


**FROM TERRITORY TO CURRICULUM: BUILDING IDENTITY AND BELONGING
THROUGH HERITAGE EDUCATION**

**DO TERRITÓRIO AO CURRÍCULO: CONSTRUINDO IDENTIDADE E
PERTENCIMENTO PELA EDUCAÇÃO PATRIMONIAL**

**DEL TERRITORIO AL PLAN DE ESTUDIOS: CONSTRUYENDO IDENTIDAD Y
PERTENENCIA A TRAVÉS DE LA EDUCACIÓN PATRIMONIAL**

 <https://doi.org/10.56238/sevened2025.038-047>

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ABSTRACT

The qualitative study investigates how the integration between territory, curriculum, and heritage education contributes to the formation of critical students who take charge of their own learning. Conducted in public schools in Laje do Muriaé/RJ, with an emphasis on a high school class at CIEP 343 – Prof. Emília Ligiero Diniz, the study observed the incorporation of local cultural heritage into pedagogical practices, such as the creation of cultural maps of the home-school route. The results indicate that this articulation strengthens identity bonds, promotes meaningful learning, and transforms the school into a space of memory, culture, and belonging.

Keywords: Heritage Education. Curriculum. Territory. Identity. Belonging.

RESUMO

O estudo qualitativo investiga como a integração entre território, currículo e educação patrimonial contribui para a formação de estudantes críticos e protagonistas de sua aprendizagem. Realizado em escolas públicas de Laje do Muriaé/RJ, com ênfase em uma turma do Ensino Médio do CIEP 343 – Prof^a Emília Ligiero Diniz, observou-se a incorporação do patrimônio cultural local em práticas pedagógicas, como a elaboração de mapas culturais do trajeto casa–escola. Os resultados indicam que essa articulação fortalece vínculos identitários, promove aprendizagens significativas e transforma a escola em espaço de memória, cultura e pertencimento.

Palavras-chave: Educação Patrimonial. Currículo. Território. Identidade. Pertencimento.

RESUMEN

El estudio cualitativo investiga cómo la integración entre el territorio, el currículo y la educación patrimonial contribuye a la formación de estudiantes críticos y protagonistas de su propio aprendizaje. Realizado en escuelas públicas de Laje do Muriaé/RJ, con énfasis en una clase de secundaria del CIEP 343 – Prof^a Emília Ligiero Diniz, se observó la incorporación del patrimonio cultural local en prácticas pedagógicas, como la elaboración de mapas culturales del trayecto casa-escuela. Los resultados indican que esta articulación

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fortalece los vínculos identitarios, promueve aprendizajes significativos y transforma la escuela en un espacio de memoria, cultura y pertenencia.

Palabras clave: Educación Patrimonial. Currículo. Territorio. Identidad. Pertenencia.

1 INTRODUCTION

Contemporary education faces the challenge of bringing school knowledge closer to the concrete reality of students, considering that the territory is not only a geographical space, but also a place of meanings, memories and cultural practices (LEFEBVRE, 1991). This qualitative study is based on the understanding that the educational space is crossed by symbolic and social dimensions that directly influence the identity formation and belonging of the subjects. The territory functions simultaneously as a setting and an agent of human experience, being crossed by collective histories, everyday experiences and power relations. Understanding this dimension is essential for pedagogical practices that connect the school to the social reality of students, promoting meaningful learning, a sense of belonging, and valuing local identities.

In this sense, the curriculum needs to be understood as a historical, political, and cultural construction, reflecting tensions, symbolic disputes, and power relations that cross the educational field (GIMENO SACRISTÁN, 2000; BOURDIEU, 2001). It is not limited to the transmission of neutral content, but expresses values, norms and ideologies, and can both reproduce inequalities and act as an instrument of social transformation.

Heritage education offers an approach capable of transcending the traditional curriculum, valuing memory, culture and local traditions, strengthening students' sense of belonging and cultural identity (SMITH, 2006; SANTOS, 2008). Working on heritage in school implies recognizing that identity is not fixed; it is the result of a continuous process of negotiation between the self and the other, between the local and the global, crossed by narratives, symbolic practices and cultural resistances (HALL, 2006; BHABHA, 1998). In this way, the curriculum becomes a space for cultural mediation, capable of generating meaning, stimulating critical reflections and consolidating identity bonds.

