

Trajectories and methodological experiences: CEU Butantã - São Paulo- Brazil¹

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ABSTRACT. The text of this article fulfills, through the narrative of the research report, the function of sharing and describing trajectories, experiences and theoretical-methodological paths of the research processes entitled *Dealing with New Spaces: Children and Adolescents in the Appropriation of the Architectural Complex from CEU Butantã (São Paulo, Brazil)*, emphasizing the work with EMEI (Municipal School of Early Childhood Education) of the Unified Educational Center. This investigation was a joint research carried out in collaboration between Universidade Presbiteriana Mackenzie (Brazil), the Universities of Siegen and Alanus University Of Arts And Social Sciences (Germany) and the São Paulo Municipal Education Secretariat (SME). The purpose of this research was to understand the process of appropriation of the physical and symbolic spaces of CEU Butantã, by the children and adolescents who study in their CEI educational units (Child Education Center), EMEI (Municipal School of Child Education) and EMEF (Municipal Elementary School). Thus, this work aimed to describe the processes developed by the research to verify the appropriation, starting from the problematization of the CEU Butantã conception and its pedagogical practices of inclusion, and the synthesis of the methodological procedures and paths of the researchers.

Keywords: Research Report, CEU (Unified Educational Center); EMEI (Municipal School for Early Childhood Education); theoretical and methodological path.

ZUSAMMENFASSUNG. Auf der Grundlage von Forschungsberichten zielt dieser Artikel darauf ab, die Bildungsprozesse zu analysieren, welche die pädagogische Einrichtung des CEU Butantã Architectural Complex (São Paulo, Brasilien) für Kinder und Jugendliche aus sozialen Randgruppen konzipiert hat. Dabei fokussiert die Studie auf die Modalitäten der Aneignung der physischen und symbolischen Räume des CEU Butantã und dokumentiert die Aktivitäten auf Seiten der Pädagoginnen und Pädagogen für die unterschiedlichen Altersgruppen, die in der Einrichtung betreut und/oder unterrichtet werden. Im Sinne der Aktionsforschung werden dabei die Bedingungen für die Transformation der pädagogischen Praxis in eine gesteigerte reflexive Praxis sichtbar.

1. This article is a by-product of the Project “Dealing with new spaces: children and adolescents in the appropriation of the CEU Butantã architectural complex (São Paulo, Brazil)”, funded by Mackpesquisa. Linked to the Research Groups in Social Pedagogy and Studies in the History of Culture, Societies and Media, of the Postgraduate Program in Education, Art and History of Culture, from Mackenzie Presbyterian University, in partnership with the Universities of Siegen and Alanus, from Germany, and the Municipal Education Secretariat of São Paulo. It also has the collaboration of researchers from other national and international Universities.

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Die Untersuchung basiert auf einer Kooperation zwischen der Universidade Presbiteriana Mackenzie (Sao Paulo), der Universität Siegen (Deutschland), der Alanus Hochschule für Kunst und Gesellschaft (Alfter, Deutschland) sowie dem Städtischen Bildungssekretariat von São Paulo (SME).

Schlüsselwörter: Aktionsforschung, Aneignung, sozialer Raum, Forschungsbericht, CEU (Einheitliches Bildungszentrum); EMEI (Städtische Schule für frühkindliche Bildung), reflexive Praxis

Introduction

A study or research involving many researchers from different institutions requires an ongoing dialogue, seeking to overcome theoretical and methodological tensions and conflicts, as well as to develop the spirit of cooperation and solidarity. This work goes beyond a fragmented perspective that would separate the constituent elements of a research, such as theory, practice, experiences, stories, realities, territories, people, managers, professionals, children, adolescents and communities.

The purpose of this ethnographic research is to let the multiple voices echo, their sufferings, achievements, frustrations, joys, hopes, disenchantments and enchantments of all the subjects involved in the school community, whose main actors are students and teachers. In each activity and in each communicative action developed by this research, the concerns of children, adolescents, teachers and managers about their experiences of appropriation of the architectural and social complex of CEU Butantã emerges. The narrative of this research brings a little of all of this.

Dealing with New Spaces: Children and Adolescents in the Appropriation of the CEU Butantã Architectural Complex (São Paulo, Brazil), was a joint research carried out by the Mackenzie Presbyterian University (Brazil) and by the universities of Siegen and Alanus University of Arts and Social Sciences (Germany), which sought to investigate the relationship between students, educators and the community with the spaces of the Unified Educational Center, CEU Butantã.

The CEUs are municipal public facilities, created by the São Paulo Municipal Education Secretariat (SME), at the beginning of the 21st century, located in territories lacking infrastructure and away from the city center. They stand out for their architectural structure and socio-educational project, which considers educational action guided by the principles of participation, decentralization, autonomy and school and socioeconomic inclusion of the population (São Paulo, 2019).

Each one of the units of CEUs forms a social, cultural and architectural complex that, in its original proposal, integrated, in the same physical space, equipments from different municipal administration bodies: Municipal Education Secretariat, with three educational units, serving the different age groups; Culture Department, responsible for the library, theater and workshops; Sports Department, developing sports activities and managing courts, covered gym, skate park and swimming pools; Government Secretariat, with the *Télecenter*; Municipal Departments of Social Assistance, Health, Transport, Urban Infrastructure and Urban Security, with an effective presence, as well as the Subprefectures, in the search for an effective intersectoriality, that would approach to the local communities, better understanding their needs and, so, could optimize public resources to fully and integrally meet the demands presented in impoverished regions, traditionally underprivileged from governmental attention

CEU Butantã

The first outlines of the research project were conceived from visits to the different CEU complexes and their social surroundings. Phase of the first contacts with the managers of the educational units.

