


HERITAGE EDUCATION AS SOCIAL TRANSFORMATION: MEMORIES, STUDENT PROTAGONISM AND CURRICULAR INCLUSION IN THE CONTEXT OF LAJE DO MURIAÉ

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ABSTRACT

This article explores the implementation of a Heritage Education project in the teaching of Philosophy to Teacher Training students, aiming at the appreciation of cultural heritage and the formation of critical citizens. The research, carried out at CIEP 343 in Laje do Muriaé, RJ, integrates pedagogical practices with local historical memory, promoting youth protagonism and awareness of regional identity.

Keywords: Heritage Education. Regional Identity.

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INTRODUCTION

This article is the result of research initiated in August 2021 during my master's degree, which proposed the development of a Heritage Education project within the scope of teaching Philosophy and Pedagogical Disciplines, aimed at students in the Teacher Training course at CIEP 343 – Profª Emilia Diniz Ligiero, located in the municipality of Laje do Muriaé, Rio de Janeiro. The research aimed to integrate the curricular contents with the local reality, promoting the appreciation of regional cultural and historical heritage, while seeking to educate critical citizens who are aware of their role in society. In a Brazilian educational context characterized by the instability of public policies that are external to the promotion of quality education, the education of critical and aware citizens emerges as a central challenge. This education transcends simple scientific learning, also encompassing the development of a deep understanding of one's existence, otherness, and the role of each individual in the construction of history. Encouraging students to reflect on their place in the world and the possibilities for social intervention is a crucial approach to confronting and questioning the structures of oppression that permeate society, offering them the possibility to understand and transform everyday adversities.

We are currently facing evils caused by human beings that are as unexpected, incalculable, and unpredictable as any natural catastrophe that could have threatened our ancestors. (...) In this context of uncertainty and fear, human relationships and social bonds are extremely threatened. Social distancing seems to be the only measure capable of providing some relief and security. Cities, once symbols of protection, have become sources of permanent threat and danger. The walls that once protected their inhabitants from external risks now surround them. Encounters in urban spaces tend to be avoided or marked by suspicion, mediated by guardhouses, fences, cameras, and whatever else modern security companies can offer to terrified and economically privileged inhabitants. In this scenario, trust is not strengthened and fear is not dissipated; instead, it finds an environment that is favorable to its self-reproduction. (FRATTARI, 2008, p. 398)

The 2020 pandemic profoundly changed the school routine, requiring rapid adaptation from everyone involved in the educational process. In this scenario, it has become even more crucial that teaching is connected to the existential reality of students. For teaching to be effective, educators need to understand students' forms of expression and how they perceive the world based on their personal experiences. This allows for more meaningful learning, which broadens the critical view of the world and its dynamics. As Misrahi (2001, p. 89) stated, the search for a guaranteed and meaningful existence requires a continuous effort from everyone involved in the educational process.

Formal teaching goes beyond the simple transmission of content, playing a crucial role in the comprehensive education of students. Understanding the reality of students, their needs, and living conditions, is essential for the educational process to be relevant and contextualized. By considering the specificities of students' conditions, educators have the opportunity to promote more effective and transformative learning. This process also involves recovering historical memory, an essential element to allow students to project their future more critically and consciously about their social and cultural reality.

The general objective of this research is to promote heritage education, with a focus on valuing youth protagonism and regional identities. The project involves students in activities that foster understanding and appreciation of the cultural, historical, and natural heritage of their region, aiming to develop critical, conscious citizens committed to local preservation. In addition, the research aims to encourage the active participation of young people in the construction of a regional identity that reflects the cultural and historical diversity of the area.

This research, of a qualitative and applied nature, was developed in the context of teaching Philosophy and pedagogical disciplines in the Teacher Training course at CIEP 343 – Profª Emília Diniz Ligiero, located in Laje do Muriaé, RJ. The main objective of the study is to analyze how local Heritage Education is addressed in the school curriculum subjects, investigating how this theme is integrated into the institution's pedagogical practices. Adopting an interdisciplinary approach, the research uses the construction of Participatory Inventories as a central methodology, allowing data collection through the direct interaction of students with the cultural and historical heritage of the community.

