



EDUCATION AND HERITAGE: MEMORY, IDENTITY AND EDUCATIONAL DYNAMICS

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ABSTRACT

Objective: This study aims to develop a critical reflection on the theme under analysis, which invariably relates to the cultural diversity affecting the formation of future generations, their challenges, and opportunities.

Theoretical Framework: This work refers to the dichotomous dynamics between education and heritage on a basis of intrinsically dialogic reflection arising from the relational structure between memory and identity and educational dynamics as the epicenter of this same interaction and conceptual deepening. A properly cared for (and lived) cultural heritage provides us with a broad view of the history of a country, a people, or a particular group that, in due time, will actively contribute to the formation of the identity of that country, that people, or group. This cycle determines the formation of groups, social categories, and the recovery of memory, thus triggering a connection between the citizen and their roots. Promoting the preservation, continuity, and informed innovation of current and future interlocutors. Science, technology, and innovation play a preponderant role at various levels and domains of this dialogical matrix between identity, heritage, and cultural dimensions and the educational dimension of commitment to the formation of contemporary and future generations, grounded in an educational perspective aimed at the transformative action of man (and his activity) in the world in which he is inserted and that surrounds him.

Method: Narrative literature review, aiming to describe or discuss the current state of the researched topic.

Results and Discussion: It is inferred that the relationship between education and heritage is intrinsic, as both are linked to the preservation of the memory and cultural identity of a society. Heritage, whether material or immaterial, is a rich source of knowledge that can be explored in educational contexts to promote understanding of the history and traditions of a people.

Research Implications: Certain considerations for reflection and improvement are envisaged for the future, based on the structure and conceptual basis emanating from the authors (and works) of reference that deal with the theme under discussion and reflection.

Originality/Value: This review triangulates, in an original way, the relationship between memory, identity, and educational dynamics in the context of education and heritage. Promoting, on the one hand, reflection on the theme and the articulation between areas and, on the other hand, challenging new studies to put into interaction the intersection of knowledge from conceptually close areas in teaching/investigative professional activity.

Keywords: Education, Memory, Identity, Heritage.

EDUCAÇÃO E PATRIMÔNIO: MEMÓRIA, IDENTIDADE E DINÂMICAS EDUCATIVAS

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RESUMO

Objetivo: Propomo-nos desenvolver uma reflexão crítica sobre a temática em análise que, invariavelmente, se subsume à diversidade cultural afeta à formação das gerações vindouras, seus desafios e oportunidades.

Referencial Teórico: O presente trabalho reporta-se à dinâmica dicotômica entre educação e património numa base de reflexão dialogicamente intrínseca decorrente da estrutura relacional entre memória e identidade e as dinâmicas educativas como epicentro dessa mesma interação e aprofundamento conceptual. Uma herança cultural devidamente cuidada (e vivida) proporciona-nos uma ampla visão sobre a história de um país, de um povo ou de um determinado grupo que, a seu tempo, contribuirá ativamente para a formação da identidade desse país, desse povo ou grupo. Este ciclo determina a formação de grupos, nas categorias sociais e no resgate da memória, desencadeando assim uma ligação entre o cidadão e suas raízes. Promovendo a preservação, a continuidade e a inovação informada dos interlocutores atuais e vindouros. A ciência, a tecnologia e a inovação assumem um papel preponderante a vários níveis e domínios desta matriz dialógica entre as dimensões identitárias, patrimoniais e culturais e a dimensão educativa de compromisso na formação das gerações contemporâneas e futuras, alicerçada numa perspectiva educacional voltada para a ação transformadora do homem (e da sua atividade) no mundo em que este se insere e que o rodeia.

Método: Revisão de literatura de matriz narrativa, buscando. **descrever ou discutir o estado atual do tema pesquisado**

Resultados e Discussão: Afere-se que a relação entre educação e património é intrínseca, pois ambos estão ligados à preservação da memória e da identidade cultural de uma sociedade. O património, seja material ou imaterial, é uma fonte rica de conhecimento que pode ser explorada em contextos educativos para promover a compreensão da história e das tradições de um povo.

