

THE CURRICULUM OF THE FAMILY SCHOOL PROGRAM (SÃO PAULO - BRAZIL): BETWEEN THE FORMALITIES AND RESISTANCE OF LEISURE

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ABSTRACT

Cutting out a doctoral thesis research, this research reports the practices of the Family School Program (PEF - São Paulo / Brazil). The actions of the Family School Program (PEF) aim to occupy the school space at weekends with educational, cultural and sports activities / workshops from four axes: health, work, culture and sport; with the intermediation of university scholars, promoting experiences and practices of a sports, cultural, training for work and health care and prevention. In this way, we aim to point out and discuss the relationship between curriculum and leisure as fields of knowledge that are associated by teaching ways of being in the practices of this Program. As a research strategy, bibliographic review, document analysis and immersion in the field were used. The main instrument for data collection was participant observation and a set of interviews with twelve university educators who work in the PEF. For the treatment of the data, we used the Foucaultian discourse analysis. In understanding the curriculum as a cultural text, we identified that the Program has two curricula: a formal one, which follows the guidelines and guidelines of the State Department of Education of São Paulo and bases the organization of the actions of the Program in the axes of health, sport and culture; and a resistance curriculum, considered as spontaneous and uncompromising, that resists to exist, because the community chooses the practices and participates in the activities that have desire and will, occupy the schools to play ball, table tennis, listening to music, doing the nails, meet, talk and pass the time. Thus, this part of the thesis presents the curricula of the Family School Program through the discourses of the university educators who are the mediators of the actions, reporting the presence of the formal-prescribed curriculum, the one that has the programmed and more directed activities and the curriculum of the resistance-elaborated, constituted and persistent in and for leisure experiences.

KEYWORDS

leisure, curriculum, Family School Program.

Introduction

Considered as a space of multiplicities of all kinds, the curriculum disseminates diverse knowledge, promotes “varied” encounters, makes decompositions, produces “uncontrollable” contagion, “unsuspected” events, also organizes and delimits spaces (Paraíso, 2010a). In this sense, the curriculum, in addition to school curricular policies, communicates with other spaces and senses, from educational policy to everyday cultural experiences, such as music, radio, internet, cinema, games, games, sports, among others.

Paraíso (2010b) points out that the curriculum has been investigated through cultural artifacts, seen as practices, contents and leisure experiences. According to the author, this connection occurs through the most different and diverse types of objects, especially when

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leisure is considered as dimension of culture and the curriculum characterized as cultural practice or cultural text.

In this way, it is possible to understand that leisure and the curriculum produce meanings and meanings that form, teach and contribute to the constitution of individuals, that is, teach ways of being, are components of the field of culture that promote teachings, propagate knowledge and knowledge on various aspects of human life.

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Methodology

Based on the Cultural Studies, through textual and discursive analysis, this research used three strategies of data collection, bibliographical textual analysis, documentary and field research. For field research, we use observation techniques and interviews. The observations occurred during eight months of visits to eight schools of a Regional Board of Education of the State Secretariat of São Paulo that offers the Program in twenty eight units of its sixty seven schools. The units observed were chosen for accessibility and intentionality, considering the number of activities, the public served and the duration of the Program.

The observations were guided by a field diary, which observed meetings, events and days of activities. The interviews were conducted in a unit that had the largest number of university educators, respecting the criterion of data saturation. (I do not know what this criterion is.

Twelve interviews were carried out from a semistructured road map with university subjects of the Family School Program, with five men and seven women, from 19 to 28 years of age. The students attend: Physical Education (5 subjects); Business Administration (5); Pedagogy (1) and Bachelor of Information Systems (1).



This research was approved by the Ethics Committee of the Federal University of Minas Gerais (UFMG).

The treatment of the data occurred through Foucaultian discourse analysis. According to Foucault (2013, p. 49) analyze speeches: “nothing is more than reverberating truth ... a game of writing and reading. It is annulled in its reality in view of significance, “that is,” discourse is constituted by a set of sequences of signs, as statements, that is, as long as we can attribute them to particular modes of existence “(122).

