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Research Article

HOW THE CHILD OF THE EARLY CHILDHOOD APPROPRIATES THE EDUCATIONAL SPACES¹

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ABSTRACT

The lack of schools in the city of São Paulo, Brazil, to meet the number of students; social exclusion; economic; in 2003, at the World Education Forum in Porto Alegre, where the city of São Paulo was present to present several projects of the Municipal Education Department. The main project presented was the Unified Educational Center - CEU and began to be implemented in the management of the Party of Workers (PT) of the Mayor Marta Suplicy, having as Secretary of Education Paulo Freire. The CEUs are configured in unified educational spaces integrated with sports, culture and education. Being of great importance to students and community, that until then were excluded. The relevance of the research called CEU Butantã - Professor Elizabeth Gaspar Tunala: how architecture can favor the appropriation of educational spaces is to be present in the area of Education, Art, History of Culture and is expressed in the investigation of a certain phenomenon that is articulated in all interdisciplinary areas. CEU is our research universe; being based on authors such as Freire, Benjamin, Corsaro, Santos, Teixeira, Fitchner, Delijaicov and others, that emphasize the importance of relations, practice freedom, autonomy, care to give voice and instead to children, making them the protagonists of their learning. The research seeks to analyze how the child appropriates the educational social spaces and transforms it, at the same time as it is transformed by it. It enables social education in spaces of pedagogical experimentation, where the echoing of voices resonates with the objectives that guide CEU, such as the integral development of children and young people; community development pole; innovation and educational experiences. The appropriation of the educational educational spaces by the children of 5 years old, who attend the Municipal School of Early Childhood Education was our object of study. We use the ethnographic, documentary and field methodology; with the intention of understanding if these children appropriated these spaces and if so in what ways. The research instruments were: semi-structured interviews, documentary analysis, open questionnaires, children's observation; approved by the ethics committee with due instruments.

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INTRODUCTION

Starting from a historical retrospective of educational research in Brazil, the CEUs proposal was innovative in that it sought to make all spaces in the city an educational space. The CEUs are based on previous experiences such as the "Parks Schools" of the educator Anísio Teixeira in Bahia in the 1950s, CIEP's (Integrated Schools of Public Education), full-time schools built in Rio de Janeiro during Leonel Brizola's 1983- 1987).

In the management of Luiza Erundina, in 1992, when Paulo Freire was the then Secretary of Education, the architect Mayumi de Souza Lima, director of the Department of Municipal Buildings (EDIF) already signaled that the power of the relation architecture and education, pointing out that the

space could guide the citizen to educate himself, contrasting the constructions of the schools of the 70s and 80s that compartmentalized spaces, inhibiting exchanges of experiences between the students and other members of the schools. For the execution of Urban Operation CEU, the sites with greater social vulnerability were delimited, according to the Map of the exclusion / inclusion - Districts of the Municipality of São Paulo-2000 and lack of performance of the public power that was developed by Professor Adalgiza Sposati.

In order for the CEU Project to be consolidated, teachers Moacir Gadotti, Roberto Silva and trainees followed the implementation of the project. Partnerships with the Paulo Freire Institute (IPO) and the Center for Studies and Research in Education, Culture and Community Action (CENPEC) and

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the respective managers of the CEUs have held warm discussions on common CEU regiments and democratic management. The CEU thus appears, with the proposal of the construction of a diversified horizontality, as a counter-hegemonic form of the homogenizing production of the places, with the project of Alexandre Delijaicov.

In 2003, the first Unified Educational Center (CEU), launched as a public policy by Mayor Marta Suplicy (PT), was inaugurated in the years 2001 to 2004. The CEU Project was created when the Secretary of Education of São Paulo was Paulo Freire in many discussions about the role of architecture in the learning. The architectural design should meet the following objectives: integral development of children and young people; community development pole; and the innovation pole of educational experiences.

The educational proposal in the management of Mayor Marta Suplicy with the construction of CEUs was to offer vacancies and offer privileged spaces for a joint construction of knowledge, creation and appropriation by students and the community of cultural manifestations, favoring different movements and social segments.

