

**FOR OTHER EDUCATIVE SPACES FOR CHILDREN: AN EXPERIENCE BASED ON EDUCATIONAL ARCHITECTURE**

***POR OUTROS ESPAÇOS EDUCATIVOS PARA A INFÂNCIA: UMA EXPERIÊNCIA A PARTIR DA ARQUITETURA EDUCACIONAL***

***POR OTROS ESPACIOS EDUCATIVOS PARA LA INFANCIA: UNA EXPERIENCIA A PARTIR DE LA ARQUITECTURA EDUCATIVA***

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**ABSTRACT:** This paper presents the results of an exploratory research with a case study and participant observation, conducted in a town in South Bahia, Brazil, from 2019 through 2021, focusing on the dialogue between the educational architecture and the Political-Pedagogical Project for child education, under the supervision of the Graduate Program of Professional Master's Degree in Education – PPGE/UESC. The fieldwork revealed that at a historical and political moment when education is being dismantled and there are attempts to weaken the educational policies, a community involving teachers, students, and parents managed to discuss and do the planning to provide quality education based on and drawing from the architectural design in order to build an Integrated Center for Full Education in Serra Grande, a district of the Uruçuca-BA, as a possibility of yielding an education integrated to other spaces with educative potential within the Village where the educational architecture and the PPP are part of the collective discussion agenda for local education.

**KEYWORDS:** Child education. Educational architecture. Informal spaces. Um-walling childhood.

**RESUMO:** *Trataremos de apresentar neste artigo os resultados de uma pesquisa exploratória com estudo de caso e observação participante, realizada em um município do Sul da Bahia no período de 2019 a 2021, com foco no diálogo entre arquitetura educacional e Projeto Político Pedagógico - PPP para a educação infantil, sob a orientação do Programa de Pós-Graduação de Mestrado Profissional em Educação – PPGE/UESC. O trabalho de campo revelou que num momento histórico e político de desmantelamento da educação e tentativas de enfraquecimento das políticas educacionais, uma comunidade envolvendo professoras, alunos e pais conseguiu discutir e planejar uma educação de qualidade a partir do projeto arquitetônico para a construção de um Centro Integrado de Educação Integral em Serra Grande, um distrito de Uruçuca-BA, como possibilidade de uma educação integrada a outros espaços com potencial educativo dentro do território da Vila, em que a arquitetura educacional e o PPP fazem parte da pauta de discussões coletivas da educação local.*

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**PALAVRAS-CHAVE:** *Educação infantil. Arquitetura educacional. Espaços informais. Desemparedamento da infância.*

**RESUMEN:** *Trataremos de presentar en este artículo los resultados de una investigación exploratoria con estudio de caso y observación participante. La misma se llevó a cabo en un municipio del Sur de Bahia en el periodo de 2019 a 2021 y está enfocada en el diálogo entre arquitectura educativa y Proyecto Político Pedagógico para la educación infantil, bajo la orientación del Programa de Posgrado de la Maestría Profesional en Educación – PPGE/UESC. El trabajo de campo mostró que en un momento histórico y político de desmantelamiento de la educación e intentos de debilitamiento de las políticas educativas, una comunidad integrada por profesores, alumnos y padres consiguió discutir y planificar una educación de calidad a partir del proyecto arquitectónico para la construcción de un Centro Integrado de Educación Integral en Serra Grande, un distrito de Uruçuca-BA, como posibilidad de una educación integrada a otros espacios con potencial educativo dentro del territorio de la Vila, donde la arquitectura educativa y el PPP son parte de la agenda de discusión colectiva para la educación local.*

**PALABRAS CLAVE:** *Educación infantil. Arquitectura educativa. Espacios informales. Infancia sin muros.*

## Introduction

This work was conceived from the theme educational architecture and early childhood education, as an expression of a collective movement of discussion of the physical structure and possibilities of integrating other spaces of educational potential beyond the reference rooms of early childhood education and the walls of a daycare center, which has been favoring the strengthening of the relationship community-education, integrating to the educational work practices referenced in the social reality in which children and their interaction groups are inserted.