Considering these perspectives, this study has the general objective of analyzing how the integration of the territory into the curriculum, through heritage education, contributes to the construction of identity and belonging of students. To achieve this purpose, the following specific objectives are defined: (1) to investigate pedagogical practices that relate cultural heritage to the school curriculum; (2) to identify the impacts of these practices on the formation of students' cultural identity; (3) understand how the curriculum is re-signified by incorporating territorial and community experiences; and (4) reflect on challenges and tensions in the implementation of heritage education.

The articulation of the curriculum to the territory is carried out through concrete pedagogical practices, such as the elaboration of cultural maps of the school surroundings, photographic and audiovisual records of daily routes, interviews with residents, visits to historical points and memory workshops. Such activities enable students to perceive themselves as active agents in the construction of knowledge, transforming ordinary spaces — streets, squares, markets and churches — into sources of meaningful learning (CERTEAU, 1994; FREIRE, 2011).

In addition, these practices promote student protagonism, allowing students to investigate, interpret, and share their experiences, developing socio-emotional skills, critical thinking, and ethical awareness. Pierre Bourdieu (2001) warns that the school can reproduce symbolic inequalities; By incorporating local heritage into the curriculum, heritage education acts as an instrument for democratizing memory, recognizing diversity, and valuing multiple voices. Homi Bhabha (1998) describes this process as the creation of a "third space" where different cultures meet, dialogue, and mutually transform each other.

Paulo Freire (2011) emphasizes that education must start from the concrete reality of the learner, promoting critical reflection and active participation. By relating personal and collective experiences with elements of local heritage, students develop belonging, self-knowledge and social responsibility. Milton Santos (2008) warns of the risks of globalization in erasing cultural singularities; The integration of the territory into the curriculum constitutes cultural resistance, reaffirms identity and promotes critical citizenship.

In this way, the articulation between territory, curriculum and heritage education transforms the school into a space for dialogue, cultural resistance and construction of meaning. The student's experience is no longer merely receptive, becoming investigative, reflective and creative, consolidating significant learning and promoting the formation of critical, ethical subjects engaged in the preservation of the cultural heritage of their community.

2 METHODOLOGY

The research was carried out in Laje do Muriaé, Rio de Janeiro, Northwest Fluminense region, characterized by rich history and culture, which makes it suitable for investigations in heritage education. A qualitative, descriptive and exploratory approach was adopted, articulating a bibliographic survey, documentary analysis and field study, aiming to

understand how the integration of the territory into the curriculum, through heritage education, contributes to the construction of student identity and belonging.

The field study took place in a state school — CIEP 343 Prof. Emília Ligiero Diniz — with a class of about 20 high school students, during the second semester. The school was chosen because of the relevance of pedagogical practices that integrate the local cultural heritage into the educational process. The researcher acted as a participant observer and mediator, balancing active participation and critical observation, recording interactions and stimulating reflections.

Data collection involved multiple sources and instruments, including:

- Field observation records with detailed notes on pedagogical practices and interactions;
- Student productions, such as cultural maps, descriptive texts, and photographic and audiovisual records of home-school routes;
- School documents, including lesson plans and pedagogical projects related to heritage education.

To increase reliability, triangulation was used between observations, productions and documentary records, ensuring consistency of information.

The bibliographic survey included a review of works, articles and specialized publications on education, curriculum, territory, cultural heritage and identity, providing a theoretical basis for data interpretation. The documentary analysis considered pedagogical projects, lesson plans and school records, allowing us to understand teaching strategies, resources used and perceived impacts on the identity formation of students.

Data analysis followed thematic categorization: initially, an exploratory reading of notes, productions and documents was carried out, identifying significant units; Then, these units were grouped into emerging categories related to territory, curriculum and identity, considering frequency, relevance and thematic coherence. To ensure validity, the categories were compared with the literature and discussed with specialists in heritage education. The reliability was reinforced by the triangulation of the sources and the systematic recording of observations during all stages of the research. The categories of analysis addressed: pedagogical practices that articulate cultural heritage to the curriculum, impacts on the cultural identity of students, resignification of the curriculum from territorial and community experiences, and challenges in the implementation of heritage education.

3 THEORETICAL FOUNDATION

The articulation between territory, curriculum and heritage education is based on theoretical conceptions that recognize education as a social and political practice, capable of transforming subjects and communities. Henri Lefebvre (1991) understands that space is socially produced, crossed by power relations, collective memories and everyday practices, which implies that territory should not be understood only as a geographical dimension, but as a *locus* of meanings and experiences that shape identities and meanings of belonging. In this sense, the school, by incorporating the territory into its practices, connects school knowledge to the concrete lives of students, promoting contextualized and meaningful learning.

