

Affection and belonging in geography teaching: a humanist reading of the concept of place in the BNCC

Affection and belonging in geography teaching: a humanist reading of the concept of place in the BNCC

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SUMMARY

Understanding the concept of place, in its dimensions of affection, belonging, and meaning, is extremely important for individuals to situate themselves in the world. Taking this as a premise, this work examines the concept of place, contextualizing it within the National Common Core Curricular, and discussing the issues raised from the perspective of Humanistic Geography. Along the way, we embrace the theme of affectivity, supported by Spinoza's philosophy. We also explore Environmental Psychology by adopting the Affective Maps methodology as a tool to capture the affectivity of students in the final years of elementary school who attend the Cláudio Martins Municipal Part-Time School in their neighborhoods: Couto Fernandes, Demócritro Rocha, Montese, and Parangaba. Humanistic geography, centered on the experience and subjectivity of individuals, seeks to explore the relationships we establish with the environment around us. Environmental psychology, on the other hand, investigates how the physical environment influences our well-being.

- psychological and emotional well-being. The affective images obtained through affective maps—belonging, pleasantness, destruction, insecurity, and contrast—play a methodological role in understanding the concept of place in humanistic geography. By exploring experiences through affective maps, a broader and deeper appreciation of the interactions between individuals and the spaces in which they reside was possible. Finally, we present an educational product, a didactic sequence produced from the theoretical framework that supported our study, whose objective is to support elementary school teachers in teaching, focusing on the concept of place.

Keywords: Place; Affective Maps; Teaching Geography; BNCC.

ABSTRACT

Understanding the concept of place, in its dimension of affection, belonging and meanings, is extremely important for the subject to be able to situate himself in the world. Considering this fact as a premise, this work examines the concept of place, contextualizing it in the National Common Curricular Base, discussing the issues raised from the perspective of Humanistic Geography. Along the way, we embrace the theme of affection, supported by Spinoza's philosophy. We also explore Environmental Psychology when we adopt the methodology of Affective Maps as an instrument to capture the affection of students in the final years of elementary school who study at the Cláudio Martins Municipal Part-Time School in their neighborhoods: Couto Fernandes, Demócritro Rocha, Montese and Parangaba. Humanistic geography, centered on the experience and subjectivity of individuals, seeks to explore the relationships we establish with the environment around us.

1 On the other hand, environmental psychology investigates how the physical environment influences our psychological and emotional well-being. The affective images obtained by the affective maps, belonging, pleasantness, destruction, insecurity and contrast, play a methodological role in understanding the concept of place in humanistic geography. By exploring experiences through affective maps, a broader and more in-depth appreciation of the interactions between individuals and the spaces in which they reside was possible. Finally, we present an educational product, a didactic sequence produced from the theoretical framework that supported our study, whose objective is to support elementary school teachers in teaching, focusing on the concept of place.



INTRODUCTION

In this study, the concept of place was articulated with the Geography teaching guidelines present in the National Common Curricular Base (BNCC), in force since 2017 for public and private schools. The BNCC, based on the National Curricular Guidelines for Basic Education, is guided by ethical, political, and aesthetic principles aimed at comprehensive education and the construction of a just, democratic, and inclusive society (BRAZIL, 2018).

Understanding the concept of place, central to the teaching of Geography, is addressed particularly in the thematic unit "The Subject and Their Place in the World," which emphasizes aspects such as belonging and identity in socio-spatial construction. While in everyday usage the term "place" refers to physical locations, in Geography it takes on a more nuanced meaning, associated with human experience and the relationships established with inhabited space.

From a humanist perspective, investigating a place involves understanding the meanings attributed by communities, historical transformations, and socio-environmental dynamics, enriching the analysis of geographic space.

The research developed in this article adopts a qualitative approach, as outlined by Chizzotti (2003), integrating diverse analytical traditions and utilizing multiple research methods. Among these, participant observation stands out, allowing the researcher to capture deep meanings through immersion in the context studied.

The affective maps produced in this research follow the approach proposed by Bomfim (2010), which uses metaphorical categories to represent ideas or emotional states, rather than urban structures. Variables such as pleasantness, belonging, insecurity, destruction, and contrasts are analyzed, revealing positive or negative esteems that influence subjects' actions in the space.

Data collection includes visual representations and individual perceptions of the place, complemented by the application of the IGMA, which gathers socioeconomic information and a Likert scale designed to validate participants' impressions. To this end, the qualitative stage of the IGMA follows seven steps: (1) drawing the place; (2) explaining the drawing; (3) describing the feelings evoked; (4) selecting six summary words; (5) writing about the place; (6) metaphorical comparison; and (7) mapping daily routes.

Specific questions about the investigation site are also included.

The empirical field was developed at EMTP Cláudio Martins, with students from the neighborhoods Parangaba, Couto Fernandes, Demócrito Rocha and Montese — territories analyzed through the Affective Maps tives.

The concept of place from the perspective of the BNCC for Geography

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This research addresses the concept of place as one of the theoretical pillars of contemporary geography, with an emphasis on humanist and cultural approaches. It is a conceptual framework that has gained centrality in recent decades due to its ability to articulate objective and subjective dimensions of spatial experience (Holzer, 2016).

Historically, the concept of place has undergone distinct approaches. In Traditional Geography, predominant until the mid-20th century, place was seen as a descriptive location, identified by its physical and human characteristics. Subsequently, the Theoretical-Quantitative approach, in the 1950s and 1960s, emphasized

measurable variables such as density and income. Critical Geography, on the other hand, began to understand place as a social construction, focusing on the power relations and inequalities that constitute it. Milton Santos (2005) summarizes this perspective by stating that "more important than awareness of place is awareness of the world, obtained through place."

With Cultural Geography, place takes on more subjective contours, related to identity, belonging, and memory. To understand this perspective, the anthropological concept of culture is fundamental. Tylor, cited by Laraia (1999), defines culture as the set of "knowledge, beliefs, art, morals, laws and customs acquired by man as a member of a society" (Laraia, 1999).

Carl Sauer (1998), a pioneer in incorporating culture into geography, opposed environmental determinism, combining influences from German and French geography and American anthropology. The Berkeley School, which he led, gave rise to Traditional Cultural Geography, marked by strong positivism and a focus on the material elements of the landscape. In the 1970s, under criticism for its excessive description and lack of social relevance, this approach lost traction, giving way to more engaged approaches (Sauer, 1998).