The education discussed from the conception of the Architectural Project and perception of the educational territory in a Village where the Integrated Center for Full Education - CIEI was dreamed by the community and built with funds from the National Fund for Education Development - FNDE came to contribute to local education, integrating the educational practices to these other spaces mapped by the educational community.

The architectural project was initially discussed with the local community and educators in 2012, and because of the pandemic it is planned that in 2021 the daycare and preschool building will be in operation. This project was conceived to become an innovative educational space for the reception and comprehensive education of children and other stages of basic

education, and to reflect the dream of the educational community, which longed for an institution that would promote the comprehensive education of children attending daycare and preschool in the locality.

Contrary to what we experience in our relationship with educational architecture, either as learners or educators, this research brings educational architecture not only as a physical structure formatted by concrete, as cold spaces prepared to keep children inside this structure and all social movement outside of it. The architectural project aligned to the Political Pedagogical Project - PPP proposes an education integrated to other spaces with educational potential in the community, since education takes place in different places of the social context.

The conception of educational architecture discussed by the social actors of the community where the research was carried out reflects the dream of every educator committed to quality public education, when proposing, planning and designing collectively and in a dialogical process an architecture aligned with the Political Pedagogical Project for early childhood education, proposing an education that respects diversity when considering culture, feelings, creativity, sense of belonging, territory, and sustainability as integrating elements of the educational process.

More than the physical structure, the creative architecture of the CIEI has strengthened the relationship between space-school-community by proposing a wide valuation of the educational process, where learning is conceived as a dialogical movement that circulates and is also inserted in other non-formal spaces within the contexts of the territory, with its educational repertoire, in the knowledge that constitutes the culture of the community and the protagonism of its social actors.

The community was invited to discuss and give their opinion about the conception of the architectural project for the Integrated Center for Integral Education, with space to say what kind of school they wanted. This sensitive listening to the community began in 2012 and in 2019 reached the stage of finalizing the architectural design and starting the construction work, which in turn mobilized the collective construction of the PPP for early childhood education - in harmony with the educational possibilities of the territory, articulating the integration of the various environments of the Center and the local community - which was publicly launched to the community of the Village on December 15, 2020.

The experiences lived by the school and local community, in this context of the covid-19 epidemic that is globally devastating society, have impacted our region since March 2020; we have lived, during this period, with radical changes in the educational process, which favored reflection and understanding of the necessary dematerialization of the crystallized

spaces for the construction of knowledge - the reference room and the school within the walls - pointing to other possible times and spaces.

Based on the discussion about educating community and educating territory, the Covid-19 health crisis expanded this dialogue so that education could be offered to the children, daring other possibilities, less formal and more creative, suggesting other environments, other technologies, and other educating actors in the mediation of knowledge, since the educating practices developed in formal learning spaces became unfeasible and with no forecast of returning to "normality".

### **Childhood education as a right**

Given the theme presented and the recognition that quality early childhood education is a right constitutionally guaranteed to children from zero to five years of age, we chose to make an exhibition considering the child as a historical and cultural subject; therefore, his learning takes place throughout life, through interactions and play.

Article 208 of the 1988 Federal Constitution guarantees early childhood education in daycare centers and preschools as a right. The PNE 2014-2024 corroborates this understanding by proposing an educational policy that respects the specificities of childhood and favors the principle of equity and quality of care in children's education through the expansion of places in appropriate spaces based on national quality parameters for early childhood education, as stated in goal 1, strategy 1.6 (BRAZIL, 2014).

Barbosa, Richter, and Delgado (2015, p. 102) discuss the importance of guaranteeing children the right to education, as well as the right to live the times of childhood. Corsino and Nunes (2010), Kuhlmann Jr. and Fernandes (2012) remind us that these rights were historically conquered with much struggle and persistence of social movements, when in the 60s and 70s there were incisive social movements of women who demanded day care for their children, and that this service should be of quality.