The old school needed to be remodeled; renewed as an institutional space; where differences (gender, ethnic, cultural, bodily, cognitive) were recognized and considered. The CEU project came about with a pedagogical and architectural conception, with the involvement of many professionals from all areas of the city: Education, Urban Infrastructure and Construction, Housing, Transportation, Supply, Legal Affairs, Communication, Culture, Sports, Health, Electronic Government, Information Technology and Finance.

Thus, the project should contemplate the needs of promotional equipment and give access to culture and technologies, expanding educational services and access to cultural assets. The conception of the CEU proposes the articulation of a network of relations, promoting the dialogue between the different areas and the different equipment, evidencing the curriculum that is built in the different times and spaces, in the production of knowledge, in the coexistence between people of different ages and places.

In this way, the architectural project is destined to the educational, sports and cultural formation of the student or user of this space, offering educational activities, sports games, musical presentations, theatricals, exhibitions, neighborhood assemblies, associations, community. The Unified Educational Center meets three specific objectives, presented: Integral development of children and young people; Community development pole; Innovation pole of educational experiences.

The three school units located in the same didactic block are divided into: CEI - Center for Early Childhood Education - occupies half of the ground floor of the building and the annex in the form of a suspended disk. It has capacity to serve about 300 children from 4 months to 3 years and 11 months, full time, from 7:00 AM to 7:00 PM.

EMEI - Municipal School of Early Childhood Education, attending children from 3 to 5 years of age and EMEF - Municipal School of Fundamental Education - has 12 classrooms, a room shared by the science laboratory and the arts room, a reading room with about 2,000 books and a

computer lab with about 18 computers, a printer, scanner, webcam and Internet.

Emef occupies the other half of the first and second floors and operates in three four-hour periods. The classes are formed by classes composed of 35 students on average. The CEUs have Telecentro, Community Bakery, Theater, Library, Swimming Pool, Quadra, Skate track. The Unified Educational Center meets three specific objectives, presented: Integral development of children and young people; Community development pole; Innovation pole of educational experiences.

The great contribution of the CEUs was to qualify the pattern of territorial occupation of the city, taking into account sustainability, which should be the object of attention of the user community. From the contributions of the architect and professor of the Faculty of Architecture and Urbanism (FAU-USP), Alexandre Delijaicov and coordinated by Maria Aparecida Perez, CEUs began to dialogue with the proposal of Educating City.

Due to its complexity, the UGOs organization required the implementation of a new management concept: an articulated action between government bodies and the development of partnerships with civil society organizations were the basis of this management model.

The managers and managers of the CEUs responded directly to the EMS, through the coordinators, and to a tripartite management council composed of community members, students and staff of the CEU equipment and representatives of the Education Coordination. The coordinators of the centers of culture and sport were indicated by the respective secretaries. For the positions of sports coaches, a public competition was held.

The organization of the Management Council, with the elaboration of the standard regiment, resulted from the process of participatory and democratic construction. The public appropriation of these urban equipments and the community's involvement in its management may be factors that ensure CEU's continuity as a public policy in the management alternation.

The elaboration, execution and evaluation of the PPP contributed to the construction of the identity of each CEU, being possible to affirm that the experience developed by the articulation of the nuclei extended the spaces of autonomy, allowing to overcome the bureaucratic forms that still were present in most schools. For Gadotti (1997)

Each school is the result of a process of developing its own contradictions. No two schools are alike. In the face of this, the arrogant pretense of knowing in advance what the results of the project will be for all the schools in an educational system disappears. The arrogance of the owner of truth gives way to creativity and dialogue. (...) Therefore, there should not be a single standard that guides the choice of the design of our schools. It is not understood, therefore, a school without autonomy, autonomy to establish its project and autonomy to execute it and evaluate it (Gadotti, 1997: 35). The CEUs proposal was to provide non-formal educational opportunities for people of the lower classes and historically excluded, as well as to provide for the appropriation and production of cultural goods.