The curriculum, from this perspective, is not neutral; it expresses values, norms and ideologies that can reproduce inequalities or serve as an instrument of emancipation (GIMENO SACRISTÁN, 2000; BOURDIEU, 2001). Michael Apple (2002) emphasizes that every educational practice is also a political practice, capable of reaffirming or contesting social structures. Raymond Williams (1983) adds that culture is constructed in everyday life, and not only in artistic or erudite manifestations, reinforcing the need for the curriculum to dialogue with the experiences of students, including their social, cultural and community practices.

Heritage education emerges as a pedagogical approach capable of transcending the logic of the traditional curriculum, valuing memory, culture and local traditions (SMITH, 2006). It acts as a catalyst for belonging and identity construction, promoting the recognition of cultural roots and strengthening students' self-esteem and sense of social responsibility. **In the Brazilian context, authors such as Horta (1999), Grunberg (1997) and Fonseca (2005) reinforce that heritage education must go beyond the material preservation of heritage, articulating memory, citizenship and identity as essential educational dimensions. Horta (1999) highlights the formative value of heritage as a living cultural expression, while Grunberg (1997) emphasizes the importance of educational work with the community and Fonseca (2005) proposes a reflective and critical practice aimed at valuing local subjects.**

In this process, it is essential to understand that identity is not a fixed trait, but the result of continuous negotiations between the self and the other, between the local and the global (HALL, 2006). Homi Bhabha (1998) proposes that these negotiations take place in a

"third space", a place of cultural interaction that allows coexistence, dialogue and the transformation of identities, favoring the construction of critical and reflective subjects.

The integration of the territory into the curriculum implies the development of concrete practices that bring students closer to the context in which they live. Among these practices, the elaboration of cultural maps, photographic and audiovisual records of daily routes, interviews with residents, visits to historical sites and memory workshops stand out (CERTEAU, 1994). Such activities allow students to transform everyday life into a source of learning, recognizing the importance of ordinary spaces — streets, squares, markets, churches — in the construction of meanings, memories and community bonds. In addition, these practices consolidate the idea of student protagonism, in which students become active agents in the production of knowledge, stimulating socio-emotional skills, critical thinking, and ethical awareness.

The theoretical foundation also highlights the challenges of inequality and symbolic exclusion that the school environment goes through. Bourdieu (2001) warns that, without critical intervention, the school tends to reproduce hierarchies and marginalize local knowledge. In this context, heritage education acts as an instrument for the democratization of memory, allowing multiple voices to express themselves and historical and cultural narratives to be recognized. **Brazilian authors, such as Chagas (2009), further expand this understanding by stating that educational work with heritage needs to recognize plural memories and stimulate the protagonism of communities in the construction of their own cultural discourses.**

Milton Santos (2008) contributes to this debate by pointing out the risks of globalization, which tends to homogenize cultures and erase local singularities. The school, by valuing the territory and cultural heritage, offers resistance to these pressures, reaffirms local identities and promotes critical citizenship. Paulo Freire (2011) complements by emphasizing that education must start from the concrete reality of the student, enabling learning to be reflective, investigative and participatory. The construction of knowledge based on local heritage strengthens affective and social bonds, promotes cooperation and develops ethical responsibility in students, preparing them to act in an engaged manner in the transformation of their community. Michel de Certeau (1994) reinforces this perspective by understanding everyday life as a space of invention and resistance, in which subjects reinterpret cultural practices, resignify places and construct meaning from concrete experience.

In addition, recent authors (2020–2024) have investigated the use of digital technologies as mediators of heritage education, highlighting the potential of digital platforms and interactive tools to strengthen belonging, document heritage, and engage students in innovative ways (SILVA et al., 2021; OLIVEIRA & CARVALHO, 2022; MENDES, 2023). These studies emphasize that digital resources, such as cultural mapping apps, augmented reality, digital storytelling platforms, and educational social networks, allow students to record, share, and reinterpret elements of local heritage in a collaborative and reflective way. Technology, in this context, not only works as a recording tool, but also as a space for experimentation and cultural mediation, offering opportunities for students to develop digital skills, critical thinking, and historical and social investigation skills.

In addition, the use of digital environments makes it possible to expand the reach of heritage experiences beyond the classroom, connecting schools, families, and communities. Recent studies show that the digitization of collections and the creation of virtual itineraries allow students to perceive relationships between memory, culture, and identity, promoting affective engagement and a sense of collective belonging. Through these practices, heritage education becomes more inclusive and dynamic, capable of contemplating different learning rhythms and participation styles, while strengthening the integration between local knowledge and contemporary digital skills.