In the capitalist modes of production, working women, also family support, as described by Guimarães (2012, p. 95), resurface in a context in which "traditionally minority voices gain space in society," and provoke changes in Brazilian legislation. Thus, according to Kuhlmann Jr. and Fernandes (2012, p. 33), these working mothers have in daycare the possibility of an educational institution as a place to care for their child, "without having to abandon it in the home of the exposed or send it to the care of a wet nurse, as was practiced in some European countries."

After the 1988 Constitution (BRAZIL, 1988), as a reflection of social movements, some public policies for childhood care emerged, expanding, albeit timidly, the vacancies in daycare centers and preschools, and documents such as the Statute of the Child and Adolescent - ECA (BRAZIL, 1990) and the LDBEN (BRAZIL, 1996), which highlight these children's rights as public policies.

Article 5 of the DCNEI (BRAZIL, 2010) defines that Early Childhood Education is "offered in day-care centers and preschools, which are characterized as non-domestic institutional spaces that constitute public or private educational establishments that educate and care.

It is worth highlighting the importance of the discussion on public policies regarding the rights of the child and the conception of childhood, which comprises a social and historical construction that defines the making of Early Childhood Education and the life of this child in society as an institutionalized cultural practice, complemented with the experiences developed with their peers.

### **Early childhood education and the educational proposal involving other times and spaces**

The right to a comprehensive early childhood education involves the guarantee of space-time in which babies and very young children can live their childhood as a necessary right for their full biopsychosocial development, enhanced by interactions with other social actors and diverse learning contexts.

In children's comprehensive education, we cannot think of learning spaces in the singular, because they are formed in plural spaces. Tiriba (2018, p. 52) adds that: "Making territorial arrangements and combinations is a way to expand the range of action, movement, and learning of children".

The PPP of CIEI guides that "academic knowledge must articulate to the educational potentials of the territory, its local knowledge, its biodiversity, thus allowing the construction of knowledge and culture by teachers and students, inside and outside of school" (URUÇUCA, 2020).

By remembering how we learn, we seek to weave a relationship between culture and education as constitutive elements of integral formation. Thus, in interview 4 we bring a reflection that contributes to the discussion about the de-parenting of childhood as a way to perceive other spaces and environments of knowledge production and new ways of learning. In

this scenario, the territory and the community are part of this process and are integrated to the educational practices.

*We started in 2008 to discuss the school spaces that were inadequate and there was a whole movement in the community. Everything to experience other places and a new way of learning, a playful way of learning, where ages were mixed, the younger children learned with the older ones, with the older people from the Village, the natives taught the younger children what they knew how to do (INTERVIEW 4).*

Our approach on educational territory is also based on the studies by Rui Canário (2004, p. 47), in Portugal, who analyzes this theme from the point of view of the educational policy of "fighting social exclusion", presenting the educational territory as a possibility to expand the educational potential beyond the concept of "school territory", proposed by formal education.

**Figure 1** - Workshop with local community and educators: survey of the educating community's assets and educating territory



Source: Reference Center, 2019

The educational movement that takes place in the Vila de Serra Grande, Uruçuca-BA, has begun to realize that the education of children has taken place inside and outside of school, and this look at the educational territory has broadened, as we can see from Figure 1 and the excerpt from Interview 1. Thus:

*So we started to bring up the idea of educational territory because it is one of the concepts behind integral education. By mapping the educational assets of the territory and the partner community we started to think about what we can learn from a bakery, from someone who collects honey from cocoa, who takes care of a field, from the church, from the land... things like that that can enter the curriculum (INTERVIEWER 1).*



Offering other spaces and educational times for children favors the full development, and as Corsino and Nunes (2010, p. 1) state, in order to understand this training, we cannot deny the contributions of the social, political, administrative, and technical-scientific dimensions, "which start to conceive the child in a broad and integrated way and childhood as a fundamental moment in the process of human formation".

As Razuk (2018, p. 17) writes, our humanity is tied to the formative processes we experience, from what has been lived, considering "what has already been done, what has already been said, the paths already trodden, appropriating, repeating and recreating, in language, in research, in life" and these experiences only make sense from the cultures of the social groups in which children are inserted.

