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Leisure as a social transformation in the community: the experience of the World Leisure Organization Field School in São Paulo, Brazil

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ABSTRACT

This case study describes the lived experiences and perceived outcomes of participants of a WL Congress Field School. The hands-on field school, referred to as social residence, took place in the neighbourhood of Perus, in São Paulo, Brazil. The paper documents the history and importance of the community, which fights for culture and leisure through its own form of resistance. Through a qualitative research approach, researchers observed field school students in a participatory way. Moments of discovery and difficulties encountered were reported, along with the relationship between different cultures, as well as immersion within another social reality by experiencing daily life in the community. Themes were also recorded and described. It was concluded that social residence is relevant as a social learning practice, which opens the eyes to a new way of seeing the world, and confirms the power that a community can demonstrate when it is organized and structured.

KEYWORDS

Leisure activities; urban renewal; social change; access to culture

Introduction

Tell me and I will forget, show me and I may remember; involve me and I will understand.
(Confucius)

The World Leisure Organization (WLO), a non-governmental organization linked to the United Nations, was established in 1952 and has in its conceptual and theoretical bases the approach to leisure provided in Articles 24 and 27 of the Universal Declaration of Human Rights (Edginton, 2007). The promotion of the World Leisure Centre of Excellence (WLCE) and the corresponding Field School are among the various initiatives related to WLO, which also host the World Leisure Congress.¹

Currently, five WLCE are offered in different parts of the world: Breda University, Netherlands; Vancouver Island University, Canada; Zhejiang University, China; University of Otago, New Zealand; and University of São Paulo, Brazil (WLCE, 2019). These centers are associated with universities of a global scope and peer to peer recognition as established research centres.

Led by said Centres of Excellence, the Field School is a project that promotes learning through immersion and experience in the field, as well as participation in the congresses. In 2018, the Douglas Ribeiro da Silva Field School was held as part of the World Leisure Congress with the theme, “Leisure Beyond Constraints”. The conference was a collaboration with the National Service of Commercial Learning – SENAC, the School of Arts, Sciences and Humanities of the University of São Paulo – EACH/USP, and the Social Service of Commerce – SESC (WLO, 2019).

The municipality of Perus, in the city of São Paulo, was chosen as a site for the field school to host the World Leisure Congress, based on issues such as logistics and culture. Participating in this selection were members of SESC São Paulo, SENAC São Paulo, and the University of São Paulo, with the consent of the World Leisure Organization. The theme of the Field School in Perus was, “access to leisure in a broad and comprehensive sense”. During the four days prior to the congress, students observed, discussed and evaluated the physical, socioeconomic, and symbolic barriers to leisure access for all in this community (WLO, 2019).

The objective of this study is to first and foremost describe and give voice to the lived experiences that were co-created during this field school in Perus. Secondly, the study aims to highlight the complexities of leisure access and rights in the community of Perus. As such, the manuscript is divided into three parts. The first part presents the neighbourhood of Perus and the Quilombaque Cultural Community (organization delegated to carry out the activities), describing its history and means for the realization of its current project. In the second part, the authors shed light on the perceptions and discoveries of participants as they emerged throughout the experience of the social residence. Lastly, the authors briefly describe the knowledge gained in the World Leisure Congress and the conclusion of the Field School.

Concepts and approaches

Transformational tourism and educational tourism

Conceptually, this study is based within the broader field of transformational tourism (Reisinger, 2013), in which a traveller and learner is faced with challenging situations outside of the norm, and is therefore forced to transcend and transform. For tourism to be transformational, Reisinger argues certain characteristics need to be present, which could include nature, culture, and education, etc. As an educational experience within the cultural contexts of Perus, the field school could arguably be transformational tourism. The ways in which this field school is transformational, and if in fact it is, will be discussed in the paper. Other segments of tourism which have been thought of as transformational include volunteer tourism, community-based tourism, adventure tourism, and charitable or religious travel.

Holdnak and Holland (1996) coined the term *edu-tourism* for a learning experience in a group setting in which participants travel to a specific location to learn. Historically, the idea of travel for education can be traced back to the Grand Tour, in which young British aristocrats spent up to three years travelling throughout Europe to study the culture, the language, and to gain knowledge in countries such as France, Italy, Germany, and the Netherlands. Over time, the Grand Tour changed to only last several

months instead of years. It also expanded to include young travellers in general. Indeed, the idea of study abroad is clearly related to this original Grand Tour. As such, the field school, an international immersive experience is also well situated within the theoretical contexts of global education and educational tourism.

