

**Cultural Heritage and the Base Nacional Comum Curricular: approaches between Heritage Education and the curricular guidelines for Elementary School (Early Years) in the recognition and safeguarding of local culture**

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## ABSTRACT

This article discusses a possible approach between the debate on identity issues in the expanded field of Cultural Heritage, with Heritage Education as a space for action, and the guidelines on the appreciation of local culture present in the structuring of the *Base Nacional Comum Curricular (BNCC)* - special attention is devoted to the guidelines of Primary Education – Early Years. The theme can contribute to the construction of critical thinking on citizenship, popular participation, and formation of local identities, considering the relationship between present and past, rescue of memories, feelings of belonging, and identification of cultural references, thus preserving them. Access to the field of heritage ensures educational equity and respect for diversity with theoretical and practical foundations through reflections on Heritage Education, an area of education that must be in constant dialogue due to the experiences and perceptions of educators and students. The article compares the texts present in the BNCC with the theoretical productions on Cultural Heritage and Heritage Education through a literature search, identifying possible paths of educational actions towards inventorying and preserving cultural references of communities located in time and space. It also contributes to a broader discussion on the way Cultural Heritage and Heritage Education are cited in Brazilian official documents via the proposed approach.

**KEYWORDS:** Cultural Heritage. Heritage Education. Base Nacional Comum Curricular.

## 1. INTRODUCTION

This article discusses a possible approach between the debate on identity in the expanded field of Cultural Heritage, with Heritage Education as a space for action, and the guidelines on the valorization of local culture present in the structure of the *Base Nacional Comum Curricular (BNCC)*<sup>1</sup> (BRASIL, 2018). BNCC was prepared by the Brazilian Ministry of Education to be adopted by educational institutions and public and private schools for the definition of the curricula of their Political Pedagogical Projects, especially for Elementary School - Early Years (*Ensino Fundamental - Anos Iniciais*).<sup>2</sup> The theme can contribute to the construction of critical thoughts on citizenship, popular participation, and formation of local identities, considering the relationship between present and past, rescue of memories and feelings of belonging, and identification of cultural references, thus preserving them. In this sense, the article compares the BNCC texts with the theoretical productions on Cultural Heritage and Heritage Education, identifying possible paths of educational actions towards inventorying and preserving cultural references of communities located in time and space.

The question is: how to feel attachment to a heritage built in a bureaucratic, vertical, and authoritarian relationship in which the population is not heard and not even sufficiently represented. An imposed heritage that asserts itself as collective memory for all, but mirrors political, economic, religious, and military power relationships [...]. How is it possible, in this context, to be attached to a heritage that symbolizes, above all, relationships of exploitation, oppression, and social subjection? (SCIFONI, 2019, p. 28, our translation).<sup>3</sup>

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<sup>1</sup> The BNCC was approved in two moments, in 2017 the chapters on Kindergarten and Elementary School and in 2018 the chapter on High School. (<http://basenacionalcomum.mec.gov.br/>)

<sup>2</sup> This paper is the result of the activities of the research project “The city for all: Respect for diversity, educational equity and pedagogical strategies: a research-intervention on access to Cultural Heritage at school, with the collectivity of different agents of Bocaina city”, developed in the Research Center for Language Studies in Architecture and City (N.ELAC) of the Institute of Architecture and Urbanism of the University of São Paulo

<sup>3</sup> “A pergunta que se faz é: como sentir apego a um patrimônio que foi construído em uma relação burocrática, vertical e autoritária em que a população não foi ouvida e sequer está suficientemente representada? Uma herança imposta que se afirma como memória coletiva, de todos, mas que espelha relações de poder político, econômico, religioso,

Looking at the self, the family, the neighborhood, the city, the state, the nation, and the world and following the social complexity scales adopted through BNCC as a structuring axis of education along Elementary School (*Ensino Fundamental*) (BRASIL, 2018, p. 8) contribute to incorporating the cultural context to the education one. Concomitantly, a creative and critical environment is built so that knowledge exchanges start to be produced based on the particularities of the communities and social groups involved.

Considering the diversity of particular understandings on a same object that each social group produces, we aim at contributing to a wider discussion on the way Cultural Heritage and Heritage Education are cited in Brazilian official documents by means of the selection proposed here. Investigations on the semantic contours such categories acquire through legitimate ways and the composition of school socialization processes may show different systems of values and beliefs that ground tendencies about taste, appreciation, and perception – the latter is embodied and inculcated in social contexts, hence socially structured (BOURDIEU, 2004). This article identifies the ways the guidelines of competencies and skills contained in BNCC and related to local cultural references promote cultural self-awareness and debates that strengthen the performance of social agents regarding participation, decision, and evaluation of public policies that affect them.

The problematization of the relationship between curricular guidelines and Heritage Education is adopted towards the understanding of the intercommunicability between scored competences and abilities and the current questions about Cultural Heritage. The main scientific challenge to be considered is the naturalization of Cultural Heritage present in official documents and texts analyzed in this research. As a field of disputes, such a category of Cultural Heritage can be mobilized by social agents with different interests, generating tensions between scientific analysis procedures and the reproduction of the "dominant point of view presented and imposed as the universal point of view" (BOURDIEU, 2008, p.120, our translation).<sup>4</sup>

The final version of BNCC was consulted and excerpts containing term Cultural Heritage were compared with discussions conducted by Simone Scifoni, Ulpiano Bezerra de Menezes, José Reginaldo Gonçalves, among other authors who have addressed related topics, bibliographic materials available on Iphan, Condephaat, and ICOMOS websites, legislation, and academic productions on Heritage Education and Cultural Heritage. As a complementary form of analysis, graphical representations of textual statistics, or lexicometric analysis (CONDE, 2015), are presented, since they enable the exploration and interpretation of data. The corpus (GUÉRIN-PACE, 1997) adopted is composed of texts of general and specific competencies of each area of knowledge and their components presented in BNCC (BRASIL, 2017). Interface de R pour les Analyses Multidimensionnelles de Textes et de Questionnaires (IRAMUTEQ©) software obtained "a classification of the answers according to the similarities and differences of their vocabularies" (GUÉRIN-PACE, 1997, p. 869, our translation). The software enables textual statistical analyses through graphical representations from three procedures, namely corpus preparation, use of data extraction techniques, and interpretation (CONDE, 2015).