The CEU Butantã *Teacher Elizabeth Gaspar Tunala* is located in *Jardim Esmeralda*, District of *Raposo Tavares*, in the West Zone of São Paulo and was inaugurated on September 27, 2003. It stands out for being one of the largest public equipments built in the first wave of the 21 CEUs, called *reds*, and having in their

social surroundings, pockets of poverty and misery in coexistence with islands of wealth, such as Morumbi's neighborhood, which is why it was prioritized by the research.

In 2018, the pre-project of the research *Dealing with New Spaces: Children and Adolescents in the Appropriation of the Architectural Complex of CEU Butantã (São Paulo, Brazil)* was presented to the governing body of the Educational Units of CEU Butantã: CEI (Center for Early Childhood Education), which works with children from 0 to 3 years old); EMEI (School of Early Childhood Education), which works with children from 3 to 6 years old; EMEF (Municipal Elementary School) which subdivides its activities into three Learning and Development Cycles: Literacy Cycle (1st, 2nd and 3rd grade), Interdisciplinary Cycle (4th, 5th, 6th grade), and Authorial Cycle (7th, 8th, 9th grade), there predominantly has children and adolescents aged between 6 and 15 years old.

The research proposal was configured along its trajectory. There have been the participation of managers and teachers of the unit and the universities involved and the collaboration of Professor Dr. Maria Aparecida Perez, former Municipal Secretary of Education of the City of São Paulo (2001-2004), on the management that have created, developed and implemented the proposal of the CEUs Project (Unified Education Centers).

The *locus* of the research resided between School / Territory / Community relations, permeated by the explicit social inequalities in those places, not only in the physical geography of the region, but also in the daily experience, in access to local public education, health and housing.

Educational inequality presents some causal factors, such as the depth of the socioeconomic gap in the country, from a macro-structural point of view, as well as factors related to poverty, material existence and origin, the mother's educational level, the father's educational level, the father's occupational status, race and gender.

Another factor indicated refers to the absence of public policies that aim to effectively promote equality in the access to social and educational opportunities in Brazil. The social inequalities are perpetuated and pushes opportunities of social ascension to the top of the educational system. This persistence is accentuated and made explicit by racial stratification and it is reflected in the Brazilian educational system, in contrast to the symbolic and material gains of the white population, of the dominant racial group.

Theoretical conceptions

The Educational modalities in question

In CEUs, *Popular Education* is conductive and characterized as an education method based on the valorization of the previous knowledge of a given group or people, including their cultural realities, towards the construction of new knowledge. According to authors in the field of education, such as Vasconcelos (2004) and Freire (1979), Popular Education implies a dialogical teaching and learning process, which allows the development of a critical look, the notion of self, of the other, of the world, their sense of belonging, which facilitates community development and inserts it into the world, as it stimulates dialogue, participation and a better reading of reality, in the social, political and economic aspects.

Thereby, *Popular Education* is:

... a theory of knowledge referenced in reality, with methodologies that incentivizes the participation and empowerment of people permeated by a political base that nurtures social transformation and are guided by human longings for freedom, justice, equality and happiness. (Brandão, 2008).

Integral Education, in this sense, emerges in a social context fragmented by modernity and its even more *liquid*, weakened and dystopian relations, as highlighted by Bauman (2007).

It is noteworthy that *Integral Education* differs from full-time education, meaning that, more than having a set of educational activities that fills all the student's daily time, *Integral Education* proposes to collaborate for the integral development of the subjects of the educational process of teaching and learning. The pedagogical paradigm that goes through this proposal is implicit in the context of the Brazilian Federal

Constitution (Brasil, 1988), when defining as a goal of education the full growth of the person and their preparation for the exercise of citizenship.

The concept of *Integral Education* points to an educational action that proposes to guarantee the full development of students in all its existential aspects: physical, psychological, social, intellectual, emotional, political and cultural. It is lined up with the demands of the 21st century for the education of autonomous, critical and responsible subjects. It confers ethics, based on the relationships of individuals with themselves, and dignity, in the relations with their peers and with the society in general, particularly to the students in question.

Proposing an *Integral Education* as a public policy requires involving paradigmatic changes of empirical performance in the educational routine, deep reflection on the school curriculum and the need to constitute an education that reviews its performance within the classroom and beyond the school walls.

In this sense, it refers to the practices of *Social Education*, both scholastic and non-scholastic, as activities that, aiming at effective social inclusion and cultural formation, guarantee access to knowledge and humanity's collection, value the knowledge and practices of local social groups and imply strategic action to make *Integral Education* viable. It encompasses the integral and integrative pedagogical perspective, as a great foundation for connections and articulations that understand the subject in all its complexity.

Social Education is a form of socio-educational intervention, or educational aid, to people or groups in situations of greater social vulnerability, or at risk. The essential science of social education is social pedagogy, giving this profession greater reliability.

Social Pedagogy and Social Education are linked at a point where theory and practice converge. To speak on Social Education is to speak on a set of educational actions, which focus on concrete situations of social reality, in order to reach or achieve objectives, previously thought, instead of Social Pedagogy, which is a philosophical foundation, so saying, of normative theorization (Corrêa et al, 2014, p. 4).

A social, integral and integrative education allows the subjects of the educational process to perceive, in an ethical and dignified way, how knowledge and values are appropriated in this process of socio-educational and socio-cultural mediation.

The *appropriation* perspective, elaborated here, is part of Leontiev's (1978) work, which is inserted in the context of the Historical Cultural Psychology theory. This theoretical-methodological model seeks to clarify or elucidate the peculiar quality of human learning and its function.