Lastly, this study is placed within the structures and contexts of experiential education (Dewey, 1938). This philosophy suggests that motivated learners who are faced with a challenging activity and asked to reflect, will learn. It is a cycle of doing, reflecting, and adjusting, in which the actual experience is a core element. Skilled facilitators lead the learner to reflect on the experience and choose new suitable experiences based on what has been learned.

The neighbourhood of Perus and Quilombaque

According to Ponciano (2004), Perus was given this name due to the inauguration of the CPTM² Tourist Station. In the nineteenth century, this region was known as Fazenda Arujá. According to the author, the origin of the name Perus can be traced back to the fact that turkeys (Portuguese: peru) were raised there. Another theory is that it stems from the Tupi-Guarani word *pi-ru*, meaning to “put itself tight”, in reference to its mountainous topography.

With the remodelling that took place in the city of São Paulo in the twentieth century, Perus became a typical peripheral neighbourhood with the characteristic problems of these areas, such as homelessness of immigrants seeking work, lack of basic sanitation and education, inadequate public health services, and high levels of poverty and violence (Bezerra, 2011; Magnani, 1984).³

The Portland Cement Company has made a major contribution to the demographic and historical growth of Perus. Its development was due to the growing need for the construction and industrialization of the city of São Paulo. It led to the emergence of a typical working-class neighbourhood that had adapted to the dynamics of the emerging metropolis (Bezerra, 2011).

In its early years, under Canadian administration, the cement factory was an example of a Brazilian business operating smoothly, with high productivity and boasting modern equipment. However, new governmental measures aimed at aiding Brazilian companies and forcing out foreign companies impacted the cement company. The factory was purchased by the Abdala Group, which aimed to increase its production capacity without expanding its infrastructure, leading to undue stresses and pressures on workers and existing machinery (Bezerra, 2011).⁴

Bezerra (2011) further details that this event led to one of the longest strikes in the country, lasting seven years (1962–1969). The strike was markedly peaceful and stood under the motto of “permanent firmness”. Striking workers were called *queixadas*, inspired by the guinea pig which performs its attacks only in flocks, demonstrating unity. Their struggles were eventually acknowledged, forcing the Portland Company to pay all the strike time correctly, thus leading to a great representative victory for the Brazilian industrial proletariat. However, Cimento Perus was losing its position in the national market and eventually closed its gates in 1987 (Siqueira, 2001). With the decay of the factory, the neighbourhood of Perus became peripheral, with the complete abandonment by the owners. Against such a background, workers and local residents began

to fight fiercely for the construction of something focused on the cultural aspect of this space. Older residents still remember having experienced this period (Bezerra, 2011).

According to the São Paulo City Transparency Portal (PMSP, 2018b), the Perus neighbourhood, located in the northwest of the city, currently occupies an area of 9,22 mi², with roughly 80,000 inhabitants in total (Figure 1).

The Quilombaque Cultural Community emerged as a non-profit organization in 2005, as an initiative of young residents of Perus. Quilombaque involves art in its characteristics as a way of confronting the situation in which they have lived and still live today, idealizing the promotion and diffusion of young residents to experience, enjoy, and express the most diverse forms of artistic and cultural manifestations. Its goal is to empower sustainable local social, educational, and economic development (Quilombaque, 2018a).

Referring to the motto of “Permanent Firmness” (inspired by the queixadas strikers), residents express themselves with the mission and objective of confronting the problems and dilemmas that surround the youth, highlighting misery and violence. In peripheral communities such as Perus, youth often feel that a fruitful future is not possible, that they do not have the capacities to succeed, and that the challenges seem impossible to conquer. As such, one of the goals of this movement is to showcase the ability to resist and to create new identities and potentials (Quilombaque, 2012). In this context, youth are energetic actors who are able to transform themselves and their futures by



Figure 1. Map of the neighbourhoods of the city of São Paulo (Perus). Adapted from PMSP (2018a).

remembering their collective past. Through living culture, including art, new ideas of a good future with multiple possibilities of expansion are created. As such, youth are able to see perspectives for a bright future with work and income, which fosters social and economic development for the community at large (Quilombaue, 2018b).