## 2 EXPANDED FIELD OF THE CULTURAL HERITAGE CONCEPT

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militar [...]. Como é possível, nesse contexto, ter apego a um patrimônio que simboliza, antes de tudo, relações de exploração, opressão e sujeição social?"

<sup>4</sup> "Ponto de vista dos dominantes, que se apresenta e se impõe como ponto de vista universal".

Heritage is a category of thought disseminated in modern Western cultural matrices (GONÇALVES, 2007). Although created in France, the institutional classification of so-called cultural assets has been widespread and expanded with the formation of nation-states (CHOAY, 2001). In Brazil, Ouro Preto was the first city to be classified as a National Monument (BRASIL, 1933) from a view that cultural heritage "was the remaining heritage of the Lusitanian tradition in the country, as much as educating for the heritage meant reproducing such pantheon" (SILVA, 2019, p. 262, our translation).<sup>5</sup>

The *Instituto Nacional do Patrimônio Histórico e Artístico Nacional* (Iphan)<sup>6</sup> was fundamental for the production and diffusion of those categories, hence the recognition of a notable historical heritage that would contribute to the characterization of Brazil as a nation. In the 1960s, two other institutions, namely *Conselho de Defesa do Patrimônio Histórico, Artístico, Arqueológico e Turístico do Estado de São Paulo* (Condephaat) and *Conselho Internacional de Monumentos e Locais de Interesse* (ICOMOS) joined that purpose. They produce and disseminate categories associated with Artistic and Historic Heritage. An institution is understood as a "legitimized social grouping" (DOUGLAS, 1998, p. 46) that can codify information:

Past experience is encapsulated in an institution's rules so that it acts as a guide to what to expect from the future. The more fully the institutions encode expectations, the more they put uncertainty under control, with further effect that behavior tends to conform to the institutional matrix. (DOUGLAS, 1986, p. 48).

Mobilizing the "rhetoric of loss" (GONÇALVES, 1996 our translation),<sup>7</sup> those institutions spread their ways of categorizing the social world, producing styles of thinking and analogies between their classifications and the social world. Whether to preserve cultural diversity or to manufacture national identities, when we look more closely at the construction of the past, we realize the process has very little to do with the past and everything to do with the present (DOUGLAS, 1998, p. 82). However, "the official memory/history fails to homogenize the representations of times lived and urban landscapes become places for multiple identity agencies" (SILVA, 2019, p. 257, our translation).<sup>8</sup> In such a context, cultural practices are not institutionally recognized when issues not encapsulated or formatted in certain styles of official thinking on a subject are addressed. The listing of representative works of the official history of Brazil and São Paulo has marginalized daily lives and experiences of agents with their cultural practices and products.

Since the Brazilian Constitution of 1988, the notion of Cultural Heritage has expanded towards encompassing "the goods of a material and immaterial nature, taken individually or

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<sup>5</sup> "Era a herança remanescente da tradição lusitana no país, tanto quanto educar para o patrimônio significava reproduzir tal panteão".

<sup>6</sup> IPHAN acquired its current configuration in 1990. It was initially established in 1937 as Serviço do Patrimônio Histórico e Artístico Nacional (SPHAN), an agency linked to the Ministry of Education and Health, and renamed as Departamento do Patrimônio Histórico e Artístico Nacional (DPHAN), in 1946. In 1970, it became Instituto do Patrimônio Histórico e Artístico Nacional (IPHAN), but only in 1990, it started to gather all organs under the name Instituto do Patrimônio Histórico e Artístico Nacional (DINIZ, PACHECO, 2020).

<sup>7</sup> "retórica da perda"

<sup>8</sup> "a memória/história oficial não consegue homogeneizar as representações dos tempos vividos e as paisagens urbanas tornam-se lugares para múltiplos agenciamentos identitários".

together, bearers of reference to identity, action, memory" (BRASIL, 1988, Art. 216, our translation).<sup>9</sup> Articles 216 (BRASIL, 1988) and 260 (SÃO PAULO, 1989) of the federal and state constitutions, respectively, will be the basis for our discussion and investigation on the Cultural Heritage of local communities, groups, and individuals, in line with goal 11 of Agenda 2030 (UNITED NATIONS ORGANIZATION, 2015). Education and Cultural Heritage, two fields that intersect such a political change in social organization, stand out.<sup>10</sup>

In this sense, the plural notion of Cultural Heritage contributes to affirming the role of civil society, insofar as social groups become subjects of heritage actions, taking away the protection, solely and exclusively, from the hands of the State and its competent bodies. The constitution of the meanings and senses of collectivity is assumed to involve the identification of its members with the social and cultural fabric that characterizes such a community. It is a sharing of symbolic representations that a social group adopts to place itself in relation to itself and to the world. Besides, it is institutionally inserted in the daily life of communities and in the decision instances of Cultural Heritage, performing a transversal function between its preservation and valorization. In Brazil, the first heritage legislations date from the beginning of the 20th century and

the reality shows, unlike an excess of heritage, we are facing a heritage liability, since there is still much to be identified and protected, especially in relation to social groups not represented in this set, and the lack of resources for physical conservation and reinsertion of those assets in the social fabric still must be addressed (SCIFONI, 2016, p. 55, our translation).<sup>11</sup>

