

## Dialogues between education, city and heritage: investigating Brazilian scientific production<sup>1</sup>

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### Abstract

This article presents the results of a research whose purpose was to understand which conceptions educational methodologies have operated to deal with the subject in his relationship with the city and heritage. For this, the state of knowledge was constructed based on the descriptors “education”, “city” and “heritage”, in search of Brazilian scientific productions available in the Bank of Theses and Dissertations of the Coordination for the Improvement of Higher Education Personnel and published among the years 1997 and 2018. The study showed a strong mismatch between theory and practice with regard to the issue of heritage and the need to update and review educational practices related to the city and cultural heritage when thinking about the subject.

### Keywords

Education; City; Heritage; State of Knowledge.

### Diálogos entre educação, cidade e patrimônio: investigando produções científicas brasileiras

### Resumo

Este artigo apresenta resultados de uma pesquisa cujo propósito foi compreender com quais concepções as metodologias educativas têm operado para lidar com o sujeito em sua relação com a cidade e o patrimônio. Para isso, construiu-se o estado do conhecimento partindo dos descritores “educação”, “cidade” e “patrimônio”, em busca das produções científicas brasileiras disponíveis no Banco de Teses e Dissertações da Coordenação de Aperfeiçoamento de Pessoal de Nível Superior e publicadas entre os anos de 1997 e 2018. O estudo apontou um forte descompasso entre teoria e prática no que tange à questão do patrimônio e à necessidade de atualização e revisão de práticas educativas relacionadas com a cidade e o patrimônio cultural quando se pensa no sujeito.

### Palavras-chave

Educação; Cidade; Patrimônio; Estado do Conhecimento.

<sup>1</sup> English version by Marina Lima Pompeu.



**Diálogos entre educación, ciudad y patrimonio:  
investigando la producción científica brasileña****Resumen**

Este artículo presenta los resultados de una investigación cuyo propósito fue comprender qué concepciones han operado las metodologías educativas para abordar el tema en su relación con la ciudad y el patrimonio. Para ello, se construyó el estado del conocimiento a partir de los descriptores “educación”, “ciudad” y “patrimonio”, en busca de la producción científica brasileña disponible en el Banco de Tesis y Disertaciones de la Coordinación para la Perfeccionamiento del Personal de Educación Superior y publicada entre 1997 y 2018. El estudio señaló un fuerte desajuste entre la teoría y la práctica sobre el tema del patrimonio y la necesidad de actualizar y revisar las prácticas educativas relacionadas con la ciudad y el patrimonio cultural a la hora de pensar en el tema.

**Palabras clave**

Educación; Ciudad; Patrimonio; Estado del Conocimiento.

**1 Introduction**

The present work comes from research carried out in the Masters in Education at the Federal University of Ouro Preto (UFOP), the bibliographical choices for that study involved historical heritage and its relationship with education and the city. When studying heritage sites, we see that it's still a field full of conflicts that expand beyond conceptual reflections, since “[...] we are facing an extremely important category of thought for the social and mental life of any human collectivity” (GONÇALVES, 2002, p. 22). Its importance isn't restricted to modern Western societies, and to understand it as a category of thought is, therefore, to assume its presence in the formation of the individual.

Education is a powerful practice for mediating the subject's relationship with the city and its cultural heritage. Conflicts present in the field of heritage, by extension, also affect education. In this sense, we seek to understand how research has been naming the educational processes that mediate the subject's relationship with the city and its cultural heritage.

## 2 Methodology: what do the researches show?

For the development of this study, the methodology used was a state of knowledge<sup>2</sup> carried out in the Bank of Theses and Dissertations of the Coordination for the Improvement of Higher Education Personnel (Capes), using the following descriptors: “education”, “city” and “heritage”. The search was for master's theses and doctoral theses resulting from postgraduate programs available on this platform and published between 1997 and 2018.

## 3 Results and discussion

In this section, the results found from the state of knowledge carried out in 2019 and arranged in numbers; we also show the reflections we made about the data that was found.