The discourse was fixed in the statements that are present in the same type of discursive formation. In this way, we consider the regularities, repetitions, sayings, events that produced the formation of the discourses of the university educator subjects

A Program with a double curriculum: formal and resistance

A number of studies deal with themes that permeate the field of leisure, culture, consumption and involve personal and social values such as social network investigations, comic books, musical manifestations, films and media elements (PINAR, 2011; SALES, 2010A, 2010B) And that they operate with artifacts that have a curriculum with the transmission of meanings, in the representations and meanings for a given community or group of individuals. Some researches have been using this approach of the curriculum to carry out investigations that are connected to the field of leisure. Thus, it is interesting to note that, through these artifacts, leisure with its ease of flow reaches the practices of pedagogy, culture, sport, curriculum and politics.

For Paraíso (2010b), what happens in the “space” between curriculum and leisure is culture. Each field has its characteristics and dilemmas, among them, culture is situated as a union that composes and problematizes, permeates all the events of life and is situated at the center of social relations and, in a privileged way, in the field of language. In this way, leisure, understood as a “cultural dimension”, and the curriculum, as “cultural practice” and a “cultural text with interested representations”, are integrative and complement each other.

Paraíso (2010b) points out that this union between leisure and curriculum is the result of changes occurred in the conception of discourse and understanding of the language of the curriculum itself, both are understood as discourse and as cultural texts. The author characterizes discourse as practices that seek to stress the relations of power, producing reality itself, with representation of text that is constituted with meanings and signs.

In this scenario, the curriculum is a discourse and a cultural text that implies relationships of power-knowledge and gives possibilities of seeing and giving sense to the world. Culture and curriculum go beyond the barriers of formality and overlap the school walls, the curriculum creates differentiated links from the meanings and representations of experiences and leisure contents.

Curriculum and leisure complement each other and become components based on culture and education, mediated by pedagogical and political devices, their approaches intersect and, rather than building knowledge, they promote experiences of thought, instruction, discernment, perception, mastery, communication, personal and social coexistence. The subjects savor the cultural and educational aspects through practices, experiences and leisure contents that are composed by a curriculum.



Thus, taking the curriculum of an Educational Policy Program as the PEF, as a formal curriculum and curriculum of resistance, is to seek articulation and approximation with curriculum studies and cultures that are making a contribution in the field of leisure Cultural Studies. Therefore, leisure and curriculum have expanded relationships and expanded dimensions in research, professional intervention and the experiences of individuals. In this context, the formal curriculum and the curriculum are not competing but integrated with actions and perspectives (ALVES, 2017).

The formal curriculum has as its central theme the reading competence, is solid and is based on the Axes of the Family School Program, formed by the Program documents. It seeks to maintain and integrate the actions of the week with the actions of the weekends, translate into its practices the goal of reducing violence and occupying the time of the “family” with actions that form for work and health; offer sports and cultural options for communities of periphery that have little or no access to leisure experiences. It is a curriculum with a vertical characteristic, organized from top to bottom, from the General Coordination of the Program to the local management (ALVES, 2017).

The resistance curriculum was elected as the curriculum in action. Created by the practices and movements of communities and university educators, it is involved and spread in the informal actions of the Program, it is given by the practices of soccer, table tennis, beauty workshop and meetings for chats and parties. It is not opposed to the formal curriculum, but rather to reaction and struggle, because it operates from the creative choices and actions of people and university educators. Their practices are appropriate for children and adolescents who do not want a continuity of the school week’s activities, but a break with the school’s ways of being. It is a curriculum mediated by university educators who act for two reasons: keeping their scholarship and educating children (taking them out of the unsafe space of the street and bringing them into safe school space). The resistance curriculum is organized horizontally, through regional, local, university, school and community management (ALVES, 2017).