Implicações da Pesquisa: Perspetiva-se, para futuro, determinadas considerações passíveis de reflexão e aprimoramento, com base da estrutura e base conceptual emanada dos autores (e obras) de referência que versam sobre a temática em debate e reflexão.

Originalidade/Valor: A presente revisão triangula, de forma original, a relação entre a memória, identidade e dinâmicas educativas no âmbito da educação e património. Promovendo, por um lado, a reflexão sobre a temática e a articulação entre áreas e, por outro lado, desafiando a novos estudos que coloquem em interação a interseção do conhecimento de áreas conceitualmente próximas na atividade profissional docente / investigativa.

Palavras-chave: Educação, Memória, Identidade, Património.

EDUCACIÓN Y PATRIMONIO: MEMORIA, IDENTIDAD Y DINÁMICAS EDUCATIVAS

RESUMEN

Objetivo Este estudio tiene como objetivo desarrollar una reflexión crítica sobre la temática bajo análisis, que inevitablemente se relaciona con la diversidad cultural que afecta a la formación de las generaciones futuras, sus desafíos y oportunidades.

Marco teórico: Este trabajo se refiere a la dinámica dicotómica entre educación y patrimonio sobre la base de una reflexión intrínsecamente dialógica que surge de la estructura relacional entre la memoria y la identidad, y las dinámicas educativas como epicentro de esta misma interacción y profundización conceptual. Un patrimonio cultural debidamente cuidado (y vivido) nos proporciona una amplia visión de la historia de un país, de un pueblo o de un grupo particular que, en su debido momento, contribuirá activamente a la formación de la identidad de ese país, de ese pueblo o grupo. Este ciclo determina la formación de grupos, categorías sociales y la recuperación de la memoria, desencadenando así una conexión entre el ciudadano y sus raíces. Promoviendo la preservación, la continuidad y la innovación informada de los interlocutores actuales y futuros. La ciencia, la tecnología y la innovación juegan un papel preponderante en varios niveles y ámbitos de esta matriz dialógica entre las dimensiones de identidad, patrimonio y culturales y la dimensión educativa de compromiso con la formación de las generaciones contemporáneas y futuras, fundamentada en una perspectiva educativa orientada a la acción transformadora del hombre (y su actividad) en el mundo en el que está inserto y que lo rodea.

Método: Revisión narrativa de la literatura, con el objetivo de describir o discutir el estado actual del tema investigado.



Resultados y Discusión: Se infiere que la relación entre educación y patrimonio es intrínseca, ya que ambos están vinculados a la preservación de la memoria y la identidad cultural de una sociedad. El patrimonio, ya sea material o inmaterial, es una rica fuente de conocimiento que puede ser explorada en contextos educativos para promover la comprensión de la historia y las tradiciones de un pueblo.

Implicaciones de la Investigación: Se vislumbran ciertas consideraciones para la reflexión y mejora futuras, basadas en la estructura y base conceptual que emanan de los autores (y obras) de referencia que tratan sobre el tema en discusión y reflexión.

Originalidad/Valor: Esta revisión triangula, de manera original, la relación entre la memoria, la identidad y las dinámicas educativas en el contexto de la educación y el patrimonio. Promoviendo, por un lado, la reflexión sobre el tema y la articulación entre áreas y, por otro lado, desafiando a nuevos estudios a poner en interacción la intersección del conocimiento de áreas conceptualmente cercanas en la actividad profesional docente / investigadora.

Palabras clave: Educación, Memoria, Identidad, Patrimonio.

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1 INTRODUCTION

Education builds trust. Confidence breeds hope. Hope begets peace (Confucius 551a.C. 479 BC).