As such, the Queixadas: Eco-Cultural and Tourism Development Agency was created through a “Plan of Inclusion in Local Sustainable Development”. Drawing on Freirian circles, this effort was initiated based on a social technology of “permanent and collective construction”. Within this plan, the similar characteristics of the Macronorte Metropolitan Region of São Paulo, which faces violent living conditions are considered. To this end, Quilombaue uses the strategy of expropriation, meaning the occupation, resignification and revitalization of public spaces such as squares, streets, services and other degraded spaces identified as “pockets of vulnerability”; building and/or strengthening sociocultural dynamic poles (Quilombaue, 2018b).

Based on the São Paulo Master Plan (TCIP – Territory of Interest of Culture and Landscape), Quilombaue designed and implemented the Tekoa Jopo’i Territorial Interest and Culture Museum and Learning Trails. These projects build an educational territory to boost other areas of the economic sector, using professional training and investments in social solidarity business (Quilombaue, 2018b). Through the creation of this agency, a cooperative of 50 people manages the Learning Trails (Table 1), and tourist and cultural activities (Quilombaue, 2018b). As such, Quilombaue was also the organization responsible for hosting field school participants and guiding their experience in Perus. The organization highlighted the struggle and resistance through time. In partnership with SENAC Hospitality and Tourism, agents in hospitality, tourism, nutrition, and gastronomy were trained to establish the Filed School during July and August 2018.

Table 1. Tracks of the TEKOA JOPO’I Museum. Adapted from Quilombaue (2018b).

Learning Trail Perus FERIA Graffiti	Street Art Gallery: the track traces the history of hip-hop and graffiti, as art and expression of resistance through dozens of galleries scattered throughout the territory to revitalize degraded public places by creating open galleries.
Learning Trail Re-appropriation and Resignation of Public Spaces	Immersed formation that allows to understand the process and the strategies of re-appropriation – occupation, re-signification, and revitalization of the public spaces, creating dynamic poles.
Learning Trail Dictatorship Never Again	This keeps the memory alive. The trail aims to support the work of identifying the bones discovered in the Clandestine Ditch of the Don Bosco Cemetery.
Queixada Memory Learning Trail	This recovers the memory of resistance and struggle of the Queixadas, workers of the First Cement Factory of Brazil, adherents of non-violence or Permanent Firmeza, responsible for the longest strike registered in the country, which lasted seven years.
Railway Track Perus-Pirapora	The Trail of Maria Fumaça with gauge of 60 cm, inaugurated in 1914 and that would make the route Perus to Pirapora. However, the rails never reached the destination being enough to take calcareous stone from Cajamar to the Perus Cement Factory.
Learning Trail “O Jaraguá é Guarani”	The trail to understand the presence of Guaranis in the territory. The Pico do Jaraguá is the highest point in the city of São Paulo, rising to an altitude of 1135 m, always serving as a point of reference for visitors.
Field and City Agroecological Trail MST	As a coping strategy and implementation of another dump in Perus, hundreds of families organized and occupied the area creating the Sister Land Alberta – MST (Landless Movement), which through organic agriculture and agroecological techniques, resist urban pressure and expansion.

Methods

This case study was exploratory in nature. To this regard, qualitative methods were used. Qualitative research allows for “studying things in their natural settings, interpreting phenomena in terms of the meanings people bring to them, humanizing problems and gaining an ‘emic’, or insider’s perspective” (Phillimore & Goodson, 2004, p. 4). Qualitative field research acknowledges the assumption that the researcher is part of the observed and not separate from it. Instead of highlighting objective and generalized findings, the focus is on the lived experiences of study participants. Credibility and trustworthiness of the researcher and research findings become more important issues than reliability and validity (Lincoln & Guba, 1985). To get an in depth understanding, the researchers engaged in prolonged engagement and persistent observation (Lincoln & Guba, 1985) in the field during the entire duration of the field school in Perus (24–28 August, 2018). Mann (1970) described the researcher/observer as one that participates in regular activities as part of that which is being observed, working within the group’s reference system. As such, researchers participated in the day to day activities of the group. Data were collected until saturation was achieved.

Furthermore, an in-depth bibliographical review and content analysis served not only to triangulate data, but also to add meaning and understanding to the observed. The bibliographic research was carried out by including books, articles and documents related to the theme of leisure and its interfaces with the cultural elements in the city of São Paulo. Themes were discussed and placed within the broader theoretical models found in the literature.

