

Integral Education in full time: the neighborhood as an educational territory

*Educação Integral em tempo integral:
o bairro como território educativo*

*Educación integral a tiempo completo:
el barrio como territorio educativo*

Daniel Rômulo de Carvalho Rocha² 

Maria Celeste Reis Fernandes de Souza³ 

Abstract: This study has a scenery, the full time/Integral Time education debate that summons the schools for a great overture to the city, and it presents results of a research that maps educational territories in a neighborhood of Governador Valadares city. The theoretical contribution is supported by authors that approach the Fulltime/Integral education and also by studies of Henry Lefebvre, Paul Calva and Michel de Cordeaux. Data was collected through documents and walking observation. The results point to a neighborhood which has parks and streets with little flow of people and few everyday practices of its people. The conclusion highlights the need to guarantee the right to the city, and reflects on the importance of a greater dialogue between the school and the neighborhood, that can be converted into a territory of learning of the cities.

Keywords: Full time Education. Integral Education. Educational Territory.

Resumo: O artigo tem como cenário o debate da educação integral/tempo integral que convoca as escolas a uma maior abertura para a cidade e apresenta resultados de uma pesquisa que cartografa territórios educativos em um bairro da cidade de Governador Valadares. O aporte teórico se sustenta em autores que abordam a educação integral e nos estudos de Henri Lefebvre, Paul Claval e Michel de Certeau. Os dados foram coletados por meio de documentos e observação caminhante. Os resultados apontam um bairro com praças e ruas com pouca circulação de pessoas e de práticas cotidianas de moradores. As conclusões destacam a necessidade da garantia do direito à cidade e refletem sobre a importância de um maior diálogo entre a escola e o bairro, que pode se converter em território de aprendizagens cidadãs.

Palavras-chave: Educação integral. Tempo Integral. Território Educativo.

Resumen: El artículo tiene como escenario el debate de la educación integral/tiempo integral, que convoca las escuelas a una mayor apertura a la ciudad, y presenta resultados de una investigación que mapea territorios educativos en un barrio de la ciudad de Governador Valadares. El aporte teórico sustentase en autores que abordan la educación integral y en los estudios de Henri Lefebvre, Paul Claval y Michel de Certeau. Los datos fueron colectados por medio de documentos y observación caminante. Los resultados apuntan un barrio con plazas y calles con poca circulación de personas, y prácticas cotidianas de residentes. Las conclusiones destacan la necesidad de la garantía del derecho a la ciudad, y reflejan a respecto de la importancia de un mayor diálogo entre la escuela y el barrio, que puede convertirse en territorio de aprendizajes ciudadanas.

Palabras clave: Educación integral. Tiempo integral. Territorio Educativo.

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² Municipal Secretary of Education – Governador Valadares – Email: danielromulo@hotmail.com

³ Vale do Rio Doce University (UNIVALE) - Email: celeste.br@gmail.com

Introduction

In recent years, the debate on full time/Integral Time education has been consolidated in the country, supported by legal documents (BRASIL, 2014), and several experiences have been reported in different studies that seek to offer extra activities, besides traditional activities, that contribute to students' cultural, ethical, aesthetic and citizen education (MOLL, 2012; 2014).

The principles that guarantee this new school dynamics can be identified in the Federal Constitution through the recognition of education as a universal and egalitarian right (BRASIL, 1988) and later found in the Law of Directives and Bases for National Education (BRASIL, 1996), which reaffirms this right and calls for the expansion of daily school hours.

In this sense, the Ministry of Education, inspired by the movement of educating cities, have called the school to a greater openness to other learning spaces by implementing the More Education Program (PME) in 2007, as a strategy to increase the daily time spent in school (BRASIL, 2007; MOLL, 2012).

Regardless of the criticism on the PME, such as the adoption of voluntary work by monitors contracted by schools for full-time education activities during school shift or before/after school, or its own affiliation to the movement of European educating cities "which would involve diversification and expansion of educational responsibilities beyond school and which would be inadequate to the type of socio-urban organization of Brazilian populations and cities" (CAVALIERE, 2014, p. 160). One must acknowledge that the PME made it possible to extend the school day, and incorporated into the field of education the linguistic repertoire, terms and expressions such as "educating city", "opening the school to the city", "educational territory", "intersectoral management of territory".