The process of appropriation of the world of objects and phenomena created by men in the course of the historical development of society is the process during which the formation, in the individual, of faculties and specifically human functions took place (Leontiev, 1978, p.275).

In the complex process of appropriation, the subject performs the transformation of the concrete meanings of objects, tools and resources and gives them a personal meaning. Thus, any process of appropriation arises through the individual interpretation of something new.

In general, children and adolescents who daily study and participate in activities at CEUs, live in the most neglected areas around the institution. Thence the care to find ways to facilitate the acquisition of what, for them, is unknown, such as new forms of sociability, access to culture and the exercise of their own cultural expression.

Leontiev's appropriation model examines the complementarity of objectification and appropriation. This world of objectification is not given directly and immediately to the individual, but is fundamentally placed as an appropriation task.

Every appropriation process, according to Leontiev, is incorporated into spaces with specific conditions created by society. Spaces are never simply territories in the physical-geographical sense, but always complex contexts of social historical spaces. Therefore, children appropriate spaces and meanings contained in them in the same way they appropriate objects, tools and means of their family environment. A social space must be understood as a socially created *world* that presents itself to each human being and in which it moves.

Learning and living spaces

Learning implies the expansion of spaces for knowledge and the ability to participate and act in social life (Vygotsky, 1991). Based on these reflections, we can assess the importance of organizing the process of building social spaces throughout teaching and learning processes. This is not limited to physical spaces (squares, buildings), but is related to the variety of forms of social communication that can create common spaces: language, cultures, forms of social interaction, ways of being, thinking and acting. Thus, only through human activity, a *territory* becomes a *social space*, with access possibilities and, at the same time, imposes specific limitations (Santos, 1996; Santos & Silveira, 2001).

The social spaces are a new production, insofar social subjects appropriate them individually, internalizing their senses. This is the process of appropriation: being in the physical-socio-historical environment and the meanings that are attributed to it individually, based on collective experiences.

Regarding the architectural complex of CEUs, we start from a perspective that these spaces were realized as representations of a worldview, as well as an understanding of human beings and their social coexistence. The cultural and symbolic meaning of this is expressed both by form and concreteness, as well as by the social relations promoted in the context itself.

This is because this spatial integration enables the development of interdisciplinary educational practices in different spaces, with different groups mobilizing and motivating the creation of new and fertile experiences aroused from relationships and the exercise of educational processes.

In this way, it is possible to think about educational environments that recognize the identity of its participants, because its members (managers, educators, students and communities) also recognize themselves in it, since it expresses the result of appropriation and negotiation among all its members.

That is why understanding the concept of *territory* is important. For Santos (1978), the use of territory by the people creates space. Those are occupied, processed, modified and anthropologically restructured spaces as "(...) the product of a group's symbolic appreciation in relation to its lived space." (Haesbaert, 2004, p.40).

Therefore, a territory is a complex organization that, throughout history, has been metamorphosing. According to Giddens (2003), action is present in everyday social practices, reproduced in territorialities, in space-time.

The appropriation of the territory by the social subject creates the feeling of belonging and the desire for social participation, in the sense of acting and transforming their territory. The feeling of belonging to the territory leads to the appropriation of the CEU architectural complex and the city as places of learning.

Social and cultural constructions of childhood and adolescence

The end of the 20th century marked a drastic transformation in the concept of childhood and adolescence, elevating them to another paradigm of perception, beyond to the biological/age, aspects perceived as socio-cultural, historical and interdisciplinary constructions, necessarily linked to forces and structures of social, political, economic development, among others.

Mario Margulis and Marcelo Urresti (1996) consider young people to be more than a mere categorization by age, as this phenomenon presents itself unevenly among the members of the young statistical category. The historical and cultural condition of youth may not be characterized uniformly in the same age group.

In the paradigm of full protection, children and adolescents became to be considered subjects of rights. In Brazil, this doctrine prevails in the Federal Constitution (1988), in the Statute of Children and Adolescents (1990) and in the Legal Mark of Early Childhood (2016).

Adolescents and children are understood as subjects of rights at different stages of development. This requires the respect for their peculiar conditions and priority in attendance of their needs as social beings, citizens in the full exercise of their rights.

The child is a human being, also *of today*, who cannot be limited *to tomorrow*. It needs to be understood from itself and from its own context. It represents a social subject who is not passive in his socialization process, who makes history and produces culture. This recognition as an active social actor is one of the basic assumptions proposed by the Sociology of Childhood (Lima, Moreira, Lima, 2014, p.99-100).

The current conceptions about childhood and adolescence highlight them as social, historical and cultural constructions that are consolidated in the diverse socio-historical contexts in which they are produced and from multiple variables, such as ethnicity, social class, gender and socioeconomic conditions, of which such social subjects are part.

Considering these elements and their relation with the image of the child/adolescent built in time and history, it is possible to affirm the existence of multiple childhood/adolescence and youth arranged in society and in the different ways of being children and adolescents (Nascimento, 2020). And, in each of these multiplicities, the respective *cultures of peers* develop, an essential part of the process of human construction and development.

These called *cultures of peers* have always been present in children's social development. It is the name given to the production elaborated by children, among children, without adult intervention. Junqueira Filho (2005) considers this current theoretical conception of peer culture from the sociology of childhood and highlights the production of children commonly encountered, whether in the family (between siblings), in the collective/neighborhood spaces and in educational contexts (in school, for example).

A child's pair is another child. The culture of peers only reveals itself and develops only because the adult is far away. What they speak, do, program, organize, combine, synthesize is only established because the adult, who gives order, gives instruction, is large and strong, is not among them.

