

***Sistematización teórico conceptual del proceso de enseñanza
aprendizaje de la historia nacional-local en Guantánamo***
***Theoretical and conceptual systematization of the teaching-
learning process of national-local history in Guantanamo***

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Resumen

La sistematización teórico conceptual del proceso de enseñanza aprendizaje de la historia nacional-local se constituye en objeto de análisis de una de las problemáticas relacionadas con su estudio. Para fundamentar la exigencia social de formar ciudadanos con una preparación integral óptima, se determinaron los antecedentes y se realizó la sistematización de los referentes teóricos que permiten establecer las bases conceptuales del objeto de investigación. Este tema atraviesa por un examen multidisciplinario que soporta sus cimientos en la filosofía de la educación, al delimitar las fronteras de tipo epistemológico, sociológico, psicológico y pedagógico. Se emplearon métodos del nivel teórico y empírico, que permitieron el análisis de las tendencias histórico sociales, promover experiencias innovadoras para orientar a los profesores en el perfeccionamiento del proceso de enseñanza aprendizaje de la Historia de Cuba, potenciar el estudio de la historia local, particularmente el estudio de las tendencias teórico conceptuales más relevantes vinculadas al tema.

Palabras clave: Sistematización; Conocimiento histórico; Análisis histórico; Tendencias histórico sociales; Historia local.

Abstract

The conceptual-theoretical systematization of the teaching-learning process of national-local history constitutes the object of analysis of one of the problems related to its study. In order to support the social

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Keywords: Systematization; Historical knowledge; Historical analysis; Historical social trends; Local history.

Introduction

The process of improving education in Cuba is based on the need to train citizens capable of responding to the demands of the social demands of contemporary times, characterized by the uninterrupted development of the scientific-technical Revolution, a reality that establishes an intimate relationship with the socio-political characteristics or concrete national conditions of society. The improvement of the teaching and dissemination of Cuban history is essential for the formation of a citizen who identifies with its history, values and culture.

The current conditions of education, heir to the traditions of almost three centuries of pedagogical work, impose on the teaching staff, with extensive teaching and research experience, to work in the main directions related to the assumption or reconstruction of the pedagogical and didactic model that sustains it, and in the selection and organization of the contents, based on the accelerated advances that occur in the field of research and the socialization of its results.

The discipline History of Cuba is an essential link in the formation of students, taking into account that national history is a generator of patriotic, ethical and identity values. Therefore, its understanding is indispensable for the formation of better revolutionaries and patriots, as demanded by contemporary Cuban society. By the very nature of its content, the History of Cuba favors a cultural and interdisciplinary approach and the humanistic formation of the students with the study of the historical, economic, socio-political and artistic evolution of our country from the aboriginal communities to the definitive process of national liberation and socialist construction.

The discipline History of Cuba reveals the formation of the Cuban people, the thinking and actions of the men who built the nation in a long road of struggles to conquer independence, sovereignty and social justice, the creation of customs and traditions that identify Cuban citizenship, cultural heritage and

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historical memory, as well as the confrontation with the aspirations and actions of the American power circles to take over Cuba since colonial times, prevent its independence, sovereignty and, after 1959, to destroy the Revolution.

In this context, Local History plays an important role, because of its contribution to awaken the interest of the students towards the subject, because of the link it establishes between national events and those of their environment, as well as to exalt their admiration towards local characters, facts and processes of their community and their insertion in the national sphere. These aspects produce an elevation of their self-esteem and strengthen their pride in the heroic traditions of the people.

Therefore, we agree with Rodríguez (2007, p. 21), who refers that "(...) the teaching of History has reinforced its decisive place in the formation of a general and integral culture of Cubans, becoming a priority objective and a main direction of the educational work of the Ministry of Education".

Researchers from Guantánamo have worked in the elaboration of didactic materials related to the treatment of Local History, in the different educational levels, such is the case of (Núñez and de Dios, 2001). Other authors have supported, from different approaches, the use of Local History and its contribution to the pedagogical process. In their proposals, they demonstrate the need to take advantage of Local History for more comprehensive and contextualized purposes, as well as the need for the teacher to be adequately prepared to assume them.

