


## What do theses and dissertations say about the use of religious spaces by the public schools in the context of integral time education?<sup>1</sup>

*O que dizem teses e dissertações sobre o uso de espaços religiosos pelas escolas públicas, no contexto da educação em tempo integral?*

*¿Qué dicen tesis y disertaciones sobre el uso de espacios religiosos por las escuelas públicas, en el contexto de la educación en tiempo integral?*

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**Abstract:** In different surveys carried out over the last years on the extension of the school day, we observed the use of religious spaces by public schools to enable the development of school activities. This reality brought us questions and motivated us to carry out this study, which is part of a thesis developed in the course of a doctorate. Specifically, in the scope of this article, we aim to analyze what theses and dissertations say about this issue, when in a situation of extending the school day to full time. Methodologically, we performed a Knowledge State, based on the collection of dissertations and theses with these themes in the CAPES database. This task did not find work on partnerships between public schools and religious institutions for use of spaces, revealing that our study can be considered relevant, mainly, in terms of contribution to the deepening of the thematic in Brazil.

**Keywords:** Education. Religion. Public school. Religious spaces. Full-time education.

**Resumo:** Em diferentes pesquisas realizadas ao longo dos últimos anos sobre a ampliação da jornada escolar, observamos a utilização de espaços religiosos por escolas públicas para possibilitar o desenvolvimento de atividades escolares. Essa realidade trouxe-nos questionamentos e motivou-nos a realizar este estudo, que é parte de uma tese desenvolvida em curso de doutorado. Especificamente no escopo do presente artigo, objetivamos analisar o que dizem as teses e dissertações sobre essa questão, quando em situação de ampliação da jornada escolar para o tempo integral. Metodologicamente, realizamos um Estado do Conhecimento, a partir de levantamento de dissertações e teses com essas temáticas no banco de dados da CAPES. Esta tarefa não localizou trabalhos acerca de parcerias entre escolas públicas e instituições religiosas para uso de espaços, revelando que nosso estudo pode ser considerado relevante, principalmente, em termos de contribuição para o aprofundamento da temática no Brasil.

**Palavras-chave:** Educação. Religião. Escola pública. Espaços religiosos. Educação em tempo integral.

**Resumen:** En diferentes investigaciones realizadas a lo largo de los últimos años sobre la ampliación de la jornada escolar, observamos la utilización de espacios religiosos por escuelas públicas para posibilitar el desarrollo de actividades escolares. Esta realidad nos ha traído cuestionamientos y nos ha motivado a realizar este estudio, que es parte de una tesis desarrollada en curso de doctorado. Específicamente en el ámbito del presente artículo, objetivamos analizar lo que dicen las tesis y disertaciones sobre esta cuestión, cuando en situación de ampliación de la jornada escolar para el tiempo integral. Metodológicamente, realizamos un Estado del Conocimiento, a partir de levantamiento de disertaciones y tesis con esas temáticas en el banco de datos de la CAPES. Esta tarea no localizó trabajos sobre asociaciones entre escuelas públicas e instituciones religiosas para uso de espacios, revelando que nuestro estudio puede ser considerado relevante, principalmente, en términos de contribución para la profundización de la temática en Brasil.

**Palabras clave:** Educación. La religión. Escuela pública. Espacios religiosos. Educación a tiempo completo.

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## Introduction

The extension of school day to full time it is a theme that has been constituting as our study object and researches since 1990. Approaching it in its political, epistemological and pedagogical dimensions, we checked that the theme also expands itself and materializes in proposals, projects and programs of different educational network systems, from North to South of the country.

In researches carried out over the last 10 years - at federal, state and municipal level - we checked that in the implementation of many programs, the spaces are a great challenge of educational networks systems, considering that many public schools does not have equipments and/or differentiated spaces to activities that may 'qualify' this full time. In face of this difficulty, they bet in partnerships "for beyond the school walls" in order to carry out the extended time activities.

This observation came to reinforce our questions regarding partnerships in obtaining spaces by the teaching units and directed our attention for those that occurs with ecclesiastical institutions. Such interest is given, especially, because investigations of which we participated and/or analyze, demonstrated the predominance of religious spaces over the others (BRASIL, 2010a; BRASIL, 2010b; BRASIL, 2015; COELHO, 2010).