On the other hand, in the teaching-learning process, it is the mediation of the educator that establishes *bridges* that connect and establish the communication channels between the student and the new knowledge, in dialogue with the previous knowledge, which dialectically "opens" to this dialogue.

If educating is imbued with meaning what we do at every moment (Freire, 1979), then the teaching/learning process must make sense to the subjects who participate in it. Thence the importance of establishing bonds of identity, of mediation between past knowledge and knowledge to be acquired.

Mediation is the channel that facilitates the journey of young people on the path of knowledge towards autonomy and emancipation. However, uncharacterized, it appears as dressage and induration. Mediation is what can facilitate the coexistence of knowledge and learning in the educational and coexistence process.

Jacques Delors (2003) highlighted the importance of developing four fundamental learnings, from which each individual organizes and supports his knowledge and learning: learn to know; learn to do; learn to live together with others and to learn to be. Coexistence stands out, in view of the growing importance of coexistence and interaction with others, to understand, develop the perception of interdependence, the ability to dialogue and manage conflicts, negotiate, share ideas, participate in collective life and common projects having pleasure in the common process.

In the macrocosmic aspect, coexistence is built from the primary nuclei and the grassroots community to world society, where challenges such as overpopulation, social inequalities, the globalization of sectors of human activity, communication, the different faces of planetary interdependence, among others, are noteworthy. In the microcosm, it stands out from the global and is built in the territory, in everyday relationships and, in the case of CEU, in relationships between children, adolescents and the school community (students, community, teachers, employees, parents).

So, it must value a local and own culture, which can be expanded in dialogue with other knowledge. It is the time of coexistence in these privileged spaces, created by these articulations, which is proposed to expand (São Paulo, 2019).

Trajectories, experiences and methodology

Research procedures

The preliminary research procedures involved the formation of the research team in the development of Research Colloquia; Courses and Seminars; Readings; Research Missions (in Brazil and Germany); Research Exhibition; Elaboration of the Research Project; Visits to Educational Units; Partnership Agreements.

The research involved a large number of participants, who were distributed along the process into subgroups of study, work and ethnographic field research.

The initial contacts were made with the researchers approach to the educational units, still in 2018. A series of meetings with the educational units managers took place at CEUs, during which the proposal was presented and the participants expressed their suggestions regarding it. In 2019, after a period of negotiations with the Municipal Secretary of Education, the research team started the approach with the teachers of the school units of CEU Butantã.

Meetings were held with the pedagogical coordinators of the CEU complex school units presenting the proposal and collecting adhesions. Then occurred the meetings with the directors of the units; training seminars with Prof. Dr. Bernd Fischtner (University of Siegen - Germany); a course offered by the invited Professor Dr. Sanna Ryyänem (University of Eastern Finland) that discussed education as a promoter of social inclusion; meetings with SME representatives, among other social actors who are part of the school community where the research was conducted.

This initial stage was of paramount importance, since the professionals from the educational units who would be in the research as teacher researchers, informants and mediators with children and young people were, ultimately, also subjects of the research.

Aligned with the participatory research methodological proposal, a second stage of action was developed with activities dedicated specifically at teachers from educational units located at CEU Butantã, who agreed to participate in this research. These teachers accepted the invitation to participate effectively in the research, collaborating directly in the production, collection and evaluation of data.

The central idea was to work with teachers and professionals from CEU school units, giving them training/initiation to scientific research so that, on the one hand, they could bring their reports and experiences with students to the academic level and, on the other hand, they could develop their investigative capacities/skills, being active participants of the research team. The proposal for participant observation was then presented to the collaborators in the school units of CEU Butantã.

According to Anguera (1985), *participant observation* refers to the social investigation technique in which the observer shares, as far as possible and permitted, the activities, occasions, interests and affections of a group of people or community. It consists of a methodological resource for empirical field research once it allows for a more dense insertion in practices and symbolic representations lived in the experiences chosen for study. Through this method, it is possible to follow more closely the different aspects of the study; the constant field incursions into the spaces, contexts and everyday situations of these groups, allow a better interpretation of the imaginary, symbolic constructions, procedures, attitudes, spatial occupation, vocabulary, rites, among other aspects. All valid and consistent for those who participate in that culture and social group.

Throughout the months of June and July 2019, the project coordinator in Brazil, prof. Dr. João Clemente de Souza Neto, along with researchers from the Social Pedagogy Study Group (GEPEPS) and History of Culture, Societies and Media (HCSM), carried out different actions to present the research project to the participants of the Unified Educational Center Butantã. These actions were developed in stages, or organized phases.

At first, the presentation was opened to all professionals in the school community, teachers, managers and employees from the most diverse areas, including parents of students, taking advantage of the „Chegança 2019“ event - an experience of cultural and educational occupation of territories. After this phase, a second

series of presentations for specific groups of adherence to the project began, divided by teaching units - CEI (Center for Early Childhood Education), EMEI (Municipal School for Early Childhood Education), EMEF (Municipal School of Early Education Fundamental) - and its managers.

The main objective of the meetings was to explain the methodology that would be used to carry out the research: a case study from the perspective of qualitative phenomenological research and the instrumental of the Narrative Maps.

These presentations consisted of a series of 12 qualification / professional training meetings in qualitative research referenced in the historical cultural methodology.

The first meetings had the technique of *Teatro-imagem* (theater-image), by Augusto Boal (1991), taught by the researcher Orlando Coelho, who used it as a motto to promote and bring together the activities of the teachers participating in each school unit. He clarifies that the *Theater of the Oppressed* and the *theater-image* are methods that bring together exercises, games and theatrical techniques developed by Boal (1991) allowing the intertwining of cartographic practices with theater-image. In this way, it offers - via a brief catharsis - the dramatic action that expresses real action, letting aspects of everyday life gradually emerge in the consciences expressed by practitioners.