Through observation, documentary review of discipline and subject programs, methodological work plans, bibliographic analysis, processing of the results of the instruments applied, and the experience of the authors, it has been proven that in the teaching-learning process of the subject History of Cuba there are several problems with respect to the teaching of Local History: insufficient knowledge of the theoretical bases that sustain the teaching-learning process of Local History; superficiality in the theoretical-methodological treatment of the contents, and in the academic component the tendency to exemplify the facts of political character linked to the History of Cuba predominates and the integral analysis of the economic, political, social and cultural factors is not stimulated, in its dialectic relation past - present - future.

The analysis of these regularities has allowed understanding that in the teaching-learning process of Cuban History, the potentialities offered by Local History are not yet taken advantage of, in correspondence with the demands of the transformations of Higher Education and this is not assumed with a developmental approach.

The teaching-learning process of Cuban History goes through a multidisciplinary examination that supports its foundations in the philosophy of education, by delimiting the epistemological, sociological, psychological and pedagogical frontiers of the educational phenomenon, which makes the theoretical foundation multilateral and, therefore, integral and scientific.

In the present research, theoretical and empirical methods have been used, which have allowed analyzing the historical-social tendencies in the teaching-learning process and evaluating the behavior of the indicators related to the treatment of Local History in the Guantanameran region.

The topicality of the subject is manifested in the objective of promoting innovative experiences to guide teachers in the improvement of the teaching-learning process of Cuban History to enhance the study of Local History, particularly the study of the most relevant theoretical-conceptual tendencies.

Development

Theoretical references about Local History

Local history is a specialty within the historical science that focuses on the past of a locality. Modern historical methodology, including microhistory, has distinguished local history beyond mere costumbrism. It is now considered a laboratory of new ideas, not only as a source of information for more global approaches, but also as a valuable discipline in itself, which allows us to understand the daily life, social transformations and identity of communities over time.

In Cuba, the problem related to the history of the locality has been treated by the Social and Pedagogical Sciences, with theoretical and methodological approaches, some of which point out its potentialities for its insertion with the History of Cuba and offer recommendations for the teacher's work. Several authors offer recommendations to develop this link and allow the formation of intellectual skills and habits in students that allow them to enrich their general culture in a world where the information society prevails and that the student, when researching the history of his community, understands that the locality where he lives is also part of that history, which is becoming greater every day, as he studies and loves it.

Importance is given to the role played by the history of the locality in the formation of values, convictions, feelings of love for the homeland and defense of identity. Various analyses reveal the need to pay attention to local history, based on the role played by the educator in the formation of students in the context of transformations that occur in the various teachings, in their integral preparation to transcend, their performance in a particular discipline and their improvement in pursuit of an integral culture; possibilities offered by the study of the local, so it is necessary for teachers to prepare themselves every day to be able to contribute in a context where the facts treated in national history are seen more closely by the student and can be linked to it.

Marxism explains that an explanation of the mechanisms of the development of societies cannot be found without paying attention to the economic structures that support them, however, the elements of the economy alone are not sufficient to explain the socio-historical development of men in history. Therefore, Marx and Engels (1848), explain the role of the masses in history, in interrelation with the personalities, the class struggle as the engine of the development of class societies and social revolutions as locomotives of history. In fact, they elaborated a conception of history that cannot be understood apart from the Cuban social political project, whose objective is the transformation of society.

In contemporary times, the Annales School had a notable influence on the development of historical science. It is characterized for having developed a history that is no longer interested in the political event and the individual as protagonists of the work of historiography, but, initially, in social processes and structures, and later in a range of topics that its approach with the methodological tools of the social sciences allowed it to experiment.

According to Torres-Cuevas (1996): "The declared objective of Annales was, in its beginnings, to develop a historiographical work that would break the narrow limits of the previous heritage, of history made logical" (p. XIV)

The essential feature of this school was the elaboration and logical foundation of a theoretical proposal coherent with social evolution, based on a methodology in which intrinsic factors of society intervene, avoiding the weighting of political causes that positivism contributed and elevating the rank of economic factors and their relationship with the rest of the elements, although this was absolutized by the dogmatic Marxism developed by some historians, above all, of the official Soviet school and its followers.