In summary, the incorporation of digital technologies in heritage education shows a necessary updating of the field, showing that digital mediation can enhance student protagonism, the construction of identity and the critical appropriation of cultural heritage, articulating tradition and innovation in a strategic and meaningful way.

Finally, the theoretical foundation demonstrates that territory and heritage education are essential tools for the construction of meaningful learning, identity and belonging. The curriculum, when articulated with the territorial and cultural context, ceases to be a set of disconnected contents and becomes an instrument of cultural mediation, capable of integrating knowledge, memory, social practice and ethical development. Thus, the school is consolidated as a space for dialogue, cultural resistance, production of meaning and formation of critical citizens, aware and engaged in the preservation of the cultural heritage of their community.

4 REFERENCES OF BRAZILIAN DISSERTATIONS ON HERITAGE EDUCATION

To situate the study in the context of national academic production, dissertations that investigate the articulation between territory, curriculum and heritage education were analyzed. Chart 1 summarizes the relevance of these studies in terms of pedagogical practices, impacts on students' identity and challenges in the implementation of innovative approaches that value local cultural heritage.

Table 1

Dissertation	Year	University	Link	Relationship with the Objectives and the Study
Heritage Education: applied experience for the municipality of Santiago – RS	2020	UFSM	https://repositorio.ufsm.br/handle/1/19830	It explores educational practices based on local cultural heritage, highlighting impacts on the formation of students' identity (Objective 2) and the resignification of the curriculum through territorial and community experiences (Objective 3). It shows the transformation of the school into a space of belonging.
Cultural heritage and local history: heritage education from the perspective of teaching History (AC Santos)	2017	UFMG	https://repositorio.ufmg.br/items/804add64-9317-4f17-be9d-767f08f82522	It analyzes the integration of cultural heritage in the teaching of History, highlighting how the curriculum is re-signified with local experiences (Objective 3) and contributes to the construction of students' identity (Objective 2). It reinforces the importance of local memory and culture in meaningful learning.
School, Education and Cultural Heritage (Adriana Santos Brito)	2019	UFPI	https://dspace.ufdp-ar.edu.br/jspui/bitstream/prefix/418/1/ESCOLA%2C%20EDUCA%C3%87%C3%83O%20E.%20PATRIM%C3%94NIO.pdf	Action research in schools that incorporate cultural heritage, providing examples of innovative pedagogical practices (Aim 1) and reflecting on challenges and tensions in the implementation of heritage education (Aim 4). It highlights the cultural mediation of the curriculum.

Heritage education in the school curriculum from the perception of teachers and undergraduates: learning in practice	2021	University of Taubaté	https://mestradoh.unitau.br/wp-content/uploads/dissertacoes/2021/Nathalia-Maria-Novaes-Victor.pdf	It analyzes perceptions of teachers and undergraduates about the incorporation of cultural heritage in the school curriculum, contributing to the understanding of effective pedagogical practices (Objective 1) and impacts on the cultural identity of students (Objective 2). It demonstrates the articulation between educational theory and practice.
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Source: Authors.

4.1 INTEGRATION OF THE ACTIVITY "PLACING SLAB OF MURIAÉ ON GOOGLE MAPS"

The analysis of the previously examined dissertations shows convergence in the valorization of local heritage, in the promotion of belonging and in the resignification of the school curriculum. All of them reinforce the need to bring students closer to the territory in which they live, integrating concrete experiences into learning and strengthening identity bonds. However, it is observed that, despite the theoretical convergences, nuances emerge regarding the effectiveness and implementation strategies, indicating that the impact of heritage education depends strongly on teacher mediation, the school context and student engagement.

The activity "Placing Laje do Muriaé on Google Maps" operationalized these principles in a practical and reflective way. The students documented daily routes between home and school, identified historical and cultural points, prepared descriptive texts and recorded information on the digital platform. This practice promoted active engagement, student protagonism, and the insertion of technology as a mediator of learning, aligning with the Vygotskian perspective of social mediation. The activity showed distinct participation patterns among the groups, revealing individual differences in the perception of heritage and in the willingness to collaborate, which points to the need for differentiated strategies to engage all students in an equitable way.

Figure 1

Class for the division of groups and the explanation of the contents that will be covered



Source: Authors.

The process took place in structured stages — planning, organizing texts and photographs, inserting points on Google Maps, and teacher monitoring — allowing previously unnoticed details to be observed and promoting an expanded perception of local history and culture. This structuring, although efficient, evidenced practical tensions: the articulation between field activities and curricular schedules was pointed out by the professors as a significant challenge, suggesting that pedagogical innovation requires flexibility and institutional support to be fully implemented.