Thus, leisure practices within an Educational Public Policy Program have a curriculum, which involves knowledge and skills that are disseminated and expanded. These aspects can be visualized in studies that analyzed different artifacts, such as music, cinema, comics, news and social networks (GIROUX, 2001, SILVA, 2010; RIBEIRO, 2010, 2015, FREITAS, 2010; SALES, 2010, 2014; CUNHA, 2010, 2011, 2014, PINAR, 2007, 2011).

Therefore, the formal curriculum and resistance curriculum are in the PEF with fixed activities that occur with or without the mediation of university educators and with or without the intervention of General, Regional and Local Management. To identify this “dual curriculum” of the Family School Program, we took the Eight-Month PEF exam; pointing features, looking and analyzing documentary speeches, dialogues, coexistence and interviews.

These discourses, based on Foucault (1988), allow the propagation and production of power. According to the author, there is no discourse of power on the one hand and, in front of it, another counterpart, since the powers circulate. Thus, in looking at the production of discourses around the Program, I identified the fabrication of a dual curriculum; which we call a formal curriculum and curriculum of resistance.

In this work we specifically bring up the discussion around the resistance curriculum.



The resistance curriculum

The “corner of beauty” is the space usually frequented by girls and women who get together to do their nails, listen to music and socialize. Present in six units observed and possibly present in other schools, it is seen here as a workshop of the resistance curriculum because it represents a time for women and girls to meet university students and chat. It is an exchange of knowledge and knowledge between the community and university students (in all the schools observed are university women educators that intermediate this practice), they deal with diverse topics such as relationships, politics, personal problems, beauty care, etc. They get together, nail, chap, talk, listen to music, and often not all girls do nails or straighten their hair, but they’re close to that. Some university students responsible for this workshop report that:

Girls come and do nail to talk. No, I do not teach, they just want to do it. We just paint it, sand it and paint it (subject 1).

Sometimes I do not have material, so they bring the different glazes and we’re talking (subject 8).

Already comes with washed hair, just dry and chapel. Chat (subject 13).

They like to talk, they want attention, we listen to music, doing and talking (subject 11).

The speech of the university students studying Business Administration, Pedagogy and Physical Education and who work with the “Beauty Corner” portrays the motivation and interest of the girls and women of the community for beauty and encounter, promoter of dialogues and conversations. We consider this practice as part of the resistance curriculum because girls do not want to learn to do nails and take care of their hair, but rather to be cared for and enjoy moments of laughter, conversation, listening to music and meeting other girls and women, for friendship and for the moment of being nearby. They come in and out of school when they want, do not set times, and do not attend other workshops. The “corner of beauty” communicates a leisure practice that flows spontaneously in the actions of the PEF and resists to exist, because it contradicts the logic of the Program and is preserved by the adhesion of the girls and women of the communities.

Thus, the speeches of university students are speeches that need to be seen, shown and recognized, because of the importance that this encounter between women and girls promotes. They are movements that generate impacts, can contribute to the displacement of micro-powers and produce knowledge around that moment (ALVES, 2017).

These sayings can often be little spoken and heard speeches, but they resist and point out the importance that the community attributes to this experience in the PEF. They are discourses of the resistance curriculum of the Family School Program, which demonstrate the reality of the practices that can be qualified without interfering with the spontaneity and the ways of being that develop (ALVES, BAPTISTA, ISAYAMA, 2017).

Foucault (2008) points out that it is necessary to renounce themes that guarantee the continuity of some types of discourses and to be willing to support and receive discourses



that break in the event, at that moment and in that dispersion allow to be repeated, known, forgotten, transformed, erased, hidden, or that surfaces and is recognized as truth.

At this juncture, the words of nail making to talk and listen to music represent the leisure of girls and women (according to the talk of college students) who attend the PEF and make up a “true” speech, which must come to the fore and be valued. The “Beauty Corner” is a workshop that is not sought for the possibility of employability, but for meeting and friendship.