The history that identifies itself with the narration of historical facts, adjusted in important political personalities, directs its attention to the documentary sources as exclusive and determinant to give it the probative character. However, history establishes a relationship between the past, the present and the future on the basis of the totality and diversity of economic, political, social and cultural activities developed by man, for which it employs diverse sources of knowledge.

This holistic posture is a methodological and epistemological position that postulates how systems and their properties should be analyzed as a whole and not only through the parts that compose them. But even if these are considered separately, it analyzes and observes the system as an integrated and global whole, which ultimately determines how the parts behave; while a mere analysis of the parts cannot fully explain the functioning of the whole. In essence, the history to be taught should focus on the totality of the aspects of social life without hyperbolizing any of its elements.

From the psychological point of view, the appropriate use of the contents of Local History facilitates a better understanding of our history, by raising the levels of motivation for the subject in the classes, stimulating the use of active and developmental methods, and encouraging the renewal of the forms of organization of the teaching-learning process, factors that constitute essential premises for the development of historical thinking in our students. An essential requirement for the teaching-learning process of the Cuban History in relation to Local History to be efficient, lasting and generalizable to new situations is that it should be meaningful.

In order to achieve better results in the teaching-learning process of Local History, a cultural-historical approach is proposed as a theoretical reference, which is assumed from Vigotsky's theory (1982). This epistemological paradigm, of psychological character, allows investigating the environment where the referenced historical process takes place, clarifying its national regularities and establishing the particularities that take place in the region of Guantánamo.

This theory, although it was conceived from studies on children, has been elevated by consensus to a general theory, taking into account that the process of modeling of behavior is operated from the beginning of the life of human beings in their interrelation with society, and does not stop until death. The psychological functions acquired and developed by men voluntarily and autonomously develop progressively and undergo modifications in the course of life.

The need for the development of cognitive, professional and social interests in the teaching of Local History from the teaching-learning process of Cuban History implies assuming certain pedagogical references. Local History stems from a historiographic current that gained strength in the early 19th century, with the development of the history of mentalities in France, Marxist social history in England, microhistory in Italy and historical anthropology in the United States.

This return to narrative history is part of post-modernity, a theoretical and cultural process that rejects the grand narrative of evolutionary, progressive and unique history with which the myth of national histories is constructed. Local history appears then as a way of rescuing the common historical subjects that had been excluded from official history, saving from oblivion the individual and social processes of the daily life of a community.

Guerra (1927), defined Local History as:

(...) the word 'local' does not refer to the farm where his school is located; if the place where his school is located can be, in some cases, a starting point, he must soon understand the whole term, which is what is understood by Local History. (p. 18).

Guerra's vision, cit. Albelo, (1988, p. 23), on the meaning and transcendence of Local History is paradigmatic:

(...) it is a source of inspiration and patriotism, a school of citizenship. It teaches us that our people work, produce, progress (...) The cultivation of Local History does not foster narrow, suspicious and sterilizing localism, but rather fights it (...) it teaches modesty and gratitude; it strengthens solidarity (...) it fosters confidence in one's own efforts (...) it strengthens faith in the destiny of the community and the homeland. It shows that local progress -like national progress- is constant, certain, gigantic.

These reasons support the importance of teaching and learning about the country's history. In 1917, the Society for Pedagogical Studies commissioned him to write the work Aims of national education, a fact that meant a recognition of the criteria sustained up to that moment. He regretted the state of political corruption and the avalanche of foreign capital, particularly from the United States, which was penetrating excessively into the island. He believed, however, that he could find a saving grace in the midst of the turbulence.

Approaching local history in Cuba

The Cuban educational system pays attention to the historical preparation of teachers, as part of the general culture, but also to guarantee the mastery of the historical contents that are explained in the educations for which they are prepared as teachers.

Since colonial times in Cuba, the first attempts were made to disseminate and promote studies and knowledge of local history. It was the Economic Society Friends of the Country that promoted the first chronicles linked to localities, regions and historical personalities. In 1816 the Society created the Education Section, which assumed the direction of primary education with notable progress.