Any reflection on Education invariably refers to citizenship and the rights and duties of the citizen in the building of humanity and its responsibility for personal formation "correlative to the collective responsibility of building human history" (Dias Sobrinho, 2015, p. 283). Education is assumed as part of a dynamic process and open to the change assumed by its main and diverse interlocutors, so as to respond effectively to the challenges emerging from the natural metamorphoses of the process resulting from historical evolution, either from the school itself or from the political and social options (Morgado et al., 2018; Morgado, Rodrigues, & Leonido 2024).

In times of profound cultural, economic and social changes, we are faced with the galloping evolution of the most diverse technological resources. Consequently, we are faced with the challenge of competitiveness for excellence and the determination of quality and success goals, as well as the assumption of organizational criteria of instrumentation for asynchronous learning and the capacity for research at the service of the community, its promotion and transformation, without underestimating the mission and major premise of the



university that intends, day by day, to build (consolidating), as Dias Sobrinho (2015, p. 583) alludes

‘the quality of the proceedings without losing sight of their essential aims. This means fulfilling your training activities and dealing with knowledge with the highest possible degree of academic, scientific, technical, moral, political and social quality. [...]; in the training of individual citizens with civic values and technically and scientifically relevant and socially relevant knowledge’.

Research and education activities must be a cohesive, sustainable and balanced whole in terms of intervention and extension to the community, assuming its responsibility for the model of society's development.

The function of educating individuals, forming citizens and transmitting knowledge becomes mandatory for schools, and often (in this context and scope) it is considered more as a commodity (Costa & Rauber, 2009) than a right of all, becoming limited to the ruling classes and thus serving as a means of exploitation and domination rather than spreading, promoting and consolidating social equity. Concepts of memory, heritage and identity are interrelated concepts, allied to science and technology, which unleash important factors of development, even if they are needed "systems of checks and balances of moral and social reflection" (Dias Sobrinho, 2015, pp. 599), which together with critical thinking become the basis of all intellectual craft in the various domains of knowledge. Without science and technology, society ends up generating "centers of poverty and backwardness", deepening polarizations. Universities have to impose themselves as public spaces for reflection and contradiction, constituting themselves as the guarantor of freedom of thought and the creation of colossal social responsibility.

2 OBJECTIVE

As an object of research, we propose to develop a critical reflection on the subject under analysis that invariably comes down to cultural diversity that affects the formation of future generations, their challenges and opportunities.



3 DEVELOPMENT

The History of Education summons the culture of a people, with all its heritage, to circumscribe, define, present and project its identity, in the certainty that its development will only proceed when strengthened in the educational core. This was the case in the past, it is the case today and it will be the case in the future, under the guise of new technologies. In primitive societies, the educational process was built basically using informal methods in the registration of inculturation, in which values, principles and customs were transmitted "to future generations by means of living together in society. In this way, the new individuals were integrated into the social order. The transmission of these values was limited only to memory [...] there was no mechanism other than coexistence that recorded these cultural values in ancient societies" (Costa & Rauber (2009, p. 241). For as the author Morgado and his collaborators show:

"The transfer of diverse experiences based on mutual understanding and a convergence of knowledge, frequently resulting in learning, significantly promotes personal and social development. It is not a stonish ing to accept the perspective that diversity is what brings people together: differences, when understood and properly incorporated, are like a shapeless group of stones that add to the harmony that comes from a wonderful temple structure. The temple metaphordoes not disappoint us, it helps us infer that acceptance of diversity is a sine qua non condition to favor the development of every man" (Morgado et al., 2024, p. 220).

4 CULTURE

Culture in Latin means "cultivation, planting, breeding". To the term Culture coined by Edward Tylor (1817), we add Matthew Arnold's classical definition (1986, p. 6) which is based on "the pursuit of our total perfection through the knowledge of what was best thought and said in the world about all the subjects that concern us, and, through this knowledge, allow a flow of new and free thoughts in relation to the set of our acquired ideas and habits". Culture involves in Sapir's perspective (1980, p. 165) "a set inherited from practices and beliefs that determine the plot of our lives". Hinkel (1999, p. 1) on this subject, points out that there are "as many definitions of culture as there are fields of inquiry in societies, in groups, in behaviors, and in human activities". Belinazo and Jacomelli (2006, p. 2) point out that:

"Culture is not static. It results from a multiplicity of political, economic, social, ideological, beliefs and other practices, which change over time and in spaces according



to the interactions and social constructions that occur in the context of internal and external relations of the group. Marked by diversity in all senses".