In order to provide an environment that would allow the effective insertion of the participants in the research, integration and listening activities were carried out, comprising the realization of scenes prepared by the participants, followed by conversation circles. These activities were carried out with the teams of CEI, EMEI, EMEF and the Municipal Library - which integrates the units of Culture, Sport and Management of CEU.

The workshops developed with the school units teachers at CEU Butantã raised questions about the relationship between the practical knowledge developed by the participants and their need for institutional theoretical validation. At first, it was noticeable the dichotomous relationship in the speeches of teachers permeated by a conflicting hierarchy between academic (conceptual) knowledge and the practices and knowledge demonstrated by teachers. This feeling was attenuated, although not totally, by the problematization made by the researchers about the areas where knowledge is produced (at school, in the hospital, in the factory) and where it is systematized (academy), highlighting, therefore, the consequent need for approximation between fields, in a joint and dialogic reflection.

It was possible to differentiate the diverse educational dynamics at the end of this series of proposal presentation meetings.

At the end of this cycle of meetings with teachers, visits were made to the educational complex at different times, for a better understanding of its occupation by students, as well as visits to the library and learning rooms to observe some of the school activities.

Teachers were invited to participate as research professors, participants in all phases of research, or as collaborating professors, who open the space for researchers to observe the performance of their educational activities with children and adolescents.

During 12 meetings with the research professors, training was developed for the use of the methodology to be applied and its main instrument, the Narrative Map.

Narrative Map is

“(…) An instrument developed to analyze the relationships between people and the space of their immediate social surroundings in a biographical perspective. A specific part of the personal world is mapped, that is, that of our daily life and our physical presence. (...) The space of a person's immediate social environment has been named in the humanities in various ways, each highlighting an aspect of this peculiar personal world. In the behavioral phenomenological tradition, which is our main reference, there is talk of a world in reach of the present“(Schütz/ Luckmann,1975, pp. 53).

Affective places and deeds emerge, denoting spaces of experiences, symbolic reports that map the places, and refer to the lived world. They present how humans experience their spaces and their logic. The design of the narrative map involves the perception of sensitivities/affectivities, as well as the intensity of emotions, memories and intentions. It is a narration of the present time, even when referring to the past, once the past is loaded with “now”.

Cartography as a research-intervention method presupposes an orientation of the researcher’s work that is not done in a prescriptive way, by rules already prepared, nor with previously established objectives. It is a directed action, which reverses the traditional sense of method without giving up the orientation of the research path. The cartographic guideline is based on clues that guide the research path, always considering the effects of the research process on the research object, the researcher and their results (Passos and Barros, 2014, p.17).

The creation of maps instigates a movement of coming and going from memory, marking what makes sense to the subject. Life as an anchor for your memories. It reveals the personal spaces, the meanings and experiences of the subjects. Children and adolescents perceive spatialities in different ways. In this perception, subjective, singular and plural people are recognized. The view of the small child presents different views of horizons, as well as young people and adults, that is, different perceptions of the same space.

The narrative map is a methodological research tool that intertwines the oral narrative and the elaboration of drawings of places/spaces that the informants present. Mapping these spaces refers to a historicity full of culturally consolidated customs. Finally, it involves the overlapping of data in the construction of scientific knowledge, encompassing theoretical contributions, primary and secondary data.

At the end of the first meetings with each of the teams from the CEUs’ school units (CEI, EMEI, EMEF), 28 teachers adhered to the research project proposal. It was agreed that visits would be made to meet the classes and to observe the activities they developed, in addition to the training meetings.

To account for these and other aspects involved in this research, teams of researchers were formed to monitorize and develop activities in meetings with each of the educational units (CEI, EMEI and EMEF).

Observations of school activities were made during visits to the educational complex, for a better understanding of the CEU occupation by the students. The activities in partnership between the library and the classes of the educational units were monitored and the various projects and practices, the production of the records and the documents that teachers had of these actions were reported. We sought to value and encourage the formulation of reports of experiences that could result in records and articles. In addition to valuing and bringing up the experiences and practices of teachers, there was a close look at students and their appropriation of CEU spaces.

The observation of the various activities developed in the CEU architectural complex allowed the perception that some spaces are notably occupied with school activities, with no connection to other spaces, which have occupation and use at different times, such as the swimming pool and soccer fields. The courts, skate parks, woods are also used, by the school and even by the population.

Some of the strengths of the activities were revealed in the partnerships between school units and management units, such as the library. Such possibilities are expressed in the Pedagogical Political Project (PPP) of the school units, as is the case of EMEF, in which a movement to strengthen these relationships stands out, made explicit through projects, such as *Construction of diaries* (3rd grade.); *4th grade student readings for CEI students*; *Survey Waters of CEU* (all units); *Visit and presentation of songs for the elderly* (2nd grade).

Data and *state of the art* surveys were carried out (March, April, May and June 2019), to support the organization of the interview script, and then the official documents, both from the educational unit and from the Municipal Department of Education. Among the various studies developed during the training of researchers (methodology, spatialities etc.) is the bibliographic and documentary research. In addition to these multiple documents, the Pedagogical Political Project (PPP) (São Paulo, 2019) stands out for each of

the CEU school units, from which we were able to understand the view and the action proposal of each of the referred units for the population subject of care.

Dialogue with the social actors of the school's daily life was sought, following the perspective of theories of education and Social Pedagogy. Based on the interest in the day-to-day experience of this space, which is shown as an innovative educational complex, indicators of the appropriation process of this educational center were sought.