"The constant presence of the heritage theme permeates the daily life of several social groups" (SCIFONI, 2019, p. 25, our translation).<sup>12</sup> The symbolic systems that integrate what is categorized as Cultural Heritage perform sensitive mediations. Symbols not only communicate, but also lead to action, constructing and forming social agents. Cultural goods are the basis for the identity of their producer groups, i.e., "the so-called cultural heritages can be interpreted as collections of movable and immovable objects, through which the identity of people and

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<sup>9</sup> "os bens de natureza material e imaterial, tomados individualmente ou em conjunto, portadores de referência à identidade, à ação, à memória".

<sup>10</sup> Nationally, it is the Union's responsibility to legislate on the directives and bases of education (BRASIL, 1988, art. 22, clause XIV), on the National Education Plan (BRASIL, 1988, art. 214), and also on the National Culture Plan (BRASIL, 1988, art. 215, §3, clause I). Those documents propose valorizing the defense of the Brazilian Cultural Heritage, which is constitutionally defined in Article 216 (BRASIL, 1988). In the State of São Paulo, however, they appear in the State Constitution (SÃO PAULO, 1989), in the Education Code (SÃO PAULO, 1989, art. 23, § Único, item 11), and in the State Education Plan (SÃO PAULO, 1989, art. 241). According to the State Education Code (SÃO PAULO, 1968), both preservation and amplification of the Cultural Heritage are the goal of São Paulo's education (SÃO PAULO, 1968, art. 5, item V). In the State Education Plan (SÃO PAULO, 2016), they are considered a guideline for the cultural promotion of the State and the Country (SÃO PAULO, 2016, art. 2, item VII) and, as an action strategy for the achievement of the quality goal in basic education, the guarantee of access to cultural assets by students (SÃO PAULO, 2016, Goal 7, topic 23), although it does not present the Cultural Heritage topic directly.

<sup>11</sup> "a realidade mostra que, ao contrário de um excesso de patrimônio, estamos diante de um passivo patrimonial, pois ainda há muito a identificar e proteger, principalmente em relação aos grupos sociais não representados neste conjunto e ainda há que se resolver a carência de recursos para a conservação física e para a reinserção destes bens no tecido social".

<sup>12</sup> "É possível verificar a presença constante do tema patrimônio permeando o cotidiano de diversos grupos sociais".

collectivities such as the nation is defined" (GONÇALVES, 2007, p. 121, our translation).<sup>13</sup> They can also be interpreted as intangible goods, social practices - knowledge, expressions, places - with the same properties of material goods (BRASIL, 1988). Discourses on Cultural Heritage developed in time and space are investigated, since "it is precisely the dialogic relationship between those discourses that makes us individual and collective subjects" (GONÇALVES, 2007, p. 141, our translation).<sup>14</sup> Understanding them is, in a way, understanding Cultural Heritage itself, because "heritage discourses are the heritage, since they constitute it in several ways" (GONÇALVES, 2007, p. 143, our translation).<sup>15</sup> Moreover, "the objects that we identify and preserve as 'Cultural Heritage' of a nation or any social group do not exist as such if not from the moment we classify them in our discourses" (GONÇALVES, 2007, p. 142, our translation).<sup>16</sup>

"Instituting is consecrating, i.e., sanctioning and sanctifying a state of things, an established order, as precisely as a constitution does in the juridical-political sense of the term" (BOURDIEU, 2008, p. 99, our translation).<sup>17</sup> Before being listed, the objects of the discourses are incorporated into the daily lives of social agents, objectively and subjectively and, by legitimizing their classification as cultural assets, new layers of vision and division of the social world about those objects are added. "Heritage is, therefore, composed of everyday stories that give life and ensure presence in places. Building respectful and solid relationships with places should be the first step towards more democratic preservation policies" (SCIFONI, 2016, p. 56, our translation).<sup>18</sup>

## **2. 1 Heritage Education: from cultural literacy to participative inventory**

The emergence of the Heritage Education concept in the 1980s, specifically from the *1º Seminário sobre o uso educacional de museus e monumentos*, held at the Museu Imperial, in Petrópolis, in 1983, inspired by the Heritage Education pedagogical work developed in England (HORTA, 2018), presupposes a conceptualization currently understood as conservative, since the very notion of heritage followed the colonizing and Eurocentric model, according to Tolentino (2018).

As a result of the Seminar and the emergence of the aforementioned concept, Iphan published *Guia Básico de Educação Patrimonial* (HORTA; GRUNBERG; MONTEIRO, 1999), which recognizes monuments and events related to the homeland and the official national history as heritage. Its proposal, i.e., Heritage Education, is based on a certain hierarchical relationship between those who teach and those who learn – in other words, those who teach hold the

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<sup>13</sup> "os chamados patrimônios culturais podem ser interpretados como coleções de objetos móveis e imóveis, através dos quais é definida a identidade de pessoas e de coletividades como a nação".

<sup>14</sup> "é precisamente a relação dialógica entre esses discursos que nos constituem enquanto sujeitos individuais e coletivos".

<sup>15</sup> "os discursos do patrimônio são o patrimônio, na medida em que o constituem de diversas formas".