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In this respect, Marcellino (2008) people value leisure, however the resonance of this need is low. The author points out that when one lives with people, one can perceive the necessity of the values of leisure in their lives.

By examining more closely the documents related to the axes of sport and culture (SÃO PAULO, 2004, SÃO PAULO, 2010, 2013, 2014, 2016), since they are those that offer more characterized practices such as leisure, , dances, collective meetings, parties, cinema, drawing, face painting and guitar are PEF activities that point out elements and characteristics that compose leisure, as well as the “Beauty Corner”.

We understand that leisure experiences in an Educational Policy Program such as PEF are marked by components of fun, rest and personal and social development. They flow in an available or non-obligatory time, with a space adapted to the experiences, by means of satisfactory and uncompromising attitudes, leading people to critical and creative experiences (DUMAZEDIER, 1976, 1980, MARCELLINO, 2004, 2005 and 2007, ALVES, BAPTISTA, ISA-YAMA, 2017). This time of leisure, in the context of these policies, develops sensibilities, pleasure and playful enjoyment, produces social practices culturally constituted in approach to other spheres of life (MELO, 2011a e b, 2013; GOMES, 2014), therefore the PEF is operationalized with leisure activities, located predominantly in the areas of sport and culture.

The sport and the resistances

The São Paulo papers (2004, SÃO PAULO, 2010b, 2013, 2014, 2016) present an approach related to the pedagogy of cooperation to the sport axis, which includes the theory of cooperative games and discourses on the culture of peace and the minimization of differences through these practices. According to Martins and Grillo (2004), the Cooperative Pedagogy contributes to show and experience sports practices in other ways that are not only competitive and exclusive to the fundamentals of modalities, but that include and promote participation and cooperation. In addition, the same document points out that: “In the sports area, there are games, games, athletics, team sports, gymnastics and martial arts” (BARBOSA, 2004, p.27).

However, in the present research, we do not find athletics or gymnastics experiences, but table tennis and indoor soccer are practiced in all observed units (eight schools). As for the cooperative game theory approach, based on the sport axis, we understand that it serves the technique of coexistence as one of the modes of teaching to be subject in the scope of the PEF and is manifested in other ways in the resistance curriculum, when the community insists playing football and practicing table tennis.

Bendrath (2010; 2011), in his research, detected that the sport axis is formed by collective sports practices, mainly by soccer of hall, due to the facility and the demand of the community involved and of the university educator, who organizes the actions. In our research,

we also identified indoor soccer as one of the most sought after practices, as well as table tennis.

The sport axis is driven by educators who have affinity and love sports and do not necessarily have physical education training. Marcellino (2003) and Isayama (2003) point out that the interventions of monitors - entertainers - in leisure are initially due to their personal abilities and interests and, later, by the employer 's demands and / or taste of the communities served.

In the context of the PEF, we noticed that some university students and volunteers work in sport workshops from a training perspective (they participate in championships and organize workshops as training on Saturdays and Sundays in the morning), but most adapted the sports modalities to the recreational and playful . In this direction, the boys arrive, ask for the ball and organize to play (ALVES, 2017).

The practice of football and table tennis are spontaneous experiences, which flow with or without the presence of the university educator. They are unpretentious practices and are part of the resistance curriculum, because they do happen, they last. The community appropriates the space and when the school does not offer the material, the children or adolescents themselves bring the ball and request the assembly of the tennis table. Generally, the role of University Educators is to observe and "maintain peace" during the game and to organize championships and games. In some school units observed, the futsal is organized by a volunteer. The university educator is a mediator and interventionist who negotiates, dialogues and seeks to meet the wishes of the community when proposing or organizing an action (ALVES, 2017).

There is a predominance of the practices of soccer of salon and table tennis in all the eight units observed. In unit C, for example, skateboarding is made present by an educator who has skill and affinity with this modality, already in unit B the fights are contemplated, through the performance of two volunteers who systematically offer Kung Fu every Sunday to afternoon. In units D and F, slackline is present through the action of university students who have skills with this modality and capoeira manifests itself in schools A, C, D, E and F through established partnerships with volunteers and the personal skills of university educators.

