be treated as opportunities to develop historical empathy and citizen awareness. By confronting students with painful or controversial realities, the History teacher enables them to understand the continuities and ruptures of violence and social inequalities over time.

In this sense, the teaching proposal discussed here — centered on the analysis of the *Jornal das Moças* — allowed us to problematize the representations of the feminine and discuss the permanence of patriarchal patterns in the social imaginary. As bell hooks (2020) highlights, critical teaching needs to be a space of affection and dialogue, where teachers and students recognize each other as historical subjects and learn collectively.

The experience reported in this work materializes what hooks (2013) calls "engaged pedagogy": an educational practice that values lived experiences, the plurality of voices and the collective construction of knowledge. By addressing Women's History in the classroom,

the idea of neutrality of teaching is broken, as an ethical and political stance is taken in the face of historical inequalities.

2.3 HISTORICAL-DIGITAL LITERACY AND THE NEW LANGUAGES OF HISTORY

The insertion of digital technologies in the educational process should not be seen as a mere modernization of resources, but as a paradigmatic change in the way of producing, communicating and learning History. According to Danilo Alves da Silva (2018), historical-digital literacy consists of developing skills that allow the student to critically understand the past using digital tools for research, analysis and narrative.

This conception expands the notion of historical literacy proposed by Rüsen (2001), by incorporating digital media as spaces for the construction of historical consciousness. Thus, the student is not only a consumer of information, but a producer of historical narratives in virtual environments, which favors intellectual autonomy and youth protagonism.

The use of podcasts, in this context, stands out for its dialogical and collaborative nature. As Souza (2016) observes, sound media combines orality and technology, rescuing the narrative tradition of History and making it accessible to different audiences. By writing scripts, recording and editing episodes, students exercise multiple skills: research, argumentation, listening, authorship and empathy.

In addition, the podcast represents a space for resistance and democratization of knowledge, as it allows historically silenced voices — such as those of women — to be heard. Farias (2020) emphasizes that, when the teaching of History appropriates this language, it approaches the communicational practices of contemporary youth, making learning more meaningful and connected with the lived world. The BNCC (2018) reinforces that technologies must be used critically and creatively, to expand citizen participation and reflective thinking. In this sense, historical-digital literacy is not only a matter of technical mastery, but also ethical and epistemological: it is about teaching the student to read the past, understand the present and act on the future using digital languages as tools for emancipation.

As Malerba (2017) points out, digital culture introduces new forms of production and circulation of memory. Audiovisual and sound narratives transform the way individuals relate to historical time, making the teaching of History a sensory, creative and critical experience.

In this way, historical-digital literacy does not replace traditional teaching, but reconfigures it, by integrating the analysis of sources, historical research and digital

communication. This approach allows History to become more accessible, participatory and meaningful, especially in a context where young people are immersed in virtual environments and sharing networks.

By articulating Women's History, critical teaching and technology, the present study reaffirms the potential of digital media — especially the podcast — as an instrument for democratizing historical knowledge and promoting a more inclusive and plural school culture.

3 METHODOLOGY

The research developed has a qualitative and interpretative character, structuring itself as an investigation of an applied nature, focused on the pedagogical practice in the teaching of History. The case study was adopted as an approach, since the focus was to understand the dynamics of learning and construction of historical knowledge in a specific school context, from a concrete didactic experience.

The research field was a public school located in Espírito Santo. Twenty-four students from the third grade of high school, aged between sixteen and eighteen, participated in the proposal. The project was developed over a semester of 2023 and 2024, integrating regular History classes, under the mediation of the teacher-researcher.

The development of the research occurred in four interconnected moments, organized from the perspective of workshop-classes (BARCA, 2004), which privilege the collective construction of knowledge and the constant problematization of historical sources and narratives. The first moment consisted of raising students' awareness of the theme of Women's History, with conversation circles and a survey of previous knowledge. In this stage, the absences and invisibilities of women in textbooks were discussed, in addition to presenting the objectives of the project and the role of women in contemporary historiography.