José Agustín Caballero (1762-1835), exerted a profound influence on the generation that played a leading role in one of the transcendental events in the history of Cuba: the transition to the slave society. It was a period of contradictions, a frontier in which generations, ideas and ways of thinking and interpreting the insular universe merged. Since the publication of the Newsprint, he shows his concerns about the backwardness of the colony in education and science. In the Science and Arts Section, he found a tribune from which he advocated for the reform of education on the island. On October 6, 1795, Caballero (1999), pronounced the "Discourse on the reform of university studies", a compendium of criticisms to the teaching methods and doctrines entrenched behind the walls of the Dominican University of San Geronimo de La Habana.

The same spirit of open rejection of scholastic methods was observed in the call for reforms in the education and instruction offered to the younger generations. The lack of freedom in the professoriate, which limited the initiative of teachers, led him to absolve them of responsibility for the deplorable state of the public education system. It was necessary, Caballero (1999) argued, that "they should be allowed to run their classrooms freely without precise obligation to the school's doctrine" (p. 185).

Father Félix Varela y Morales (1788-1853), gave capital importance to learning methods and used innovative systems for his time, wanting his students to learn with their heads and interest, and not by repeating by heart what they were taught. In this regard, Varela (2001) referred: "(...) learning by heart is the greatest of absurdities" (p. 93). The theories on education defended by Varela are in clear negation with respect to the educational projects that the metropolis was promoting for Cuba. When referring to Local History, Varela (2001) provides us with a methodological conception that manages to creatively harmonize the concepts of homeland and locality, when he considered that our place of birth and its memories inspired us to love our homeland more intensely.

The Economic Society Friends of the Country del País took care of promoting the knowledge of the pedagogical work of José de la Luz y Caballero (1800-1862), who when referring to Local History stated (2001, pp. 299-300) that:

(...) it was extremely interesting for the homeland to instill in its children an enthusiastic love for it, familiarizing the children with certain memories of the peculiar history of their native people so that it would serve as a nucleus for that of their nation, and later of the others of the world.

Luz y Caballero (2001), when discussing the history of Cuban education, especially the origins of Local History as a didactic conception, also mentioned that it is not essential to have a thorough knowledge of Universal History; however, he considers that it is necessary to make available to young people those historical facts that can be used to form the heart, exercise and rectify judgment, in a clear allusion to those facts related to the closest history that can contribute to the formation of values.

The education in values was an essential axis in the work Luz y Caballero, especially the national identity, the conscience of belonging, independence and patriotism. Despite the stagnation of studies as a result of colonial curricula, Luz applied critical and reflective methods, based on ethics practiced by example that will form in the students a solid sense of justice. With these objectives, he implanted the explanatory method in all primary, secondary and university classes.

Along with these great educators, the contribution of José Martí Pérez to the understanding of the meaning of Local History as a conceptual unit is generally overlooked. In this regard, he offered a very functional methodological proposal to approach the subject from the historical discipline:

Let us save our time; let us record it; let us sing to it; heroic, miserable, glorious, ragged, confused. Let us make the history of ourselves, looking into our souls; and that of others, looking into their deeds. There will always remain, above all disorder, the subjective muse, as it is now customary to say, and proper, - and the historical. - Fortunate are the peoples who, like this one, still have, over their varied personal pains, deeds to sing! (Martí (1991, p. 226).

He established differences between the history "of ourselves" and the one he nominates "that of others." In both cases, the study of history will leave an indelible mark on its recipients, on what he calls the "subjective muse," that is, the nature of values and evaluative judgments. He also introduced a novel interpretation of the relationship between local, national and universal history, when he wrote one of the first approaches to what we now call life histories:

But, if we wish to come to know fully the existence of a nation, it is not enough that we know of the battles fought by its sons, of the lands they conquered, or of the lives of the great and wise men who were noted among them. We need to be able to represent them as they were in their daily lives. We need to know what the houses they lived in were like, the delicacies they ate, the clothes they wore. We need to find out how they distributed their time, in what trades and professions they worked, how they conducted themselves with their wives, children and servants. We must strive to penetrate their concept of life, and what they thought about the way they used it, and their duties towards their neighbors, other nations and the invisible powers. (Martí, 1991, p. 101).