The activity/research involved approximately 30 students, aged between 15 and 18. The objective of data collection is to diagnose the students' knowledge about local heritage and traditions, in addition to exploring their expectations regarding the study of local history. The methodology used will be oral history, through two types of inventory: a heritage inventory, which includes historical collections and photographs, and other types of memories, with reports from community members, such as the elderly and religious leaders. These activities were carried out in the context of Philosophy subjects and other pedagogical areas, by the BNCC. In this article, I have addressed only two of these activities developed.

HERITAGE EDUCATION AND CONSTRUCTION OF INCLUSIVE CURRICULUMS

The school curriculum is, to a large extent, a reflection of the power relations present in society. Decisions about what is or is not taught in schools are therefore political in nature, contributing to the silencing of certain cultures while others are privileged. In this context, heritage education has the potential to collaborate in the construction of more inclusive curricula, challenging hegemonic narratives and promoting the appreciation of diverse cultural identities.

Education is a political act that gives educators the power to consciously promote social inequalities or, on the other hand, promote rapprochement between people. This movement can be developed by integrating popular cultural practices into the educational process, valuing the experiences and knowledge that students bring from their everyday contexts. By considering and incorporating these experiences into the school environment, the educator creates a space where students represent themselves in the curricular content, strengthening the relationship between formal knowledge and the reality experienced by students. This contributes to more meaningful learning, which directly dialogues with their identities and experiences.

The school curriculum often prioritizes scientific knowledge that is disconnected from the context and reality of the students. In history curricula, the emphasis is on European history, marginalizing African and Latin American history. This choice reinforces a subordinate view of developing countries. Popular education, on the other hand, values local knowledge and places students as protagonists, using oral communication, political participation, and the application of scientific knowledge to solve community problems.

Local artistic expressions play a fundamental role in understanding historical processes, such as colonization, migration, and the diverse cultural influences that develop in the configuration of the territory and the history of the community. The appreciation of local art, in this context, not only facilitates the preservation of cultural traditions but also fosters the formation of multiplier agents, essential for the perpetuation of cultural practices. This process is intrinsically aligned with the objectives of Heritage Education, which seeks to integrate cultural heritage into the educational process critically and reflectively.

Interdisciplinarity, as an educational approach, promotes equality by integrating scientific and everyday knowledge, establishing a dialogical relationship between school and community. Heritage Education proposes a dialogue between local history and scientific knowledge, allowing, for example, the creation of heritage maps or the recovery of historical

narratives through interviews with older members. From this perspective, students and communities become protagonists, reflecting critically on social inequalities and understanding the structures of oppression to define their actions in the world, based on knowledge of themselves and their stories.

CULTURE: DEFINITION AND DIVERSITY OF FORMS

Culture is a broad concept that encompasses values, customs, practices, symbols, and expressions that characterize a society or social group. It involves both tangible and intangible aspects, representing everything that is produced, transmitted, and transformed by human beings. Essential for the formation of collective identity, culture shapes social interactions and people's relationships with the world. As defined by Laraia (2001, p. 25), culture is "this complex whole that includes knowledge, implications, art, morals, laws, customs or any other capacity or habits acquired by man as a member of a society".

The definition of culture transcends a simple idea of art or erudition, also encompassing material and immaterial aspects. On the one hand, cultural material refers to physical objects created by human beings, such as tools, buildings, clothing, and works of art. These elements reflect the human ability to modify the environment and meet their practical and aesthetic needs. On the other hand, culture Intangible culture comprises traditions, customs, languages, music, and opinions transmitted between generations, forming the basis of the cultural identities of different peoples. Among the different cultural manifestations, the division between popular culture and erudite culture stands out. Popular culture encompasses everyday expressions that reflect the identity of a community, such as festivals, typical foods, and regional dances. Erudite culture, on the other hand, is associated with more sophisticated and formal manifestations, such as classical music, literature, and visual arts, often linked to educational institutions or the intellectual elite. Contemporary culture is profoundly influenced by new technologies, giving rise to digital culture. This transformation includes the emergence of "screen culture", which, as Arenas (1991) points out, gradually replaces personal contact and book culture. Cyberspace expands access to information and facilitates communication, generating expressions such as memes, viral videos, and social networks, which redefine human interactions (GRAELLS, 2000, p. 4). Furthermore, subcultures and mass culture reflect how technological interests shape collective and industrial practices. According to Laraia (2001), technology is a central factor in adaptive processes that drive cultural change.