Culture is by definition "a social process built on the intersection between the universal and the particular" (Santos, 2002, p. 47) and a necessary condition for the elevation of soul and character. To this end, in society, man seeks to intervene in the relevant social transformations, in order to acquire "skills essential to human formation. The development, therefore, of humanity; its history and cultural heritage, in a single word, education is defined, shaped and prevailed according to socio-historical laws (re)defined and not by biological heredity" (Santos, 2012, p. 45). Thus, "culture cannot simply be examined, taught or learned, since cultural manifestations, such as the customs of a group, can be clues to deeper discussions" (Pereira, 2015, p. 64).

The term Culture has become, in the opinion of Correia (2018, p. 12) "too short to translate the rhythm and sensitivity of modern societies", encompassing several legitimate senses, appearing as "a categorized structure of the world", namely,

"as if there were different layers, as in a cake, which can genuinely be called "culture". This does not mean that each of them cannot be defined, but it is difficult to find a single meaning that can encompass them in their entirety. The definition must always be appropriate to the plan we are considering" (Correia, 2018, p. 18).

It can be seen, as Belinazo and Jacomelli describe us (2006, p. 11) as "a segment of society that leverages knowledge and denotes the way of proceeding of a society. Understanding and analyzing the culture of a people is one of the alternatives that allow us to verify its organizational and structural model, as well as to understand its functioning and its imaginative universe (tradition, beliefs, values)".

According to Jean-Claude Forquin (1993), referred to by Romanelli (2009, p. 82), there is a close and strict relationship between education and culture, since education conveys "a content that is broadly classified as culture".

5 CULTURAL HERITAGE AND MEMORY

By Cultural Heritage we mean a set of material and immaterial goods considered of public interest relevant to perpetuation in time, since, in the words of Rodrigues (2012, p. 4), it recalls the past,



"it is a manifestation, a testimony, an invocation, or rather, a summons from the past. It therefore has the function of (re)memorizing more important events; hence the relationship with the concept of social memory [...] It is the set of sacralized symbols, in the religious and ideological sense, that a group, usually the elite, political, scientific, economic and religious, decides to preserve as collective heritage".

In this perspective, Júnior and Oliveira (2018, p. 4) evidence that heritage "not only reminds us of the past, but, proves its intrinsic relationship with memory, being responsible for the process of reconstruction of past facts and periods". In the delimitation of the term/definition of Heritage, a vast measurable range of hypotheses, groups, cultures and even perspectives on the theme arise. It comes as such a broad definition that it can even define, configure or delimit multiple elements and events. As Gonçalves describes us (2005, p. 8), when he states that the changes of meaning "in the representations about the category "patrimony" oscillate possibly between a patrimony understood as part and extension of the experience, and therefore of the body, and a patrimony understood in an objectified way, as separate from the body, as objects to be identified, classified, preserved, etc."

It becomes important "to highlight this idea of ideological manipulation of what may or may not be heritage; who decides what is relevant to preserve is a certain group (elite) and not the collective (people) as a whole" (Rodrigues, 2012, p. 4). However, we must take into account and "we must observe first of all the socio-cultural reality in which the heritage is inserted, what the historical process has shaped that community, what the relationship of this community with its territory is, where there is a confluence of perspectives between the natural and cultural dimensions" (Azevedo Netto, 2008, p. 9).