### 3.1 Research selection criteria: the time frame of the data

From the descriptors used, we categorized the results found. The first criterion was to delimit the time frame, which was concentrated between 2014 and 2018, as the theoretical production on the researched topic was more frequent in this period. From 1997 to 2013, the number of searches was around 20 per year. In 2011, the numbers started to become more significant, but it was from 2014 onwards that productions began to appear more frequently (table 1).

**Table 1** – Number of master's and doctoral researches per year with the theme “education”, “city” and “heritage”

	Year				
	2014	2015	2016	2017	2018
Number of researches	43	36	71	44	53

**Source:** Souza (2021, p. 36).

<sup>2</sup> In our research, we adopted the concept of the state of knowledge. This delimitation is related to the fact that we focus solely on the search for dissertation and master's research at Capes database, that is, we don't seek to analyze all types of publications on the subject according to Romanowski and Ens (2006). We know that there are difficulties in delimiting the differences between the state of the art and state of knowledge, because, unlike the understanding of Romanowski adopted by us, other authors point out the opposite, such as Norma Ferreira.

From the descriptors used, we obtained a total result of 282 works, 249 of which were master's dissertations and 36 doctoral theses. The criteria used to discard abstracts were: the lack of articulation between the three descriptors used, such as those that discussed heritage and the city without any link with education (about 145 works were discarded according to this criterion); research that debated education without connection to heritage and the city (43); studies that articulated education and heritage but didn't talk about the city (about 50); works that only discussed the theme of heritage (47); works that debated education and the city without a link with heritage (11); and studies that only discussed the city (18). Publications that discussed issues related to heritage without directly addressing the notion of cultural heritage were also excluded (14). Works that discuss environmental education (3), food education (3), financial education (1), music education (1), health education (1), geological heritage (4), environmental heritage (1), and patrimonial economy (1).

In this work, we are interested in understanding how researchers have recently named educational processes related to the descriptors used for the state of knowledge, so we focused on the workgroup that articulated the three descriptors - "education", "city" and "heritage" – in a total of 22 dissertations and six theses, totaling 28 pieces of research (table 2).

**Table 2 – Dissertations and theses analyzed (2014-2018)**

Research type	Research descriptor	Year					Total
		2014	2015	2016	2017	2018	
Dissertation	"education", "city", "heritage"	5	2	3	5	7	22
Thesis	"education", "city", "heritage"	0	0	3	2	1	6

Source: Souza (2021, p. 36).

The works found that linked information from the three descriptors used shows that research on the articulation between the themes education, city, and heritage is still unusual.

### **3.2 The main areas of knowledge in the researches**

A fact that needs to be highlighted in this analysis concerns the fields in which the research was carried out. Florêncio (2012) pointed out the importance of considering, concerning educational practice, cultural heritage as an inter/transdisciplinary content so

that the uses of public spaces are maximized. And Castriota (2009) also says that the dialogue between the different fields, when it comes to heritage, is extremely important to try to respond to a reality of increasing complexity.

**Table 3** – Area of concentration of master's and doctoral research

Area	Number of searches (Masters/Doctorate)	Area	Number of searches (Masters/Doctorate)
Education	13 / 6	Architecture and urbanism	1 / 0
Heritage	3 / 0	Geography	1 / 0
History	1 / 0	Antropology	1 / 0
Arts	1 / 0	Turism	1 / 0

Source: Souza (2021, p. 38).

As shown in table 3, the area of Education has most of the studies on the subject, probably because the biggest number of graduate programs is also in Education. However, the theme has also been discussed by the field of Heritage and, to a lesser extent, by other fields of knowledge.

### 3.3 About the geographic location of researches

Regarding the geographic location of the analyzed studies, it is possible to notice a concentration in the Southeast, Northeast, and South regions (table 4).

**Table 4** – Distribution of master's and doctoral research by region

Search Type	Region			
	Southeast	Northeast	South	Midwest
Dissertation	11	5	4	2
Thesis	1	4	0	1

Source: Souza (2021, p. 40).