In the early years of the 20th century, pedagogues and historians, among them Enrique Collazo (1900, 1972), Carlos de la Torre (1901), Vidal Morales y Morales (1901, 1904) and Manuel Sanguily (1917, 1941), addressed the importance of Local History in the formation of patriotic feelings, related to the studies of Cuban History. The topic appeared in the work Manual or Guide for Teachers' Exams, by Carlos de la Torre (1901), where it was stated that no matter how much cosmopolitanism is recommended in the teaching of history, emphasis should be placed on the locality and the homeland in general, whose contents should be included in all grades, under the principle that we should be more interested in our country than in those of others.

The Manual, although it did not establish methodological guidelines for teaching, urged students to learn about the history of their relatives, neighbors, the town where they live, nearby places where memorable events have occurred and patriotic dates.

Guerra (1923, 1927) was probably the greatest proponent of the teaching of Local History in the first half of the 20th century, under the influence of American pedagogy and the ideas of Juan E. Pestalozzi. Together with pedagogues Miguel A. Cano (1930), Pedro García Valdés (1940) and Alfredo

María Aguayo (1904, 1909), he insisted on the need to include elements of local history in Cuban school curricula.

Already in the first half of the 20th century, with the establishment of the neocolonial republic, efforts were made to establish a certain tradition in the teaching of Local History. Pedagogues such as Ramiro Guerra (1923, 1927), Enrique José Varona (1948), Emeterio Santovenia (1919, 1943, 1946), Emilio Roig de Leuchsenring (1945, 1955, 1961, 1963, 1973), Julio Le Riverend (1971), José Luciano Franco (1951) and Fernando Portuondo (1944, 1965) among others stood out in this endeavor. They ventured into regional studies and although they did not manage to systematize them, they specified their importance.

The 20th century and the present one, in Guantánamo, is marked by efforts to promote historical studies from a regional vision, linked to the teaching of Local History. Regino E. Boti, Cecilio Porro, Luis de Jesús Morlote Ruíz, Alberto Soler Zunzarren, José Pérez Aroche, José Antonio Aguilera Maceiras, among others. The contemporary period is prodigal in research and publications, among which stand out those of José Sánchez Guerra, Wilfredo de Jesús Campos Cremé, Ladislao Guerra Valiente, Luis Figueras and Marisel Salles, Ismael Alonso Coma, Margarita Canseco Aparicio, Magdalena Cantillo Frómeta, among others.

This bibliographic universe places contemporary pedagogues in better conditions to face, from the didactic point of view, the teaching of Cuban History and, especially, the events linked to Local History. Since the triumph of the Revolution, research and teaching of history were boosted through the creation of the School of History at the University of Havana, the training of history teachers, the creation of archives and historical museums, the promotion of regional and local studies, the creation of the National Union of Historians of Cuba and the José Martí Cultural Society, as well as the introduction of curricular and didactic changes. The concern for the study of the social, as part of the cultural preparation, and to understand the tasks that had to be assumed in the new historical context, turned national history into a task, objective and subject of learning at all levels of education.

The main efforts were directed to the emergent formation, the scientific pedagogical improvement of the teachers and the updating of the study plans and programs with the historiographic publications of the national history. Although with the Revolution there was a revaluation of Cuban historical science, the first study plans drafted in relation to Local History were similar to those of 1944, which lasted until the 1980s.

Teachers training plans did not contemplate Local History either, nor the methodology for its teaching. Since the 1990s, with the improvement of the national education system and the priority given to the

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With the book Notes for a methodology of teaching Local History in Cuba, by Waldo Acebo (1991), changes were observed in didactics from a Cuban perspective. This author describes Local History as: "(...) the study made by students, under the teacher's guidance, of the facts, phenomena and singular and local processes of the distant or near past, and of the present, of a certain territory, in its relation with the national historical evolution" (p. 5).