Figure 2

"Putting Laje do Muriaé on Google Maps"



Legend: A) Satellite Image. Source: CNES, c2023

When comparing the results of the activity with the findings of the dissertations analyzed, clear patterns are found in relation to the four objectives of the study:

- **Pedagogical practices (Objective 1):** The mapping and digital recording integrated school content and territory, consolidating contextualized and investigative

experiences. However, the variation in group participation indicates that not all students internalize territorial learning in the same way, highlighting the need for differentiated monitoring and inclusive engagement strategies.

- **Impacts on cultural identity (Objective 2):** The exploration of urban space encouraged recognition of the relevance of the community and strengthening of affective bonds. Some narratives, however, revealed resistance or ignorance of historical elements, indicating gaps in formal and informal cultural transmission. This finding suggests that heritage education, in addition to promoting belonging, should be articulated with practices that rescue forgotten or marginalized memories, avoiding reinforcing only dominant narratives.
- **Reframing the curriculum (Objective 3):** The territorial experiences enriched the curriculum, making it more meaningful and connected to the student's reality. Even so, practical limitations arise related to the integration between syllabus and field activities, highlighting the tension between pedagogical innovation and bureaucratic requirements of formal education.
- **Challenges and tensions (Objective 4):** Careful planning, faculty mediation, and technological support revealed operational and methodological challenges, including time management, access to devices, and the need for constant guidance. These structural limitations indicate that the full effectiveness of heritage education requires institutional policies and adequate resources, reinforcing the importance of thinking about implementation on a broader school scale.

The hermeneutic analysis of the students' productions evidences critical reflection on belonging, identity and lived space. In the descriptive texts, the students often associated everyday places with family and collective memories, demonstrating a tacit understanding that the territory is social and symbolic, not just physical. The collective narratives reveal how students negotiate local identities and attribute meaning to previously neutral spaces, dialoguing with Lefebvre (1991) and Hall (2006). This indicates that learning involves co-construction of meaning, where students recognize themselves as active agents in the cultural production of their community.

In addition, the activity allows inferring patterns of resistance, resignification and critical appropriation of knowledge, showing that technology, when mediated in a reflective way, is not only a tool for registration, but a catalyst for investigation, critical reflection and

protagonism. Thus, the experience in Laje do Muriaé confirms that the integration between territory, curriculum and heritage education validates the theoretical findings and expands their applicability in real school contexts, contributing to meaningful learning, identity construction and community belonging.

5 CONCLUSION

The present research demonstrated that the articulation between territory, curriculum and heritage education is a powerful path for the promotion of identity, belonging and meaningful learning in the school context. The practices analyzed, especially the activity "Placing Laje do Muriaé on Google Maps", showed that the direct involvement of students with the local cultural heritage stimulates protagonism, investigative engagement and critical reflection, converting the school space into a locus of production of meaning and appreciation of community memory.

The data collected indicate that the territory should be understood not only as a geographical dimension, but as a social and symbolic space that acts as a mediator of identity construction and contextualized learning. The student productions — cultural maps, descriptive texts, and photographic records — revealed that students internalize knowledge at the same time that they collectively negotiate meanings, resignify everyday spaces, and build narratives that consolidate belonging and affective bonds with the community.

The research also highlighted practical challenges that require institutional and pedagogical attention: variation in student participation, time and resource limitations, difficulties in integrating field activities and curricular content, in addition to the need for constant teacher mediation. These elements indicate that the effectiveness of heritage education depends on structured planning, technological support, and continuing teacher training in order to ensure equitable inclusion and sustainability of practices.

Theoretically, the findings reinforce the conception of curriculum as a dynamic space of cultural mediation, capable of articulating memory, territory and local knowledge. By valuing heritage, the school not only strengthens identities but also promotes cultural resistance, democratizes knowledge, and fosters critical citizenship. Thus, the investigation contributes to the reflection on pedagogical innovation, consolidating the understanding that contextualized and technologically mediated territorial experiences are essential for the formation of critical subjects, aware of their role in the preservation and cultural transformation of the community.

Finally, it is recommended that future research adopt a longitudinal perspective, explore inclusive engagement strategies, and investigate the continued use of digital technologies as mediators of learning. Such deepening will allow the consolidation of the integration between territory, curriculum and identity as a sustainable educational practice, expanding the role of the school as a space of memory, belonging and construction of meaning.

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