This phase built prior knowledge of the reality of EMEI / CEU Butantã and the schedule of actions, both for this and for the second approach, and immersion in the field research (scheduled for the second half of 2019).

Participant observation brought researchers closer to everyday situations, to the pedagogical daily life, which reveal the burdens, bonuses and challenges kept between the formulation of the pedagogical architectural complex and the educational practices developed by the schools.

The implementation of any project contemplates some questions not originally foreseen in the PPP and which, therefore, are issues that must be dealt with in more depth, avoiding simplistic solutions.

In this regard, some aspects observed during the visits deserve to be highlighted. In one of the first observations, it was already possible to list some of the topics mentioned during the initial meetings. For instance, It was found the existence of fiscal grids, dividing the school spaces, that were not part of the original project, but is part of the school's daily life. Society has used cultural grids and walls to solve its problems of insecurity and this is also reproduced within the school and social contexts.

The description of the steps of the Field Research provides clarification on the trajectories and methodologies employed.

This article privileged to present the research carried out in the spaces used by EMEI.

EMEI - trajectories and methodologies employed

The first approach, in the EMEI teacher's room, was guided by conversations about CEU Butantã and the projects developed by the managers and teachers. These interviews were taken as sources for understanding written documents, images, photographs, diaries and reports prepared by EMEI Managers and Teachers (2018-2019), under the perspective of Oral History - research methodology that consists of conducting interviews recorded with people who can provide subsidies on the research. They were characterized by the production, from an initial stimulus and during the interruptions of the interview, by the incentive to maintain the conversations on the central axis: the appropriation by the children of EMEI, of the architectural, social and cultural space of CEU Butantã.

Observations on the construction of memories were part of these first interviews and conversations. Teachers and management members since the initial years of CEU implementation, in dialogue with the most recent ones, and the UPM research team, in the movement of coming and going in time, interwoven memories that allowed comparisons and reflections on experiences and interpretations of the events in that territory. This entanglement was the basis for another connection between: the study of cultural history, education and the social sciences. Processes that facilitated the apprehension of past facts and the understanding of the experiences lived in that school unit. The oral history methodology made it possible to understand the memories about the sets of activities reported and observed.

All stages of the research followed the ethics of approaching, obtaining interviews and handling the transcription of the recorded material.

Field research at EMEI

The partner team selected the projects they considered significant in terms of the children's appropriation of educational, physical, architectural, cultural and social spaces. Aware that the choices are not random and innocent, the team created mechanisms for their observations. During the month of August until December 2019, teacher Silvana's classes were monitored, in order to observe the children in multiple spaces - reference rooms, grove, playground, library, cafeteria, swimming pool, among other spaces at CEU - and the development of projects.

In the month of September, new semi-structured interviews were applied with the teachers, in the library and opened spaces of the grove and the playground, in order to seek to learn in depth, how the activities and projects proposed by the management were and are developed by them. The researchers sought to collect additional information, such as the training of teachers and managers, in addition to providing a short course on the construction of scientific articles.

Attention was given to internal actions and to those that overflowed the physical space of CEU, through the testimony of two mothers of children from EMEI. The text : Narrative Maps and Spaces of Experiences: Mapping the Places of Childhood, by author Jader Janer Moreira Lopes (2010), was also sent for reading and discussion. Then, there was a specific meeting to explain about the application of the methodology and the proposal of making the maps. The intention was to present the theoretical-methodological support systematized by the researchers at Siegener Zentrum für Sozialisations -Lebenslauf- und Biografieforschung (SIZE) at the University of Siegen, in Germany, on Narrative Maps (Narrative Landkarten). The practice reveals the sensibilities of the lived world. The subsequent application with the children was designed at this stage.

Concurrently with the immersion in the Narrative Maps, the team of co-participating teachers was asked to report on the projects (selected by them) that related concepts of appropriation by the children of the CEU Butantã spaces.

Here are some excerpts from dialogues with the teachers, containing reports about the Projects developed by them

Mushrooms project⁷:

“When the project started, the perception was that of integration between children, colleagues and the artist. Involvement took place through playing. The children had already been introduced to indigenous cultures, through drawings, storytelling and research in the library and in the classroom. They differentiated the culinary arts of European and indigenous origin. Starting from a meeting between teachers and representatives of the Culture Department at the time, the project was designed by the artist Antonio Balestra Moreno. The intention was to exhibit it at the 33th Bienal de São Paulo. This project suffered interference from the children of CEU Butantã and was redesigned.

And how was that?

The spanish artist invited the children to be co-authors, producing clay mushrooms and interfering in the composition of the work. The invitation and the proposal connected with the project already developed at the unit, on eating habits of the Yanomami Indians, whose mushroom is a reference for their food.

How was the children's involvement in the new project?

To involve children in this theme, for the exhibition, exploratory research was carried out in the CEU territories, through the grove, where the children observed the territory, the climate, the trees and the environment. They discovered where the mushrooms were born and grew. The characteristics of the mushroom were observed in a second moment, through previous research by the children themselves, questions and curiosities. Under the

7. Interview - Profa. Angelita - teacher of infantile II (children of 5 years). She has been working at CEU Butantã since 2017. The Mushrooms Project revealed how children, even small ones, are participatory researchers and share their experiences with other children, of younger age.

possession of this material, the third moment was in the library space, where librarians Ricardina and Solange, brought more knowledge to the initial research. Scientific knowledge, based on books, that was incorporated into the observational, amplified by the exchange of perceptions about mushrooms.

How were the movements in the CEU spaces?

Children walked around the spaces exchanging conversations inside and outside the library, sharpening curiosities about mushrooms. The walk through the woods and then in the library enabled new questions about the mushrooms. Among them: What are mushrooms, what species exist, why some are poisonous and others are not?