This focus brought us relevant questions: If Brazil characterizes itself, constitutionally, as a secular country, why a proposal to extend school time establishes partnerships between public and ecclesiastical institutions? Have an ecclesiastical institution as a partner harms or compromises the principals of secularism in education? Which implications emerges, through these partnerships, in the context of municipal policies of full education in full time, such as the Integrated School Program, of Belo Horizonte (PEI/BH), considering the state secularism?

Such questions justifies our commitment with the preparation of a thesis<sup>ii</sup> in which we analyze, with more details, since we consider the relevance of study the full education and (in) full time, emerging theme in the contemporary Brazilian education - although not recent - such as the way it has been occurring the development of extended school time in public educational institutions, whereas, for this uses partnerships with institutions that has religious bonds for the use of its physical spaces. In this sense, in the scope of the present study - in which, we reinforce that it is a clipping of the thesis - we aim to analyze what does the thesis and dissertations say about these partnerships, when in a situation of extension of the school day to full time.

To give sequence and density to the study we proposed, methodologically we made a survey of thesis and dissertations in CAPES database. This task does not located Works about the partnerships between public schools and ecclesiastical institutions in the context of full education and (in) full time.

In relation to the research in this database, we clarify that consists in a State of Knowledge that, according to Romanowski and Ens (2006, p. 40) "It is a study that approaches only one sector of the publications about the studied theme", differently from the

State of Art that, for the authors, covers, for beyond the thesis and dissertations, a higher number of publications such as Congress productions, publications in journals, among others.

Thus, a first approximation was made with the chosen works, in the sense of look for subsidies to keep these works as reference, if there were many 'paths' of interlocution with the topic/issue of the thesis in question.

In organizational terms, the article presents three sections: In the first, we tried to map the academical productions related to the full time education, when integrated to the key expression 'partnerships with ecclesiastical institutions'. In a second stage, our look returns to the description and consequent analysis of some mapped publications that may contribute with the deepening of the questions we proposed previously. And, in a third moment, we reinforce other analysis such as new questions elicited from this study. In this sense, initializing the first section, we asked: What do we have of academic productions about the using of religious spaces by public schools - in other words, partnerships with 'religious spaces' - in projects of 'full time education'?

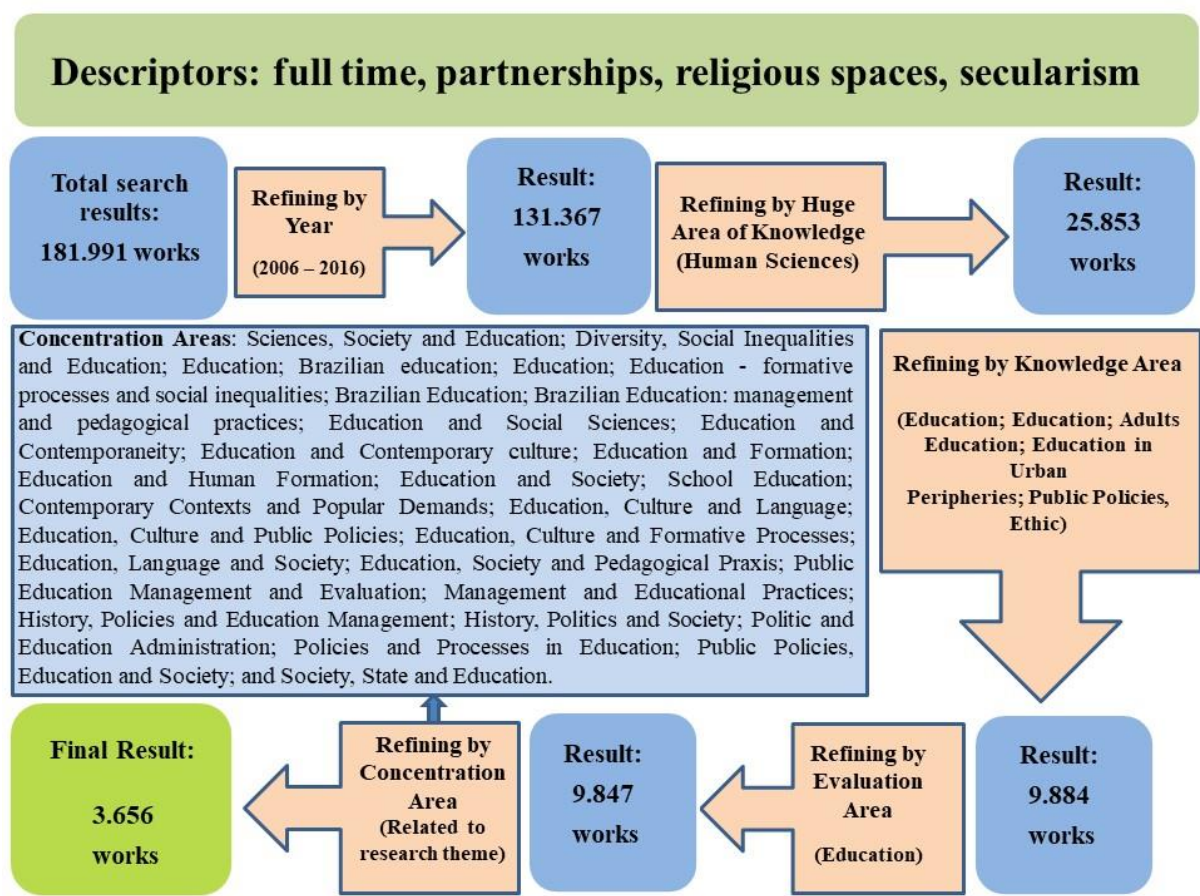
## Mapping academic productions on the issues under study