It is also important to mention organizational, scientific, and religious cultures, which play specific roles in different social contexts. Organizational culture, for example, shapes values and behaviors within institutions, while scientific culture contributes to the advancement of knowledge. In turn, a religious culture of religious orientation and spiritual practice exerts great influence on social dynamics.

Culture is multifaceted and expresses the diversity of human experience, forming a mosaic of identities and manifestations. Understanding its complexity is essential to valuing diversity and promoting coexistence between groups. According to Chauí (2008, p. 57), culture encompasses the creation of symbols, practices, values, and human relationships, influencing areas such as language, religion, work, family, power, and the notions of life, death, sacred, and profane.

Therefore, culture is a central element in human life, permeating all aspects of society and playing a fundamental role in the construction of identities and the definition of social relations. Whether through its material or immaterial manifestations, it is the reflection of human creativity and adaptability, shaping the way individuals understand and interact with the world. Recognizing and valuing this cultural diversity is essential to fostering mutual respect and coexistence in increasingly interconnected societies.

Furthermore, understanding culture as a sound that is constantly changing allows for a more critical and inclusive approach to its expression in different social spheres, such as education, science, and religion. The challenge is to balance respect for traditions with openness to new forms of cultural expression, ensuring that all voices are heard and valued. Thus, culture not only represents who we are but also guides what we can become as a society.

EDUCATION AS TRANSFORMATION: STORIES, HERITAGE AND STUDENT PROTAGONISM

Education is an agent of transformation in society, and the school, as a space for the construction of knowledge, plays a fundamental role in the critical formation and the city of individuals. Through dialogue between different knowledge and experiences, it promotes the overcoming of inequalities and the appreciation of cultural and historical diversity. In this context, the activity "Memórias de Laje do Muriaé" stands out by incorporating pedagogical practices that stimulate student protagonism, foster critical literacy, and rescue local

memory. Aligned with the objectives of the BNCC and the ideas of educators such as Paulo Freire, these actions highlight the transformative potential of education in the set of connections between the past, present, and future, providing meaningful and inclusive knowledge.

The following is an activity developed in the classroom, highlighting its objectives, methodologies, and results obtained.

ACTIVITY: “MEMORIES OF LAJE DO MURIAÉ”

The historical heritage of a locality can be narrated in several ways, using multiple sources. One of these possibilities is to listen to experienced people who have experienced and know the local history. Often, historical figures of the cities are forgotten or ignored by the younger community, either because they are no longer involved in major social events in the community, resulting in the younger generations not knowing their contributions.

In the context of this activity, the life story of teacher Antonieta Oliver Pinto was told, which, in addition to revealing aspects of her trajectory, also brought to light the history of the city of Laje do Muriaé. His concern for the education of his daughters and the educational development of the community highlighted the importance of the role of individuals committed to social transformation through education.

Let's go back to the first days of school in 1952.

Laje was a small, dusty town with old, dilapidated houses, inhabited by people who wanted better days for their children. That's how I saw the sacrifice made by many parents, such as Mr. Zacarias Coelho, Christovão Colombo Garcia, Celso Pinto Côre, Geraldo Alves Pereira, Moacyr Gabetto, Nadir Chavier Marinho, and others, taking their daughters to Muriaé to attend the Escola Normal. I thought about my two little girls who were still in elementary school. What would it be like? I dreamed of a good education and a good culture for them. I didn't have the opportunity to study in time, as you can see, I'm in the 2nd year of regular school with my youngest daughter Esmeralda (LETTER FROM TEACHER MARIA ANTONIETA OLIVIER PINTO, 1952).

By studying the letter from teacher Antonieta Olivier Pinto, the students began to reflect on education in the 1950s in Laje do Muriaé and compare it with the current educational reality of the city. This exercise allowed them to understand how, over time, public policies were developed, favoring the creation of schools throughout the country, including the municipality of Laje do Muriaé. The students also had contact with the LDB (Law of Guidelines and Bases of Education), deepening their understanding of the

consolidations and achievements of Brazilian education. The letter also highlights the active participation of the local community in the fight for rights and in the construction of institutions that today are part of the city's educational structure.