Data were recorded, transcribed, and analysed using the constant comparative method (Glaser & Strauss, 1967). Throughout the coding process, themes were compared to each other, and sent back to participants to further validate data.

Results and discussion

Theme 1: immersion

One of the first themes that evolved from the study was that of social immersion. Participant reflection showed that immersion happened on two levels: an intercultural immersion in the sense of living and learning with colleagues from different countries and an immersion within the realities of the country of Brazil.

Schommer and França Filho (2010) characterize social immersion as an important method of professional formation for those who will work with social management. In that sense, the social residency allowed individuals to articulate academic knowledge with complex organizational and social realities in an interdisciplinary way. For Wenger (2000), the concept of social residency is in essence a social learning systems that views knowledge as a social process, which interacts with our experience and makes learning happen. Regardless of our previous experience with this approach, this knowledge involves two components:

[...] the competence that our communities have established over time (that is, what it takes to act and be recognized as a competent member) and our ongoing experience in the world as a member (in the context of a particular community and beyond). Competence and experience

may be in various relationships between one another – from very congruent to very divergent. (Wenger, 2000, p. 227)

Simply put, it is an experience that opens our eyes to a new way of seeing the world (Wenger, 2000). This is the reference that is seen with Quilombaque in this process: a community that is organizing itself to be a point of reference for social practice within Perus' neighbourhood, teaching throughout its process, while also a social experience that helps in the formation of knowledge about the periphery of São Paulo, its inequalities, struggles and achievements.

Theme 1A: fluidity of immersion

This immersion went through various phases and started off as a rather shallow experience, deepening through careful facilitation as time went on. Participant observation revealed that interaction and communication was reserved and almost nonexistent as students arrived at the first meeting. After dinner, the activities began with Quilombaque performing and talking about their ideologies and purposes as a community. This presentation was followed by an interactive experience which encouraged students to engage with community members in song, and by using body as a means of communication. Both rituals were based on ancestral African culture.

Facilitators skillfully influenced the level of immersion through the dynamics that played out during the Roda de Jongo. The students were asked to dance, switching partners after two receptions of the music. This icebreaker created a more comfortable setting that led to a new confidence between foreigners and Brazilians. At the end of the activities, the residency groups were formed and participants became acquainted with their guides and fellow students in their groups.

On the second day, breakfast was held at the residents' homes and all participants travelled with the guides to Quilombaque to meet the other participants. At the Quilombaque Headquarters, there was a presentation by the Field School students and a more detailed explanation of what would be accomplished over the next few days, the developmental stages, and how it would benefit the community.

During the Afro Group's presentation "É Di Santo", there was a greater interaction between the participants of the Field School, strengthening ties and increasing the approximations through relaxation and dance. At that moment, a dance wheel emerged among Brazilians, and foreigners integrated with people from the community and other participants of the party.

Theme 1B: diversity and immersion

Language emerged as a theme displaying the diversity of participants. To the surprise of the coordinators and supervisors of the World Leisure Organization (WLO), English was not one of the official languages in Brazil and among the Brazilian participants. This caused communication difficulties for most Brazilians among the participants, as well as during the orientation given by WLO representatives (who were mostly foreigners from English-speaking countries). A spontaneous translation process performed by Brazilian teachers who coordinated the Field School solved this problem. There were also elements

in the field that corroborated the philosophy of diversity pointed out by the Quilombaque Community. In addition to the artistic manifestations regarding Black Culture in the periphery, there were performances of drag queens and fire breathing. Participants were required to live in a multicultural and diverse setting, leading to further self-awareness and deep change.

Theme 1C: community immersion in action

The journey to knowledge of the community's physical space begins for the participants by following the path of the Perus FERIA Grafitti Learning Trail. This trail boasts an outdoor art gallery on Quilombaque Street, and shows art on walls around the Perus train station. This trail was followed by the Public Space Re-Appropriation and Renewal Trail, which starts at Inácio Dias Square, in front of the train station, passing by the Unified Educational Centre (CEU), the playgrounds, skate park, mountain bike track, the Hip Hop House, the Municipal Library, and the Pandora Cine Theater. The Dictatorship Never Again Trail was also explored, going to the Dom Bosco Municipal Cemetery.