The so-called "cultural turn" and post-positivism enabled the emergence of a New Cultural Geography, more attentive to the meanings attributed to lived space. Rosendahl and Corrêa (2013) emphasize that this transition inserts Geography into an interpretative perspective, prioritizing narratives and affections.

Humanist Geography, in turn, emerged as a response to the rigidity of positivism, incorporating contributions from phenomenology and existential psychology. Oliveira (2017) notes that this approach is based on existentialist phenomenology but also engages with other philosophies of the spirit. Edward Relph (2012) and Yi-Fu Tuan (1980) are central references. For Tuan, place is the location endowed with meaning by individuals or groups, structured by sensory perceptions, emotions, and values (Relph, 2012).

Relph distinguishes "place" from "places," arguing that the former involves authenticity and connection, while the latter can represent spaces devoid of meaning, such as the "non-places" generated by globalization. According to Holzer (2012), understanding the everyday experience of the world requires a phenomenological approach that goes beyond physical description and encompasses subjective experiences.

The influence of existentialism is visible in the work of Anne Buttimer, which values the human-human relationship. -land as a field of subjective complexity (Buttimer, 1982). This current sees place as the link between physical and symbolic dimensions, where memories, affections, and choices intertwine. Holzer (2016) highlights that Humanist Geography is a direct heir of Cultural Geography, distinguished by its focus on intentionality and the experience of the lived world.

David Lowenthal also contributes to this bias by emphasizing perception as a central tool for understanding geographic reality (Holzer, 2013). Place, thus, emerges as a "worldliness of everyday life" (Marandola, 2012), where the dramas and powers of life manifest themselves most intensely.

Humanist Geography highlights that space is not neutral, but lived and interpreted. The notion of topophilia and topophobia, developed by Tuan (1980), illustrates the contradictory affects that can shape this relationship. Place is not merely a geographic coordinate, but an existential territory where bonds, memories, and identities are consolidated. As Marandola (2012) states: "Place is the essence of geographic experience."

BNCC and the teaching of geography

The National Common Curricular Base (BNCC) represents a milestone in Brazilian educational policies, establishing guidelines for the organization of the national school curriculum. Its development is the result of a long historical process, which began with the 1988 Constitution, whose Article 210 provided for the establishment of content



minimum standards for elementary education, aiming to ensure a common basic education and respect for diversity cultural saturation (BRAZIL, 2017).

The development of the BNCC was influenced by several factors, such as Brazil's territorial size, its sociocultural heterogeneity, and the need to align with contemporary social transformations. This process culminated, after decades of debate and public consultations, in the approval of the BNCC in two stages: in 2017 for Early Childhood Education and Elementary School, and in 2018 for High School (BRASIL, 2017).

Important legal milestones preceded the BNCC, such as the enactment of the first Law of Guidelines and Bases for National Education (LDB) in 1961, its reformulation in 1971, and the current version, Law No. 9,394/1996, known as the Darcy Ribeiro Law. The latter promoted the reorganization of Basic Education into three stages (Early Childhood Education, Elementary Education, and Secondary Education), integrated higher education into the national system, defined higher education teacher training as a priority, guaranteed free elementary education, and expanded the autonomy of educational institutions.

Alongside the new LDB, the National Curricular Parameters (PCNs) were published, introducing cross-cutting themes and specific guidelines for each area of knowledge. The BNCC, in turn, proposed a national consolidation of these references, aligning curriculum, teacher training, assessment, and school infrastructure (BRASIL, 2017).

The standardization of content promoted by the BNCC aims to reduce regional disparities and guarantee the right to learning, encompassing general competencies such as scientific thinking, digital literacy, empathy, argumentation, and ethical responsibility (BRASIL, 2017). These competencies are operationalized through skills that articulate knowledge, attitudes, and values in different school contexts (BRASIL, 2017).

The document organizes the elementary school curriculum into five areas of knowledge: Language Arts, Mathematics, Natural Sciences, Humanities, and Religious Education. Geography, along with History, is considered essential for understanding the contemporary world. Its approach emphasizes the recognition of identities, the understanding of the landscape, relationships with lived places, social memory, and cultural diversity. The BNCC also proposes teaching geography based on epistemological principles such as analogy, connection, differentiation, distribution, extension, location, and order, which enable students to understand geographic space in its multiple dimensions and dynamics (BRASIL, 2017).

Despite the lack of explicit alignment with specific theoretical currents in Geography, the BNCC recognizes the centrality of operational concepts of space, presented in a structured manner throughout the chapter dedicated to the discipline (BRASIL, 2017). Geography's thematic units are repeated from 1st to 9th grade, respecting a cognitive and conceptual progression. For example, the unit "The Subject and Their Place in the World" evolves from the description of lived spaces (EF01GE01) to the analysis of the role of global corporations in everyday life (EF09GE02), demonstrating the articulation between the local and the global in geography teaching (BRASIL, 2017).

SIL, 2017).

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Of the document's 600 pages, only 38 are dedicated to Geography, 11 of which address the conceptual foundation and curricular structure; the remainder focus on describing skills by grade level. Therefore, the BNCC is not limited to a content list but proposes a training framework focused on developing fundamental citizenship skills. Thus, this work will also serve as a guiding resource for future additions and additions to this core document.



The relevance of the concept of place for the teaching of Geography

Geography is a discipline intrinsically linked to the understanding of space and its organization.

In this context, the concept of place emerges as a foundation for unraveling the complexities and dynamics that shape our world, transcending mere geographic location and extending to the analysis of human interactions, culture, economics, politics, and the environment at different scales. In geography teaching, the relevance of this concept becomes evident, as it offers a starting point for exploring the connections between humans and their environment.

Geography, as a school subject, plays a fundamental role in developing critical individuals who are aware of their role in the world. To this end, its content must be contextualized and, above all, meaningful to the student. Within this framework, place emerges not only as a geographic concept, but as a fundamental element for understanding the complex relationships between human beings.

brother and space.

Over the years, geography teaching has undergone several transformations. From a more descriptive and factual approach, it has evolved to a critical and analytical perspective, seeking to develop in students a more integrated and reflective view of the world around them. In this sense, the concept of place has come to occupy a central position, due to its ability to bridge the global and the local, to connect personal experiences with broader geographic dynamics.