It was possible to identify that, in the Sports axis, the workshops are collective and individual corporal practices, exemplifying this issue, there are practices such as: soccer, volleyball, basketball, table tennis, lady and chess. In addition, we observe the practice of trick tournaments, gymnastics, cycling, fights, stretching and capoeira classes. We explain that the registration of sports projects is smaller than in the other axes (culture, work and health), however the sports actions move and attract a large audience to enjoy these experiences. Therefore, we consider that sports practices form a resistance curriculum because they are actions chosen and practiced spontaneously and pleasantly by the community, with or without university intervention.

The Culture and Resistance

Another axis we are dealing with is the axis of culture, described in more depth in the documents and that, even, they present the word leisure in the frequency of five times throughout the text of the document Ideas 32 (SÃO PAULO, 2004) . The approach given to



leisure in this document is related to the lack of space and leisure equipment and associated with the processes of education, sport and culture. In addition, there are statements that address aspects related to the reduction of violence and culture of peace, as shown in the sections below:

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Thus, schools open at weekends are privileged spaces for leisure activities, culture, sports and professional qualification, offering an alternative of integration and formation of links (p.21).

It is the open, organized school, providing pleasure and leisure in a cooperative work in which each and everyone has something to offer and to build (p.29).

Public schools open on weekends with sports, art, culture and leisure activities, with a view to disseminating a culture of peace and non-violence and promoting citizenship and the human and social development of adolescents, youth and their communities, especially those in situations of social vulnerability (p. 47).

Just as in sports, the culture axis has as one of its bases the pedagogy of cooperation, as a way that can enable individuals to deal with differences (MARTINS & GRILLO, 2004). We observe, in the practices of the Program, that the culture axis integrates several publics, mainly children and adolescents; promotes the integration of university educators in their actions and; in addition, it allows a greater participation of students and teachers of the school who, because of the events, participate in the activities at the end of the week, such as on “Mother’s Day”.

On this “homage to mothers” day, the activity was composed of choreography presentations and poems made by the students of the school units, in harmony with the participation of the school teachers. Students rehearsed at weekends, watched and mediated by a college educator and the school’s Physical Education teacher. The presentations and honors of the schools took place on a Saturday, in all the educational units that make up the PEF of the chosen board (ALVES, 2017).

These actions have the ability to aggregate the audience and integrate the demands of the week and the weekend. Thus, it was possible to notice that the culture axis is attractive. In it are registered workshops and events concerning the commemorative dates, parties and dances and, also, are promoted permanent actions, formed by musical, rhythmic and socialization activities. From this perspective, dance and listening to music integrate the formal curriculum and resistance curriculum of the PEF, because the community has freedom, connects the sound, puts to play the songs that it wants and, at the same time, participates in requested and directed actions by the Secretary of Education, as some feasts and tributes. Generally, the songs related to the gospel, funk, sertanejo, pagode and pop movements are those chosen by the communities (ALVES, 2017).

São Paulo (2010b) points out that the Culture axis involves different forms of artistic expression and seeks to represent human expression in the different languages: theatrical, cinematographic, corporal, musical, plastic, photographic, folk and scientific. This axis has as its goal “to promote the (self) knowledge and critical sense of the participants, to collaborate



in the formation of the identity and to propitiate the experimentation of other roles in the sense of representations and scenarios” (SÃO PAULO, 2010b, 2013).

Napolitano (2004) clarifies that culture has been presented in the PEF as an articulator between the school and the community. The author affirms that the relationship between school and culture aims at strengthening self-esteem; the strengthening of social identities and the expansion of the repertoire of symbolic goods available to students and their communities. The Program also intends to achieve the construction of a “culture of peace”, a matizadora of violent social relations, which is more dramatic the greater the socioeconomic exclusion of the communities.