As students walked these trails, the historical and contemporary characteristics and the importance of this neighbourhood began to materialize. Turning our eyes to leisure issues, all the spaces visited showed characteristics that contemplated the cultural contents of leisure. For instance, the mountain bike track was in a space belonging to the CEU. This was created by the practitioners of the sport in the first management of the space, which apparently did not take into consideration the re-appropriation of such a public space. Subsequent management did not give importance to it, leaving all maintenance to be performed by users and practitioners.⁵

The Hip-Hop House, in turn, was created after the mapping of abandoned sites in one of Quilombaque's actions. It was founded where the Telecentre⁶ existed, that had been destroyed two years prior. Residents came together and revitalized this location. They realized the need, especially in this locality, for a space for the art and culture of the population, which, today, together with the artistic collectives of the neighbourhood and of the whole city, carries out educational activities with street artistic language (Figure 2). Following the presentations of this space, participants observed the performance of break practitioners who spoke about the importance of this venue in their lives. The importance of these leisure outlets for the residents further became quite apparent to field school participants when they heard one of the presenters exclaim that: "dance saved my life from the world of crime and drugs" (Research Subject Report, Quilombaque Community).

Theme 2: resistance

The group next visited the Pandora Cine Theater (Figure 3), the headquarters of the Pandora Theater Group, which had been in existence for over 14 years. This group proposed the revitalization of the space that had not been serving any social function for over six years. It was established as a social space in 2016. It was observed in the field that the Pandora Theater Group also conducts research and collective creations with presentations to the community, consolidating the space as an opportunity to revive the local culture and make contact with other cultures through open cinema sessions.



Figure 2. House of Hip-Hop. Authorship, August 2018.

After these visits, the students returned to Quilombaque for dinner and were then guided to the residences. At night they took part in a programme called “JamBaque: The Body in All Its Vibrations”. This party, which is frequently practiced by Quilombaque, promised “[...] a night of freedom of sensation and the convergence of various artistic languages for the urban quilombo – music, percussion, dance, performances [...]” (Quilombaque, 2012). Participants recognized again the value of leisure as a way to exercise freedom of expression, leisure as a form of resistance.



Figure 3. Municipal library. Image shared among participants, August 2018.

On the third day, the group visited the Complained Memory Trail at the Perus Cement Company. The day posed certain group and individual challenges, as the trail head only allowed one person at a time to cross, putting the group into single file. After crossing, the group stopped for a historical introduction to the cement factory. As participants walked through the premises, they began to feel the historical weight of this place for the region. The vivid presentation of the guide made it easy for participants to imagine the factory in operation at these times. Two sons of former factory employees were also describing their experiences and their parents' work experiences, which added to the experience. Such observation in the field is reinforced by the following description collected in the work of André and Assis André and Assis (2013, p. 158):

The machines are still there. The stone deposit is still full. The panes, even some broken ones, resist the force of time. The ground begins to crumble. The walls speak, in phrases that hurt the look at, in other few, that still bring hope. You can no longer hear the whistle that the shots announced, or the smoke of smoke, bringing in another batch of limestone from Cajamar. She is still there, abandoned, after her last trip. It seems they even left her in a hurry. We watch from the outside, mourning, not only of a building, but of all its stories.

In the midst of these reflections, the first unusual scene emerged: cyclists and mountain bike riders travelled within the factory grounds, occupying the space for leisure activities (Figure 4).

A historic exhibition stop was held inside the old laboratory, reporting that this was the last job to be closed with the end of the cement factory's operations. Then, at another outdoor stop, there was a demonstration of the oven built by Abdalla's management, which was created with a capacity to produce twice the previous production, but without the installation of filters and no environmental care. This led to several health problems among residents, mainly respiratory, due to the cement dust that covered the city, reporting cases of house roofs that collapsed because they could not support the weight of dust accumulated on the roofs.

Theme 2A: resistance and space

Still Observing the space, there was another unusual scene: activities developed by *Le Parkour*⁷ practitioners (Figure 5), once again demonstrating the occupation of a space for the free and spontaneous practice of leisure. Deeper reflection with the group revealed that this too was resistance.