According to data from the Basic Education Census for the year 2016, the number of full-time enrollments in the country showed a reduction compared to previous years (INEP, 2017), and in that same year the PME was replaced by the "New More Education" (BRASIL, 2016). On the one hand, this new program maintains the expansion of the school day as a strategy to improve the learning of children and adolescents through pedagogical guidance activities in Portuguese Language and Mathematics, and art, culture, sport and leisure activities, aiming at the improvement of educational performance; on the other hand, it draws the incorporation of the language terms mentioned previously from the discussion, bringing new debates to the schools, and the one of interest here is the recognition of the neighborhood and the city as potential educational territories.

In this scenario, we situate the municipal education policy of the city of Governador Valadares, which in 2010 guaranteed the right to the extension of the school daily time, implementing the Full Time School (ETI) in a universalized form in all 51 schools for all children and all adolescents enrolled in Early Childhood Education and Elementary Education. As educators and researchers we have followed the process of implementing the ETI during these eight years, and despite the advances of this policy, such as universalization, we have had concerns about full-time teachers, the construction of specific curricular

guidelines, and partnerships with PME. The insufficient dialogue with the city brought by this proposal has been an issue, as other studies have pointed out (UFMG, 2012; SOUZA; CHARLOT, 2016).

Therefore, the text is part of this set of debates, and reaffirms the right to full time education and the importance of greater openness of the school to the surroundings and the city. In this sense, it shares results of a research whose objective was to explore the educational potential of a neighborhood in the city of Governador Valadares. The study is based on authors who discuss full time education and the contributions of Henri Lefebvre, Paul Claval and Michel de Certeau and collaborators, who inspired the process of walking observation used as a methodology to apprehend the educational territories in the neighborhood.

Theoretical and methodological contribution

The PME, as part of the agenda for extending the school day in Brazil, in its different editions until 2015, organized the expansion of the school day through offering activities that implied the strengthening of the relations between school and community, favoring the community knowledge and the activities of greater participation of the students. In addition to the pedagogical accompaniment, there were activities of experimentation and scientific investigation, culture and art, sports and leisure, digital culture, economic education, communication and media use, environment, human rights, health prevention practices, promotion of health and healthy eating habits (BRASIL, 2010a).

In the foundations of the PME (before 2016), the binomial of full time education / full time can be identified, by the explicit intentionality of the macrofields to a greater openness of the school curriculum, and also because the Program agenda had as a goal the expansion of the spaces recognized as educational beyond school:

[...] More Education fosters and finances proposed activities organized and coordinated by the school that take place in significant spaces in the city and the neighborhood life, stimulating the cultural and civilizing experience of cinema, theater, museum, parks, squares, among others, as part of the curricular action of the school (MOLL, 2014, p. 25).

It is in this context of debates that the term educational territory begins to make its debut. It is argued that the school environment, that is “the community”, is educating by the presence of different social actors and sociocultural practices that can dialogue more effectively with the school curriculum (MOLL, 2012; 2014).

The document “Full Time Education: a reference text for national debate” (BRASIL, 2009a), reaffirms the need for a greater opening of the school to other spaces in the city and presents educational areas as “cultural”, and interwoven in social practices, and which can and should dialogue with the school curriculum.

This set of debates that articulates city, territory and school takes us to the theoretical contributions of Lefebvre (1999; 2001) on the rights to the city, Paul Claval (2007; 2012;

2014) on territory, and Michel de Certeau (2012; 2013; 2014) that allow us to understand everyday practices as cultural attitudes of ordinary practitioners of the city.

Lefebvre (1999) emphasizes that the city, in its totality and complexity, must be understood as a whole, and in this sense must be “apprehended and re-apprehended” (LEFEBVRE, 1999, p. 16) daily by its inhabitants as a right, since urban space is constituted as a space of relations.

The author argues that the city, besides guaranteeing the right to its citizens to come and go, should also enable people to have free access to all spaces in a dignified way, so that the citizen can move from the noblest neighborhood to the most peripheral, and must recognize in either one the meanings relevant to its inhabitants (LEFEBVRE, 1999).