The development of babies and very young children is conditioned to their recognition as subjects of rights and to their condition of learning driven by curiosity, when exposed to the countless formative interactions they have with members of their closest social, linguistic, cultural, geographic, and economic groups.

### **Detachment of Childhood: Toward Other Spaces for Learning**

Thinking about non-formal education as a possibility for innovation and transformation brings us back to its goals, plans, and collaborative audience, besides the necessary understanding of the elements and parameters that determine and differentiate it from any other type of education.

When we talk about the detachment of childhood, we intend to emphasize the role of interaction and play in the construction of children's autonomy and development, which occurs in the multiple experiences in real social contexts. These rich learning contexts can provide the opportunity for integral formation and favor the realization of citizenship. Thus, the educational spaces need to coexist cooperatively in an articulated and integrated manner with other modalities of non-formal and informal education.

The transmission of information and social, political and cultural formation in non-formal education, according to Gohn (2006, p. 30-31), "prepares citizens, educates the human being for civility, in opposition to barbarism, selfishness, individualism, etc.", since the methodologies applied in this model start from the culture of the group in which the individual is inserted, re-signifying them.

Dewey (1959, p. 199) corroborates this discussion by stating that:

In what we call non-formal or unsystematic education, the subject of study is found directly in its matrix, which is the social interchange itself. It is what people do and say in whose activities the individual is associated.

During the process of human development we live at some point with one of the educational systems: formal, informal and non-formal. These systems are defined by Trilla (2008, p. 24-25), as presented below:

Formal education represents a highly institutionalized, chronologically graded and hierarchically structured educational system; it begins in the early years of schooling and extends to higher education.

Non-formal education, on the other hand, refers to all systematized educational activities, organized and carried out outside the structure of the official system, to facilitate certain types of learning for specific subgroups of the population, adults and children.

Informal education, however, comprises a lifelong process in which people acquire and accumulate knowledge, skills, attitudes, and modes of judgment through everyday experiences and their relationship with their environment.

According to Garcia (2005, p. 20), the concept of non-formal education, when compared to formal education, is commonly misunderstood as uncritical, naive, and of low relevance in the educational pyramid, for being considered unsystematic, based on tradition and orality, based on the observation and contradiction of socially constructed knowledge.

In non-formal education this freedom also occurs in the choice of partners, social goals, and learning intentions, which is defined by the nature of the action and projects. Thus, the involvement and willingness to learn is always a decision of each member of the group, it is voluntary and not mandatory, because there is always the possibility of choice.

The fact is that formal education, due to methodological limitations and limits imposed by the educational structure, is not able to meet all the educational demands that present themselves: other complementary and alternative means are integrated as a function of the educational process.

Concomitantly to the work done in the formal school, it opens space for other "medios y entornos que, por supuesto, no necesariamente habrá que contemplar como opuestos o alternativos a la escuela, sino como funcionalmente complementarios a ella", what Trilla (2008, p. 28) calls non-formal education.

According to Foucault (2008, p. 44), "every system of education is a political way of maintaining or modifying the appropriation of discourses, with the knowledge and powers they bring with them." Understanding this process as cultural appropriation, it is coherent to state



that the formal or non-formal educational process dialogues with the cultures inserted in the social practices.

Non-formal education appreciates and dialogues with the culture of the individuals and collectives that integrate it, valuing the most diverse knowledge. Moreover, it sees in the possibility of social transformation a door for access and inclusion of the most diverse subjects, offering them the necessary reflection to act and interfere in the directions of individual and perhaps collective history.

Non-formal education is marked by a specific territory and way of organization, involving educational processes shared in different social contexts and often by initiative of segments of civil society, by the daily demand for knowledge production.

For Gohn (2020, p. 12), "non-formal education is that which is learned 'in the life world', through the processes of sharing experiences, especially in everyday collective spaces and actions". And this process is based on citizens' participation in political learning, in exercising the rights of individuals, and in participating in group activities.