My husband, Itagiba, is a dentist, but his income was reasonable. It was enough to live in Laje, but there was not enough left for major expenses. The only thing left for us to do was move to a place where there were schools. So I kept dreaming. What if it were possible to open a gymnasium in Laje? Why not try? It has already been tried once! ... Why not try again? So my scheming grew stronger. Days went by, and I kept thinking about the same thing, losing hours of sleep and looking for a solution. One afternoon on the first of April, we received a visit from the Honorable Dr. Tobias Tostes Machado and his wife, Dona Laís Tobias Machado, who is my sister Marieta's brother-in-law and our dear friend. We spoke with Dr. Laís. I told her about my problem, and she promptly told me to ask for her husband, who was in his hands. Overjoyed with joy and hope, I approached him about the matter and asked him. He replied: - We will try, but there are serious problems:

- A) We need registered teachers or teachers with a degree in Philosophy.
- B) Money to keep them here if they come from abroad.
- C) Student numbers, etc.

Confident, I decided to reinforce the request through a popular representation, signed by 500 people over 18 years of age. I asked a learned person to write the heading, but due to health problems he told me to leave it for later, I couldn't wait, I was too worried. I then asked the illustrious journalist Antonio Augusto da Cunha, who doesn't hold back. I have in my possession the copy dated April 25, 1952. On that day we had the great pleasure of receiving a visit from the Professor of the Pedro II School in Rio de Janeiro, the Hon. Francisco Tobias Sette (now deceased) who revised and approved the heading. Dr. Ignácio Tostes Machado and his wife Marieta, using their influence with Dr. Tobias, reinforced our request, offering to collaborate in any way necessary. In the first days of May, Dr. Tobias called Dr. Ignácio to go to Itaperuna to receive by plane (from Campos) the official technician of the Federal government (and head of the C.M.G. in Brazil), Dr. Felipe T. Gomes, who came here to study the possibilities of founding our gymnasium. I went from door to door inviting our fellow countrymen to the first meeting of the E. Ary Parreiras Group. This is how we got to know the C.N.E.G, which had been in existence for 9 years and of which the Honorable Dr. Tobias Tostes Machado was the president in the State of Rio. Dr. Felipe considered the creation of the Gymnasium to be favorable. (source: Personal archive)

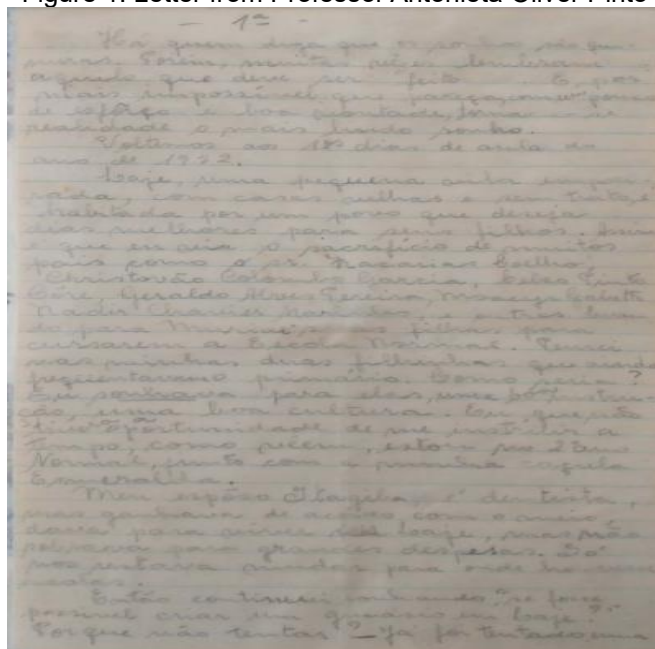
The analysis of the letter allowed the students to understand the importance of citizen participation in the decisions and transformations of the city. Political action goes beyond the partisan sphere, manifesting itself in the daily struggle of ordinary people and community groups, in line with Paulo Freire's (2021) concept of "Neighborhood Pedagogy". This perspective highlights that the community, with its experiences and demands, is the one that teaches and builds the school, making it a living institution, with a community identity and deeply connected to the real needs of everyday life.