About heritage, Choay (1992), referred to by Rodrigues (2012, p. 4), states that it contributes to "the historical identity and experiences of a people. Heritage contributes to maintaining and preserving the identity of a nation, hence the concept of national identity, of an ethnic group, religious community, tribe, clan, family." Therefore, along this path "while we do this interrelation with past events, we need memory as a tool for legitimizing imbricated social identities" (Júnior & Oliveira, 2018, p. 6). Memory is rooted in concrete,

"in space, in gesture, in image, in object. History is only linked to temporal continuities, to evolutions, and to the relations of things. Memory is an absolute and history only knows the relative. At the heart of history works a destructive criticism of spontaneous memory. Memory is always suspect for history, whose true mission is to destroy it and repeat it" (Nora, 1993, p. 9).



In turn, memory as Oliveira and Júnior (2015, p. 67) express itself in various ways, "but its full representation is excessively loaded with subjectivity and permeates itself in forgetfulness, by physical characteristics, such as age and/or deficiencies, or even of choice, such as aggregation of value or traumas". We are what we remember and we are the memory we have, more properly in the words of Santos (2003, pp.25-26),

"Memory is not only thought, imagination and social construction; it is also a given life experience capable of transforming other experiences, starting from waste left before. Memory, therefore, exceeds the scope of the human mind, the body, the sensory apparatus, and the motor and physical time, because it is also the result of itself: it is objectified in representations, rituals, texts and commemorations".

Heritage is not an inheritance, but rather goods produced by our ancestors (Lévi-Strauss, 2011), which result in collective or individual experiences and memories. Memory must remain a "passive, static record, sometimes even untouchable in the absolute concern for preservation, will tend to decrepitude and difficulty of perception in future generations, not contributing to general well-being, sociability and recognition of identity symbol" (Sousa, 2009, p. 99). Heritage can "stimulate the memory of people historically linked to it, and therefore it is the target of strategies aimed at its promotion and preservation" (Rocha, 2012, p. 2). Memory can be updated historically because it is a representation materialized through experience, i.e. it can form from

"individual and collective elements, forming part of the perspective of the future, of utopias, of consciences of the past and of suffering. It possesses the capacity to instrumentalize channels of communication for historical awareness and culture, since it can encompass the totality of the past, in a given time cut" (Diehl, 2002, p. 116).

When we speak of cultural heritage, we readily associate the term with the concepts of identity and memory (Lévi-Strauss, 2011; Rodrigues, 2012; Rodrigues, 2017), given that "we understand cultural heritage as a privileged locus where memories and identities acquire materiality" (Pelegri, 2006, p. 1). The idea of cultural heritage is associated with remembrance and remembrance, which are the cornerstone of patrimonialist actions, since they assume that cultural assets are maintained in function of the relationship they support with cultural identities (Maalouf, 2003; Hall, 2006; Castells, 2010; Martins, 2011; Rodrigues, 2017; Júnior & Oliveira, 2018).

Memory makes the past not entirely discolored, as it enables the individual to update past impressions or information, making history perpetuate itself in human consciousness (Le



Goff, 2002). In particular, "The past only remains "alive" through works of synthesis of memory, which give us the opportunity to revive it from the moment when the individual starts to share his experiences, thus making the memory "alive" (Alberti, 2004, p. 15).

In the information society we can say that memory "poses itself as a necessary question, precisely because it represents "fragments" that are closely related to social identity" (Júnior & Oliveira, 2018, p. 7). Memory should be understood as an individual and group phenomenon, thus as a collective and social phenomenon (Candau, 2011; Rodrigues, 2017). According to Júnior and Oliveira (2018, p. 7), we realized that memory is the mechanism with function to unleash both in the individual and in the group, "a feeling of belonging, as well, resignify depending on the context of the facts and events of the past. Since, memory does not constitute a process of reconstitution or rescue, but rather, a reconstruction of the present for the past". They defend the idea that "social memory will legitimize the identity of a given group, and for this purpose it will use heritage as a validation tool" (Júnior & Oliveira, 2018, p. 8).