It is worth mentioning the procedures that were performed<sup>iii</sup> before the beginning of the survey about academic productions on CAPES database. After some attempts of combine descriptors not always well succeeded, we chose to remain with the central theme of search, and we used to carry out the official survey, the descriptors (1) full time; (2) partnerships; (3) religious spaces and (4) secularism. The total of researches located was 181.991 works. From this comprehensive total, we made the refinement of this result using criteria such as time period; huge area of knowledge; knowledge areas; evaluation area; concentration areas, reaching a total of 3.656 works.

By refining out search, determining the time limit between the years from 2006 to 2016, we considered the developing of full time school programs, substantiated in the idea of such expansion can be held, both in the dependencies of schools as well as beyond their walls. These programs are: School-Neighborhood, implanted in Nova Iguaçu/RJ and the Integrated School in Belo Horizonte/MG, both inspiring the More Education Program (PMEd)<sup>iv</sup>, federal<sup>v</sup>. The year of 2016 was considered as end of the period<sup>vi</sup>, among other reasons, because in the second semester of 2016, the thesis and dissertations database were updated, including productions defended from 2013 to 2016.

In relation to the refining by the criteria (1) Huge Area of Knowledge<sup>vii</sup>; (2) Knowledge Areas<sup>viii</sup>; (3) Evaluation Areas<sup>ix</sup> and (4) Concentration Areas<sup>x</sup>, we do not disregard the existence of studies that may approach the thematic in other areas of knowledge, concentration and evaluation, different from those selected, but we understood that the research process involves choices and the need of clippings; In this situation we made our epistemological and methodological options. The diagram exposed below illustrates the process of search and the respective refinings made as described previously:

**Figure 1.** Diagram of quantitative studies located and refinements made.



Source: Own elaboration

In the sequence the 3.656 research papers have been archived and had their titles analyzed. Thus, in an initial stage we checked how many and which had in the title the presence of the descriptor ‘full time’, locating 68 works<sup>xi</sup>. After a careful reading of the titles and abstracts of these productions have been selected to be analyzed, in its entirety, the dissertation entitled “integral and full-time education: spaces in the program Neighborhood-School, Nova Iguaçu-RJ”, published in 2011, authored by Alessandra Victor do Nascimento Rosa.

In relation to ‘partnerships’, we located nine productions that has this descriptor in its titles. In this group, we selected the dissertation from Volnei Bispo de Almeida - “The Public-Private Partnerships in Early Childhood Education: a study about the secular state and the religiosity of partner institutions”, published in 2014. As to the work that have in its titles and/or abstracts the descriptor ‘religious spaces’ we located the thesis of Heli Sabino de Oliveira, titled “Education of Young and Adults in Religious Spaces: choices, negotiations and conflicts”, published in 2012 and selected to be analyzed.

Given this result, we decided to research which of these works had in their titles the word ‘spaces’. We found 72 studies, among them, the thesis of Oliveira (2012) that we had previously selected and also the dissertation from Rosa (2011). From these 70 works, we

considered relevant to select the dissertation from Nídia Cristina Sabino (2014) – “Education of Young and Adults in Non-School Spaces: A study case of a Pedagogical regional of the municipal network of Belo Horizonte” – having in view the fact that it is similar to the work developed by Oliveira (2012), because both deals about the using of non-school spaces in the realization of YAE classes, although the work from Oliveira (2012) directs his study to the spaces of Religious nature. Therefore, in the descriptor ‘religious spaces’ we selected two studies: from Oliveira (2012) and also the dissertation from Sabino (2014) to compose the group of researches to be analyzed.