Teaching about place is not just about identifying points on a map or describing features of a space; it's about exploring the emotions, memories, and meanings associated with them, allowing students to recognize their own connection to the spatiality they live in. Thus, the interaction between geographic culture and formal geographic knowledge acquired through schooling allows for an enriching dialogue that fosters a more meaningful understanding of everyday spatiality (Cavalcanti, 2005).

The BNCC points out that “the emphasis on places of living, given in Elementary Education, provides opportunities for the development of notions of belonging, location, orientation and organization of experiences and experiences in different places”, incorporating, as the student progresses in knowledge, the next “articulating concepts”: landscape, region and territory (Cavalcanti and Castellar, 2015).

The construction of geographic knowledge is a process closely linked to the observation and analysis of phenomena that occur in people's daily lives at various scales. It is through these experiences that individuals develop a mental image of the world around them, which, in turn, significantly influences how they interact with the environment—a fundamental foundation for understanding the world on a broader scale. Lived spaces are the representation of human experience in place: person-environment interactions, their routines, activities, and emotional connections established in the spatiality that presents itself around them. In the context of teaching about lived spaces, students can explore how people develop emotional bonds, transforming that specialty into a place, influencing their sense of identity and belonging (Brasil, 2018).

The realization that spatial experience is intertwined with identity and individual experiences highlights the importance of a geographical approach that considers not only the physical and cartographic aspects, but also the subjective and affective dimensions associated with places. Thus, the concept of place simultaneously carries objectivity and subjectivity. While the physical and geographic characteristics of a place can be objectively described and mapped, the intrinsic essence of the place is deeply rooted in the perceptions, emotions, and experiences of the individuals who inhabit it.

The valorization of the student's prior knowledge, especially of his place, takes away from Geography the status of a school subject focused on memorization, going beyond the simple accumulation of geographical information.



decontextualized graphics, as their experiences and perceptions will contribute to the collective construction of geographic knowledge. This pedagogical approach aligns with contemporary educational trends that seek to promote student empowerment and autonomy.

Studying and understanding the concept of place, from the perspective of humanistic geography, is an invitation to engage more deeply with the reality that surrounds us; we cannot forgo understanding what surrounds us. Callai (2012) points to the importance of this meaning.

Given the reflections presented in this section, it becomes clear that the concept of place is a powerful tool in teaching geography. By integrating the historical, affective, and subjective dimensions of space, educators provide students with a more holistic and connected view of their surroundings.

Therefore, investing in developing an understanding of place not only strengthens an individual's connection with their community, but also promotes a more complete and enriching approach to geographic learning.

Place as affectivity

From a humanist perspective, the concept of place is deeply linked to affectivity, an element that emerges from the continuous interactions between subject and environment. These interactions build memories and identities, strengthening the sense of belonging to groups and territories. Relph (2012) states that place is "an inescapable part of being," as it structures individual identity and allows the subject to understand their existence in the world.

For Geography, place is the space experienced and charged with value, resulting from personal and affective experiences. Tuan (1983) argues that "what begins as undifferentiated space transforms into a place as we get to know it better and endow it with value." This valuation occurs through sensory perceptions—sounds, smells, textures—and through everyday experience, which confer meaning to places (Tuan, 1983).

Place encompasses elements of everyday life—such as a home, a neighborhood, or a square—that function as repositories of memories. Mourão and Cavalcante (2011) observe that lived spaces constitute identity references. This approach contrasts the positivist view and emphasizes the affective bond between the subject and the environment (Tuan, 1983), demonstrating that place is constituted as a subjective and emotional construction. Cavalcante and Elias (2011) emphasize the bidirectional nature of the relationship: the individual projects themselves into space and, simultaneously, is shaped by it. Place, therefore, affects and is affected, revealing the importance of affects in the constitution of lived space.

Spinoza's philosophy offers theoretical support for understanding affectivity as a constitutive power of being. In his work "Ethics," Spinoza (2015) understands affects as bodily affections that expand or restrict the power to act. To affect, in this sense, is to provoke change, and the relationship with place fits into this logic: safe and pleasant environments increase the power of action; hostile spaces reduce it (Espinoza, 2002).

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Affectivity, historically undervalued in comparison to reason, gains prominence in Spinoza's philosophy as an essential dimension of human existence. The author proposes an integration between reason and emotion, moving away from the classical dichotomy. In his view, good encounters expand freedom and understanding, while bad encounters reduce potency and lead to suffering. In this scenario, Humanist Geography revives this concept by recognizing affects as structuring the person-to-person relationship.

-environment. Tuan (1983) introduces the term topophilia to describe the affective bonds with the material environment, contrasting with topophobia, defined by Oliveira (2012) as the feeling of fear or repulsion towards certain



places. These perceptions vary according to personal experiences and social contexts, and may coexist in relation to the same place.

Affectivity, therefore, is not simply an emotion linked to space, but a complex phenomenon, intertwined with reason and emotion, individual and collective. To deny it is to disregard fundamental aspects of human existence and our relationship with the lived world. Based on Spinoza's philosophy, it is understood that affects linked to place originate from everyday experiences, being positive or negative depending on the established encounters.

Affective maps and the expression of place

The geographical understanding of place has been the subject of analysis in various fields, such as architecture, anthropology, urban planning, and especially in Environmental Psychology. Humanistic Geography values individuals' subjective experiences, while Environmental Psychology investigates how the physical environment affects psychological well-being. The convergence of these approaches allows for a broader understanding of the concept of place, combining subjective experiences and applied methodologies (Moser, 1998).

Moser (1998) emphasizes that Environmental Psychology analyzes how individuals perceive the environment and are influenced by it. Alencar (2010) reinforces that affectivity toward places has political relevance, allowing individuals to express their emotional ties. Bomfim's work (2010) deepens this analysis by proposing Affective Maps as a theoretical-methodological tool that reveals the emotional implications of places such as home, neighborhood, or city.

Inspired by Spinoza's philosophy of affects and Kevin Lynch's (1999) cognitive maps, Affective Maps articulate cognitive and emotional representations based on visual resources (drawings, photographs, objects). They are expressive images of affects, revealing how individuals experience and attribute meaning to spaces. For Vygotsky (2001), emotions internally organize actions and thoughts, a relationship that resembles Spinoza's notion of action power.