In addition, the letter also illustrates the concept of “hoping”, proposed by Freire, which means believing in a desired future and acting to achieve it through the struggle for policy and social participation. Teaching children to hope from an early age is essential to forming critical citizens, committed to local demands and to building a fairer community. The letter also highlights the process of building the school, which was possible thanks to the financial collaboration and joint effort of several citizens, highlighting the strength of collective engagement in social transformation.

He left me some statutes for our guidance. Soon after, we met at G. E. Parreiras, at 1:00 p.m., with the presence of Dr. Tobias, Dr. Rui G. de Azevedo, and Dr. Deocecio. Both accepted our invitations and helped us a lot, including by giving their names as teachers at the gym. That day, the first board of directors of the C. in Laje was approved. Dr. Felipe was in favor of creating the gym and approved our first board organized by, Dr. Ignácio, and Dr. Desilei, as well as the name of the gym. We sent requests for money to everyone, and managed to raise approximately 22 thousand cruzeiros for the initial expenses, which was deposited with the 1st treasurer, Mr. Cristovão Colombo Garcia. On May 22, Marieta received a letter from Dr. Tobias saying, “In response to your request, the Laje gymnasium has been created.” And that he should let me know so I could celebrate the event. He also called to congratulate us on the name that Dr. Ignás and I had chosen. A few days later, a gentleman came to the company to take a photo of the “Ary Parreiras School” Group for government approval. (Source: Personal archive).

The story was addressed in high school, in the context of philosophy content, highlighting society’s participation in the political struggle and achievements of the neighborhood. However, it transcends this perspective, representing a significant part of the history of Brazilian education, including the financing process and the evolution of educational laws. In this way, the activity can also be applied in contexts of continuing education and teacher training. The activity aims to study the letter of the late teacher Antonieta Olivier Pinto, to learn about her life story and her contribution to local education. As a result, students were encouraged to look for someone in the city who could share their life story, expanding their reflection on memory and community participation. Below is an image containing an excerpt from the letter used in the activity.

Figure 1: Letter from Professor Antonieta Oliver Pinto



Source: Prepared by the author, 2022.

Letter from Professor Antonieta Oliver Pinto

Some say that dreams are pipe dreams. However, they often remind us of what needs to be done. And no matter how impossible it may seem, with a little effort and goodwill, the most beautiful dream becomes reality.

Let's go back to the first day of school in 1952.

Laje, is a small dusty town, with old, neglected houses, and inhabited by people who want better days for their children. That's how I saw the sacrifice of many parents like Mr. Zacarias Coelho, Christovão Colombo Garcia, Celso Pinto Côre, Geraldo Alves Pereira, Moacyr Gabetto, Nadir Xavier Marinho, and others taking their daughters to Muriaé to attend the Escola Normal. I thought about my two little daughters who were still in elementary school. What would it be like? I dreamed for them, a good education, and a good culture. I didn't have the opportunity to get my education in time, as you can see I'm in the 2nd year of normal school with my youngest daughter Esmeralda.

My husband Itagiba, is a dentist, but his income was according to the means, enough to live in Laje, but there wasn't enough left for major expenses. The only thing left for us to do was move to where there were schools.

So I kept dreaming, what if it were possible to create a gym in Laje? Why not try? It's already been tried once! ... Why not try again?

So my scheming took shape, days went by, and I kept thinking about the same thing, I lost hours of sleep looking for a solution.

One afternoon on the first day of April we received a visit from the Honorable Dr. Tobias Tostes Machado and his wife, Dona Laís Tobias Machado, he is my sister Marieta's brother-in-law and our dear friend. We spoke with Dr. Laís, I told her about my problem and she promptly told me to ask for her husband who was in his hands. Exultant with joy and hope, I approached him about the subject and asked him. He replied: - We will try, but there are serious problems: A) We need registered teachers or teachers with a degree in Philosophy. B) Money to keep them here if they come from abroad. C) Student numbers, etc. Confident, I decided to reinforce the request through a popular representation, signed by 500 people over 18 years of age. I asked a learned person to write the heading, but due to health problems he told me to leave it for later, but I couldn't wait, I was too distressed. I then asked the illustrious journalist Antonio Augusto da Cunha, who doesn't hold back. I have in my possession the copy dated April 25, 1952. On that day we had the great pleasure of receiving a visit from