<sup>16</sup> "os objetos que identificamos e preservamos enquanto 'Patrimônio Cultural' de uma nação ou de um grupo social qualquer, não existem enquanto tal senão a partir do momento em que assim os classificamos em nossos discursos".

<sup>17</sup> "Instituir é consagrar, ou seja, sancionar e santificar um estado de coisas, uma ordem estabelecida, a exemplo precisamente do que faz uma constituição no sentido jurídico-político do termo".

<sup>18</sup> "O patrimônio é, portanto, composto de histórias cotidianas que dão vida e garantem a presença nos lugares. A construção de relações respeitadas e sólidas com os lugares deveria ser o primeiro passo em direção às políticas de preservação mais democráticas".

knowledge and dictate what is (or not) valuable through the notion of "cultural literacy" (HORTA; GRUNBERG; MONTEIRO, 1999, p. 6, our translation).<sup>19</sup> As a publication supported by Iphan, it was disseminated for decades, dictating the rules of Heritage Education practices throughout the country. Such an approach carries the notion of "knowing to preserve" (SCIFONI, 2019, our translation),<sup>20</sup> an indication of an anachronistic and conservative understanding, which

[...] transposed to the current reality, appears to be naive and depoliticizing of the debate on heritage education not only because heritage has been increasingly present in the media and on educational programs - as is the case of the Parâmetros Curriculares Nacionais, which, since the 1990s, adopted it as a cross-cutting theme - but also because it has contemporarily become an object of social claim (SCIFONI, 2019, p. 7, our translation).<sup>21</sup>

The institutional approach on Heritage Education was reformulated with Ordinance No. 137, signed by Jurema Machado, Iphan's president, in 2016, after a long process of debates.<sup>22</sup> The following guidelines were then established and are still in force: encouragement of social participation in educational actions, integration of educational practices to the agents' living spaces, appreciation of the territory through readings and interpretations, favoring of relationships of esteem and affection that value cultural heritage, consideration of both field of conflicts in which educational practices are inserted and intersectorality of the theme, encouragement of the association among different scales of political-social organization, and consideration of the transversality and interdisciplinarity of cultural heritage (IPHAN, 2016). According to Sônia Florêncio,

By systematizing guidelines and fundamental guiding axes, the area aimed at expanding its forms of action by encompassing, on the one hand, the expanded notion of cultural heritage (present in Article 216 of the 1988 Federal Constitution) and, on the other, the new models of public management that favor a collective and participatory construction of public policies and intersectoral actions of the State. Moreover, the understanding of education as a process that privileges a collective and dialogical construction of knowledge and identifies learners as historical subjects and transformers of their realities in their territories was being consolidated (FLORÊNCIO, 2019. p. 59, our translation).<sup>23</sup>

Simone Scifoni (2019) claims the knowledge on a certain good does not necessarily imply its preservation, since what generates value to a property is not the knowledge about it,

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<sup>19</sup> "alfabetização cultural".

<sup>20</sup> "conhecer para preservar".

<sup>21</sup> "[...] transposta para a realidade atual, tal noção apresenta-se como ingênua e despolitizadora do debate em educação patrimonial. Não somente porque cada vez mais o patrimônio está presente nos meios de comunicação e nos programas educativos, como é o caso dos Parâmetros Curriculares Nacionais, que desde os anos 1990, o adotaram como tema transversal, mas também porque ele tem se tornado, contemporaneamente, objeto de reivindicação social".

<sup>22</sup> The process of reformulating the conceptualization of Heritage Education is detailed in the publication Heritage Education: history, concepts, and processes.

<sup>23</sup> "Ao sistematizar diretrizes e eixos norteadores fundamentais, a área procurou ampliar suas formas de atuação abrangendo, de um lado, a noção ampliada de patrimônio cultural (presente no artigo 216 da Constituição Federal de 1988) e, de outro, os novos modelos de gestão pública que privilegiam a construção coletiva e participativa das políticas públicas e as ações intersectoriais do Estado. Também foi se consolidando o entendimento da educação como processo que privilegie a construção coletiva e dialógica do conhecimento e que identifique os educandos como sujeitos históricos e transformadores de suas realidades em seus territórios".

but its significance. Ulpiano Bezerra de Menezes (2009) asserts the value of a good is not something innate to it, but a social construction; therefore, the subjects themselves - societies, social groups, and communities - are responsible for attributing that value from criteria and interests established by them.

Heritage Education no longer presents itself as a one-way street or an act of depositing and transferring knowledge; rather, it is built together with the student, in a constant exchange of knowledge between educator and student, in which the latter gains space and voice and starts to feel noticed and belongs somewhere. According to the Heritage Education guidelines published by Iphan, Heritage Education must be carried out in a dialogical manner between social agents and communities, and is composed of

[...] formal and non-formal educational processes, built in a collective and dialogical way, focusing on the socially appropriated cultural heritage as a resource for the socio-historical understanding of cultural references for collaborating to its recognition, appreciation, and preservation (IPHAN, 2016, our translation).<sup>24</sup>

### 3. BASE NACIONAL COMUM CURRICULAR

The Brazilian educational system is divided into four stages, namely early childhood, elementary, secondary, and higher education. BNCC regulates the first three stages according to the *Lei de Diretrizes e Bases*, from 1996, and the *Diretrizes Curriculares Nacionais da Educação Básica*.