6 CULTURAL IDENTITY

Several authors report that there is unquestionable complexity around the concept of "identity" (Delors et al., 1998; Maalouf, 2003; Hall, 2006; Castells, 2010; Candau, 2011; Junior; Oliveira, 2018). However, in the words of Cucho (1999, p. 135) 'the great questions about identity often refer to the question of culture'. When referring to the term cultural identity, Cucho (1999, p. 136), points out that it 'is characterized - as is identity itself - by its polysemy', that is to say, 'the construction or discovery of the meaning of a cultural identity is a translation process that is always under way, a translation process without principle and end [...], a permanent translation process without original text' (Melo, 2002, p. 54).

On the subject of cultural identity, Gandra (1999, p. 17) argues that this "is the result of a lively, undoubtedly conflictual dialog between the same and the other, in which the same is all the more open to the other". Castells (2010, pp. 22-23) on the same subject, asserts that identity is no more than "The source of meaning and experience of a people. ... Any and all identity built. The main question, in fact, concerns how, from what, by whom and for what this happens".

Rodrigues (2012, p. 3) points out that "the construction of identity, whether individual or social, is not stable and unified - it is mutable, (re)invented, transient and sometimes provisional, subjective; identity is (re)negotiated and transformed, (re)constructing itself over time". Notoriously, one lives in a social sphere marked by global interactions, where the



individual mediates "at all times the senses of external influences and messages which, when combined, are returned in the form of a readapted cultural identity" (Fortuna & Silva, 2001, p. 451). The identity becomes a "mobile celebration" formed and transformed:

"continually in relation to the ways in which we are represented or challenged in the cultural systems that surround us. It's defined historically, not biologically. [...] as systems of cultural meaning and representation multiply, we are confronted by a disconcerting and changing multiplicity of possible identities" (Hall, 2006, pp. 12-13).

However, the "demands of globalization and cultural identity must not be regarded as contradictory, but as complementary" (Delors et al., 1998, p. 43). In his work, Maalouf (2003, p. 116) presents a perspective of "globalization" from a culturally wide and diverse vision. Globalization "appears in the eyes of a large number of our fellow human beings not as an enormous enriching crucible for all, but as an impoverishing uniformity and a threat against which we must fight to preserve our own culture, our identity, our values" (Maalouf, 2003, p. 105).

It is undisputed that globalization instigates, as a secondary reaction, a strengthening of the individual's sense of identity. Some fear losing that same identity, react in a different and cautious way, and often take a certain opposition to what they consider as unknown or different from their values. Others clearly and effectively focus on everything they consider "their own".

In this regard, Robertson (2000), referred to by Ferreira (2005, pp. 67-68), points out that 'globalization ... does not mean that the world has become culturally homogeneous, but rather a phenomenon of affirming differences in terms of regional and local identities'. It will be important to understand what understanding the groups that integrate and experience this cultural identity have. However, in order to standardize the understanding on cultural identity, Cuche (1999, p. 140) refers to Fredrik Barth (1969) stressing that identity can be seen as a way of

“de categorização utilizado pelos grupos para organizarem as suas trocas. Assim, para definirmos a identidade de um grupo, o que importa não é inventariarmos o conjunto dos seus traços culturais distintivos, mas localizarmos entre esses traços aqueles que os membros do grupo utilizam para afirmarem e manterem uma distinção cultural”.

Barth (1969), cited by Cuche (1999, p. 140), points out that 'the actors themselves who attribute meaning to [a] belonging according to the relational situation in which they find themselves ..., identity is constantly built and rebuilt within the framework of social exchanges'.



Identity "is not something that is given to us in its entire and definitive form; it is built and transformed throughout our existence" (Maalouf, 2003, p. 33).

Melo (2002, p. 47) points out that "for any contemporary citizen, the set of cultural elements which he shares with, or exclusively with, the people who live with him in the same local, regional, national or continental geographical area is increasingly small". Individuals "can have and have multiple identities that are complementary - ethnicity, language, religion and race, as well as citizenship" (UNDP, 2004, p. 2). The same is true of the choices about cultural models, global feelings of belonging or local loyalties emanating from human nature and in particular from its inescapable plurality (Sen, 2006).