The Southeast and Northeast regions concentrate the largest number of surveys and also are the regions with the largest number of registrations and listing of sites of interest to the Brazilian historical heritage. The fact that the largest number of researches is in the Southeast can also be explained by the fact that this is the region with the largest number of universities and postgraduate programs.

### 3.4 Regarding education and heritage in the context of the analyzed researches

Of the master's dissertations, 13 have their conceptions based on the *Basic Guide to Heritage Education* (HORTA; GRUMBERG; MONTEIRO, 1999)<sup>3</sup>. We highlight from them the following researches:

- Researcher A (2016): discusses museum education and the relationship of museums with cultural heritage and heritage education, a methodology based on Horta, Grumberg, and Monteiro (1999).
- Researcher B (2017): does not see heritage education as a single methodology and understands that the urban space is a pedagogical agent, talking to the education of sensibilities. The author, however, considers that heritage education has a function of “cultural literacy”
- Researcher C (2018): follows the line of transformative heritage education, but uses heritage education as a methodology based on Horta, Grumberg, and Monteiro (1999).

Even when researchers are willing to understand heritage education as a non-hierarchical process, the *Basic Guide to Heritage Education* (HORTA; GRUMBERG; MONTEIRO, 1999) is still used as theoretical support, which, in our understanding, is paradoxical, since this study understands heritage from a hierarchical perspective.

The other dissertations call the educational processes related to the city and its cultural heritage differently or do not give specific names to these processes. Next, we will show how each of the remaining seven authors understand these processes.

- Researcher D (2014): names them as heritage education, but doesn't use the concept proposed by the *Basic Heritage Education Guide*.
- Researcher E (2015): discusses memory, identity, and education and how these concepts are connected, but doesn't give a specific name to educational processes.

<sup>3</sup> First Brazilian publication on the theme of heritage education. Today it is regarded as an outdated reference due to its vertical understanding of heritage, addressing actions and policies that impose on the subjects, associating actions aimed only at material heritage.



- Researcher F (2014): argues about the heritage importance for education, but doesn't name the educational processes related to heritage.
- Researcher G (2017): speaks about the education of sensibilities, understanding the role of the space in the education.
- Researcher H (2017): talks about education for leisure. The author brings the perspective of games as a cultural manifestation and also talks about their relationship with cultural heritage.
- Researcher I (2018): calls educational processes heritage education, but doesn't understand it from the Basic Guide to Heritage Education.
- Researcher J (2018): uses the concept of educational city.

As for the analyzed theses, we observe the following conceptions:

- Pesquisador A (2016): entende a educação patrimonial no viés do território educador – cidade educadora.
- Researcher B (2016): uses heritage education from the perspective of Museology. In addition, they criticize the heritage education of the *Basic Heritage Education Guide*.
- Researcher C (2017): addresses education through aesthetic education relating it to cultural heritage.
- Researcher D (2016): understands the city as an educational space based on the idea of an educational city.
- Researcher E (2018): uses the notion of aesthetic education that permeates the aesthetic experience mediated by heritage.
- Researcher F (2017): discusses education from the perspective of educational cities.

It's possible to notice that, among doctoral research, the notion of heritage education linked to the Basic Heritage Education Guide doesn't appear. Table 5 brings the information highlighted so far in this topic.

**Table 5** – Concepts of education used in master's and doctoral research

Education conceptions	Number of researches
Heritage education - based on the concepts of the Basic Heritage Education Guide	13
Educational city	4
Aesthetic education	4
Heritage education - not using the concepts proposed by the <i>Basic Heritage Education Guide</i>	3
Discussions relating “education” and “heritage” without naming the processes	2
Education of sensibilities	1
Education by/for leisure	1

Source: Souza (2021, p. 41).

When we analyze how researchers name the educational processes, we realize how the *Basic Heritage Education Guide* is still a strong reference for educational actions related to the city and its cultural heritage. And, thinking according to Scifoni (2017), this might be due to the lack of a theoretical framework to think about education through a heritage lens.