In this exercise of recognizing the city “of a right”, as a territory that teaches and that is constituted by means of social practices, it presents itself as a living organism, since citizens live in it, lending to it a dynamic to be understood and respected.

To think of the city as a right and as a territory formed by symbols, attitudes, ways of living, takes us to Paul Claval. The territory, in a cultural approach as the author proposes, considers the study of the human being (children, adolescents, youth, adults, men and women) as the central axis of the constitution of the identity and collective construction of the culture of a people. Thus, the subject brings within himself or herself a culture that gives “meaning to individual and collective life” (CLAVAL, 2012, p. 98).

According to the author previously mentioned, there is a conjunction between city - territory - culture, defended on this tripod that reflects “meanings of space for each individual and how social objects are constructed from social experiences” (CLAVAL, 2007, p. 98).

It can be affirmed, therefore, that the territory, in the cultural perspective, is established through the social interactions. The aspects consider the behaviors, knowledge, ways of doing, techniques, knowledge and values, being the culture transmitted between generations and within human groups (CLAVAL, 2007).

The author argues that culture is present in the constitution of identities from “early childhood” (CLAVAL, 2014, p. 72) through the senses. Subsequently, this same cultural identity is established by the transmission of new codes. Thus, Claval (2014, p. 190) asserts that the “feeling of identity” fosters the “feeling of territoriality”. Having said that, we can translate territory into a space of relations and territoriality as a lived space.

In the cultural perspective, taking the city as a territory leads us to the contributions of Michel de Certeau (2012; 2013; 2014) and collaborators, who takes us to the city observed through daily life and various practices of its inhabitants.

As we interpret the author's contributions, we can affirm that Certeau (2012) also expresses a territorial conception valuing daily life and social relations. In addition to visualizing city spaces, by addressing the neighborhood the author enables us to identify the relationships that are established there: “the neighborhood is the space of a relationship with the other as a social being” (CERTEAU, 2012, p. 43), and this takes us to culture as a practice that constructs a territory (CLAVAL, 2014).

Certeau presents a living city that looks, breathes, cries and is in constant movement; a city that is built and rebuilt through its daily life as it “invents itself with thousand ways of unauthorized hunting” (CERTEAU, 2014, p. 38). The city that lives the life of its inhabitants as they build it daily through their trajectories, for “the space thus treated and altered by the practices becomes transformed into enlarged singularities and separate islets” (CERTEAU, 2014, p. 168).

The author's contributions (2012; 2014) allow us to conceive that everyday practices, paths and spaces of relationship are constituted by ordinary practitioners – that includes us all. Ordinary people who organize life from their needs, building trajectories as something cultural, thus forming daily territorialities.

In order to understand the neighborhood as an educational territory in this qualitative study, we rely on the contributions of the author and his research group (CERTEAU, 2013; 2014) that present how they sought to capture the daily practices of residents in Parisian neighborhoods, as the ordinary users of the neighborhood chose to use different paths and scenes of everyday life, showing that a territory is constructed by narrative (CERTEAU, 2014).

Thus, we put into practice a process of walking observation, also called by Lopes (2007) of walking methodology. The author affirms that this way of walking summons reflexive thinking capable of capturing the visible (materiality of urban space) and “the invisible (memories, feelings, senses)” (LOPES, 2007, p. 73). Our intention regarding this methodology was to draw a map of the process through which we sought to encompass educational territories in the São Paulo neighborhood, in the city of Governador Valadares.

The city is located in the eastern region of the state of Minas Gerais and has an estimated population of 263,689 inhabitants in 2010, according to the IBGEⁱ. For the year 2017, the estimate of the IBGE was of 280,901 inhabitants.

The city has been growing on the banks of the River Doce and guarantees drinking water to the population. The River Doce is a source of life, memories and cultural practices as well, however, it became a victim of the 2015 environmental disaster provoked by the Samarco Mining Companyⁱⁱ. This fact summons the Valadarenses to make collective efforts for the recovery of the river and for its environmental preservation due to the scenario of environmental degradation worsened by the mud of ore tailings that reached it (ESPINDOLA *et al.* 2016; CAMPOS *et al.* 2017).