Lastly, in relation to the last descriptor - ‘secularism’- we identified seven studies: one is the dissertation of Almeida (2014), already selected to be read in its entirety, and the other is the dissertation from Silva (2013) - “Secularism versus confessionalism in public school: a study in Nova Iguaçu (RJ)”- which was selected by addressing the municipal education in Nova Iguaçu and for knowing that the municipality worked with religious spaces which are partners of these schools.

Having presented the methodological procedure used to the selection of the five studies to be read and analyzed, we describe the highlighted aspects in carrying out the analysis, looking to identify what these academic productions tells us about the use of religious spaces by public schools in a situation of extending the school day to full time.

### **After all, what does the academic productions say about the use of religious places by public schools?**

Before the proposal of this article to present the ‘panorama’ of what was found, in thesis and dissertations, in which somehow feels the main categories of the thesis analysis/problems, we look, in this moment, to describe the selected productions.

The dissertation from Rosa (2011) problematized the conception of space present in the program School-Neighbor, in the city of Nova Iguaçu/RJ. In methodological terms, the author made a qualitative study case, limited to a specific city and to a determined school unit.

Rosa (2011, p. 52) observed that program emerged based on the idea that “the school should integrate to the neighborhood”, establishing partnerships with various institutions of the community, both public and private. Such institutions, by make available their physical spaces to the realization of workshops, became “partners of School-Neighbor” (ROSA, 2011, p. 52). Were highlighted in this study, merchants, businessmen, entities, religious leaders, and locals. This dynamic, characteristic of the programme in which refers to the partner spaces, evokes “a conflict between the development of the teaching-learning process and the ideological dimension that exists behind the pedagogical doing in certain territories” (ROSA, 2011, p. 53).

The partners of School-Neighbor in the scope of the school institution selected for the research, consisted in a bar, a Catholic Church, and an Association of Residents. Rosa (2011) analyzed the physical space of these partners and the results were expressed through

questions that have been raised. In relation to the using of spaces by the Catholic Church, more specifically, courtyard, hall and a room, the questioning turned to the fact of these spaces contains images and symbols that conveys some religious message for who sees, watch or read it, and so, inquires “In the name of the freedom of belief(s), would be appropriate to attend this space, in that circumstance?” (ROSA, 2011, p. 91).

Rosa (2011) concluded that the practical of school activities outside the physical school space only justifies itself if they are integrated into the educational political project of the institution, besides being present in the teaching planning. It was inferred that full time school day proposals that need to count with partner spaces for its realization tends to not materialize when the school location is lacking infrastructure and social and cultural equipments. Added to this, the fact that depending on the partner space used, as in the case of the bar, the Church and the Association of Residents.

The second dissertation selected to analysis, authored by Almeida (2014), approached the Public-Private Partnerships in early childhood education, emphasizing the secular state and the religiosity of the private institutions. The author highlights that the focus of the research concentrated in one of the modalities of Public-Private Partnerships - covenants established between the Municipal departments of Education and community institutions of Early Childhood Education, confessional and philanthropic organizations, all without lucrative ends.

Having as problematic the modality of partnerships reported, Almeida (2014) presents aspects that justifies the research, among them the fact that the religious education be extended to the early childhood education of public network and the alliances and deals established between public and religious (private) entities, putting at risk both the secularity of the state and the right to public education. Thus, the study of Almeida (2014) approached the problematic of the partnerships between the Municipal departments of Education and the affiliated daycares<sup>xii</sup>, directing the investigation to the Municipal Secretary of Education (MSE) of São Bernardo do Campo/SP, in which was analyzed affiliations in two municipal managements: One referring to the period from 2002 to 2008, occasion in which occurred the implementation of the affiliations in the Municipal network and the following management, from 2009 to 2012 that gave continuity to this work.

Still contextualizing the investigated reality, it is worth to emphasize the Opinion of nº 12/2011, issued by the Municipal Council of Education (MCE) of São Bernardo do Campo, in response to a referral to this component by an institution contracted<sup>xiii</sup>, about the possibility of these entities approaching the concept of spiritual education in their Political Pedagogical Projects (PPP). In view of this fact, the author looked to answer the following question: “What reveals the Opinion MCE 12/2011 about the secular state and the religiosity of the institutions agreed to attend the municipal education of children from the city of São Bernardo do Campo?” (ALMEIDA, 2014, p. 12). As a hypothesis, Almeida (2014) supposed that the attempt to include this expression in the projects of these entities could be interpreted as an attempt to insert religious teaching into public early childhood education.