Non-formal education, although it also presents a structure and a certain organization, differs from the structure of formal education systems, it gives relevance to social practices and to the educational process mediated by these practices, in flexible times and spaces, conducive to learning contents and experiences tailored to each group, according to their needs and interests.

Informal education, as stated by Libâneo (2010, p. 31), contains in its actions influences from the sociocultural environment, therefore, from the relationships of individuals and groups with their physical, cultural, social, and ecological environment, derived from conveyed knowledge, experiences, and social practices, which do not depend on institutional ties or their intentionality and organization.

In addition to formal education, an education that considers children's cultures, integral formation integrated to social practices, and significant experiences, comprising other spaces and educational agents, sees in non-formal and informal education a range of possibilities for these multiple experiences. From the above, our attention is drawn to the studies by Jaume Trilla on the disempowerment of childhood.

Trilla (2013, p. 28-50), with the theme "Contexto y factores del desarrollo de la educación no formal" (Context and factors of the development of non-formal education), presents us with the concept of formal, non-formal and informal education, and develops his point of view on non-formal education as an efficient practice of partnership with the community and valorization of local knowledge.

About the educational potential and the relationship that subjects develop with the "place-school, place-city", in this pedagogy of places, Faria (2009, p. 101) writes that: "Every place has a pedagogical potential, explicit or implicit. The walls speak, have ears, keep secrets, give chills, thrill, make us remember, dream, think. In every spatial organization [...] there is a silent form of teaching".

In her research, the architect Ana Beatriz Goulart de Faria presents issues related to architectural design and pedagogy of place, which is a research theme that Faria has been developing since 1990, presenting proposals for architectural and urban design integrated with the political pedagogical project of school or out-of-school educational spaces, expanding the look to the pedagogy of the city and its educational environments.

We agree with Faria (2009, p. 112) when we propose to discuss the possibility of theory and practice integrated to the pedagogical work and culture, understanding that the community and the local territories at the same time "teach us and provoke us to build specific and own childcare territories for each place, for each political-pedagogical project, for each community".

By living experiences with the children from the exploration of territories with educational potential and the community as an educational extension through the interaction with culture, we understand that non-formal education as a way to build knowledge with peers and in the multiple community spaces leads us to the transgression of the established, of what is crystallized by verticalized power relations and authoritarian education practices.

When proposing other non-formal educational spaces for childhood development, we cannot lose sight of how much the spaces teach us and how much we learn and produce culture with the interaction among peers and in living meaningful experiences in these educational time-spaces-environments.

## **Research results: Dialogue between educational architecture and political pedagogical project for early childhood education**

In this text we describe a context of an exploratory research of case study with participant observation, which aimed to understand the interrelation between educational architecture as a space-environment of integration of other spaces and knowledge with educational potential, from the conception of educational territory and educating community from the construction of an Integrated Center for Integral Education (CIEI), with the participatory construction of a Political Pedagogical Project (PPP) for this educational space-environment.

As a result of the exercise of participatory management, the experience we have lived in the Vila de Serra Grande, Uruçuca-BA, where education is discussed with the local and school community (FIGURE 2), demonstrates that beyond the academic definitions and conceptions we find for educational spaces, here the educational architecture dialogues with the PPP by presenting itself as a construct that aligns the perspectives of educational territory, educating community, and sustainable school, as an integrating movement of the educational practice for an integral education.

**Figure 2** – Meeting of approaches and discussions about Architectural Project and PPP of CIEI of Serra Grande with the community and educators, 2019



Source: Reference Center, 2019

The Vila de Serra Grande has a PPP that discusses integrative pedagogical practices with a view to building the autonomy of children in early childhood education and expanding the school-community relationship (FIGURE 2). This whole movement encourages the exploration of non-formal spaces within the community to enhance learning experiences and child development.