The Educational Project aimed to give voice to the excluded population and as a materialization of a municipal public policy aimed at promoting the guarantee of constitutional rights, such as access to socially produced service goods such as education, leisure, sport and culture, and also a space reflection, study and knowledge building of the local community. With a conception of differentiated education it became necessary to also think of a differentiated architecture, which encompassed the local landscape, guiding the pedagogical practice, which extrapolated the act of teaching classes.

The CEU's Pedagogical Political Projects (PPPs) sought to broaden the cultural universe of learners and the community, developing sociability, promoting interaction among different knowledge through play, sports and cultural activities; working the integrated school time and related to the extraclass world. CEU Butantã was conceived, designed and built to be Educational Centers, with a popular education project; centers of Culture and Sports in the most vulnerable areas of the city of São Paulo, leading to invisible citizens, which was restricted to the Center and more privileged areas.

The action proposal was to give visibility to this population, bringing into the spaces of CEU Butantã not only an advanced and innovative technology, but also the possibility of attending to the demands of formation and appropriation of the local culture with the creation of interactive and collaborative spaces available to the population.

It favors the integration of the existing Nucleus in the CEU and its Educational Units, as well as those of the surroundings, in favor of a Curriculum that promotes the elevation of the learning indexes, of the improvement in the attendance of the local demands. It also promotes the educational, social, cultural, sports and technological development of the community, minimizing differences and giving visibility to the existing movements in the periphery.

With varied programming for all ages, CEU Butantã guarantees residents of remote neighborhoods access to public recreational equipment, culture, technology and sports practices, contributing to the development of local communities.

The architectural project of CEU Butantã was inaugurated on 09/27/2003 and the area where CEU Butantã was installed is 19,078 m², with a constructed area of 13,246 m², located at Av. Engenheiro Heitor Eiras Garcia, 1700, which makes it the largest CEU of this phase of implantation. The Architecture team developed the Implantation Feasibility Study and the Planialtimetric Executive Project.

CEU Butantã is composed of the following program of needs: the larger block, with orthogonal grid shape, gathers classes, cafeteria, library, computer science, bakery laboratory, exhibition area and social area; the lower volume, the high disk of the soil, is the nursery; and the third volume, a five-story parallelepiped, brings together the theater, the covered court and the music room. The construction system is the prefabricated concrete. Water mines were used to construct water mirrors, streams and lakes as landscaping resources, as well as an existing stream water treatment plant to decontaminate it. The Unified Educational Center Professor Elizabeth Gaspar Tunala (CEU Butantã) is an educational complex formed by the following educational units: CEI CEU

Butantã, EMEI CEU Butantã, EJA (Education of Young and Adults), EMEF CEU Butantã, ETEC of São Paulo (currently with the courses of Administration and Human Resources, each of which has 30 places in the night).

The reading of the documents of the EMEI shows that the documents of the EMEI of CEU Butantã are in agreement with the Administrative Rule no. 3,581, of 2018, Federal Law 9.394 / 96 and, in view of the Recommendation CME n° 01/17. Chapter 1, Art. 2, where II - preschool, to attend children of 4 (four) and 5 (five) years. § 1° All educational units described in items I and II are responsible for caring for and educating children, inseparable actions.

In chapter I, Art. The purpose of Infant Education is the integral development of the child up to 5 (five) years, complementing the action of the family and the community.

Art. 4°. The aim of Infant Education is to guarantee the child's well-being and development in its physical, psychological, intellectual, affective, linguistic and socio-cultural aspects by expanding its experiences and stimulating interest in the knowledge of the human being, nature and society.

Art. 5 The Child Education Unit shall

1. assure the child the right to protection, health, freedom, trust, respect, dignity, play, coexistence and interaction with other children and adults;
2. to provide conditions of access to processes of appropriation, renewal and articulation of knowledge and learning of different languages.