The Affective Map Generator Instrument (IGMA), developed by Bomfim (2010), is structured in three stages: (1) graphic representation of the place; (2) description of the image, associated feelings, and metaphors; (3) analysis of the spaces frequented and paths taken. The initial drawing, more spontaneous than verbal language, aims to access the subject's esteem for the place. In adapted versions, such as in Martins (2015), tactile materials are used to represent non-visual urban experiences (Table 1).

Table 1: Elements that make up the IGMA

| PART I | PART II | PART III |
|---|---|---|
| Design | Inquiry | Likert scale |
| "Creating a warm-up situation for the expression of emotions and feelings." | 1. Meaning of the drawing 2. Feelings 3. Summary words 4. What do you think of the city (Categories: Pleasantness, Belonging, Insecurity, Destruction and Contrasts) 5. Comparison of the city: the metaphor 6. Paths taken 7. Questions about participation in associations 8. Sociodemographic characteristics | Psychometric response scale ranging from 1 to 5, in order to confirm the affective image obtained by the articulation between feelings, qualities and metaphor. |

Source: Adapted by the author of Bonfim (2010).

The categorization of the images produced follows emotional criteria: metaphorical images indicate affective states, while cognitive images represent spatial components (Lynch, 1999). The participant also expresses emotions in keywords and metaphors, which, according to Bomfim (2010), reveal affects that transcend cognition, exposing memories and personal experiences (Table 2).

Table 2: Summary of the categorization process aimed at developing affective maps

| | |
|-----------------|---|
| Identification | Respondent's sociodemographic data. |
| Structure | The structure is classified, based on Lynch's Cognitive Map, as cognitive, if it presents more geographic elements; or metaphorical, if it presents more symbolic elements. |
| Meaning | Explanation of the subject about the drawing. |
| Quality | Quality that the respondent gives to the drawing |
| Feeling | Affective expression of the respondent to the drawing. |
| Metaphor | Analogy that the respondent makes of the place with something |
| Affective image | Articulation, made by the researcher, between the metaphors of the place and the other dimensions such as feelings and qualities described by the subjects with the aim of identifying their feelings in relation to the place. |

Source: Adapted by the author of Barreto (2017)

The final stage of the IGMA includes the application of a Likert-type scale, validated by Bomfim et al. (2014), which quantifies the affective image based on 41 propositions about feelings of pleasantness, belonging, insecurity, and destruction. The subtraction between the enhancing factors (pleasantness and belonging) and de-potentiating factors (insecurity and destruction) results in the Place Esteem Index (IEL).

The Affective Map is constructed from the articulation of qualitative and quantitative data. Affective images are classified into five categories (Bomfim, 2010; Barreto, 2017): pleasantness, belonging, destruction, insecurity, and contrast. Pleasantness and belonging reveal a positive esteem for the place, associated with well-being, pride, and affection; insecurity and destruction evoke feelings of fear, abandonment, and unease (Figure 1). Contrast indicates the coexistence of opposing feelings in the same space.

Figure 1: Affective images (A) and their respective oppositions (B), obtained through the application of IGMA



Source: Prepared by the author.

From a Spinozan perspective, such images correspond to the varying power to act: places that evoke belonging and pleasantness strengthen the conatus, while those marked by destruction and insecurity diminish it. Affective Maps, by integrating affective and spatial aspects, constitute a powerful tool for understanding the relationship between subject and place, considering both Humanistic Geography and Environmental Psychology.

Thus, IGMA allows access to subjective dimensions of lived space, revealing how experiences, memories, and affections shape individuals' identities in relation to places. This approach broadens the pedagogical and critical understanding of spatiality in Geography teaching by valuing everyday life and sensory experience as structuring elements of the experience of place.

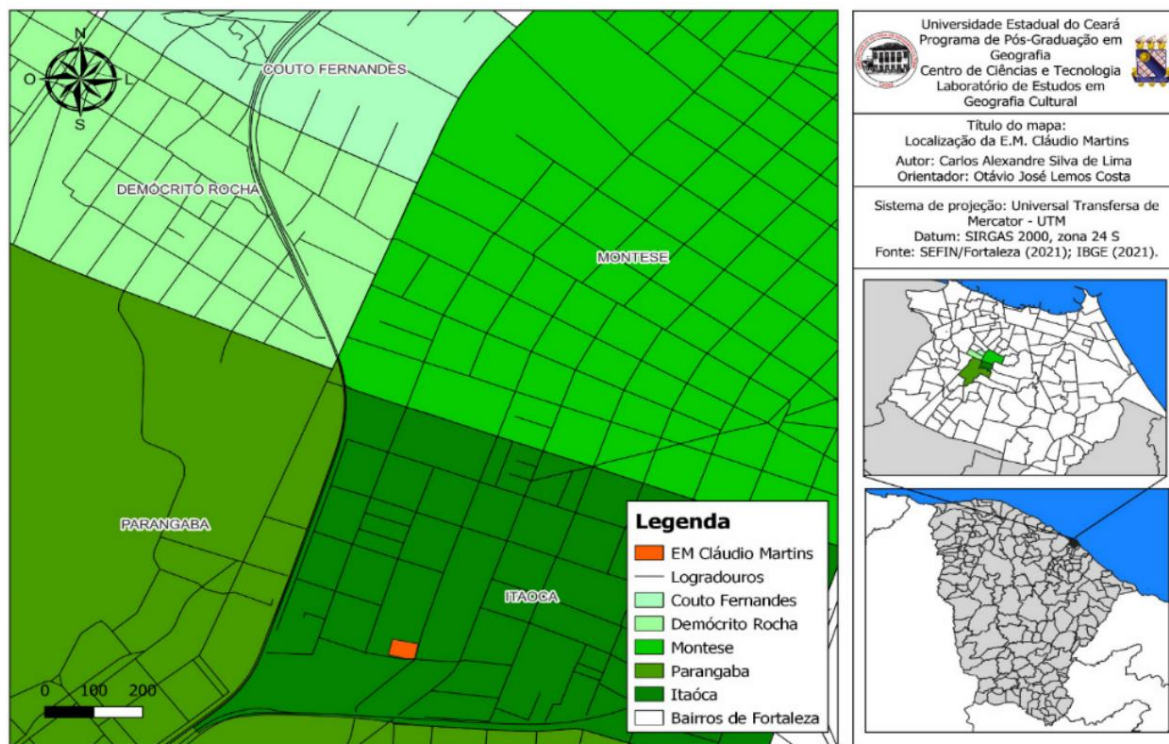
EXPERIENCE REPORT

The following report presents and interprets the affectivity of students at the Cláudio Martins Municipal School in Fortaleza, regarding their neighborhood, through the application of Affective Maps. The pedagogical practice sought to identify feelings such as belonging, pleasantness, destruction, insecurity, and contrast, composing the affective image of the place experienced. To this end, assumptions of Humanistic Geography and Environmental Psychology are articulated, based on the application of the Affective Map Generator Instrument (IGMA).