Methodologically, the research was conducted through the qualitative approach and the author made a document analysis of the Opinion MCE nº 12/2011 and the reports by the Pedagogical Guides (PG) of MSE, responsible by the supervision of day care centers.

For purposes of this essay, we highlighted an observation of the PG about the state secularism and the fact that the agreement with day cares that had as sponsors some Churches, as well as their implications in the work of day cares. These professionals observed the existence of practices of prayers, images and religious messages exposed, besides presence of people from religious institutions in which the day care was bound, developing actions considered as pedagogical, but with religious bias. Moreover, it is worth mentioning the fact that some day cares used “the commemorative dates as anchors of their pedagogical projects” and “this practice carried the risk of misunderstandings in working with children mainly in commemorative dates of religious character” (ALMEIDA, 2014, p. 62).

In relation to the Opinion MCE nº 12/2011, Almeida (2014) affirms that this reveals a dimension of the public-private partnerships in early childhood education - the possibility of submitting the children to experiences or activities connected to a determined religion in the spaces of a daycare, which results in a contradiction in dealing with state secularism. By analyzing the document issued by MCE, the researcher verified “found in its content, forcefulness in denying any type of project or practice of religious teaching in public schools” (ALMEIDA, 2014, p. 93), among other observations<sup>xiv</sup>.

The third research selected was the thesis authored by Oliveira (2012), about Youth and Adult Education (YAE) in religious spaces bound to Municipal Education Network of Belo Horizonte/MG (MEN/BH/MG). The author had as his study object the Project YAE-BH from Municipal Secretary of Education of Belo Horizonte (MSE/BH) - a partnership between the public power and civil society, so that the City Hall is responsible for the remuneration and teachers formation and the civil society, represented by some partner institutions, having as task, the organization of space where some classes of the YAE are made. They happen in places, such as Mental Health Reference Center, Federal Saving Bank the Cultural Center, the Area of the Child Hope Project, Parishes of the Catholic Church, evangelical Churches, Spiritist Centers, and the National Center for Brazilian Resistance and Africanity (CENARAB), a space destined to religious beliefs of African matrices, especially Candomblé.

With regards to religious spaces where these classes are performed, the researcher highlights that they are not neutrals, once their architectonic arrangements, signs and images consists in systems of meaning and representation of the society seeking to forge particular, social and religious identities.

In methodological terms, the thesis characterizes by the qualitative approach and the data collection instruments used was a questionnaire, the field diary, and the participant observation. About the semi structured interviews, were adopted as a way to increase the observations. The participants of the research were chosen through a sociocultural questionnaire applied to the teachers who acts in YAE classes, in religious spaces. Besides that, were selected those in its religiosity does not coincide with the one practiced in the space were they practicing the teaching activity. Thus, were interviewed:

the ex-coordinator of the MSE's YAE core; five religious leaders (two pastors, a priest, a spiritist indoctrinator, and a militant of the black movement that coordinates an entity that struggles against the ethno-racial prejudices and the religious intolerance of religions from African matrix), two male teachers and four female teachers (OLIVEIRA, 2012, p. 8-9).

Altogether, the results indicated that the educational policy of the Municipal Network does not take into consideration the transformations that the religious field undergone in Brazil in the last decades. Besides that, the religious space conveys messages and meanings through their symbols, architecture, material devices, among other specific elements that interfere in the educational process. It is worth mentioning also the discomfort reported by teachers, by the fact of exercising the teaching in religious spaces and having to submit to the rules imposed by the coordination of space.

The dissertation of Sabino (2014) is similar to the thesis of Oliveira (2012) which also had as study object the YAE offered by MSE/BH. However, Oliveira (2012) emphasized the realization of classes of YAE in religious spaces and Sabino (2014) analyzed the offer of this teaching modality by municipal education network in different non-school spaces called 'external groups'.

Before we start the reading of the dissertation of Sabino (2014) we inferred that we would find similar analysis to those presented by Oliveira (2012), with regards to the discussion about the using of religious spaces for purposes of school activities. However, we observed different analysis since, some of the non-school spaces approached in the research of Sabino (2014) being religious, the researcher did not problematize specifically this using.