Conception of child of Emei CEU Butantã

After observing and talking with educators and management team of the EMEI, we understand that children are producers of knowledge and culture, based on the multiple relationships they establish with the world, influencing and being influenced by it, constructing meanings from it. They are also:

- ✓ A legal, active, competent and participatory legal subject;
- ✓ Power of creation, imagination and fantasy;
- ✓ A being in constant development of its potentialities, building its identity and autonomy;
- ✓ Consider the child in its entirety, as a capable person, who has the right to be heard and to be taken seriously in its specificities as a "powerful subject";
- ✓ The child as the protagonist of the educational process, building their knowledge and (re) teaching adults to look at the world with "child's eyes".

Analyzing CEU Butantã 's EMEI curriculum we can see that it aims to promote knowledge of the world and of the world through the amplification of sensorial, expressive, and corporal experiences that allow wide movement, expression of individuality and respect for the rhythms and desires of the child. It seeks to promote the immersion of children in different languages and the progressive mastery of them in various genres and forms of expression: gestural, verbal, plastic, dramatic and musical. It enables children to experience narratives, appreciation and interaction with oral and written language, and coexistence with different oral and written textual supports and genres.

Promotes the creation and re-creation in contexts significant for children, quantitative relationships, measures, forms and temporal space orientations. It broadens the trust and participation of children in individual and collective activities. And it enables mediated learning situations for the elaboration of the autonomy of the children in the actions of personal care, self-organization, health and well-being; ethical and aesthetic experiences with other children and cultural groups that broaden their reference and identity patterns in dialogue and knowledge of diversity; encouraging curiosity, exploration, enchantment, questioning, inquiry and knowledge of children in relation to the physical and social world, time and nature.

Hypothesis

Our initial hypothesis is that the appropriation of these times and educational spaces offered by CEU Butantã make these children more supportive, participative, humanized and protagonists (social actors); since it allows the complex of cultural, sports, social, aesthetic and political practices.

As a theoretical reference, Freire's concept of humanization and the concept of appropriation of forged spaces will be used in Milton Santos (2008) and Benjamin (2002).

For Santos (2008) geographic space is a factor of social evolution, encompassing within it the space of all time, as a historical category. Thus, space is nature plus society, nature being composed of things, geographic objects, natural and It should be noted that Paulo Freire (1969) understood and described the continuous process of humanization bringing, initially, the question of the ontological vocation of human beings: to be more.

To this vocation, Freire identified as the very process of humanization of human beings. But beside this, he presented the distortion of this vocation, that is, the dehumanization present in the history of human beings.

In order to overcome the dehumanizing situation of human beings, it is necessary to educate them so that they can become aware of their condition as dehumanized beings and set out in the search for their humanization.

Freire (1969) states that unlike animals that are "beings in themselves," human beings are "beings for themselves." And they are dehumanized when subjected to processes that make them into "beings for the other" (Freire 1969: 127). Freire points out that human beings are not beings that only exist in the world, but are in full relation with this world, and thus capable of becoming aware of themselves and the world (FREIRE, 1982, 65).

It is precisely this relationship with the world that we seek to observe, understanding times and spaces as cultural and social points of intersection that legitimize actions of the subjects participating in the research and their relation to learning.

Research

Through ethnographic and documentary research, with participants of the 5-year researches that attend EMEI CEU Butantã and are residents of Jardim Esmeralda neighborhood. Interviews with teachers, manager and coordinators; drawings of the children, "speeches", records of activities developed in CEU Butantã, talks with the responsible of the children.

We can not fail to mention that when analyzing educational practices from the presuppositions of Sociology of Childhood, we reflect on the meaning of educational practices, always giving priority to the condition of the child and his experiences. According to Souza Neto (2010), researching and acting with the child is a stimulus to explore a rich path of transformation possibilities and knowledge construction. And reiterates on the Sociology of the sociology of childhood tends to help understand the insertion and role of the child in the world. The entrance of a child on the scene produces a new configuration of family and surroundings.

In this sense, we consider it necessary to break with the historical course in which, for a long time, the children were expelled from the field of analysis of the latter, which dealt exclusively with the students, leaving to the care of Developmental Psychology and Sociology of Durkheimian inspiration what the child said.