Base Nacional Comum Curricular (BNCC) is a normative document that defines an organic and progressive set of essential learning to be developed by all students throughout the stages and modalities of Basic Education, so that their learning and development rights are ensured, in accordance with the provisions of the National Educational Plan (PNE) (BRASIL, 2017, our translation).<sup>25</sup>

According to the document, the rights to learning and development are materialized through ten generic competencies worked on throughout Elementary Education (*Educação Básica*). Competence is understood as "the mobilization of knowledge (concepts and procedures), skills (practical, cognitive and socioemotional), attitudes, and values towards solving complex demands of everyday life, and the full exercise of citizenship and the world of work" (BRASIL, 2017, p. 8, our translation).<sup>26</sup> However, "an archive is not (or is not only, as we prefer) a set of stored data, but, by its reading practice, it reveals historical, political, and cultural interests" (SARGENTINI, 2014, p. 25, our translation).<sup>27</sup> Therefore, recurring terms were

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<sup>24</sup> "[...] processos educativos formais e não formais, construídos de forma coletiva e dialógica, que têm como foco o patrimônio cultural socialmente apropriado como recurso para a compreensão sociohistórica das referências culturais, a fim de colaborar para seu reconhecimento, valorização e preservação".

<sup>25</sup> "A Base Nacional Comum Curricular (BNCC) é um documento de caráter normativo que define o conjunto orgânico e progressivo de aprendizagens essenciais que todos os alunos devem desenvolver ao longo das etapas e modalidades da Educação Básica, de modo a que tenham assegurados seus direitos de aprendizagem e desenvolvimento, em conformidade com o que preceitua o Plano Nacional de Educação (PNE)".

<sup>26</sup> "a mobilização de conhecimentos (conceitos e procedimentos), habilidades (práticas, cognitivas e socioemocionais), atitudes e valores para resolver demandas complexas da vida cotidiana, do pleno exercício da cidadania e do mundo do trabalho".

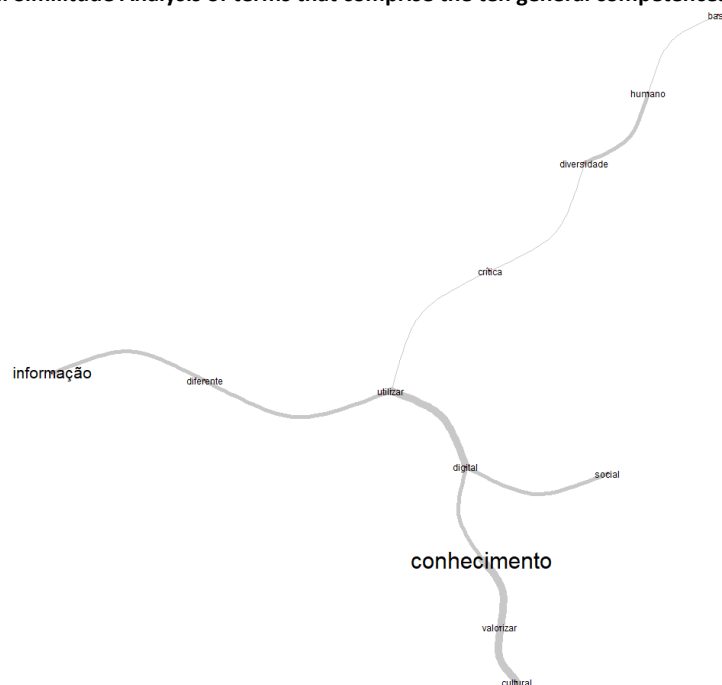
<sup>27</sup> "um arquivo não é (ou não é somente, preferimos) um conjunto de dados guardados, ele é, por sua prática de leitura, revelador de interesses históricos, políticos e culturais".



investigated in the BNCC text for highlighting certain patterns in the occurrences of terms related to Cultural Heritage and Heritage Education.

A Similitude Analysis was conducted taking the Ten General Competencies of Basic Education (*Dez Competências Gerais da Educação Básica*) (BRASIL, 2017, p.9-10) as a textual corpus. It enabled observations on relationships between variables and each term of the corpus, adjusting their representations according to their contextual units; moreover, it allowed used categories to not rely on external factors that were not present in the analyzed text (MARCHAND, RATINAUD; 2012). Image 01 shows “to use” as a central term that branches into three distinct groups, namely “different”, “critical”, and “digital”. Lines’ thicknesses represent the frequency of association of terms and two axes of higher quality, namely “to use – digital” and “knowledge – to value – cultural” can be seen.

**Figure 1: Similitude Analysis of terms that comprise the ten general competences from BNCC.**



Source: Research Collection, 2022.

Those skills are developed throughout Basic Education (*Educação Básica*), divided into three stages, namely Early Childhood Education (*Ensino Infantil*), Elementary School (*Ensino Fundamental*), and High School (*Ensino Médio*). In the first, both learning and development rights are ensured and condensed into the following six infinitive verbs: to coexist, to play, to participate, to explore, to express, and to know oneself. The activities are established in fields of experience in which babies (0 – 1y6m), very young children (1y7m – 3y11m), and young children (4y – 5y11m) can learn and develop themselves. The fields of experience are “The me, the other, and the us”, “Body, gestures, and movements”, “Traces, sounds, colors, and shapes”, “Listening, speaking, thinking, and imagination”, and “Spaces, times, quantities, relationships, and transformations” (BRASIL, 2018, p.25, our translation).

In Early Childhood Education (*Ensino Infantil*), cultural heritage is valued in fields of experiences, which “constitute a curricular arrangement that welcomes situations and concrete experiences of the daily life of children and their knowledge, intertwining them with the

knowledge that is part of the cultural heritage” (BRASIL, 2018, p. 40, our translation). High School (*Ensino Médio*), the last stage of basic education, encompasses four areas of knowledge, namely Languages and their technologies, Mathematics and their technologies, Natural Sciences and their technologies, and Applied Human and Social Sciences, with their specific skills and abilities. Discussions on heritage appear as a deepening and expansion of what was developed during Elementary School (*Ensino Fundamental*) (BRASIL, 2018, p. 475). The interval between Early Childhood Education (*Ensino Infantil*) and High School (*Ensino Médio*), i.e., Elementary School (*Ensino Fundamental*), stands out and the investigated themes are introductorily problematized by the students .