The investigation was made through a bibliographical research, documental, and from a study case of regional northwest of the city of Belo Horizonte<sup>xv</sup>. There was the realization of semi structured interviews with the responsables for the implementation of the municipal policy of the studied YAE; focus groups with the teachers that acted in external groups, which means, that YAE classes that worked in non-school spaces, as well as the students of these classes.

Specifically, in relation to the project of YAE/BH, developed in the regional northwest, there were 15 external groups that worked in a non-school space. In the occasion, we highlighted that, from fifteen spaces in which YAE classes were performed in this regional, four were religious spaces-Spiritist Center Peace and Love, Dom Bosco Church, Evangelical Community Betesda and Universal Church.

Sabino (2014) highlights possibilities and limits of completion of classes from that Project in non-school spaces. Highlight, as possibilities, the completion of classes in a near place to the residence or workplace of the students; The acceptance of students in an environment that does not treats them with prejudice due to their age or by the historical of school failures, as well as the possibility of not staying in what they call as "noisy of the school place" (SABINO, 2014, p. 64) and the daytime class schedule. Among the limitations, it was emphasized the ones mentioned in the testimonies of learners and teachers: precarious situation of school meals, lack of dialogue between school classes and others that also uses outside spaces to physical structure of the school; few presence of the school director in non-



school space in which occurs the classes and the absence of pedagogic supervision in non-school spaces; and the non-formalization of the partnership - absence of a formal contract between the institutions that made available their spaces to the completion of classes and the MSE/BH -, what causes the “non-compliance with the school calendar, because the activities are at the mercy of the routine of certain spaces” (SABINO, 2014, p. 87).

Finally, in the dissertation “Secularism versus Confessionalism in public school: a study in Nova Iguaçu (RJ)” Silva (2013, p. 16) objectified “to analyze the presence of the religion in public education taking into account the principle of state secularism”, looking “to clarify positions, attitudes, interests and influences inside and outside school regarding the presence or absence of elements and religious manifestations in this space”. It is worth mentioning that the author problematize the presence of religion in public school, calling attention to the fact that there is a possibility of the religious aspect make itself present in the school environment, even if it is not being offered the specific subject religious Education.

As methodological instruments were used the bibliographical research; the documental research, including law analysis, official documents of religious confessions, projects elaborated by pedagogical teams and news disclosed in official sites of City Hall; semi structured interviews recorded in audio; observation of the activities of a municipal public school, in the period from 2011 to 2012; notes in field notebooks; photographic records, under previous authorization of the school director, since it is preserved the identities of the students and teachers; and recordings of events of religious nature in audio and video.

In its analysis, Silva (2013) exposed relevant datas about the partnerships of the MSE with religious institutions. Those partnerships had its origin in the Program Neighborhood-School, with the objective to use spaces and institutions located around the school, making possible the full time school offer. The researcher noticed that many partners both in the context of the development of the Neighborhood-School Program and the “More Education”, were religious institutions that made available their dependencies to the schools. Thus, since 2010, these partnerships happened by monthly payment in cash, by space and per student, that is, the MSE would pass on amounts<sup>xvi</sup> to the institution for such use.

The religious institutions partners of MSE in full time school offer, represents 21% of the amount of partners, are bound to different beliefs, highlighting the Evangelical Church Assembly of God (25), Catholic Churches (24), and Baptist Churches (19), which has the higher number of supporters in the county and also has their temples in places near schools, which benefits these partnerships. The other religious institutions, in lower number were bound to other beliefs. It is worth mentioning the assumption exposed by the researcher that the encouragement of partnerships with the three Christian religious institutions mentioned also explains itself “by the presence of supporters of these churches within the public schools, facilitating the contact of school government with the leaders of these confessions” (SILVA, 2013, p. 56).

Besides that, Silva (2013) clarifies that due to the lack of places such as, sport courts, theaters, among other cultural spaces, the churches ended up constituting in the more equipped institutions offering rooms and covered environments for completion of school activities. The author checked that such institutions “took an important space in the

community and offers installations that was not offered by the Government” (SILVA, 2013, p. 56). With this, we observed that the City Hall content oneself with the using of spaces provided from churches and did not invested in the physical installations of schools from municipal network even before the fact that many of these schools did not even have a court for sports activities.

In face of this first reading, more descriptive, we pass now to a rereading in which the analysis of the studies presented unleashed some new questions, as well as strengthened and reinforced those we had proposed, previously.