Also, according to Scifoni (2017), we can perceive the divergences between the concepts adopted for educational practices because heritage education is still an extremely fragmented field. There isn't a place for discussion as a unit for the debate of different currents of thought. Therefore, it's common to find nomenclatures such as heritage education, museum education, aesthetic education, sensibilities education, heritage education, decolonial heritage education, critical heritage education, etc. It's important to understand that naming is also politics. The name “heritage education” is often rejected precisely because it is still linked to a production that has been conceptually surpassed and updated within the field, as evidenced by the productions of Demarchi (2018), Florêncio (2012), Fonseca (2012), Franco (2019), and Scifoni (2017).

As we have already described how educational processes are understood in the analyzed research, we will now focus on the discussion of the main concepts used. As the Patrimônio Histórico e Artístico Nacional (Iphan) is the federal agency responsible for safeguarding cultural heritage, it is important to observe how this institution sees educational processes, as well as its trajectory concerning education. According to the 2016 Iphan Ordinance, heritage education is understood as:

Art. 2 For this Ordinance, Heritage Education is understood as formal and non-formal educational processes, constructed in a collective and dialogic manner that focus on socially appropriate cultural heritage as a resource for the socio-



historical understanding of cultural references, to collaborate for its recognition, valorization, and preservation (BRASIL, 2016, p. 6).

And these are guidelines for education:

I - Encourage social participation in the shaping, implementation and execution of educational actions, in order to encourage the leading role of different social groups; II - Integrate educational practices into daily life, associating cultural assets with people's living spaces; III - value the territory as an educational space, capable of reading and interpretation through multiple educational strategies; IV - Favor the relationships of affection and esteem inherent to the appreciation and preservation of cultural heritage; V - Consider that educational practices and preservation policies are inserted in a field of conflict and negotiation between different segments, sectors and social groups; VI - Consider the intersectionality of educational actions, in order to promote articulation of policies for the preservation and enhancement of cultural heritage with those of culture, tourism, environment, education, health, urban development and other related areas; VII - encourage the association of cultural heritage policies with local, regional and national sustainability actions; VIII - consider cultural heritage as a transversal and interdisciplinary theme (BRASIL, 2016, p. 6).

We observe that, in the current perspectives prioritized by the agency, it's considered that the preservation of cultural assets is a dialogical, diverse, transversal social practice based on alterity. This concept, however, wasn't always like that. In the 1950s that the discussion of heritage education began in Brazil, but it was only in the late 1990s and early 2000s that theory began to leave the paper and take shape as a practice.

#### 4 Rethinking theories and practices

The *Basic Heritage Education Guide* was (and still is) the main reference to guide the practices involving educational actions related to cities and cultural heritage. Demarchi (2018) analyzes the guide and we realize that he understands that heritage education is a specific methodology of action that must adhere to the following steps to work on heritage: observation, recording, exploration, and appropriation, all focused only on physical heritage, which shows that such methodology is insufficient in its approach to cultural heritage as a whole. About the object to be analyzed, the guide understands that his choice should come from the teacher who runs the class, which demonstrates a certain verticality in the understanding of cultural references. Still questioning the guide, it's clear that it understands that heritage education should work as an instrument of "cultural literacy". For Silveira and Bezerra (2007 *apud* DEMARCHI, 2018), this

conception is symbolic violence, as it disregards the other as capable of developing their understanding of the world, based on the assumption that the subjects are unaware of their heritage.

We observed the fluidity of the notions of heritage and heritage education, meaning that they aren't static concepts throughout time. Thus, the current understanding of what is heritage don't match the actions conducted based on the methodology proposed by the *Basic Guide for Heritage Education*, but even with the advancement of discussions around “education” and “heritage”, the association of expression “patrimonial education” to this guide persists (TOLENTINO, 2016).