According to the PPP, the educational architecture dialogues with an educational practice that prioritizes the interaction with the most diverse spaces and social actors of the local community, and according to this document it can be said that

The CIEI has architecture that values dialogue and interaction [...], in this perspective the spatial configuration itself will also favor the articulation between the stages. In Integral Education, the school must work from the perspective that space is an essential element of the educational approach, enabling meaningful experiences, which have as partners not only children and their teachers, but also parents and the school community (URUÇUCA, 2020, p. 67-68).

Architecture and education have been discussed with the community for over a decade, and this difficult journey was made in the constant dialogue between peers (family members, educators, students, and other representatives of the local community). This process, as Vieira (2016, p. 214) describes, "the dialogue between architecture and pedagogy is constituted by the approximation of objectives that culminate in the educational project," and this alignment "can elucidate the sense and meanings that materialize the space-environment conformed in the interrelation of its elements" (idem).

The spaces-environments were designed to integrate architecture with other spaces and social agents of the territory and the community in the construction and expansion of knowledge of children and the community itself. Thus, from the discussion of the architectural design of an Integrated Center for Integral Education (CIEI) we have a Political Pedagogical Project (PPP) that was started in 2019 and completed in 2020, built with many hands, involving parents, students, educators, and community representatives in general.

The educational proposal of CIEI was designed from the perspective of developing in the local community the principles of a Neighborhood-School. We understand neighborhood-school based on Singer's definition (2015, p. 5), described below:

The School Neighborhood is a system of co-responsibility among schools, families and communities focused on ensuring the conditions for the development of people, especially children and young people. From the perspective of a system, the School Neighborhood interconnects elements in order to foster an integrated whole: the educational territory.

It is worth noting that the development of the PPP was based on listening to the community in assemblies organized monthly over a year, workshops and meetings by segments (family, students, educators, neighborhood community in which the CIEI was built), in order

to offer enriching experiences, where children, as active beings, could explore the most diverse possibilities for learning through interaction and play.

The PPP brings a proposal of space-environment that seeks to integrate local knowledge and educational territory, and in this sense the discussion about integrative practices for early childhood education gains space, by proposing an organization of time-spaces capable of provoking new learning, supported by rich experiences of children with their peers and with the environments in which they are inserted.

By discussing an educational architectural project, following its execution, elaborating the PPP and starting the organization of the School Council, this community experiences a rupture with the management practices we are used to and brings us closer to rich decision-making processes and great possibilities for social transformation.

**Figure 3** – Children from the Eva Santos daycare center in activities carried out at the Pedro Gomes Square, in Serra Grande, Uruçuca-BA



Source: Facebook, 2019<sup>3</sup>

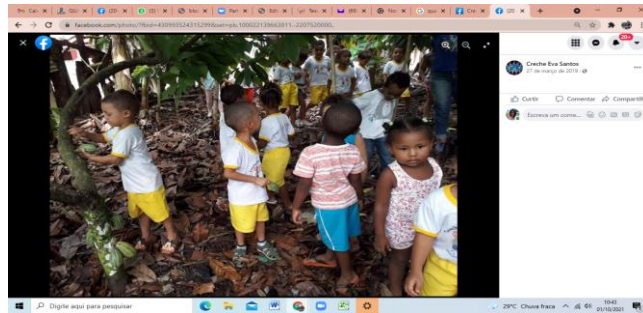
During the research, in observations of the children's activities (FIGURE 3), in informal conversations and interviews with teachers and local community representatives, we understood how the surroundings of the educational architecture of the CIEI are significant for the children's learning, who interact with the cultural and natural environment through experiences outside the very educational space of the daycare and preschool, and here we can

<sup>3</sup> Available at: <https://www.facebook.com/creche.evasantos.1/photos>. Accessed on: 10 Jan. 2022.



point out their experiences in squares, gardens, waterfall, dam, beach with family members and educators.

**Figure 4** – Children from the Eva Santos daycare center in activities carried out at the Pedro Gomes Square, in Serra Grande, Uruçuca-BA



Source: Facebook, 2019<sup>4</sup>

The CIEI's PPP proposes an intentional integration of the educational assets that have already been mapped within the territory of the Vila de Serra Grande as a possibility to integrate the children as producers of culture and active subjects of this community, through active methodologies and integrative practices that promote powerful external experiences and foster the children's creative and imaginative capacity, as exemplified in Figure 4.