At Emei do CEU Butanta, childhood is understood as a generational structure, built historically. Children are considered social actors, who contribute to the production and reproduction of childhood and society, in the interaction and creative production of peer culture.

In the critical review of the concept of socialization, the area recognizes the otherness of children and their condition as producers of culture.

The concept of interpretive reproduction introduces innovative aspects of the child's participation in society, indicating, through the jokes recorded in his ethnographic research, that "children create and participate in their individual couples through the appropriation of information from the adult world in order to serve their own interests as children "(CORSAO, 2009, 31).

It understands the fact that in playing, the child actively contributes to cultural production and change, while his or her childhoods, and consequently their play, are affected by the societies and cultures of which they are members (CORSAO, 2009).

In observing a group of five-year-olds, we come across the following fact: at the beginning of the period the children were received by the teacher in the classroom and sat in a circle format. After the moment of reception, the children could at that moment tell a new fact.

However, they had already agreed with the teacher some rules: to speak they should raise their hands and wait their turn; listen carefully to your colleague; respect the other.

We reiterate that these combinations had already been made at the beginning of the school year and were written by the teacher and drawn by the children in a cardboard hanging on a wall of the room.

The first child raised his hand and said,
"I went to take a vaccine today so I would not get sick." (W)
"My mother said it was going to be a chop all alone and I was not going to get sick anymore. (S)

There were comments like:

- I went too and it hurt a lot. (S)

- I cried. (G)

"My grandmother gave me a bullet after I took the shot. (I)

"My mother is pregnant ... it's for real. (B)
Some children looked at the girl immediately.
- My aunt has one too. (R)
"I saw a baby there. (AND)
- My cat has a cute little black cat. (F)
The teacher asked the girl:
"What do you want to tell us?"
"My mother is pregnant ... oh, very fat. (B)
And the children said:
"I do not have a fat belly. (AND)
"But it's a girl with a baby. (R)
- My bunny had a baby of many colors ... (D)
"Was she pregnant?" (THE)
"Personal, let's talk calmly," said the teacher. I want to hear everyone, but one at a time.
- What is it to get pregnant? Asked the teacher.
The girl who had told about her mother's pregnancy said:
- It is when they have a baby in the belly and completed: (B)
"My mother ate watermelon with seed and I got stuck in her belly. (B)
Another child asked for the speech and said:
- Just ask the star that the baby goes in the belly of the mothers. (W)
Other child:
"You have to have tea and the baby is born." (N)
"My father put a seed on Mom and I was born. (J)
The children were interested in the novelty of the day and just wanted to talk about it.
The teacher gradually led the class to the activities performed in the various corners of the room, but the subject was repeated several times among the children.
Passing the corners, we saw a girl putting a baby inside her blouse, telling the other girl:
- I am pregnant just like the mother of B. (names will not be placed for ethical reasons)
The girl tried to re-signify what she had heard on the talk wheel, but in the role of mother of (B), pregnant.
During the period, other lines emerged:
- I shower my baby. (I)
"Do you have a baby in your belly?" (a girl questioning a boy) (S)
- I do not. (S)

Another boy replied

"It's the mother who has a baby and my father works. (V)
Faced with the curiosity of the children, in front of a careful listening of the teacher and social roles presented in the children's games, the teacher the next day brought to the talk wheel a book called: *Mama put an egg!*

With everyone in the wheel, the teacher made a slow and attentive reading, showing the figures of the book as she told the story. The children listened with interest. They wanted to take the book, see, leaf through. They wondered about laying eggs.

- Whoever puts the egg is the chicken. (W)
- The duck. (V)
- The dinosaur does. (P).
"I was born from my mother's belly." (T)
- Me too, I saw a heap of photo (A).
"I was on my mother's stomach and I ate everything on her canine." (K).