São Paulo neighborhood was chosen as a locus of research motivated by the affective memories of one of the researchers, and also because the neighborhood is surrounded by the River Doce and has two public schools: a school that attends elementary school (initial and final years) and high school, working part time and one that offers early childhood education and the age of 09 of elementary school, functioning since 2010 as a Full Time School (GOVERNADOR VALADARES, 2009).

The first exercise was to recognize ourselves as practitioners of the city, and thus, we built a search itinerary for documentary sources about the chosen neighborhood, which led us to different public spaces (Municipal Secretariats of Education, Culture, Planning and

Administration of the City Hall of Governador Valadares, City Museum, Public Library and Cultural Center that holds documents about the city). In the literature on Full Time Education/Full Time edited as a support to the PME, the documentary sources about the city and about the neighborhood allow the drawing of educational territories as the “archives and libraries. Documents, maps, photographs, films, letters and other records can help in this survey” (BRASIL, 2009b, p. 11).

As complementary exercise, we also sought to be part of this neighborhood by means of walks, seeking to identify urban equipment and to apprehend daily practices in the neighborhood, from the perspective of the right to the city and the constitution of the territories by the practitioners.

Cartographing educational territories in São Paulo neighborhood

In order to map educational territories in the neighborhood, we sought to do it inspired by Paul Claval (2014), who challenges us to draw up thematic maps. According to the author's proposal, this type of map is different from the maps present in the geographical atlases, as it seeks to capture memories, practices and the glances of those living in the place. To do so, we also approach Michel de Certeau who shows us the neighborhood as a place of practice. Thus, we sought to recognize the neighborhood in the city records and on its ordinary practitioners' experiences as common people who imprint the marks of territoriality in the neighborhood. We present the results in the following sections.

São Paulo Neighborhood: memories and the right to the city

The documentary search about the neighborhood under analysis proved itself fruitless. We have not succeeded in finding information about this neighborhood in traditional places, especially aspects of memory or more current information such as squares, number of inhabitants, associations, and other work or cultural groups organized in the neighborhood, or the relationship school/neighborhood whose silencing is found in the documents' guidelines by the ETIⁱⁱⁱ. In the City Museum we located a file with several sections, districts and streets of the city, containing a series of reports^{iv} published in the *Jornal Diário do Rio Doce*^v, for the year 2006, and some folders containing addendum of other articles published later. Among these documented districts, there was a report on the São Paulo neighborhood.

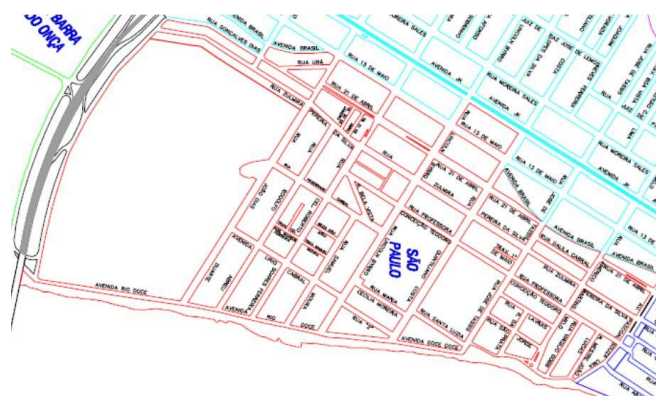
Even considering the report from the year 2006, we did other electronic searches on the neighborhood, but we only found reports of violence as one of the difficulties in the neighborhood.

To capture the memory of the neighborhood, we searched for documents in the Catholic Church, which is located in one of the oldest areas in the community, as well as the Neighborhood Association of São Paulo (AMASP), which has been operating since 2001, but we did not find any information or records about local history.

The search for information in the City Hall was also unsuccessful because no documents were found about the establishment of the neighborhood, however, we found laws that established the names of squares and donation of lots. The Municipal Planning Department informed us that the neighborhood was called Vila Placidina and that it only became São Paulo district in 1963.

The São Paulo neighborhood, highlighted in red on the map below, is located on the banks of the River Doce, and borders other neighborhoods of the city.

Figure 1. Map of São Paulo neighborhood highlighted in red



Source: Secretaria Municipal de Saúde de Governador Valadares.