However, it is important that the educational approach to heritage is inclusive and representative of the cultural diversity of a society. This requires a conscious effort to incorporate different perspectives and voices, ensuring that all groups and communities feel represented and valued. In short, integrating heritage into educational practices is key to promoting understanding of history and cultural identity, strengthening the sense of belonging, and transmitting fundamental values to future generations. This approach enriches the educational process, stimulating critical thinking, creativity and respect for cultural diversity, playing a key role in transmitting values and strengthening the sense of belonging.

7 FINAL CONSIDERATIONS

As education is one of the main pillars supporting a democratic society (Delors et al., 1998; Costa & Rauber, 2009; Nóvoa, 2014; Morgado, 2014; Dias Sobrinho, 2015; Morgado et al., 2018; Moretto & Fioreze, 2019), it should be understood as an essential mechanism for the alleviation of "inequalities, offering social and ethnic-cultural equity and equality before society" (Costa & Rauber) 240). This assumption is based on the idea that "School can become a set of rich spaces of meaningful, face-to-face and digital learning that motivates students to learn actively, to research all the time, to be proactive, and to know how to take initiatives and interact" (Moran et al., 2013, p. 31).

Education as a human and historical activity, can (and must) move in a direction other than expected by the markets that tend to project neoliberal ideology into pedagogical theories and practices, metamorphosing the educational act in a process of instruction and personal qualification. On this basis and as a reproductive activity, we can see it as a "process of transmission of historical heritage" (Rabelo et al., 2009. p. 3), so that its primary objective is to establish the formation of historical subjects with the aim of changing society (Delors et al.,



1998; Nóvoa, 2013, 2014; Morgado, 2014; Morgado et al., 2018; Moretto & Fioreze, 2019), centering the debate in human beings and their real needs. And making sure everyone could, according to Delors et al. (1998 p. 78),

"to discover, reanimate and strengthen your creative potential - to reveal the treasure hidden in each of us. This presupposes that we go beyond the purely instrumental vision of education, considered as the obligatory way to obtain certain results and start considering it in its entirety: the realization of the person who, in his totality, learns to be".

Human formation is part of both scientific and political debate, and is understood as a presupposition that feeds and legitimizes the construction of contemporary democracies, a conception that starts from the normative principle of education as a public good (UNESCO, 2016). A public good, in contrast to private gain, refers to the idea of the common good and is considered to be a good thing for society as a whole, a necessary good for the realization of people's fundamental rights (UNESCO, 2016). Education must already "seek to make the individual aware of his roots, in order to have references that allow him to be located in the world, and must teach him respect for other cultures" (Delors et al. 1998, p. 42), promoting a "truly multicultural education must be able to respond simultaneously to the imperatives of planetary and national integration, and particular characteristics of local, rural or urban communities with their own culture" (Delors et al., 1998, p. 221).

"Science, technology and innovation are fundamental in combating poverty and cultural, economic, social, intellectual and political needs [...] They are important elements of social citizenship, which requires the conscious exercise of rights in their entirety: civil, political, economic, social, cultural" (Dias Sobrinho, 2015, p. 592). Technology tends to make the educational process more effective and interventional in a changing society. Technology fundamentally transformed "social relations, both in and out of the classroom. It continually breaks down barriers between the spheres of formal, non-formal and informal learning. At a time when the world has become our classroom (non-traditional), we need to be able to bring the world into the classroom (traditional and non-traditional)" (RECLA, 6-8 Oct 2021, Porto).

So we can say that, the relationship between education and heritage is intrinsic, because both are linked to preserving the memory and cultural identity of a society. Heritage, whether material or immaterial, is a rich source of knowledge that can be exploited in educational contexts to promote understanding of a people's history and traditions.



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