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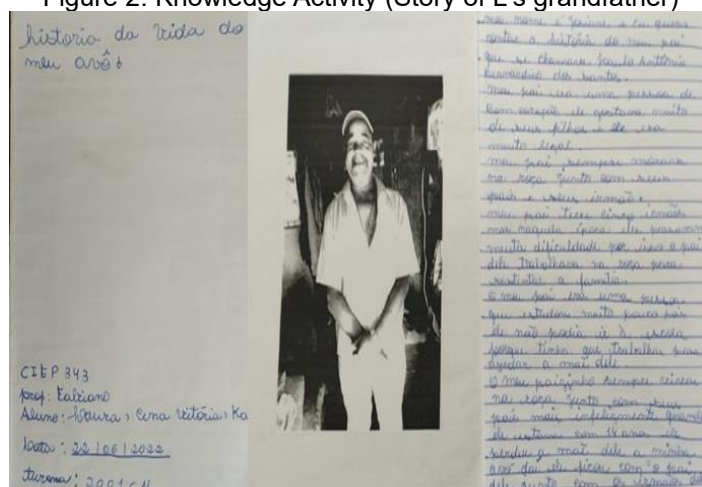
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A few days later, the company sent a gentleman to take a photograph of the Ary Parreiras School Group for government approval.

After analyzing the letter, students were encouraged to bring testimonies from one or more of their grandparents about the city's history in the next class. Oral history shared by elders is a valuable record of local memory, and giving visibility to these stories in the school context is an important critical literacy practice. This approach allows students to explore different ways of constructing historical narratives, expanding their understanding of the past and its connections to the present. Below is a document prepared by a group of students based on the testimonies of their grandmothers.

Figure 2: Knowledge Activity (Story of L's grandfather)



Source: Prepared by the author, 2022.

The story of my grandfather's life!

My name is Josiane and I want to tell the story of my father, whose name was Paulo Antônio Bernadino dos Santos. My father was a kind-hearted person, he loved his children very much and he was nice.

My father always lived in the countryside with his parents and his siblings. He had five siblings. At that time, they were going through a lot of hardship, so his father worked in the fields to support the family. My father was a person who studied very little because he couldn't go to school because he had to work to help his mother.

My dad always lived in the countryside with his parents, but unfortunately, when he was 14, his mother, my grandmother, passed away. He stayed with his father and his siblings.

After he lost his mother, the difficulties only increased, because he no longer had the affection of his mother, nor the advice she gave him. So he was very sad and upset, which is why he decided to help my grandfather and his siblings. When he was 16, his grandfather became very ill and died. Then my father decided to leave home and his brothers moved in with the people who adopted them. My father went to live with Mr. Silvio Aleixo and was raised by this man. They always treated him like a son, as if he were part of the family. My father worked for them. My grandfather's name was João Bernadino dos Santos and my grandmother's name was Maria Augusta dos Santos. When my father was 18, he met my mother and they started dating. My mother's name was Joana D'arc Feliciano doa Santos. When my father was 20, he decided to get married and start a family. My mother had four children, me being the oldest and three boys. We were very close. Sometimes we fought, but we were never at odds. For me, my father was the best in the world, because he taught me to be a humble, honest person and he taught me to love others as myself. My father was a very happy person who liked to tell stories about his life, and things that happened to him. He told me that he learned to smoke when he was a child with his mother, my grandmother in this case, so he had been smoking for about 40 years. When my father became a teenager, he learned to drink alcohol. Sometimes when he drank, he would get a little sick, but he was not aggressive with us; he was a careful person. Even when he drank, he would leave early the next day to go work in the dairy, milking, to support my brothers.

When he was sick, my father did not go to the doctor; he thought he would get better. Only when he saw that he was not getting better did he go to the doctor?

When the weekend came, I would always meet his friends; I liked going to the dance that always took place on the street by the cinema, which was for senior citizens. But he did not care about age; he was fun.