Another important aspect is that the guide adopts a notion of instructional education, understanding it as the transmission of knowledge. Perhaps because it is still based on a notion of school education, mainly as a remnant of an encyclopedist, mnemonic, perspective, which only began to change in 1996, with the institution of Law No. 9,394/1996, the Law of Guidelines and Bases of National Education (LDBEN), whose character is to be imminently democratic and participative. On the other hand, what we observe in the most recent literature related to heritage is the tendency to a conception of education with a transversal, dialogic and relational bias (FLORÊNCIO, 2012; FONSECA, 2012; FRANCO, 2019; SCIFONI, 2017).

But what is it possible to say today, according to this literature, about heritage education? Franco (2019) says that we currently understand heritage education as an education that has as its starting point the purpose of making visible what is not yet visible concerning cultural heritage, allowing the subject to recognize the sensibilities, senses, knowledge, beauties, inconsistencies, contradictions, etc. that are related to heritage.

From the recent bibliography, we can state that heritage education is a process that can materialize through different methodologies since we are talking about a transversal field. It's also pertinent to clarify that, when talking about heritage education, we are dealing with the valuation of different forms of existence in a world that tends to nullify (or make invisible) what is different (FLORÊNCIO, 2012). We believe that this is the hidden power behind educational actions aimed at the city and its cultural heritage.

Educational processes can be seen as mediators of the relationship with the world around us because education is capable – if that is its objective – of articulating school and non-school scenarios. We also understand that it's the role of education to promote and enable citizenship and, therefore, educational processes must occur in the everyday life.

It seems clear that education can mediate our relationship with the city and the cultural heritage that belongs to it. When we say that education can mediate the subject's relationship with the space around them, we argue that it can function as spectacle lenses that allow us to see what surrounds us, to read the city and its daily life. It's important to keep in mind that education is not a neutral field, but permeated by current beliefs, dogmas, laws, and policies; this observation is also valid for the notion of mediation (and also of patrimony).

When the subject is in the position of the mediator, they can't abandon their cultural baggage to mediate an action. Likewise, the other subjects involved in the process also have their cultural background, meaning that all those involved in the process are agents. When it comes to cultural heritage, each has its own cultural references – personal or collective. This understanding is fundamental for heritage education practices that are established through exchanges, not impositions.

Coutinho (2013) says that mediation is a space (also) for confronting the conceptions of art, culture, and education. Since these notions are the pillars of institutions, it is through them that institutions are created and maintained. The author warns of the need to reflect on these conceptions because when the mediator simply reproduces the institutional discourse, they are at great risk of nullifying any educational intention for social transformation contained in the mediation of the action in question.

We can understand mediation, especially that which turns to art/culture/education, as a possibility of recognizing the subjects as the agents they are, like mediation, as an exchange, allows those involved to express their dreams, wishes, desires, satisfactions, and frustrations related to your reality. Here, mediation is perceived as a power for a heritage education that is critical, because, by enabling the subject to express himself, it also allows him to reflect on his existence not only as a human being but as a subject who constitutes (and is constituted by) the space that surrounds it.

Having demonstrated the importance of mediation for heritage education, we will return to discuss some contemporary conceptual pillars that support the execution of educational actions related to heritage. Icher (2008 *apud* FONSECA, 2012) states that to work with heritage can't be seen as a mere accumulation of knowledge, but should help to develop an education of the senses and assist in structuring time and space. According to the author, this can be accomplished through discovering the other and awakening curiosity.

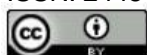
In the early 2000s, with the launch of the aforementioned guide, the focus of heritage education was on cultural objects, not on subjects. From the most recent literature, the core of the development of the processes lies with the subject, as it is in then the ability to give meaning to cultural references.

Today, it's understood that there is no point in just instruction and explanation of the basic concepts related to heritage, such as “memory”, “history”, “identity”, “culture”, etc. It is very important to start from the people's experiences, that the subjects understand the meaning of these concepts in their daily lives; otherwise, any action will be empty. By acting in this way, we allow interlocutors to place themselves as subjects at the center of their culture (SCIFONI, 2017).