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The research was carried out at EMTP Cláudio Martins, located in the Itaoca neighborhood, a border region between Parangaba, Montese, Itaoca and Serrinha, with a large flow of students from the Parangaba, Couto Fernandes, Demócrito Rocha and Montese neighborhoods, which constitute the focus of the map analysis (Figure 2).

Figure 2: Neighborhoods close to the school unit where the teaching practice was applied: the 4 neighborhoods that include elementary school students (final years) were selected.



Source: Adapted from Lima (2023)

Founded in 1996, the school occupies the former Ginásio Nordeste building. It now operates with new infrastructure, serving approximately 728 students in the final years of elementary school (ages 11 to 18), divided into morning and afternoon sessions.

The Couto Fernandes neighborhood is small and has its origins linked to the old railway station, now replaced by a subway station. With an estimated population of 5,260 (Fortaleza City Council, 2022), it is notable for the presence of the Casa da Mulher Brasileira (Brazilian Women's House). The Demócrito Rocha neighborhood, split from Parangaba in 1967, honors the journalist and founder of the newspaper O Povo and is home to the Juscelino Kubitschek subway station, with a population of 10,994. Montese is an area of strong commercial and service activity, with an estimated population of 25,970. Its name pays homage to a FEB battle in World War II, replacing the former name of Pirocaia. Parangaba, in turn, stands out historically as one of the oldest urban centers in Fortaleza. Founded as a town in 1759 and reincorporated into the city in 1921, it houses listed buildings and transport hubs, with a population of 30,947 inhabitants (Câmara Municipal de Fortaleza, 2022; Silva, 2013).

Twenty-five 8th-grade students, ages 13 to 17, participated in the study. Sociospatial information was collected on place of birth, length of residence, and family composition, revealing long-standing ties to the territory of residence (Table 3). The IGMA were administered between May and September 2023, in the classroom, with the assistance of a fellow from the Laboratory of Studies in Cultural Geography (LEGEC). The drawings were digitized and anonymized. Oral perceptions, not recorded on the maps, were recorded in field notebooks, enriching the qualitative analysis.



Table 3: Sociodemographic data of individuals participating in the research.

| INDIVIDUAL | AGE | NEIGHBORHOOD OF RESIDENCE DAY | TIME OF HOUSING IN NEIGHBORHOOD | NUMBER OF MO-RATORS IN THE RESIDENCY |
|------------|--------------|-------------------------------|---------------------------------|--------------------------------------|
| Student 1 | 15 years | Couto Fernandes | 5 years | 6 people |
| Student 2 | 13 years old | Democritus Rocha | A long time | 7 people |
| Student 3 | 13 years old | Parangaba | 1 year | 4 people |
| Student 4 | 14 years old | Montese | 14 years old | 5 people |
| Student 5 | 15 years | Democritus Rocha | 14 years old | 7 people |
| Student 6 | 14 years old | Democritus Rocha | 14 years old | 6 people |
| Student 7 | 13 years old | Democritus Rocha | 10 years | 5 people |
| Student 8 | 15 years | Parangaba | 15 years | 4 people |
| Student 9 | 13 years old | Couto Fernandes | 13 years old | 3 people |
| Student 10 | 17 years old | Couto Fernandes | I don't know exactly-mind | 4 people |
| Student 11 | 14 years old | Couto Fernandes | One week | 4 people |
| Student 12 | 15 years | Montese | 14 years old | 5 people |
| Student 13 | 14 years old | Parangaba | 8 years | 3 people |
| Student 14 | 14 years old | Montese | 6 years | 2 people |
| Student 15 | 14 years old | Couto Fernandes | 14 years old | 5 people |
| Student 16 | 14 years old | Couto Fernades | 11 years | 3 people |
| Student 17 | 13 years old | Democritus Rocha | 13 years old | 6 people |
| Student 18 | 15 years | Parangaba | A long time ago | 6 people |
| Student 19 | 14 years old | Parangaba | 2 years | 3 people |
| Student 20 | 14 years old | Parangaba | 14 years old | 3 people |
| Student 21 | 14 years old | Montese | 14 years old | 4 people |
| Student 22 | 14 years old | Couto Fernandes | 13 years old | 3 people |
| Student 23 | 13 years old | Montese | 13 years old | 3 people |
| Student 24 | 16 years old | Montese | 16 years old | 5 people |
| Student 25 | 16 years old | Couto Fernandes | 11 years | 2 people |

Source: Prepared by the author

The 25 affective maps obtained were distributed among the neighborhoods: Parangaba (6), Couto Fernandes (8), Demócritus Rocha (5), and Montese (6). The analysis articulated the drawings and the written responses to the IGMA, allowing the interpretation of the affective images (Bomfim et al., 2014): belonging, pleasantness, insecurity, destruction, and contrast. According to Bomfim et al. (2014), belonging and insecurity, as well as pleasantness and destruction, constitute antagonistic pairs, reflecting symbolic and affective tensions in the experience of places (Table 4).

Table 4: Description of the affective images worked on in teaching practice.