By observing the Parkour practitioners in loco, it was possible to reflect on the potential influence the space was having on the lifestyle residents. Regarding the relationship between space and individuals, Silva et al. (2011) report that the individual today is a more divisible person who places the need to (re)create and produce more spaces in the possibility of configuring social, individual and collective relationships. Hence, it is a form of resistance. They continue to identify with the space and enjoy the opportunities it may provide them. With the overcoming of social weaknesses through strategies that guarantee and improve the spaces and leisure programmes linked to the development of the city, leisure experiences in the urban spaces are created by reusing and recreating unused spaces.⁸

For the authors, there is the insertion of individuals within a dynamic context, with territorial configurations and landscapes that have provided, throughout history, different

spaces, as well as different uses for them. This is what seems to be happening at the Perus Cement Factory, where residents are occupying the space for leisure practices. These spaces then are reconfigured to create opportunities for meaningful leisure time and an improved quality of life.

The trail further took participants towards Triângulo Village, the site of the factory workers' homes. At one stopping point, Quilombaque representatives explained the community struggles to maintain all this historical space. The first of these, according to Quilombaque's statements, was when the city government planned the construction of a linear park that presupposed the expropriation of Quilombaque's headquarters. However, with resistance and union from professors of architecture and urbanism at the University of São Paulo, they managed to reverse the project by demonstrating the impacts of this action on local culture and environment. This story again highlighted another form of resistance, protecting that which the community values and successfully resisting the change imposed from outside.⁹

In 2004, Resolution No. 19/2004 (CONPRESP, 2004) called for the demolition of the Old Brazilian Cement Company and its annexed areas. Quilombaque expressed the desire of the community to reoccupy this space as a means of supplying the needs of health, education, culture and leisure spaces, and use it for various possibilities resulting from its extension. There are currently public hearings and debates about the future of the Perus Cement Factory, as the Abdalla Family has set up a housing project to build a neighbourhood condominium for over 5000 families. However, the population opposed to this venture because it jeopardizes the environmental and historical heritage of the factory surroundings. According to Santos (2006), the use of space generates conflicts between the community and private companies due to differences in interests and perceptions of social groups, but through oriented political action, hegemonic activity and private interest can be broken down by proposing complementary activities against the logic of the dominant activity.

Theme 2B: resistance and equality

Resistance was further observed the day the group met with Indigenous Peoples. The first activity of the day was to meet the Guarani M'bya Community, with individuals living in the vicinity of Jaraguá Park, and supported by the National Indian Foundation (FUNAI). Participants were welcomed by Karaí Mirim, who talked about the village and the residents. Entering the village, participants were directed to the Casa de Reza where Indigenous rituals were performed. Djera Mirim, nicknamed Marcia, was waiting to introduce her community and explain about the historical process of the Portuguese invasion as they "discovered" the Americas, and the enslavement of Indigenous and Black people.

In addition to reinforcing the struggle and resistance experienced by the Indigenous People, students felt a deep desire to express their opinions and feelings regarding Indigenous people and resistance. One Canadian participant claimed to have Indigenous ancestry and shared with the group how the process of struggle and recognition of this people took place in his country. Djera Mirim introduced us to Ara Mirim, nicknamed Sonia, as one of the village leaders, who expressed her anger at the way Indians are presented in the media, such as books and films that favour the generation of stereotypes. She shared with the

group that one of the struggles of her people is to spread knowledge about their true history. She praised those who research and seek to add knowledge to this process.

After this exchange of knowledge and history, all were invited to participate in a traditional dance called Xondaro (Figure 6). This dance was traditionally performed for 24–72 h, where those who resisted exhaustion and time would become responsible for the safety of the village; the intention was also for participants to become more comfortable with each other and join in the dance wheel.¹⁰

After this experience, everyone walked to Jaraguá Park making a lunch stop and rest break before embarking on the climbing path to Pico do Jaraguá.¹¹ The 1.5-mile path, which served as an escape route for 16th-century Black and enslaved Indians. At the lookout point, even with the heavy fog on this cold day, one could see the urban sprawl of the city of São Paulo, with most participants climbing to the highest point of the transmission tower at Pico do Jaraguá (Figure 7).

Participants returned to Quilombaque and began a new round of discussions regarding the development of the studies to be carried out. Each group presented their ideas and claims to the WLO and Quilombaque coordinators and supervisors, who gave feedback on their needs and desires in carrying out the projects. The other participants also interacted in these reflections, with a moment of exchange of experiences and knowledge, as well as the understanding of what they were researching, and bringing forward important points being discussed in the execution of another group. Following the discussions, the groups met to outline their studies and to hold conversations with Quilombaque members to clarify ideas, clear doubts, and other briefings about what they intended to analyse. This activity continued to dinner time, as there was no evening programme with the participants but heading to the residences to pack and prepare for the final day of experiences and social residence in Perus.