Understanding the space as a generator of experiences, the PPP and the educational architecture were designed for the children's autonomy, where educators and other adults do not exert an invasive influence so common in formal education practices, but encourage the children's protagonism and autonomy by proposing practices that encourage discovery, accompany and benefit the children's initiatives.

The educational experiences as a way of apprehending the world and understanding reality are provoking in the team of child education professionals from the Vila de Serra Grande a reflection on the practice based on continuous training and the family-school partnership, with the purpose of providing the children with experiences that are full of meaning and a meeting with the culture and local identity.

<sup>4</sup> Available at: <https://www.facebook.com/creche.evasantos.1/photos>. Accessed on: 10 Jan. 2022.



## **Final remarks**

When we live a national context of imposition of social and economic inequalities due to the strengthening of the capitalist model and the fragmentation of public policies, through the disarticulation of the educational project of guaranteeing rights for a quality education, we have the hope of better days when we realize that, even singularly, a community discusses the education of children beyond the intramural space of an educational institution funded with FNDE resources, which enables the dialogue between educational architecture and PPP, inserting the territory and the community as spaces for interaction and learning.

We also consider that the educational architecture can be an integrating element of the pedagogical activity and influence the educational processes: our reflection points to an architecture that was designed from the educational proposal arising from a community need.

In this research we bring to reflection an integrated education model, as proposed in the work "Educational territories for integral education", in which the educational systems - formal, informal, and non-formal -, previously conceived separately, cooperate and dialogue among themselves, forming an integrated and integral educational system.

The field work made possible an intense approach to the local community and its culture: noticing the territory's educational potential was an exercise experienced during the continuing education meeting that encouraged a look at the community and its educational potential.

Participating in discussions and pedagogical studies with the group of educators, students, and parents, as well as understanding how the architectural project influenced the construction of a Political Pedagogical Project to provide comprehensive early childhood education integrated to the territory and the community caused an awakening within the community, supported by a collective movement for a quality education.

Faced with the numerous issues that were points for reflection during the research, we can say that the biggest challenge facing the educating and local community is to make the PPP document operational, to make it come alive in the educational practices and involve the largest possible number of social players in the Serra Grande Village, expanding the action of this potentially educating community.

Understanding oneself as an educating community has challenged the working groups implementing the PPP for the appropriation of knowledge, mobilization of culture and strengthening of the interlocutions among education professionals, social actors, children and the educational spaces.

From the architectural conception of the CIEI, the desire for quality education has grown, and in the dialogical process this sense of a comprehensive and integrated education is sought. It was through the exercise of listening, not always synonymous with guaranteeing the speech of all, that the process began. As we heard from many people during the fieldwork, it was in the field of negotiation that the history of local education started to take other directions and to experience, even if not satisfactorily, participatory management.

It was through the words of the social actors and the words of their interlocutors, the feeling in relation to what was said and what was not said, visible in the facial expressions of approval or not, of indignation or not, of acceptance or even of repudiation, that we perceived other ways of understanding those who at some point were part of this movement of discussion, consultation, and construction of an architectural project and later of a Political Pedagogical Project.

In the middle of the pandemic, in the year 2020, accessing digital platforms, an eclectic group from the Serra Grande Village, starting from the architectural project, discussed and finalized the collective construction of a PPP, presented it to the local community and now works for the due developments and reverberations of this document in the educational practices of the children's education.

The research revealed that the educational spaces we have in operation present an architecture that needs to be provoked to promote formative, emotional, and affective changes, collaborative spaces that enhance learning, and that the educational architecture as a pedagogical element can dialogue with the PPP, showing new learning contexts.

By its very nature, non-formal education is irreverent, aloof, and flexible; thus, it is being woven unhurriedly and collaboratively in the relationships of individuals with their partners in everyday life, in dialogue with the culture and with the life stories of each one, with their difficulties and possibilities.

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