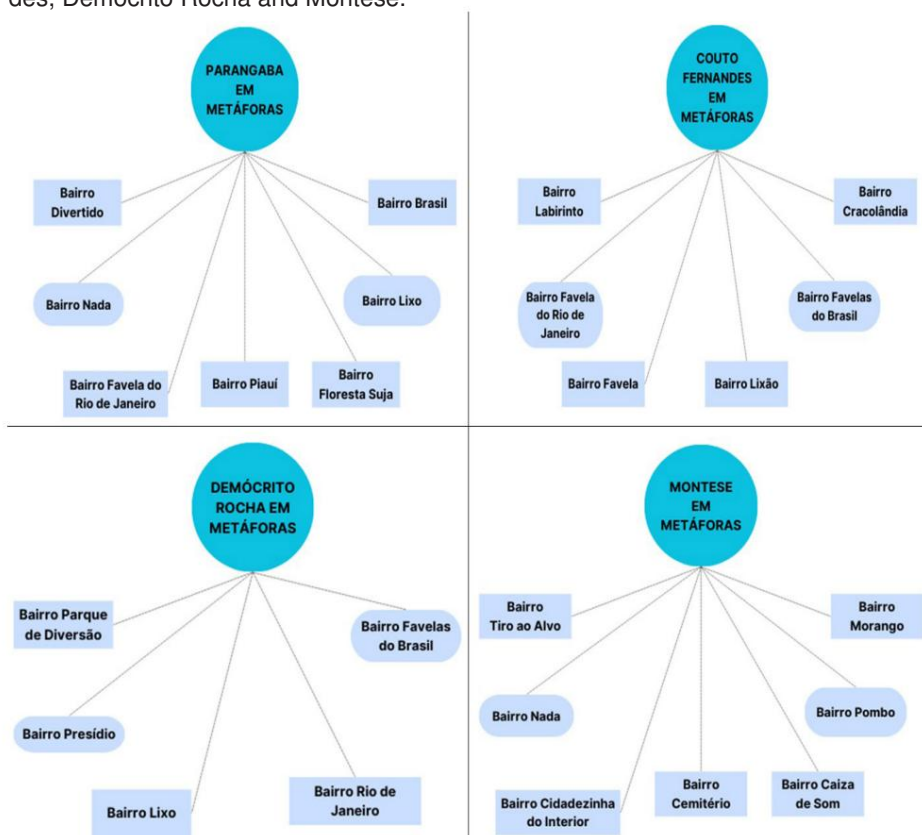
| Character | Affective image | Description |
|--|-------------------------|---|
| Potentiators (increase the potency of action) | Belonging | It manifests through feelings of belonging, pride, and a strong sense of identity. The individual has difficulty perceiving themselves as distant and distinct from the place. It's common to describe their own home and the desire to stay, as well as demonstrate a strong connection to the place. |
| | Pleasantness | Image of a pleasant place, valued positively, even without a strong connection to identity or desire to stay. Commonly associated with environments that promote well-being (green areas, comfortable spaces, meeting points) and/or opportunities (for personal, material, professional, or intellectual development). |
| | Enhanced contrast | Confluence of potentializing and de-potentiating factors in the relationship with the environment marked by the prevalence of the increase in the subject's power of action |
| Depotentiating (decrease the potency of action) | Depotentiating contrast | Confluence of potentializing and de-potentiating factors in the relationship with the environment marked by the predominance of the decrease in the subject's power of action. |
| | Undoing | An affective image arising from the perception of an environment as abandoned (lack of adequate infrastructure, neglect, and low occupancy/circulation). Commonly related to the perception of dirt and pollution (of any kind). The image is manifested by feelings of shame and contempt. |
| | Insecurity | It emerges from the individual's feeling of insecurity, which threatens them. This image is marked by risks, and it is common to hear that anything can happen there. There may be difficulties in social interaction and a lack of trust between individuals. |

Source: Adapted from Lima (2018)

The image of contrast arises when contradictory feelings coexist, such as emotional bonds and perceptions of deterioration or insecurity. These elements dialogue with the concepts of topophilia and topophobia (Tuan, 2012), in which positive and negative emotions shape the subject's perception of space, expressing dynamics of attraction and repulsion that give meaning to the place lived.

Qualitative research, focused on the affective dimension of the subject-place relationship, does not aim to make categorical judgments, but rather to reveal the complexity of individual experiences. The metaphors employed by participants on the maps—grouped by neighborhood—reveal unique perceptions, such as "small town" and "shooting range" for the same neighborhood (Montese), demonstrating the ambiguity of everyday experience (Figure 3).

Figure 3: Metaphors used to represent the neighborhoods close to the school unit: Parangaba, Couto Fernandes, Demócrito Rocha and Montese.



Source: prepared by the author.

According to Bomfim (2003), metaphors "go beyond cognition," allowing us to express intimacy with lived space. They communicate subjective aspects that often escape objective language. Thus, they highlight not only physical elements but also memories, affections, and meanings attributed to the space. Another stage of the analysis involved identifying the words students used to describe their feelings regarding their drawings. The responses were organized by neighborhood and graphically represented in word clouds, generated by the digital tool <https://www.wordclouds.com/>.

The proposal of Affective Maps is in line with Humanist Geography, which seeks to understand the relationships between subjects and spaces, including the feelings and ideas that individuals develop about the place (Tuan, 2012). As Bomfim (2010) highlights, feelings shape and are shaped by the lived space, expressing positive or negative dispositions in relation to the environment.

Based on Spinoza's philosophy, it is understood that affects arise from the interaction between bodies, both human and spatial, which makes place an active agent in the production of emotions. Experienced space, therefore, ceases to be merely a setting and becomes a co-author of affective experience, confirming the importance of sensitive and subjective approaches in geography teaching.

Complementary Quantitative Analysis

To analyze the results of teaching practice, we used the Likert-type scale, an instrument widely used in the Social Sciences and Psychology to measure attitudes, opinions, or levels of agreement with previously developed statements. Developed by Rensis Likert in the 1930s, this scale proposes statements to which subjects assign values indicating agreement, ranging from "strongly disagree" to "strongly agree," with an intermediate option representing

Table 5: Likert scale items indicating estimates: enhancing and de-potentiating.

| Item | Enhanced esteem | Item | De-potentiating esteem |
|------|--|------|---|
| 1 | I consider it something mine | 2 | It's polluted |
| 5 | I wouldn't trade it for anything. | 3 | I have the feeling that I am helpless |
| 6 | I consider it part of my history. | 4 | I feel calm |
| 16 | I have opportunities. | 7 | It looks abandoned. |
| 19 | If I'm not in it, I want to go back. | 8 | I distrust people |
| 20 | I feel identified with him | 9 | It makes me ashamed. |
| 21 | I admire you for your beauty | 10 | There are risks |
| 23 | I feel like I belong | 11 | I'm scared |
| 25 | The things that happen in it are important to me | 12 | It's bad |
| 26 | I'm pleased | 13 | The danger is constant. |
| 27 | It's attractive to me. | 14 | I think it's ugly |
| 29 | Makes me proud | 15 | I am indignant |
| 32 | I love | 17 | I feel calm |
| 34 | I have fun | 18 | With precarious structures |
| 15 | It has everything to do with me | 22 | It makes me angry |
| 39 | I would defend if necessary | 24 | I feel suffocated |
| 41 | I feel attached | 28 | I feel like I'm unprotected |
| | | 30 | I feel insecure |
| | | 31 | It's despicable. |
| | | 33 | I must be alert |
| | | 36 | It is destroyed |
| | | 37 | I have a feeling something bad might happen. weave |
| | | 38 | There is dirt. |
| | | 40 | Anything could happen. |