As this time came to an end, participants shared a final and very emotional breakfast with the residents of the community. Stories were shared by participants about the



Figure 6. Xondaro Dance. Image shared among participants, August 2018.



Figure 7. The World Leisure Organization Field School 2018 in São Paulo, Brazil. Image shared among participants, August 2018.

homeowners' exchange of affection with students, exchanging gifts, as participants and residents alike were crying while extending invitations to return.

Theme 2C: women and resistance

Already in Quilombaque we left for our last visitation to the Settlement Movement (MST) Sister Alberta. Welcomed by Dona Maria, participants sat in a circle to hear the story of the MST and the formation of the Sister Alberta Commune of the Earth. It was explained to the participants that there was already great dissatisfaction from the Perus population at the possibility of a new rubbish dump, and the need to mobilize against this action.

Reflecting on the two communities visited, the Guarani Village and Terra Sister Alberta Commune, the leadership of women in these social movements stood out to participants. This is synonymous with the current image of the protagonist role of women in society, in the family, and in social movements. The brief experience of this experience, allowed participants to feel the power and importance of these leaders for such organizations. Students deeply reflected on these realities and understood the importance of these actions.

The social residence time ended with a celebratory Brazilian barbecue. Participant observation showed that this was an emotional time not just for the Field School participants, but also for the Quilombaque coordinators, supervisors and assistants, as all started to reflect on what had been learned, and what the experience had meant to them. From there, participants of the Field School were sent to a Hostel in the Pinheiros neighbourhood, near where the congress activities began.

Conclusions and discussion

Mezirow (1978) created transformational learning theory which can be applied in the context of these findings. He defines transformational learning as a process that

changes frames of reference. According to the author, a frame of reference is any assumption that consciously or unconsciously influences how we understand our experiences. Crucial to this process of transformational learning is the process of critical reflection, which challenges these assumptions.

The Field School through its diversity of participants, enabled an extraordinary learning experience and transformation for most participants. Meeting students from all over the world and visiting the peripheral community of Perus with its historically Black roots, as well as Indigenous communities strongly encouraged learners to re-evaluate their world view, and see through different lenses. Another crucial element in Mezinke's theory is a reflective discourse which happens within a social group and the relationships formed with peers. Not only did field school students have the opportunity for large group discussions, but also reflected daily within their residence groups and their hosts.

Kolb (1984) developed a four-step experiential learning cycle. In this learning theory, a learner is exposed to a concrete learning experience, as in the exposure to the community of Perus through the Field School. The learner then reflects on the experiences, forcing him or her to draw conclusions by conceptualizing what has occurred during the learning experience.

During the Field School, this process was facilitated by the guides and teachers through daily discussions and reflections. The learner subsequently actively applies the learned to the new situation presented, and transfers the learned to new situations. This part of the learning cycle was accomplished by asking participants to present on themes learned at the conference through a process of photos and visual impressions representing themes.

Looking back at the experience of social resistance, we highlight the importance of discovering the relevance of Perus in the history of the city of São Paulo, which bases and empowers the social movements carried out in the community through Quilombaque. These social resistance actions had already been idealized within the historical rescue of Perus, emphasizing Black, African and peripheral culture. The community of Perus has built upon the meaning of its social identity, which comes from the historical burden carried in its collective memories, and which compose its socio-cultural attributes with the Quilombaque as the representative of that identity.

Participant observation within the social residence experience is important to recreational studies as it reinforces Magnani's ideas (2018a). He argues that residents of the periphery have in their leisure practices simple and traditional modalities that do not have the novelty of modern mass leisure activity. Instead, activities are linked to and embedded into their way of life. Leisure in that sense replenishes the resident from the toil of work, representing mainly opportunities to establish, invigorate and exercise the right to leisure within the landscapes of this peripheral neighbourhood.

It assists in broadening the scope of the term leisure, emphasizing its universality, both in distribution – everywhere, always – and in the diversity of practices. Emphasizing leisure from the inside, which is influenced by the social actors involved in their daily lives, performing activities within their way of life which are characterized as leisure, bringing together the perception of who is performing (social actors) and (researcher) and the actors themselves, with their speeches and practices about activities, understanding the relationship through academic discussion (Magnani, 2018b).¹²

Quilombaque seeks to build up the formation, development, and appreciation of this identity, not only for its members and participants, but for the entire population, not restricted to

the Perus neighbourhood. It is a movement of resistance that, besides offering cultural activities, perpetuates its origin and its Black, African and peripheral culture, covering other minorities like LGBTQI+,¹³ homeless people and favela, Indigenous, immigrants, etc.