Elementary Education (*Ensino Fundamental*), the second stage of Basic Education (*Educação Básica*), is divided into five areas of knowledge, namely Languages, Mathematics, Natural Sciences, Human Sciences, and Religious Education, and their curricular components are organized into Initial Years (*Anos Iniciais*) (1st to 5th years) and Final Years (*Anos Finais*) (6th to 9th years) (BRASIL, 2018, p. 27). Each area of knowledge has “area-specific competences”, which express specificities of the ten general competences. The document contains “component-specific competences” for areas with more than one component.<sup>28</sup> A horizontal articulation between the areas and a vertical articulation between the stages were planned joining initial and final years.

Towards ensuring the development of specific skills, each curricular component shows a set of skills related to different objects of knowledge – here, they are understood as content, concepts, and processes organized into thematic units (BRASIL, 2018, p. 28, our translation).<sup>29</sup>

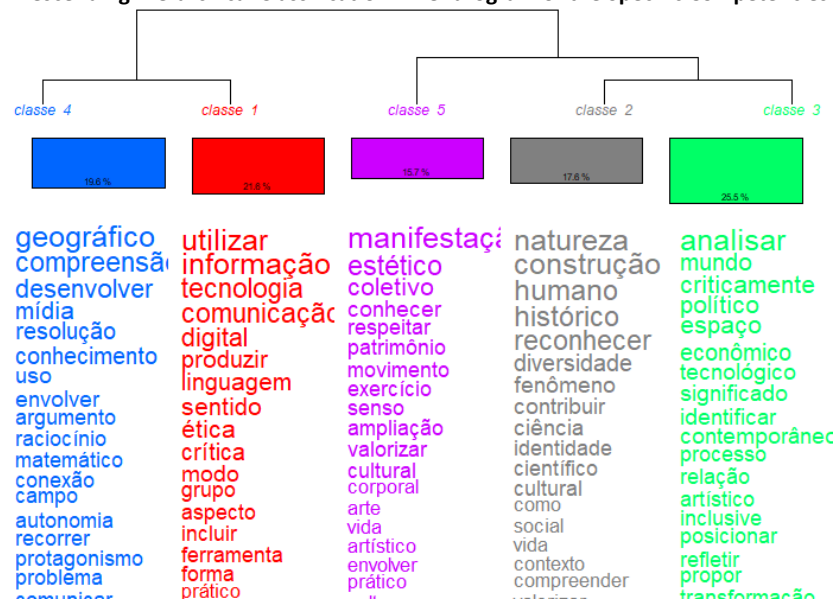
The skills are predicted from concise sentences structured as follows: Verb (referring to the cognitive process linked to the skill), Verbal Complement (explaining objects of knowledge used in the skill), and Modifiers (contextualizing the objects or specifying the cognitive processes) (BRASIL, 2018, p. 30). By considering the specific competences of each area of knowledge a textual corpus, two data extraction procedures, namely Descending Hierarchical Classification (MARCHAND; RATINAUD, 2012) from which the Dendrogram in Image 02 was obtained, and Correspondence Factor Analysis (SOUSA et al., 2020) were carried out. Terms that appear more than ten times in the corpus – and their relationships with other terms – are identified in the dendrogram. Five classes of occurrences were found. Term “heritage” is grouped into class 5, together with terms such as “manifestation”, “aesthetic”, “collective”, “to know” and “to respect”. The class is closer to classes 2 (“nature”, “construction”, “human”) and 3 (“to analyze”, “world”, “critically”), simultaneously distancing itself from classes 4 (“geographic”, “understanding”, “to develop”) and 1 (“to use”, “information”, “technology”).

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<sup>28</sup> Mathematics, Natural Sciences, and Religious Education have only one curricular component. The Languages area of knowledge has the following curricular components: Portuguese Language, Art, Physical Education, and English Language, whereas Human Sciences has two, namely Geography and History.

<sup>29</sup> “Para garantir o desenvolvimento das competências específicas, cada componente curricular apresenta um conjunto de habilidades. Essas habilidades estão relacionadas a diferentes objetos de conhecimento – aqui entendidos como conteúdos, conceitos e processos –, que, por sua vez, são organizados em unidades temáticas” (BRASIL, 2018, p. 28).

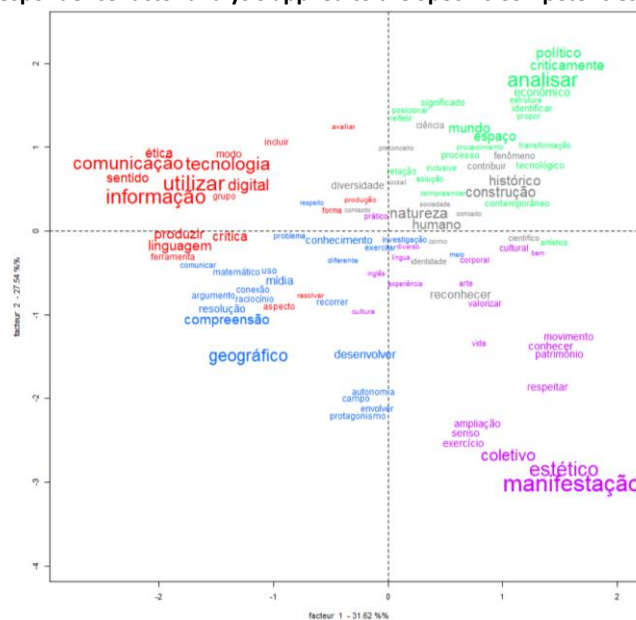
**Figure 2: Descending Hierarchical Classification – Dendrogram of the Specific Competencies Corpus.**



Source: Research Collection, 2022.