Publications by Haydee Leal (1991), Eduardo Torres-Cuevas (1992, 1996), Idania Núñez (1993, 2004), José Ignacio Reyes (1999), Grisell Adalis Palomo (2001), Horacio Díaz Pendás (2002), among others, propose viable solutions to the problem. Núñez (1993), pointed out that dealing with Local History was a challenge that the school had to face, although some teachers spontaneously carried out activities aimed at that purpose. One factor that significantly limited pedagogical aspirations was linked to the lack of sources of historical knowledge.

And he referred that until 1970 studies on Cuban history were scarce, including those of the regions where the situation was more serious. It is necessary to emphasize the work of the activists of History that during these years have worked in the rescue of the historical arsenal of many regions of the country and we see the results in monographs, biographies, and chronologies.

This affirmation reveals the need to carry out transformations in the programs of subjects and to create conditions to insert in the teaching of Cuban History the elements of Local History, according to the peculiarities of each region of the country. The historiographic development and the publications of the present time, which approach diverse spheres of Guantánamo's history, contribute to face the didactics of Local History from new conditions and perspectives.

Taking into account this background, Local History from the pedagogical point of view, we assume the theory of Núñez (2004), who affirmed:

Local History consists of the selection of facts, processes, singular and local phenomena of the distant or near past and of the present, in their relation with the national historical evolution, as well as of the personalities that act in them, in a certain territory with flexibility of limits, according to a concrete pedagogical interest, in which the students assume an active position in the study and investigation of the sources, for which they establish cognitive and affective communication with the locality, all under the teacher's direction" (pp. 16-17).

The present systematization, when referring to the links of Local History with national history, closely harmonizes the events occurred in the region of Guantánamo with the history of the Cuban nation,

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therefore the methodological proposal established by Acebo (1991) is assumed, to achieve an efficient relationship between local history and national history, who proposes different ways to achieve a correct linkage. These are: the local as national, the local as a reflection of the national, the local as a peculiarity of the national and the local as an insertion in the national.

The teaching-learning process is characterized by going through levels of assimilation and stages of cognitive independence. It is an interactive subject-object process where the student is seen as an object, undergoing transformations by the teacher as he/she learns, but not as a passive entity, but as a subject that goes through levels of cognitive assimilation, from reproduction when defining concepts, the production of new contents when explaining, arguing, demonstrating, to the creation of new contents when explaining, arguing, demonstrating, to the creation of new contents, argumentation, demonstration, to the creation of new contents when he values, as well as raising the levels of cognitive independence when he manages to carry out increasingly complex activities, until he manages to learn by himself, evaluate himself and evaluate, as well as play a leading role in helping other classmates.

Under these assumptions, we assume the criterion of Castellanos et al. (2001), when they express that educational change should be understood as: "A process of gradual and intentional transformation of the conceptions, attitudes and practices of the school educational community, aimed at promoting a developmental education in correspondence with the Generic Model of the Cuban school and the concrete socio-historical conditions" (p. 11).

These elements make it possible to ensure that the teaching-learning process of Local History is an appropriate scenario for the development of affective, volitional and formative processes, which make possible the development of camaraderie, perseverance, tenacity, as well as the formation of convictions and moral values among students in their relationship with the collective.

Hence, the teaching of Local History guarantees the formation of a more prepared individual to the extent that his or her assimilation of the contents is more complete. It contributes to enhance the values and attitudes that are incorporated into their ways of acting, under the guidance of the group, which includes the treatment of collective social manifestations of both the country and the locality.

Conclusions

The study on the theoretical and conceptual background of the treatment of Local History from the discipline History of Cuba, allows knowing its historical behavior, as well as the importance of its approach. The systematization of the theoretical references on the object of research made possible the elaboration of a support material that serves as a basis for the methodological work to enhance the study of Local History. The validation of the systematization carried out and its use in the educational practice

Wilfredo de J. Campos, Marilis de Dios: Sistematización teórico conceptual del proceso de enseñanza aprendizaje made it possible to verify the insufficiencies in the theoretical and methodological order in the teachers who teach the subject History of Cuba, as well as to show the usefulness of the methodological work intended for the study of Local History from the subject History of Cuba.

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