The teacher heard the lines, talked about the history of the book and asked them to draw what was most interesting to discover. The children sat in double. Before drawing they exchanged ideas:

- I'll make the dinosaur egg (L)
"Me and my mother and I inside her. (O)
- The chicken is a girl and she throws eggs right? (G)
- Yes, and the penguin father, right? (J)

The conversation about babies and moms has not ended here, but this experience was a practical example of how children's culture can express itself in different ways gestures, games, social role games, starring games and movements.

Thus, seeing the child as a subject capable of producing an infantile culture, it begins to assume in the research the role of active subject, exposing its feelings and thoughts. Leontiev (1978) and Vygotsky (2008) study appropriation and depart from the conception developed by Karl Marx (1884).

For Marx (1977) appropriation appears as estrangement, as alienation; and alienation appears as appropriation.

We must emphasize that in the process of appropriation, the subject is not passive or static. The subject remains active in the contact with the object. He undergoes a transformation that prepares him to relate to another and to the object in question and always in a dialectical movement.

In the field of social relations, appropriation is associated with the subjectivation process of the subject. It is precisely in the interaction that the subject develops the perception of self, thus allowing it to structure the social environment in which it lives and be at the same time, structured by it, in a process that can generate resistance, adequacy or alienation.

The aesthetic and sensorial appropriation is individual, an insertion of the corporeity in the space. It is a product of the senses and results from the direct relationship between the individual and space.

As for the territorial appropriation of space, Fischer (1983) considers a type of occupation given and that finds reflected in space the structure of the group that appropriates. For the author, appropriation is defined as a set of practices exercised over space in response to explicit needs for control or embodiment.

Benjamin (1992) does not use the concept of appropriation, but of experience that expresses to the relations to the daily life of man, his confrontation with the world and with the suprasensible, articulated with language.

The author points out in his text *Experience*, the experience as a problem arising from the generational conflict between adults, young people and children about the problematic and the limits of the exchange of experiences.

By analyzing children's speeches, out-of-school children are more at home than on the street. Some go out with their parents, others fly a kite.

The interesting thing is to highlight the different social roles they describe as play at home. Play is the way the young child finds to communicate with the world and the people around him. Besides being a source of stimulation to the cognitive,

social and affective development of the child, play is also a form of self-expression and connection with the adult world.

Through play, the child is free to express his ideas, feelings and conflicts, about which, often, because he feels inhibited or uncomfortable, he fails to demonstrate or speak, thus using the symbolic play as a form of representing their feelings.

For Vygotsky (1984), the creation of an imaginary or symbolic situation is not an occasional thing in the child's life; on the contrary, it is the first manifestation of the child's emancipation from situational constraints.

Children love to talk, tell facts, write stories, look for different things to see and do. During the long journey from the second floor of the Emei block to the park, they were talking to me and a little boy (O) told me:

(O) "Look in that pipe. Te, a huge spider. "

At the same time I looked and had.

Then he said:

(O) "Could be the spider man, let's see?"

He turned to follow us and said:

(T) "Yeah, let's talk to teacher, he has the skills to do that."

An unpretentious dialogue, which arose from an almost investigative observation and that somehow disturbed them, for: there would be the spider man. Walking with teachers and children, we understand that Emei CEU Butantã has the democratic-participatory model and decision-making is given collectively through the pursuit of common goals assumed by all.

Children develop their activities with freedom; they talk to each other; share knowledge; reinventing proposals pointed out by teachers. The teachers in turn, listen to the children, giving them time and voice. The notion of belonging to a group is very significant in the social, psychological, ethical aspects of this particular group.

The sensitive listening of the child is anchored in the pedagogy of participation that has in itself the conception of competent child, which has potential of achievement, whose needs and interests must be respected.

Children's participation and involvement in the proposed activities give the child autonomy and decision-making. As for the appropriation of CEU spaces, we can say that the educational environment is organized in such a way as to promote children's learning in a global way, stimulating the acquisition of new skills and abilities, ranging from self-knowledge, respect, exchange, the experiences of playing. According to Cardona (1999), if the child knows and recognizes well its educational environment, it apprehends its relation with the world, being able to participate more actively in all the developed activity. The intentionality of the pedagogical work; of the school team is based on the promotion of democratic coexistence and citizenship, so that children can recognize the importance of solidarity, respect and cooperation between peers and with adults.