With 54 years of existence, the neighborhood is configured among the ten neighborhoods with the largest population of the city, having 7,471 residents in total: 3,433 men and 4,038 women, thus portraying a percentage of 45.95% males and 54.05% of females, indicating a predominance of females (IBGE, 2010).

Comparing the information from the 2010 Census, we also observed that the youth population reached approximately 1600 residents, while the elderly population was of 800 residents, that is: 12% of the population were elderly and 24% of young people (IBGE, 2010)

Regarding urban facilities and public spaces, the data collected in the Municipal Planning and Administration Departments show: two Family Health Strategy (ESF) teams; two community squares (Praça Cícero Siqueira and Praça da Paz); there were records of three public schools in the Municipal Department of Education and in the 13th Regional Superintendence of Education: Municipal Center for Early Childhood Education (CEMEI), which serves children from 2 to 5 years of age; School of Elementary Education (EF) - Initial and Final Years; an Elementary Education (EF) and Secondary School, already mentioned.

In addition to the data, we found in the article published in *Jornal Do Rio Doce*, January 29, 2006, that the neighborhood had 45 streets, two soccer fields (Campo da Liga de Futebol Amador and COOPEVALE Futebol Clube) the Parque de Exposições, which is the venue for major city events (religious and concerts), as well as being used annually to promote the Agricultural Exhibition of the city (JORNAL DRD, 2006). These spaces still exist, as they could be seen in the walks.

If we think of the neighborhood as a right to the city, it has equipment and potentially educational spaces where residents have access to education, health, leisure, and cultural activities. However, the available report revealed a concern for safety on the streets and squares in 2006 as it pointed out the issue of violence: “Marginality is also seen as a problem [...]” (JORNAL DRD, 2006). Thus, according to the report, the right to the city was no longer made fully available to the residents, which led us to reflect on the advances related to this right after 10 years.

An ordinary practitioners in the neighborhood

As we understand that “the path affirms, raises suspicion, risks, transgresses, respects, etc., the trajectories that ‘speaks’” (CERTEAU, 2014, p. 166, quotation marks of the author), we try to be attentive to the trajectories that were being performed there. To walk, then, is an act of enunciation and production of territory conveyed by the walker’s steps, conversations, observations and reports.

In total, there were 7 walks ranging from one hour and thirty minutes to three hours, depending on the itinerary, stops or on-the- street conversations. We sought to capture São Paulo neighborhood, its social actors and educational territories, and also learned about this place through its practitioners. The wanderings took place on random days and times, from a previously defined path (paths dictated by the memory of the researcher, a former resident, and others who sought to escape from the usual paths).

The perceptions of walking were recorded in a field diary, as well as occasional dialogues that occurred spontaneously or intentionally. The walks were mapped by the Strava mobile application. The figures below depict walks 01 and 02.

Figure 2. Trajectory of the first walk



Source: Image made by Strava.

Figure 3. Trajectory of the second walk



Source: Image made by Strava

Certeau (2013), when discussing living and cooking practices in a neighborhood, argues that is “where a social ‘engagement’ is manifested or, in other words: an art of living with partners (neighbors, retailers) that are linked to you by the concrete but essential fact of approximation and repetition” (CERTEAU, 2013, p. 39, quotation marks of the author).

In the analysis of the district, the author inspires us to go beyond the physical boundaries, and to recognize it as a territory (CLAVAL, 2012; 2014) where the diverse daily cultural practices of its residents take place. For this reason, the neighborhood is a territory of everyday relations, languages, contact, recognition, work, itineraries, and meetings of inhabitants from the same territory. Taking this perspective, the records of the field diary were read and we highlighted deserted squares and streets, as well as daily practices that we managed to apprehend.

Squares and deserted streets

In the exercise of walking in different days and times, it was possible to observe the phenomenon of squares and deserted streets.

Moll argues (2012; 2014) that the square is an educational territory. We recognize the square as such because it is part of the life of a neighborhood, free space to be used by everyone, a meeting place for different groups, enlivened by daily practices. But in this neighborhood, the squares were empty. We point out that to become an educational territory the square needs to be appropriated by the actors who imprint their marks on it. Thus, in the different wanderings, the squares of the neighborhood were included in the itinerary. In these wanderings we were struck by their emptying (absence of families, children, adolescents and young people).