The expressed minority view is not perceived in the sense of quantity, but by the perception that there are fewer judgements by society and public power for these subjects. It is noticeable because of the need for the participation and empowerment of minorities, thus causing social change. Economic and political events arising from the history of the cement factory, which directly influenced the lives of residents, using the philosophy of the Queixadas in the experience of a permanent firmness, have peacefully given guidance and support to the community.

Therefore, the Perus community shows its differentiation, not only through this historical process that it carries, but mainly because it demonstrates a community that fights for its rights, acting effectively together for the necessary improvements and scope of its wishes. There is no shortage of examples in communities which may highlight the concern of abandoned or unused spaces that may offer culture and leisure to the population. Actively participating in forums, debates and public hearings involving their surroundings will allow these improvements.

In addition to the change in frame of reference on the peripheral reality of this neighbourhood, students also reflected and learned a lot more about the search for the good life. The good life also means respecting the rights of nature and recovering the knowledge of Indigenous communities living with nature. The subjects have the possibility to recover the elements of this community, harmonizing the spaces of participation to know the problems, and seek their answers. They conceptualize leisure within their possibilities, encouraging people of all ages to engage in dignifying the subjects who are trapped by the violence and inequalities with which they live, transforming and recreating their reality. This type of resistance generates actors and creators of social transformation combatting prejudices.

Notes

1. The World Leisure Congress has been promoted by WLO since 1988. It was organized in South America in two opportunities, both in the city of São Paulo and promoted by the Social Service of Commerce - SESC with the support of several universities: 1998 and 2018.
2. Paulista Company of Metropolitan Trains.
3. Urban planning tool.
4. In the Brazilian context, the word reality has the meaning of social context. Expressing the authentic and true existence of the symbolic construction of a group, social class, or society.
5. These are the five fundamental areas of interest in leisure: physical, manual, artistic, intellectual and social aspects of Dumazedier (1980) and the sixth characterized as tourist interests by Camargo (1986).
6. Created in 2001, Tele centers emerged as a digital inclusion program in the city of São Paulo to promote Internet access during a period in which 90% of the population did not yet have access to the connectivity network.
7. Originating in France, has its meaning inlet = o and parkour = course. It is a combination of natural human abilities (natural method) like running, jumping, and climbing. Inspired by naval lieutenant George Herbert in his observation that Indigenous peoples had better movement skills than Europeans. Raymond Belle, a firefighter and veteran of the French Special Forces, took up the teachings of Herbert, and with his son David, using natural movements to form what is now known as "Parkour" (WFPP, 2018).

8. A steam locomotive driven by a steam engine composed of three main parts: the boiler, producing steam using fuel energy; the thermal machine, turning steam energy into mechanical work; and the body, which carries the materials.
9. Access to leisure; Leisure and Education; Community Development and Citizenship; Tourism and Sustainability; Solidarity and Equity.
10. Because it is necessary to register official Indigenous names at birth, which are not recognized by the Brazilian State, traditional names are used as nicknames.
11. The Pico do Jaraguá is located in the State Park of Jaraguá, in the west of the capital of São Paulo. It is the highest point of the city at an altitude of 1135 m, and a view that reaches 34,17 mi. It was an old stage of war between Bandeirantes and Indians due to the exploitation of the great quantity of gold, however, the resource was exhausted in the 19th century. In 1946, it was transformed into a tourist spot, and in 1961, it was integrated into the Jaraguá State Park, registered in 1983 by the UNESCO (1994) (UNESCO) Historical, Artistic, Archaeological and Tourist Heritage Council (Cidade de São Paulo, 2019).
12. For Acosta (2016), Good Life is a possible utopia; the search for a new way of life that puts an end to the focus on the accumulation of capital and destruction of nature. Capital must be subordinate to the human being, and the human being must understand that he is part of nature, living in community participation, in a real and direct democracy.
13. Lesbians, Gay, Bisexual, Transsexual, Queers, Intersex and more (+) characterizing all other representations.

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