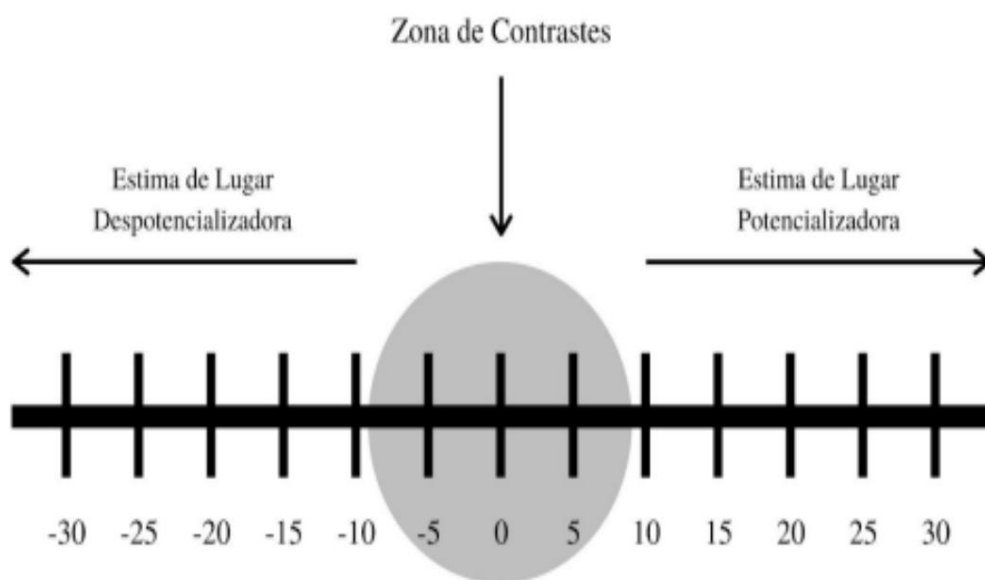
Source: Prepared by the author.

The version used in this research is part of the IGMA – Instrumento Gerador de Mapas Afetivos (Affective Maps Generator Instrument), composed of 41 statistically validated items as described by Bomfim et al. (2014) in the article “*Affective Maps: validating a dialogue between qualitative and quantitative methods*”. The Place Esteem Scale (EEL), which underpins the IGMA, went through different versions until its consolidation in 2014: with 10 items (Alencar, 2010), 16 (Pinheiro, 2009), 18 (Bandeira, 2012), 20 (Souza, 2008), 23 (Viana, 2009) and 56 items (Cabral, 2015; Barreto, 2017; Silva, 2019). The EEL is structured in two factors: Factor 1, associated with

feelings of belonging and pleasantness; and Factor 2, related to the perception of destruction and insecurity. The Place Esteem Index (SI) is calculated by the difference between the sum of the two factors, according to the formula: $SI = \bar{y}Factor I - \bar{y}Factor II$.

Results close to zero indicate a contrast image. When positive, the contrast is potentiating; when negative, it is depotentiating (Bomfim et al., 2014). Figure 4, adapted from Lima (2019), illustrates this analytical framework.

Figure 4: Table demonstrating the estimate obtained through the EEL.



Source: Adapted from Lima (2019)

The data collected through the scale were transferred to an Excel spreadsheet provided by Locus – UFC's Environmental Psychology Research Laboratory. From this, the IEL was calculated, allowing us to assess whether the esteem expressed by participants is empowering or de-empowering.

The application of IGMA resulted in 25 Affective Maps: 3 expressing Pleasantness, 1 Belonging, 1 Destruction, 4 Insecurity and 16 Contrasts, as summarized in Table 6, which presents the results of the EEL analysis.

Table 6: Summary of the Affective Maps constructed.

| INDIVIDUAL | AFFECTIVE IMAGE | IEL | ESTIMA OF PLACE (potentiating or depotentiating) | NEIGHBORHOOD |
|------------|-----------------|-----|--|------------------|
| Student 1 | Pleasantness | 19 | Enhancer | Couto Fernandes |
| Student 2 | Pleasantness | 39 | Enhancer | Democritus Rocha |
| Student 3 | Pleasantness | 16 | Enhancer | Parangaba |
| Student 4 | Belonging | 9 | Enhancer | Montese |
| Student 5 | Undoing | -39 | De-potentiating | Democritus Rocha |
| Student 6 | Undoing | -46 | De-potentiating | Democritus Rocha |
| Student 7 | Insecurity | -2 | De-potentiating | Democritus Rocha |
| Student 8 | Insecurity | -25 | De-potentiating | Parangaba |
| Student 9 | Insecurity | -6 | De-potentiating | Couto Fernandes |
| Student 10 | Contrast | 4 | Enhancer | Couto Fernandes |
| Student 11 | Contrast | 4 | Enhancer | Couto Fernandes |
| Student 12 | Contrast | 24 | Enhancer | Montese |
| Student 13 | Contrast | 5 | Enhancer | Parangaba |

15

| | | | | |
|------------|----------|-----|-----------------|------------------|
| Student 14 | Contrast | 23 | Enhancer | Montese |
| Student 15 | Contrast | 19 | Enhancer | Couto Fernandes |
| Student 16 | Contrast | 38 | Enhancer | Couto Fernandes |
| Student 17 | Contrast | 19 | Enhancer | Democritus Rocha |
| Student 18 | Contrast | -38 | De-potentiating | Parangaba |
| Student 19 | Contrast | -6 | De-potentiating | Parangaba |
| Student 20 | Contrast | -55 | De-potentiating | Parangaba |
| Student 21 | Contrast | -38 | De-potentiating | Montese |
| Student 22 | Contrast | -12 | De-potentiating | Couto Fernandes |
| Student 23 | Contrast | -41 | De-potentiating | Montese |
| Student 24 | Contrast | -17 | De-potentiating | Montese |
| Student 25 | Contrast | -37 | De-potentiating | Couto Fernandes |

Source: Prepared by the author.