We arrived at Cícero Siqueira Square that was deserted and we noticed its abandonment by the public authorities. It must be said that the community does not ‘take care’ of that space that should be of coexistence. In addition, two horses fed on the dry vegetation that sprouted among the rocks (FIELD DIARY, 2017).

Thus, the spaces that could be a meeting place are becoming empty. We observed the absence of light bulbs on the lamp posts, which makes it impossible to be there at night. This square is a passage for high school students who need to cross it at night, and do so “in the dark”. In this sense, the report on this observation is also a social denunciation of the public authorities, for not fulfilling its obligations in the conservation of the public patrimony, as well as in the care of the neighborhood, mainly in relation to the squares.

In another walk, we took a different way through some streets near the Catholic church. We continued towards the squares and we witnessed the same. We took walks from Monday to Friday, and did not find the squares occupied. So we took a different route towards the two squares on a Saturday afternoon walk:

I am still in search of the children, young adolescents from São Paulo neighborhood. Where will they be? It's 5:45 p.m. as I arrive at Peace Square. It's a nice day. The square is empty. Without life, without people, without animals. It looks like a “white elephant”. There is no one, a sad day [...] (FIELD DIARY, 2017).

We also decided to take a walk on a Sunday, and “people passed by the squares but no one stopped” (FIELD DIARY, 2017). The emptying of the squares and the few reports seem to indicate that the square is not configured as a territory belonging to the neighborhood. Another place worth mentioning along with the school, neighborhood and public spaces, is Praça da Paz, a square located across from the public schools in the neighborhood.

A school teacher, an acquaintance to the researcher who was met by chance in one of the trips, reported that the full-time school uses the square, preferably in the morning for various activities such as a reading space, percussion lessons and music lessons.

The school's occupation of the square for the percussion and music classes, was defined based on the lack of adequate internal space and the noise of the instruments which interfered with the dynamics of the school. Regarding the library occupation, the absence of internal space also justifies the use of the square by the school. Thus, the square seems not to be taken as a territory to be appropriated, but the occupation of space is justified by the architectural flaws of the school, which has been an obstacle, generally in full-time experiences in Brazil (BRASIL, 2010b). The school thus occupies the space of the square in days and times determined by schooling activities, which we hope will contribute to other glances about this space - of defense, of invitation to occupation by the residents, or in the promotion of other actions, via school, that stimulate the inhabiting of the square.

During our wanderings we looked for signs of the relationship school/neighborhood and even though we noticed the students in the streets and squares, we could not identify activities outside walls. So we focused on observing the students' exit from schools in an attempt to identify how they appropriated the square. We followed students at the part-time school in the morning and noticed that “they started out in small groups, some on foot, some on bicycles, others stopped a little, they formed groups on the street interfering with traffic” (FIELD DIARY, 2017), but they were not going to the square. In the afternoon, the full time students were monitored leaving school, and they stayed in the square for a while:

taking possession of that territory, running, playing, talking, making the Salto Streck, better known as pirouette. Over there, they stayed about 1h10min. I found it very interesting that, even being close to them, sitting under a tree, they seemed at ease by the way they played, they talked and occupied that space (FIELD DIARY, 2017).

There is a police station on this square, which on the one hand may be a protective measure, on the other hand, we noticed, during our wanderings, that this may restrict the access to the square because the police vehicles are parked there (sometimes on the trail that runs around the square).

In addition to the squares, we did not identify groups of people talking at the entrances to the houses, for example, or people walking with children, not even animals. Traffic is mainly marked by automobiles.

One possible explanation for the low urban occupation in the neighborhood may be violence, since the city of Governador Valadares has appeared in national statistics with high levels of violence involving young people (IPEA, 2017). A study carried out by Santos (2012), which presents data on violent crime^{vi} in the city of Governador Valadares (biennium 2010-2011), places São Paulo in two positions: 7th position as the residence of the perpetrators of those crimes; Tenth position as the residences of the victims of crimes.