### **Other analysis and emerging questions**

Starting from the reflections and arguments presented by Rosa (2011, p. 91), we observed that the results of her research, by questioning the using of partner spaces for the purpose of carrying out school activities, taking into account, “the freedom of belief(s)”, announces the problematic emphasized in our thesis work; however, it does not deepen such discussion. Thus, the results of the analyzed investigation reinforced even more our need to problematize the theme of religious spaces in schools that works full time and the possible impacts of these practice in relation to secularism, work that we carry out in two chapters of the thesis in question.

By finishing the analytical reading of the dissertation of Almeida (2014) we asked ourselves what does his study indicates in relation to the problematic that we worked with. We concluded that he reinforces, even more, the need to discuss about the different dynamics of partnerships established between the public power and the religious institutions. As explained, Almeida (2014) approached the early childhood education being offered by partner institutions, that, largely, has a religious bound. However, we considered that an empirical research of the physical spaces in day care centers, as well as the dialogue with the teachers and managers that acts in the institutions, they contributed a lot to provide elements that made possible to the researcher to evaluate the dimension in which the secularism is been compromised. This reflexion was responsible for the inclusion of focus groups in the methodology of the thesis we elaborated.

The work from Oliveira (2012) made us possible to know a research that approached the using of religious spaces for profit, similar to what was being problematized in the research we developed. However, the focus of our study turns to full-time integral education activities in religious spaces, question that was not approached by the author, and besides that, we highlighted that although Oliveira (2012) have questioned the principle of secularism he did not abided to reflect about this concept in his text, fact that we evaluated as significant, once that this constitutional principle governs relations between State and Church in the country. Some sections of our academical investigation dedicated space to these relations, very much significant to the proposed study.

Regarding the study of Sabino (2014), we observed the non-discussion of spaces while an analysis category, fact that we considered necessary, due to the questionings before

the non-neutrality of some of these spaces, whose architectural composition and/or objects present in it conveys messages, ideologies, values to those who are in it. More specifically, in relation to the YAE classes that work in the religious spaces, it is a discussion about the secular state, but this aspect was not the focus of analysis from Sabino (2014). Taking into account the fact that our study is a thesis, it is indispensable that conceptually, the themes focused on being analyzed in deepen, in order to seek more consistency and inferences more proper to reality. It was with this objective that we dedicated the third chapter of the thesis to the discussion about the spaces in the full time education, and more precisely, in the politic of the Integrated School.

Lastly, the analysis of research from Silva (2013) provides us a reflexion about the secularism, highlighting that it is not only the absence of the subject Religious Education that determines the compliance with this constitutional principle. Besides that, the results presented expanded some of the questionings that motivated the thesis we had proposed and reinforced the need to establish, as study object, the partnerships with the religious institutions in the context of the extended school day, emphasizing the implications of these practices, which, as already evidenced are present in different educational policies in full time education in Brazil.

## Other considerations

We consider the fact that the religious proselytism is prohibited in public places makes, in a similar way, this practice be prohibited in public schools. But, in religious spaces, this is a common attitude. Being students and teachers in religious spaces, those can witness, and even being submitted to the religious proselytism and this will not be considered as illegal. After all, it is the school that is using religious spaces and, in this space, the usual is the realization of religious practices.

Besides that, in physical spaces from public schools, we can question the exposure of images and religious symbols, but in the religious space (private), the exhibition of these objects is common. Being the public school using those spaces will be subject to live with such practices. Soon, it will be possible, in the context of a public policy, the permission and support to the realization of these activities? That and other questions express the relevance of this thesis we proposed when, through reinforced arguments by relevant theoretical referential, we deepen this and other questionings that the study provided us to elaborate.

When completing the State of the Knowledge held, we observed that, from the five productions selected to analysis, two refers to the program Neighborhood-School, from Nova Iguaçu/RJ, and two to the policy of YAE of municipal network education from Belo Horizonte/MG, locality this that will be the field of study of the thesis that we elaborate. We highlighted that both cities mentioned are part of the International Association of Educating Cities, and thereby, many of its policies is guided by the political and ideological foundations of this movement, which, in case of school education, reinforces that diverse spaces for beyond the physical spaces of schools, be used for the purpose of teaching activities. Such

aspect is the target of problematization of this study, in a way that the discussion made, goes to the encounter of secularism of the state, the expansion of school time and integral education.