We conceive that memory is a discursive construction of reality. It can be erased, silenced, or manipulated based on discourses that prevail in society, becoming an element of power with the capacity to exclude non-hegemonic cultures. We now highlight a little of the importance of the discussion of memory when we talk about heritage and heritage education.

To understand the relationship between urban landscapes and memory, it's necessary to go through the symbolism that is contained in the spaces. The symbolism of the city is given by a mixture between its materiality and immateriality, thus forming an imaginary that is also part of the identity of a certain group.

This is how memory produces its effects in the city: directing certain historicity to the senses and the subjects. The arrangement and functioning of the urban structure – its architecture, its debris, paths, made up over time – provide access points in space to different ways of telling the city. Memory is, therefore, understood as the supply of meanings, as a file that can be forgotten, as a loose anchor for the affiliation of what has happened, while still letting it happen. (FEDATTO, 2009, p. 5).



Memory is one of the extremely relevant psychic functions for the constitution of the subject and also of heritage, as it is from it that we can make sense of the cultural references in the world around us (MIRANDA; ALMEIDA, 2017).

In addition to the concept of memory, we believe that the concept (and practices) of an educating city is relevant for thinking about heritage education. This notion presupposes greater engagement between public authorities and subjects, a factor that is extremely vital for us to think about the relationship of subjects with cultural heritage.

The city is the space of the collective; it's where life is ordered in its gregarious sense; where it's possible to see the other, with their nuances and differences. It's in the public space that we understand ourselves and face otherness and the need for coexistence. It's in that space and in everyday life that we have the real dimension of the presence of the other and the differences. This is what public space can provide us: an education for collective life (SEVERO; MOURÃO, 2018). However, the city is also configured as the place of inequality, where hierarchies are imposed and access to services, equipment and even places is sometimes restricted to a portion of the population.

## **5 Final considerations: advances and challenges in the state of research knowledge**

From the state of knowledge, we were able to better understand which conceptions academic research has used to address education related to cultural heritage. We believe that the quantitative difference between the works found over the years, especially with the leap in research in 2014, is closely related to the opening of new undergraduate courses (through the Support Program for Restructuring and Expansion Plans of Federal Universities - Reuni, expansion program for Brazilian public universities started in 2003) and postgraduate courses covering education and heritage.

In Brazil, the launch of the *Basic Heritage Education Guide* marks the opening of investment by IPHAN in the area of Education. It was important for the beginning of the consolidation of policies aimed at heritage education, but this publication presents heritage education as a somewhat inflexible and contestable action methodology

nowadays. However, the researches found show that researchers still use this publication as the main reference for heritage education in Brazil.

Concepts, theories, and practices are made by people situated in a historical time and space. This guide, therefore, is the result of the effort of individuals who were thinking about heritage some 30 years ago, and what we observe today is that this publication no longer corresponds to current ideas. The gap between theory and practice is evident when the subject is heritage education. We need to update ourselves and produce not only new concepts but also new methods. That's why we believe in the importance of practices that are supported in new thoughts.

Educational actions related to heritage put into practice in the Brazilian context in the early 2000s contributed to reinforcing the importance of monuments as the only form of existence of Brazilian heritage. In addition, they corroborated a hierarchy imposed on our cultural values, not taking into account the subjects who have a direct connection with the heritage in question, an understanding that only emerged from the 2000s onwards, when the concept of cultural heritage was expanded. Therefore, the concept is valid at that time of its production, a factor that doesn't disqualify it today, even though we have another perspective on what heritage is.

This research showed that the nomenclature "patrimonial education" in the works found still works as a kind of synonym for the *Heritage Education Guide*. It also showed how educational processes linked to cultural heritage can start from different premises, since, as Scifoni (2017) told us, the theoretical framework is still incipient for thinking about heritage education. We also point out the need for a theoretical and practical deepening so that we can rethink educational practices linked to cultural heritage and, above all, we allege the importance of taking into account the city, the subject, and the public space as categories in this process.

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