The issues of youth vulnerability and violence have appeared in the discussions about integral/full-time education and the education/protection of children, adolescents and young people, as school is viewed as a protective space (BRASIL, 2010a; MOLL, 2012). Reflecting on educational territories means to be alert to the little appropriation of spaces in the district by those who should be their ordinary practitioners. It also shows the importance of the integral/full time education as an opportunity to re-educate the City in order to guarantee its residents' right to the use of public spaces.

Daily practices in the neighborhood

Walking in the São Paulo neighborhood was not easy, since, according to Certeau (2014, p. 175), “we are connected to this place by the memories ... It's personal, this would not interest anyone, but that's what makes the spirit of a neighborhood”. Thus, for the researcher and former resident, going to the neighborhood was an exercise for the affective memory.

During this first walk, we noticed an old neighborhood bar known as “Geraldo Chifrudo” bar that became a reference because of the name, as well as by the appropriation made by residents, as it is a “leisure space” (CLAVAL, 2014, 138), which always implies a form of representation in the individual or social imaginary; “A place of encounter” (CERTEAU, 2013, p. 57). This space has made up the neighborhood scenario for decades, and its owner, a former resident, through his reports, can be an oral source of the neighborhood's memory.

We have to point out the presence of the collective in the neighborhood. In one of the wanderings we found a recent Association: “Clean River”, one the places to stop during the walk. The Association develops the manufacture of soap from vegetable cooking oil available and survives many challenges.

Rui^{vii} and Alan, members of the Association, reported that it (the association) was born from the desire of a group of friends (women and men), residents of the neighborhood, concerned about the environment, in particular with the river Sweet, to create this collective space for soap making ecological. Narrated the difficulties to remain on the market, in light of competition from mass producers of soap.

We're doing so-so here. The factory is out there, selling little. Just take a look here [shows the pamphlet from a supermarket that sells soap with lower price]. This is unfair competition, he said. At this moment, a lady arrives to pay a debt and buy more soap. I asked why they did not sell to supermarkets. They said that in order to do so they have to give a good amount of products and the collection of oil is not enough to make more soap. Otherwise, they could not sell there. I asked about the revenue and expenses. Alan said he was only paying the business expenses lately, so they almost closed down (FIELD DIARY, 2017).

The narrative above reaffirms the difficulties of this solidary enterprise, which may be closed. Considering the context of the mentioned environmental disaster and the presence of the river in the neighborhood, *Rio Limpo* is an educational territory for its environmental practice and could even strengthen the care of the river in the area.

In another walk we registered the “market fair day” (Thursday) in the neighborhood. The marketers reported that the assembly of the tents takes place very early, at 05h30. The fair, by itself, constitutes an educational territory because of its organization, the products that are sold there (fruits, vegetables, condiments, cookies, flour, honey, cheese of which many are locally made), the exercise of buying, selling, negotiating, and the meetings among vendors, between vendors and residents, vendors and usual customers.

I arrived around 08h30, and I found a lot of people doing their shopping. Men, women, children, young people and adults, all there in search of something: a product or a just there as an every Thursday habit. In that space, everything is sold, clothes or fish, ground coffee or fruit and vegetables, shoes or beef and pork, flour or fried *pastel* with sugar cane juice. Walk down that giant aisle, with vendors selling their products in loud voices, a dispute among them as the loudest tries to reach the customer. Some say “look at the tomato”; others retort “look at the fresh and cheap tomato”. And I keep walking, trying to catch some scenes of that usual Thursday in the district (FIELD DIARY, 2017).

In addition to those described above, there are several scenes that can be captured: a mother who leads the two small daughters, apparently about 7 and 9 years old, helping her in that task:

The mother encourages the children to do some math at the fruit stand. The mother says: “how much is the apple?”. The seller responds: “R \$ 5.00 per kilo”. The mother gives R \$ 10,00 to the seller and asks the daughter: “how much will the change be?”. The girl shyly curls up and the other one replies: “five *reais*, right?” Free Market Fair, Knowledge Space (FIELD DIARY, 2017)

The banks of the river Doce were the scene of one of the walks and we noticed the abandonment of the banks and the disposal of trash in the place. We cannot identify preservation projects on the river by the Public Administration or AMASP. There is information, through the local printed newspaper, that tree planting occurred through technical cooperation between the City Hall and AMASP, with the participation of the children of the CMEI.