Finishing, the realization of this study was important for us to know a little bit of what we already have investigated in relation to our research theme and provided us to notice their innumerable analysis possibilities, motivating us, even more to elect the partnerships for the using of extra school spaces in the context of policies to extend the school day as a general topic of research in the doctorate course, as well as in later studies. Besides that, reinforced our understanding that it is necessary to expand and strengthen the discussion about full-time public school, highlighting the spatial dimension while primordial element to made possible the extension of the school day, as well as deepening the debate about full-time public policies, aiming at improvements in the offering of this model including considering the importance of spaces for the implementation of the proposal.

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## Notes

<sup>i</sup>. This article was revised and expanded is the fruit of research carried out in the scope of the Graduate Program in Education of the Federal University of the State of Rio de Janeiro (PPGEdu/UNIRIO).

<sup>ii</sup> Thesis presented to the PPGEdu/UNIRIO in November 2018.

<sup>iii</sup> We highlighted among the procedures initially made, the familiarization with the platform; the tests of searching for works aiming to need the descriptors to be used and the definition of the analysis criteria of titles and abstracts of thesis and dissertations, for us to select which will be read in full text. At the end of this stage, we defined as central theme the ‘full time education and the partnerships with religious spaces’.

<sup>iv</sup> By referring to the Program More Education, we used concomitantly the acronym PMEd in order to avoid terminological confusions, once that only the initials PME can refer including, the Municipal Education Plan, among other terms.

<sup>v</sup> We are referring to the Program developed by the Federal Government through the Interministerial Ordinance n. 17/2007 which aims to “promote the integral education of children, adolescents and young people, through the support of socio-educational activities in the school counter” (BRASIL, 2007).

<sup>vi</sup> We delimited 2016 as the final year of reference of research, among other reasons, due to the date of completion of the first qualification in the doctorate course and by the fact that the referred year shall constitute at the end of one more municipal executive period.

<sup>vii</sup> In the refining option referring to the Huge Area of Knowledge it has been noted: Human Sciences.

<sup>viii</sup> In the refining option referring to Great Areas of Knowledge were noted: Education; Education (option in repetition, because of that it was marked again); Adults Education; Education in Urban Peripheries; Public Policies; Ethic.

<sup>ix</sup> In the refining option referring to Evaluation Area were noted two options of education.

<sup>x</sup> In the refining option referring to Concentration Areas were noted in the following order, the options that have relation to the thematic of the subject of this thesis and we inferred the possibility to locate studies similar to our research, namely: Sciences, Society and Education; Diversity; Social Inequalities and Education; Education, Brazilian Education, Education, Education, Education-formative process and social inequalities; Brazilian Education, Brazilian Education: management and pedagogical practices; Education and Social Sciences; Education and Contemporaneity; Education and contemporary culture; Education and Formation; Education and Human Formation; Education and Society; School Education; Education; Contemporary Contexts and Popular Demands; Education, Culture and Language; Education, Culture and Public Policies; Education, Culture and Formative Process; Education, Language and Society; Education, Society and Pedagogical Praxis; Management and Evaluation of Public Education; Management and Educational Practices; History, Policies and Education

Management; History, Politic and Society; Politic and Educational Administration; Policies and Process in Education; Public Policies, Education and Society; and Society, State and Education.

<sup>xi</sup> For information, the thesis has, in its attachments the tables referring to the totals of works found in the Bank of Thesis and Dissertations of CAPES, based on the presence, in the title, of the descriptors used in the research.

<sup>xii</sup> Daycare centers are private institutions, philanthropists, confessionals or communitary, non-profit, in which are conducts educational care for children from 0 to 3 years, emphasizing that in São Bernardo do Campo (SP) such day cares attend the age group of 0 to 4 years, through a financial and pedagogical partnership established with the municipal education secretary (ALMEIDA, 2014).

<sup>xiii</sup> For more information see the dissertation of Almeida (2014).

<sup>xiv</sup> The partner institutions that presented the referred request was the Meimei Healthcare Institution (ALMEIDA, 2014).

<sup>xv</sup> For administrative purposes, the city of Belo Horizonte divides in nine regions: East, West, Northeast, Northwest, South Central, Barreiro, Pampulha, Venda Nova and North. It is worth mentioning that in each one of these regions there is a management responsible for the pedagogical follow-up of all modalities of education offered by the municipality.

<sup>xvi</sup> The paid values to the partners, by space given, according verified Silva (2013) corresponding in R\$ 0,71 per student by using of the room or courtyard; R \$ 0.93 per student for use of court or field; R\$ 1,02 for the use of swimming pools and R\$ 0,63 referring to the using of gardens. These values were informed to the referred researcher by the Municipal Education Secretariat of Nova Iguaçu (SEMED) in June 2012.

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