The Correspondence Factor Analysis (SOUSA et al, 2020) was applied in a second moment of the analysis of the Specific Competencies of each area of knowledge and its components. Image 03 was obtained as its graphic representation and shows relative distances between terms through a two-dimensional factorial plane chromatically divided among the five aforementioned classes. The classes are distributed in quadrants that enable the approximation of terms such as “movement”, “knowing”, “heritage”, “manifestation”, and “aesthetic” and that distance themselves from other sets of words such as “political”, “critically”, “analyze”, “world”, and “space” in the right sector, and “use”, “information”, “technology”, “ethics”, and “communication” at the opposite extreme of the Dendrogram in Image 03, in the upper left quadrant.

**Figure 2: Descending Hierarchical Classification – Dendrogram of the Specific Competencies Corpus. 03: Correspondence factor analysis applied to the Specific Competencies Corpus**



Source: Research Collection, 2022.

The skills and objects of knowledge, thematic units in the Initial Years of Elementary School (*Anos Iniciais do Ensino Fundamental*), are investigated from those classes of occurrences of the specific competences of each area, or its components, thus constituting the corpus of analysis of the occurrences of terms Cultural Heritage and Heritage Education. The fifth specific competence of languages for elementary education is the development of recognition, fruition, and respect for Cultural Heritage (BRASIL, 2018, p. 65) in the Art component, whereas the ninth specific competence refers to the analysis and appreciation of histories and perspectives in which the material and immaterial heritages are inserted (BRASIL, 2018, p. 198). Cultural Heritage is treated as an object of knowledge in both early years (1st to 5th grade) and final ones (6th to 9th grade) towards the development of the skill in "knowing and valuing the Cultural Heritage, material and immaterial, of diverse cultures"<sup>30</sup> (BRASIL, 2018, p. 203 and p. 211) of the thematic unit Integrated Arts of the curricular component Arts. Still in the Language area, Cultural Heritage is mobilized in the Physical Education component by means of plays and games present in popular culture; from first to fifth grades, the recognition of the importance of such cultural practices is encouraged through the learning how to describe them (BRASIL, 2018, p. 227-229).

In the Humanities área, one of the thematic units in the Geography component that covers all nine years is "The subject and his place in the world (*O sujeito e seu lugar no mundo*)". The emphasis given in the Elementary School - Early Years (*Ensino Fundamental - Anos Iniciais*) can be found in the presentation of this school stage: "Emphasis on places of living, given in the Elementary School - Early Years, provides the opportunity for the development of notions of belonging, location, orientation, and organization of experiences and living in different places"<sup>31</sup> (BRASIL, 2018, p. 370). Skills belonging to this set of knowledge objects inform and enable students to face identity issues related to discussions on Cultural Heritage.

In the same area, but in the History component, third-year students are expected to "identify the historical and cultural heritages of their city or region and discuss the cultural, social, and political reasons why they are considered"<sup>32</sup> (BRASIL, 2018, p. 411). The progression of that skill is marked in the fifth grade, a stage in which "inventorying the material and immaterial heritages of humanity and analyzing their changes and permanence over time" are planned<sup>33</sup> (BRASIL, 2018, p. 415). The skills rely on the two first grade thematic units-"Personal world: my place in the world (*Mundo pessoal: meu lugar no mundo*)" and "Personal world: me, my social group, and my time (*Mundo pessoal: eu, meu grupo social e meu tempo*)" - for introducing students to relationships of belonging.

#### 4 APPROXIMATIONS

Ensuring educational equity and respect for diversity, with theoretical and practical foundations through reflections on Heritage Education, can be a premise for the insertion of the

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<sup>30</sup> "conhecer e valorizar o Patrimônio Cultural, material e imaterial, de culturas diversas"

<sup>31</sup> "A ênfase nos lugares de vivência, dada no Ensino Fundamental – Anos Iniciais, oportuniza o desenvolvimento de noções de pertencimento, localização, orientação e organização das experiências e vivências em diferentes locais"

<sup>32</sup> "identificar os patrimônios históricos e culturais de sua cidade ou região e discutir as razões culturais, sociais e políticas para que assim sejam considerados"

<sup>33</sup> "inventariar os patrimônios materiais e imateriais da humanidade e analisar mudanças e permanências desses patrimônios ao longo do tempo"

heritage field in education. Both continuing formation and actions in the Heritage Education field promote scientific, cultural, and technical knowledge in a collaborative and shared way among different social agents. Educators from the public school system, students, their families (local community), and agents from public agencies enable the formation of a collaborative network and may reflect on the place of belonging that they occupy in the history of the community, or even, of the city.

Therefore, school is not only an environment based on the relationship between the one who teaches and the one who learns. According to Paulo Freire, there must be conditions in the school environment that favor a horizontal relationship between students and teachers, who mutually teach and learn (FREIRE, 1987). The construction of social knowledge mediated by the current dynamics that define what is to be considered Cultural Heritage and the way to preserve them can be identified in the BNCC. In this sense, formal education strengthens the relationship among the agents involved in both inventorying and safeguarding of collective memories.