The walk denounces the environmental neglect and the issues related to the river, such as water still strongly colored due to the mud of tailings from the environmental disaster that brought damages “to the fauna, the flora and the life of the people who live in the basin of the river *Doce*” (CAMPOS *et al.* 2017, p. 68). It also warns that riverside schools in the city should be aware of the fact that the disaster must not be forgotten, so they should develop river defense actions.

During the walks we also perceived the social actors who carry out educational roles in their daily lives. Thus, it was possible to catch “*José da Padaria*” which welcomes the children with a super good morning as well as Marta, a former resident and associate of *Rio Limpo*, who talks to the students about being responsible by saying “do not miss school”, as she heads to work.

Based on the data, we see that the neighborhood is more feminine than masculine, and it is a young one. These findings indicate the need for other studies on young people (where they are, what they do, the groups they participate in, how they take part in the street). It is also argued that school can and should appropriate the place through a neighborhood-school relationship, learning to capture this neighborhood life and seeking transformations in this space so that it becomes an educational territory.

In this section, we presented some daily practices in the neighborhood, even knowing that other practices were not captured due to the limits of the research. As a former resident of the neighborhood, it was possible to see many changes, among them, squares and empty streets and people restricted to home, work and school. In addition, the lack of documents containing the history of the neighborhood shows that its memory seems to be forgotten. We know that so many everyday practices must occur and this analytical exercise reaffirms the importance of a greater attention of the schools towards the neighborhood, strengthening the argument of integral education.

Conclusion

In this article, we carried out an exercise of mapping educational territories in a neighborhood, aiming to contribute to the debate of the expansion of the school day in a greater dialogue with the city. Thinking the city as constituted of educational territories summons us to a closer look at the squares, streets, neighborhoods, in the attempt to apprehend how the city, with its different territories and actors, educates.

We consider it important to reflect that everyone has the right to the city. This right is based on the assumption that attitudes such as popular participation and efficient public

management are necessary. A city becomes an educator for access to urban equipment: health units, schools, day care centers, sports and leisure, supply services, public safety, among others that can contribute to the learning of children, adolescents, youth and adults.

Our exercise in apprehending educational territories proved to be challenging because of the absence of documents about the neighborhood. In this sense, the school / neighborhood dialogue can contribute to the organization of a collection about the neighborhood, for example by searching for the memory of the old residents, the knowledge of the community and of the groups that organize it, the community's expression forms for heritage education (BRASIL, 2009b). From this perspective, the ETI can contribute by promoting dialogue between the Municipal Education Department and other secretariats, and bodies responsible for culture and memory.

The walking exercise done in this study can inspire the trajectory of several others with students, seeking to apprehend the different ways of a neighborhood - the usual and the less usual; it is possible to perceive, in these walks, the daily life and the actors that give life to the different territories in the neighborhood; discuss with the hikers what can be considered educational, as well as the difficulties and difficulties of the place. This is an exercise to sharpen the eye to capture also, as the rights to housing, health, accessibility to the streets, basic sanitation, among others, are effective in the neighborhood. This capture can provoke rich debates, therefore citizen learning for students and teachers

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ⁱ Available in: <https://cidades.ibge.gov.br/v4/brasil/mg/governador-valadares/panorama>. Access in: 18 Jun. 2018.

ⁱⁱ Company responsible for environmental disaster.

ⁱⁱⁱ We seek to identify in the Municipal Secretariat of Education references to Educational Political Projects of schools or other documents that provide information about the neighborhoods.

^{iv} Series published in the *Rio Doce* Daily Journal – “Our Neighborhood”.

^v *Rio Doce Daily Journal*, local newspaper of the city.

^{vi} “The following are considered as violent crimes for criminal analysis purposes: crimes of consummated and attempted murder, consummated theft, consummated armed robbery (assault), attempted rape, consummated rape, kidnapping and private imprisonment, robbery followed by death (latrocínio) and extortion through kidnapping.” (SANTOS, 2012, p. 18).

^{vii} Names have been replaced to preserve the identity of the subjects.