About the new questions of the children, according to the teacher, the children recognized the environment, walking around the spaces where the mushrooms were born and discussing the humidity of the place, the texture, the colors, the shape. Questions that brought new perspectives and knowledge about mushrooms.

She also reports that starting from these questions in the space of the vegetable garden, on the lake and around the CEU, new explorations of the territories started with the children of class levels I and II .

And how was the execution of the work built in partnership with the artist?

In the space of the studio, the children observed drawing, painting and modeling techniques with modeling clay and clay. From these observations and conversations, they began to realize that they could deal with this material, to produce representations of mushrooms. The clay material for modeling was provided by the Culture Department.

Following the activities, the children enjoyed training at the Bienal, through walking in that space and through the presentation of multiple art techniques and artistic languages. In addition to the works of the artist proposing the project, Antonio Balestra Moreno, they also met many others.

After the experience at the Bienal, what happened?

The children made their observations, pointing out similarities and differences in the works existing in the CEU space and in the Bienal. They identified paintings with trees and paintings with elements of the environment. An exhibition was organized at CEU with the drawings, paintings and models created by the children. This exhibition received the artist Antonio Balestra Moreno and the community around the school. The children shared their works and experiences with the public.

What about contact with the artist at CEU?

The artist at CEU, brought the concept of why the mushroom was chosen, the relationship between man and nature and human development. From that moment on, the children, together with the artist, reworked the project once again. The artist walked through the CEU spaces and got to know where the mushrooms were born, the grove, where they modeled mushrooms, the reference rooms and the library. At the end of the project, they were invited along with their families to participate and see the co-participation in the work "Cogumelo" (Mushroom) at the Bienal.

According to the teachers, interactions, sensitivities, children's learning and the sensitive look of families could be observed in embracing the partnership with artistic, cultural and educational projects.

After this project, others were created, such as: *Affective Looks* - conceived in the idea of exploring the grove.

The teachers pointed out that the children of Early Childhood Education I and II, aged four and five, went out to the first field of observational research - from trees and plants, then to the nursery school, next to the forest and then to other territories, such as the management garden, which is on the other side of the building. The walk through space followed the pace of each child to the lake. All the elements observed and highlighted by the children were recorded and were part of the investigation.

What are the favorite places for children in their conception?

Children love CEU as a whole, but prefer open, free spaces. The mushroom project sharpened the liking of the forest, because they made relationships with nature. They appropriated the space and the Project.

Based on what evidence?

The children of the 2019 classes learned about the experiences of the children involved in the Mushroom Project. The older children reported the process of preparing the exhibition and walking through the CEU territory, showed the places where they worked, the differences between one mushroom and another and where they could develop.

The teacher stressed the importance of the project for children.

This mushroom project brought us a challenge ... We worked a lot on indigenous culture, but this experience, at the Bienal, was enriching, it was fascinating. Children, who got involved, in an exceptional way, want to pass on their experiences to others. They brought ... a strong axis to the debate, which is the Integrating Education of the Municipality of São Paulo. The interactions took place in 2018 and still happen in 2019. There were interactions between children with children, children with adults, children with the artist, children with the CEU spaces, Biennial ... of children with the families of the community, children with children of other schools. Also, in the development of the project, the interactions between many experiences ... it was a fantastic thing. Children tell the youngest what they have learned ... and the youngest are curious to know and learn. The Affective Looks Project is a reflection of the Mushrooms Project.

“Maria Café” project

The interactions and experiences marked the experiences of the Cogumelo Project and Affective Looks. The appropriation of knowledge and sharing occurred in practice, both by the children of Infantil II, who looked for mushrooms in the forest and told stories of what happened to the children of Infantil I, as well as among the teachers.

The records of the projects were generated by interweaving the teachers' speeches with texts from newspapers, magazines and official documents from CEU.

Maria Café was the name given by the children to the worms kept in pots distributed in the EMEI reference rooms. Children watch growth and nutrition. On the garden side there is a compost bin, made of one ton, where they put organic material, leaves that fall from the trees and soil. Earthworms are born in the compost and each room removes one for its pots. These pots are transparent, made of glass, allowing children to see them as worms growing. When they reach a certain size, they are taken to the vegetable garden and placed on the land. They learn to observe the decomposition of organic material, the leaves and the transformation into fertile dark soil, into compost. This fertilizer is placed in the vegetable garden by the children.

After recording the teacher's report, a team accompanied the children, on a walk, to the forest. On the way, questions were asked to the children.

Question: Do you like this path?

Child 1: “I like it! You can play and run. ”

Child 2: “It's good! I leave the room and see everything. ”

Child 3: “I like it because it takes Maria Café.”

Child 4: “The teacher takes everyone to play and it is good.”

They all replied that they liked the way because it was beautiful and could go on playing and talking. On the way they were showing and commenting on each space, on what they liked or disliked. The sound of children, moving toys and the environment in general attracted attention and were recorded on tape. One of the children took Maria Café to get some air. After this activity, they returned to the reference room to keep Maria Café.

At the second meeting, the teacher's proposal was to show the garden, accompanied by the children. The children showed joy, with screams and interjections, jumping and gesticulating, when she told the class

that day would be in the woods, where the garden is. The demonstrations on the way to the forest were photographed and recorded. Upon reaching the forest, the children showed the researchers the vegetable garden, a large tree and the composter. They said that the composter was where Maria Café was born and the big tree's mushrooms.

Question: „Why do you like the garden?“

Child 6: “Because we plant.”

Child 7: “We plant and take to make the food.”