Through the social and collective experiences that the culture fosters, it is possible, in the articulation between school and community, to act to improve the self-esteem of children and adolescents, as well as to contribute to the formation of identities and to extend the experiences, customs, habits and leisures.

For Napolitano (2004), cultural practices occupy a necessary space in the life of these communities, offering meanings and rebuilding the social fabric, recognizing cultures that seem to acquire a new meaning, leading to possible cultural criticism.

Thus, the axis of culture was formed with the aim of diffusing different artistic manifestations, promoting access and democratizing diverse cultural tastes and experiences of the participants. This axis is considered as one of the main, since it has the possibility to cover different publics (SÃO PAULO 2010b, 2013). In this axis, there are also dances, children’s cinema, music classes, celebrations and children’s drawing (all units observed offer these activities); the handicraft operates with the axis of culture and work and was present in six school units as a workshop for girls and women.

The community needs to have alternatives, to be experiencing and knowing possibilities that arouse the taste and the interest for the divergent practices of leisure. Melo (2011a) suggests that this process represents a “cultural literacy”, educating beyond writing, for “sounds, looks, palates, sensations in general. Potentializing and amplifying such important human dimensions seems to be a necessary point “(p.9). Thus, it may not be coherent to define a theme for action planning, but rather to think about strategies for broad cultural education.

The production of the discourses, around the culture and sport axes, start from the techniques of governance of coexistence and non-violence, recruiting cooperation as one of the values for the objective of the PEF to materialize. Cooperation is used as a power technique to teach less violent and peaceful ways of being.

According to Ribeiro (2010), force correlations do not exist without resistance movements and these movements are inherent to power relations, are entangled and involved in networks. Resistance exists wherever power is, multiplies and integrates driving strategies and technologies (FOUCAULT, 2003).

Power relations, such as operate in a society such as ours, have, for Foucault (2005), a foundation, a point of anchorage that represents a certain relation of strength historically established in war and war. In this scenario, political power has the function of reinserting this relation of force in other ways and in other means, through a kind of silent war, in institutions, in economic inequalities, in language, in the bodies of one and the other, and so on.

And yet, where there is power, there is resistance, so there is not specifically a place of resistance, there are moving and transient points that are distributed throughout social struc-



ture, causing and leading to movements and circulation of that power. In this context, the curriculum of resistance, which also encompasses the curriculum in action, is represented by the community organization, its spontaneous practices that are part of the local culture and context. The PEF community demonstrates this mobility when it adheres more to some of the program's proposals than others and proves this movement when it occupies the schools to listen to the songs they want, to play the modalities they desire and to simply sit on the patio and chat, without attending workshops or practices directed and organized in a systematic way (ALVES, 2017). In this way, leisure and curriculum are important in the school context and can contribute to a diversity of educational processes, provided that they are elaborated by personal choices and motivations that portray the taste of communities and that are not seen and treated in isolation within of school units. Thus, cultural practices linked to leisure have their own curriculum, which selects, communicates and translates forms of conduct, knowledge and subjectivities

Conclusions

1. The PEF is composed of a dual curriculum, the formal and the resistance curriculum. In the formal curriculum, the public complies and participates in the activities scheduled and scheduled by the Coordination; in the resistance curriculum, communities occupy schools for futsal, table tennis and beauty corner practices. The resistance curriculum was chosen because it represents the power of people to articulate and choose the activities they enjoy doing on weekends. This curriculum is flexible, fun, improvised, and adaptable.
2. From the discourses of university subjects, it was possible to infer that leisure is the main reason for children and adolescents attending schools, another evidence to strengthen and structure these experiences in schools at weekends;
3. There is a relationship of knowledge and power that occurs all the time in the discourses of the Program, power is not fixed, it moves from situations and circumstances. The Program governs and is governed, as well as this movement happens with all the actor-subjects involved in these practices. The power and know-how of the actions of the Program are instantaneous and suffer and act in constant change, there is a game of power and knowledge between the PEF curricula and the school curriculum.

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