Attention to the characteristics of a community, in several dimensions, and the desired participation in the decision-making of everyday school life, present throughout BNCC, aim to politically mobilize social groups that actively participate in the knowledge construction process, considering the social function and the ability to produce mutually beneficial exchanges. The safeguarding of cultural assets establishes groups through the notion of identity; therefore, such assets must be selected and managed democratically. School practices enable verifications of processes of signification of a heritage and elaboration of its new meanings.

Transforming objects, architectural structures, and urban structures into cultural heritage means attributing to them a function of representation that establishes memory and identity (...) Heritages are, therefore, instruments of constitution of individual and collective subjectivities, a resource available to social groups and their representatives in their struggle for social and political recognition in the public space (GONÇALVES, 2007, p. 155, our translation).<sup>34</sup>

An attentive look at the process of students' critically situating themselves in their daily life through the skills of the various thematic units of the curricular components of knowledge areas paves the way for the democratization of science and scientific methods. Such democratization is necessary for the establishment of preservation policies that value cultural diversity, strengthening the identities by which members of a group recognize themselves. In the approach envisaged in BNCC, communities are no longer receptacles or simple suppliers of information, but start to integrate teaching activities in a more effective way.

## **5 FINAL CONSIDERATIONS**

According to Pelegrini (2007), the contemporary theme of Cultural Heritage goes beyond a fragmented conception in school curricula and embraces the interdisciplinary knowledge. In this sense, it plays a fundamental role in the school process, since it enables

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<sup>34</sup> "Transformar objetos, estruturas arquitetônicas, estruturas urbanísticas, em patrimônio cultural significa atribuir-lhes uma função de representação que funda a memória e a identidade (...) Os patrimônios são, assim, instrumentos de constituição de subjetividades individuais e coletivas, um recurso à disposição de grupos sociais e seus representantes em sua luta por reconhecimento social e político no espaço público"

socialization and discussions on different knowledge in social and school environments and respects the several cultural manifestations, to the experiences of daily life and to the students' knowledge.

This article compared the guidelines related to the appreciation of local culture of the *Base Nacional Comum Curricular* (BNCC) questioning the social identity present in debates on Cultural Heritage in an extended approach. A theoretical analysis of Heritage Education led to the conclusion that "it is not possible for us to investigate heritage education without considering the actors who produce it and the sociopolitical and historical conditions of this production"<sup>35</sup> (SILVA, 2019, p. 263). However, it is possible to state the contents in BNCC on Cultural Heritage are quite clear and go deeper into the importance of thinking about Cultural Heritage under the relationship of identity and belonging. Heritage is seen not as a distant reference already given, but as a collective construction that acquires significance for individuals, social groups, and local communities, i.e., the heritage holders themselves.

Several legal and academic milestones could be pointed out in several areas - Education, Art, Culture, Sociology, History, among others – and, since the 1970s, have constituted the basis for the theoretical fundamentals identified by research in the definitions used in BNCC. The approach considers the role of political agents in the expanded sense of the term, i.e., socially, culturally, and economically contextualized, of each student for the formation of their critical consciousness.

In the specific case of the present research, a construction of identity is addressed as a fundamental issue in discussions and definitions of school curricula in the various instances. It offers elements for the understanding that, respecting and valuing ethnic and cultural differences, it does not mean adhering to the values of the other, but respecting them as an expression of diversity. It refers to a respect every human being deserves due to their intrinsic dignity in a world of no discrimination (BRASIL, 1997b, p. 19).

Education, as a fundamental social right, can enable the appropriation of Cultural Heritage by agents who recognize themselves in it. Therefore, it moves away from the perspective of "educational actions in the field of heritage as a redemptive solution to preservation"<sup>36</sup> (SCIFONI, 2019, p. 18) and gets closer to "making explicit which is the subject responsible for the loss of heritage"<sup>37</sup> (SCIFONI, 2019, p. 26), a fundamental issue in the understanding of the complex network of interactions, in which those contemporary assets are inserted. Contrarily to the idea of "cultural literacy", conditions for dialogue between those agents must be created towards debates on Cultural Heritage in a school environment. Since the theme is associated with collective memory and affections, the engagement of faculty and students who, by building data, can be sensitized to the topics approached, namely their perceptions and attributions of meaning related to elements of their daily lives is expected.

The exchange of knowledge and experiences among social groups is essential for a successful alignment of the guidelines present in the curricular base with the theoretical discourse, since such an exchange is based on the principles of a liberating and humanitarian education, as proposed by Paulo Freire (1987).

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<sup>35</sup> "não é possível investigarmos a educação patrimonial sem que consideremos os atores que a produzem e as condições sociopolíticas e históricas dessa produção"

<sup>36</sup> "ações educativas no campo do patrimônio como solução redentora da preservação"

<sup>37</sup> "explicitar qual é o sujeito responsável pela perda do patrimônio"

Institutional practices must be renewed towards a comprehension of cultural assets from the viewpoint of their interlocutors and the social groups that live in them. If the objects can now be other, other forms of action more appropriate to the specificities of each type of reality are also necessary<sup>38</sup> (SCIFONI, 2016, p. 58, our translation).

Therefore, access to the field of heritage is a way to ensure educational equity and respect for diversity, with theoretical and practical foundations through reflections on Heritage Education, an area of education that should be permanently dialogued, because of the experiences and perceptions of educators, students, among other agents, i.e., of any citizen before cultural assets.

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<sup>38</sup> “É preciso renovar as práticas institucionais, no sentido de compreender os bens culturais a partir do olhar de seus interlocutores, dos grupos sociais que neles vivem. Se os objetos agora podem ser outros, é preciso, também, outras formas de atuação mais adequadas às especificidades de cada tipo de realidade”

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