Art. 7 CEUs have the following main objectives

I - promote the integral development of infants, children, adolescents, youth, adults and the elderly;

II - be a development pole for the territory;

III - be a pole of democratic, emancipatory and innovative educational experiences;

IV - to promote children's and youth's protagonism;

V - be a center for the promotion of social equity in the territory;

VI - guarantee the right and access of users to education, culture, leisure, sports and recreat.

Some notes are necessary to leave here for later problematizations: the grids placed around the EMEI and the CIS, hindering mobility of children of other age groups (ZPD) as it was aimed at the original CEU project: value the exchanges of experiences; of knowledge. Another point to highlight is the apparent disorganization in the use of common spaces; including the community; contrary to one of the objectives of the CEU, which is to break with the confinement that this population in question, in their houses by lack of security or by lack of spaces of sports, culture and leisure; the intergenerational coexistence, etc ... to appropriate: a meeting space.

We question that the activities that should be carried out collectively, as a matter of timing / number of people served, are no longer favoring the interaction between the largest and the smallest, breaking with the logic of building a network of work and knowledge among the children, educators and the community. Lack of staff in teacher support and the most effective help for the development of children with special needs respond to the fear category.

We reiterate here that CEU Butantã has diversified and pleasant educational spaces that give rise to the potential development of the child. The contact with you, with others, with which you are around you; respect, exchanges of experiences, knowledge and values enrich activities, projects knowledge and doings, because children end up replicating at home, the experiences lived in CEU Butantã and also in the pedagogical praxis, where every moment is a moment, rectifying the importance of the records.

In this sense, we can reiterate that the principles and proposals of CEU Butantã are in communion and promote the enhancement of curiosity, search, and more knowledge. And knowing more is a characteristic of the human being, since we are born and we are inconclusive.

For Freire (2015) the characteristic of both the fundamental of both knowledge and the human being is the inconclusion, so the educator must always be moved by the search movement (epistemological curiosity). Training in this way, should never walk away from practice. Practice is marked by ethics, or rather, speaking corporeification.

Teach, according to the educator, to make words by example (FREIRE, 2015, p.35). The dimension of unfinished is not a negative dimension but, above all, an ontological dimension and is part of the ontological constitution of the human being. Like this[...] That is why they are recognized as beings that are being, as unfinished beings, inconclusive, in and with a reality that, being historical as well, is equally unfinished. In fact, unlike other animals, they are only unfinished, but they are not historical beings, they are known unfinished. It is aware of its inconclusiveness (FREIRE, 2005, pp. 83-84).

CONCLUSIONS

This article reiterated in praxis how the socialization in childhood is understood, in the work of Corsaro (2011); no longer as a period of dependency, but as a creative process of "interpretive reproduction" and "peer culture."

With regard to the culture of childhood, play is notably recognized as an essential and intrinsic part of childhood in the most diverse societies and cultures; occupying a prominent place in children's daily life. Play is the activity of the human behavioral repertoire that best illustrates and characterizes this stage of development.

As the child grows and broadens their cognitive abilities, the complexity of the play also increases. Children playing can observe the relationships built between them and the ways in which they re-signify and construct other rules; fact that can be observed by the researcher in different spaces and moments of the period of the children in the EMEI.

The importance of emphasizing the child protagonism brought in the report of some experience shared between child / children and children / teacher: the speeches; the actions and the thoughts of the children, as authors in the process of history and culture, aiming to strengthen the investigations that have been developed in the field of study of childhoods.

From our research, we can infer that children in CEU Butantã have time and voice; autonomy to be, create, recreate. They know the spaces of the CEU and enjoy every corner to play, talk, exchange experiences, investigate. Finally, we can infer that the educational spaces of CEU Butantã potentiate the exchange of knowledge, respect, autonomy, otherness.

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