The second moment involved working with historical sources, centered on the reading and analysis of the periodical *Jornal das Moças* (1930–1945), available digitally in the collection of the National Library. Recurring sections of the magazine were selected, such as "Gospel of Mothers", "Women's Journal" and "Box", which addressed themes related to morals, beauty and female behavior. The students, organized in groups, carried out a critical reading of the texts, identifying gender representations, stereotypes and contradictions between discourses of modernity and conservatism.

The third moment corresponded to the appropriation of digital technologies as pedagogical tools. In this stage, basic notions of historical-digital literacy were introduced

(SILVA, 2018), exploring how digital media can be used in the production and dissemination of historical knowledge. The students participated in practical workshops on scripting, recording and audio editing, learning about the stages of creating an educational podcast. The choice of this media was due to its narrative potential and its approach to the youth cultural universe, as argued by Souza (2016) and Farias (2020).

Finally, the fourth moment consisted of the production of podcasts. Each group prepared an original script, selecting excerpts from historical sources and relating them to contemporary issues, such as feminism, the role of women in the labor market, and the influence of the media in the construction of gender identities. The professor acted as a mediator, guiding the discussions and assisting in the conceptual and technical reviews. The final episodes were socialized in an internal exhibition of the institution, open to the community, which favored the expansion of the debate and student protagonism.

Throughout the process, the data were recorded through observations, notes in a field diary, student productions and recordings of collective discussions. These materials were later analyzed from the perspective of interpretative analysis, seeking to understand the transformations that occurred in the students' historical understanding and in the representations of the feminine.

The methodology, therefore, articulated practice and reflection, combining elements of action research, critical teaching and historical-digital literacy. This structure allowed us to evaluate not only the final products — the podcasts — but also the formative process experienced by the students. The qualitative approach, supported by the interaction between theory and practice, made it possible to interpret learning experiences as collective and dynamic constructions, in which historical knowledge is manifested through language, narrative and technology.

In summary, the methodology used aimed to integrate the teaching of History, the critical analysis of sources and media production, promoting meaningful and contextualized learning. By involving students as protagonists of the process, the project reaffirmed the importance of school research as a space for emancipation, dialogue and reconstruction of historical knowledge, in line with the principles of Freire's pedagogy and with the formative objectives of contemporary education.

4 RESULTS AND DISCUSSIONS

The analysis of the periodicals revealed that the *Jornal das Moças* functioned as a device of symbolic control over female behavior, reinforcing ideals of docility, modesty and submission. The sections "Gospel of Mothers" and "Women's Journal" advised readers to obey their husbands and to take care of the home, presenting motherhood as a natural destiny.

However, the workshops allowed the students to identify contradictions: in some passages, the magazine exalted modernity, work and women's education, albeit in a limited way. This ambiguity aroused discussions among students about the advances and setbacks of the female condition in the Vargas Era, establishing bridges with the present.

The results indicate that the podcast, by requiring research, argumentation and cooperation, stimulates student protagonism and critical thinking. In addition, it expands access to historical knowledge by circulating on open digital platforms, democratizing scientific and school dissemination.

5 CONCLUSION

The teaching of History needs to dialogue with contemporary languages to remain relevant and meaningful. The experience reported in this article demonstrates that the integration between Women's History and historical-digital literacy is an effective strategy to promote transformative learning.

The use of the podcast as a pedagogical tool favors the exercise of authorship, the mastery of oral language and the development of historical awareness. More than a technological resource, it is a social practice that connects the past to the present, bringing the school closer to the cultural experiences of students.

It is concluded that the teaching of History must assume an ethical and political commitment to diversity, inclusion and human rights. Forming critical subjects implies teaching how to read the world and rewrite it, as Paulo Freire (1987) argues. Thus, historical-digital literacy, combined with Women's History, constitutes a powerful path to a liberating and plural education.

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