Child 8: „It's healthy!“

It is noticed that the children's curiosity is heightened by the CEU's projects and architectural complex, which makes it possible to walk and experience the exploration of internal spaces.

In the Forest they found ants and stopped what they were doing to observe them. The teacher accompanied the children in their concerns with the ants.

The speaking were registered:

Child 1- in the book there is this ant there I've seen it ...

Child 2- look at how fast she walks rssssss. Look!

Child 1 - she stings ... it hurts, just like the bee.

Child 2 - they make a hole in the earth to hide.

Question - why do they make this hole?

Child 1- she lives in the back ... didn't you know? I saw it in the book ... She takes the food inside.

Child 1 - look ... look ... she is carrying a leaf ... it doesn't fall rssssss. It is to store and eat after rssss

The children were excited to see the ants and explore the region. They ran through space and, through their eyes, their logic, proposed complex operations between the environment and science.

The team instigated with new questions.

Question - do you like it here?

Child 1 - here is good !!!! It's fun.

Child 2 - it's the best place... I love it !!!!

Child 2 - staying here is the best rssss.

It is clear that children take ownership of the space in the forest, that they feel at ease and that this space is part of their daily lives.

After immersion in these experiences, the preparation of Narrative Maps began, with the teachers, to recognize, through their perceptual walk, the places they enjoyed or disliked in CEU.

There were made readings of this tool. After that, and explaining the instrument, the objective of the experience and the invitation for teachers to represent the spaces they lived in CEU in cartographic form were presented.

Colored pencils and sheets were provided for making the drawings.

The teachers were instructed to work in a free and relaxed way, without concern for the aesthetics of the drawings. The important thing was the representation of the CEU Butantã spaces. Verbal narration of what was being performed was requested.

In this first stage, there was no interference from the researchers' team. The moment was to observe, listen and record in precise notes the reactions of co-participants for the elaboration of future questions.

The confection site was the EMEI teachers' room. The most prominent places in the first traces were the forest, the vegetable garden and the EMEI. This information served to feed the dialogue and questions that occurred in the second moment.

During the process of drawing the narrative maps, the teachers reproduced their walk through the CEU spaces, leaving memories, affection, the symbolic representations of spaces and the experiences of individuals in these places.



Fig. 1: Example of Narrative Map made by a teacher

The second stage took place with the direct intervention of the team, who explained how the drawing would continue to be built, now on a transparent sheet, superimposed on the first representation.

The second sheet, made of translucent parchment paper, was handed over to the teachers so that they could place it on their first layer of the narrative map, in order to complement it. Co-participants recorded impressions on paper. The drawings made with colored pencils formed the majority of the set of maps. The exercise was performed showing concentration. After this stage, teachers were given the opportunity to talk about the experience.

The process was recorded by recording. Then they looked at their maps again in another exercise. The idea in that moment was they returned their memories to the times of their childhoods, remembered the physical spaces of their schools and how they interacted. From this recollection, difficulties were highlighted from those times and the day-to-day of their classrooms today. Comparisons were made between the schools where they worked and CEU Butantã. They reported that the adhesions to the projects described here are related to the fact that the children appropriate the learning of the theme worked and share it, later, with other classes. The conversations between the children show their views and enchantments. Playing with their peers they reveal discoveries, affection and appropriations.

The Narrative Map as a tool brought resources to understand how the social, cultural and physical territory of CEU Butantã was perceived.

It was found that the school space is an enhancer of the fundamental skills for social relations. Faced with a social and pedagogical architectural complex like CEU, this perspective rises and constitutes an important instrument for the appropriation of full citizenship in the urban peripheries of the city.

Considerations

The present report describes the trajectory of a research practice during which it was possible to perceive the appropriations made by teachers and children, from the methodological path traced by the Narrative Maps, intertwined with the records of testimonies of teachers and children, photographs and audio recordings .

Once analyzed, they brought out the sensitivities and subjectivities, taking into account the discursive elements, intertextuality, playfulness, contextuality and intersubjectivity present in each stage of the process.

It was possible to perceive, from the perspective of the researchers, that the CEUs constitute the materialization of an action of the public power, focused on education, intentionally implanted in the regions of concentration of poor populations (the so-called pockets of poverty / social exclusion). This had and has an impact on daily life and on the personal and social trajectory of the population and the region. It is configured in a kind of ecosystem, as a community of organisms (teaching and administrative bodies, as well as their students and their surrounding community), relating to each other and to the social environment, which bring proximity as a reference, between family, neighbors and school.

The analyzes reveal that children and young people conquer architectural complexes as their social spaces, experiencing specific possibilities of acting in accordance with the different spaces available. This achievement comes with the mediation of teachers and educators about the possible uses and appropriations that materialize in the face of the day-to-day activities of the educational units and the Peer Culture, which takes place in that same daily life. Social issues, historically constructed in Brazilian society, manifested in the school communities surrounding the educational equipment and which directly interfered with childhood and the dynamics of the territories stood out.

The research *Dealing with New Spaces: Children and Adolescents in the Appropriation of the Architectural Complex of CEU Butantã (São Paulo, Brazil)* problematizes some of the notions implicit in the relations between School / Territory / Community, overlapped by the Brazilian social inequalities therein. In the analysis of this investigation, CEU stands out as a community meeting space in the peripheries that extrapolates the classroom and institutional relations.

The educational question is formulated here as one of the elements that contribute to the human development of a country. The constitution of new relationships of belongings and appropriations is anchored in the understanding of this presented reality, as construction of meaning for the existence of a just society. Thus, this investigation was possible to perceive that social space can be transformed, made with dialogical relations, of continuous and relevant construction for its members.

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