My father had a white horse that he named Cacique. When he went shopping and it was late, the horse knew the way home, never made a mistake and never let my

father fall. This horse was very gentle; I even rode on it. He had been drinking and smoking for many years and started to get sick. He had tests done and the results were not good at all. The tests diagnosed a disease caused by drinking and smoking. He started treatment in Itaperuna, which seemed to be solving his problems, but since he had had an operation, he couldn't catch a cold. So he would go for a walk at 8 in the morning.

Believing that he had already finished the sessions. My father had bronchitis, and when it was cold he would get more flu and tired, which is why he got pneumonia. He thought he would get better, but it didn't happen that way. In 2020, he got sick and got worse and ended up in the hospital. When he got there he went straight to the red room and spent the night on equipment. He died the next day. When I found out, it was very painful and hurtful for me. To this day I haven't been able to get over his departure, but the following year my mother left me too. My mother had several health problems, she suffered from high blood pressure and diabetes and she also missed my father a lot, it was just the two of them at home. Mom had a heart attack and passed away in March 2021. I miss them a lot, and the longing only increases. But, I also know that they are on the side of Jesus Christ our Lord. My father was going to be 62 years old.

(...) the story of my father whose name was Paulo Antônio Bernardino dos Santos...

(...) my father always lived in the countryside, with his parents and his brothers. My father had five brothers, but at that time they were going through a lot of hardship so my father worked in the countryside to support the family. My father was a person who studied very little because he couldn't go to school because he had to work to help his mother. My dad always lived in the countryside... (SOURCE AUTHOR)

The testimony that tells the story of student L's grandfather highlights the difficulties in accessing education during his childhood in the city, as well as his life working in the fields. This story dialogues with the letter from teacher Maria Antonieta by showing how the struggle she undertook in the 1950s resulted in benefits that impacted subsequent generations, including the grandchildren in the testimony in the 2020s. This connection allowed the students to understand the importance of citizen participation in the transformation of society. The contextualization between the elderly man's life story and the teacher's letter served as a timeline, showing how the rights won in education shaped the lives of the entire community. Although the grandfather did not live through a period of struggle for the creation of the school and was unable to complete his school career, his children and grandchildren had access to education. In this way, the students were able to reflect on the direct impacts of community struggles on their own lives and those of their families, understanding the relevance of collective engagement for social progress. This analysis reinforces the importance of connecting the past to the present, allowing students to understand how the actions of individuals and communities can generate significant and lasting transformations. By exploring stories such as that of teacher Maria Antonieta and student L's grandfather, students not only regulated the challenges and achievements of the past but also were inspired to value education as a fundamental right and an agent of change. Thus, the activity

promoted a critical reflection on local history and the impact of collective struggles, encouraging a more participatory and conscious view of the society in which they live.

CONCLUSION

The "Memórias de Laje do Muriaé" project declared the relevance of heritage education as an instrument of social transformation and critical formation. By connecting students to local history, and promoting dialogue between community memories and curricular content, the initiative reaffirmed the importance of youth leadership in the construction of cultural identities and in strengthening the bond with historical and social heritage. The analysis of Professor Antonieta Olivier Pinto's letter, combined with the oral accounts found, revealed how the fight for accessible education has impacted the lives of generations, from the challenges faced in the 1950s to current achievements. The activity highlighted the central role of citizen participation in the construction of rights and overcoming inequalities, allowing students to reflect on their responsibility as agents of change in the present.

In addition, the project declared that interdisciplinarity can increase the effectiveness of teaching by integrating pedagogical content with the existential reality of students, contributing to more meaningful and contextualized learning. By valuing local knowledge and cultivating critical literacy practices, the activity promoted not only the recovery of historical memory but also the development of reflective and creative skills that are fundamental for the formation of citizens committed to their community and the future.

Finally, the experience reaffirmed the potential of education as a space of resistance and hope, aligned with Paulo Freire's principles. Teaching how to "wait" means preparing young people to understand their stories, face the challenges of their realities, and engage in the construction of a more just and inclusive society. Thus, initiatives like this reinforce the centrality of the school as a locus of transformation, not only individual but also social and cultural, contributing to the consolidation of a quality public education that is connected to the demands of the 21st century.

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