RESULTS AND DISCUSSION

The sample was dominated by affective maps of cognitive structure, representing the physical configuration of neighborhoods. Of the 25 maps produced, 15 were selected for analysis in this section, considering the recurrence of images; the others are listed in the appendices.

The first categories analyzed were Pleasantness and Belonging, associated with topophilia (Tuan, 1983), revealing a positive affective relationship with the neighborhood, marked by feelings of comfort, safety, and well-being. Relph (1979) reinforces that topophilia refers to the pleasurable experience of a place, significantly influencing human behavior.

The Pleasantness image appeared on three maps, associated with the Couto Fernandes, Demócrito Rocha, and Parangaba neighborhoods. This category expresses perceptions of serene, aesthetically pleasing environments conducive to leisure and personal development.

On Student 1's map (Table 7), the Couto Fernandes neighborhood is described as a space of happiness and relaxation, represented by the video game rental store frequented by the participant.

Table 7: Student 1's affective map

| | |
|---|--|
| <p>Identification:</p> <p>Student 1, 15 years old</p> <p>IEL: 19</p> <p>Housing neighborhood: Couto Fernandes</p> <p>Number of residents in the residence: 6</p> <p>Time living in the neighborhood: 5 years</p> | |
| Structure | Cognitive |
| Meaning | "My drawing is a video store where I always went. I spent almost all my time there." |
| Quality | Happiness and relaxation |
| Feeling | Happiness, joy and relaxation. |
| Metaphor | "Labyrinth, because it has many alleys and lanes" |
| Sense (Affective image) | The LABIRINTO neighborhood is described this way because it is structured in alleys and lanes. The feelings it evokes are happiness, joy, and relaxation, denoting an affective image of PLEASANTNESS. |

Source: Prepared by the author.

Student 2 (Table 8) compares the Demócrito Rocha neighborhood to an amusement park, expressing feelings of joy and love. The Place Esteem Index (IEL) confirms a potentializing relationship.

Table 8: Student 2's affective map

| | |
|--|--|
| <p>Identification</p> <p>Student 2, 13 years old.</p> <p>IEL: 39</p> <p>Housing neighborhood: Democritus Rocha</p> <p>Number of residents in the residence: 7</p> <p>Length of time living in the neighborhood: Long time</p> | |
| Structure | Cognitive |
| Meaning | "It's the things that are on my street, near the square: street, house, block" |
| Quality | "I like it there, it's really good there" |
| Feeling | Cool, good, love, fun, cheerful, friendship |
| Metaphor | "With an amusement park, because it's fun there" |

| | |
|--------------------------------|---|
| Sense (Affective image) | The PARQUE DE DIVERSÃO neighborhood is described for its recreational opportunities, making it a pleasant, fun, and cheerful place. Its emotional image is one of PLEASANTNESS. |
|--------------------------------|---|

Source: Prepared by the author.

The image of Belonging appears on Student 4's map (Table 9), which compares the Montese neighborhood to a "shooting range," but describes it with positive emotions such as love, peace, and happiness. The Likert scale confirms the absence of insecurity and validates the image of Belonging.

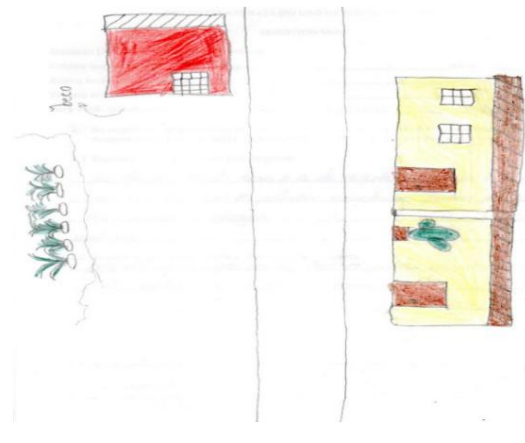
Table 9: Student 4's affective map.

| | |
|--|--|
| Identification Student 4 Age: 14 IEL: 9 Housing neighborhood: Montese Number of residents in the residence: 5 Time living in the neighborhood: 14 years | |
| Structure | Cognitive |
| Meaning | "Two guys playing ball in the field" |
| Quality | Love |
| Feeling | Love, joy, happiness, kindness, peace, review |
| Metaphor | "With a target shot, because there are bullets everywhere" |
| Sense (Affective image) | The TIRO AO ALVO neighborhood is described this way because of the constant shootings that occur there. Even so, the feelings evoked are related to love, joy, happiness, kindness, peace, and conversation (lots of conversation) among residents. The emotional image is one of BELONGING. |

Source: Prepared by the author.

Insecurity is evidenced in Student 5's map (Table 10), with metaphors and feelings associated with fear, confirmed by the responses on the Likert scale to items such as "there are risks" and "I feel unprotected".


Table 10: Student 5's affective map.

| | |
|--|--|
| Identification Student 5 Age: 15 years IEL: -39 Residential neighborhood: Demócrito Rocha Number of residents in the residence: 7 Time living in the neighborhood: 14 years |  |
| Structure | Cognitive |
| Meaning | "I drew my house and my neighbor's. There's also the street and the house that the police ordered closed because of drug users, but they still frequent it." |
| Quality | Anger |
| Feeling | Anger, sadness, disgust, confusion, anguish |
| Metaphor | "With a prison, because there are many people involved with factions there" |
| Sense (Affective image) | The PRESÍDIO neighborhood receives this comparison due to the number of people there who are involved with gangs. The feelings it evokes are anger, sadness, disgust, confusion, and anguish. The predominant affective image is that of INSECURITY. |

Source: Prepared by the author.

In Student 8's map (Table 11), the metaphor "Nothing Neighborhood" refers to loneliness and sadness, reinforced by the statement "I have never seen a sad neighborhood like mine", which denotes an image of insecurity (Bomfim, 2010).

Table 11: Student 8's affective map.

| | |
|---|---|
| Identification Student 8 Ida- of: 15 years old IEL: -25 Housing neighborhood: Parangaba Number of residents in the residence: 4 Length of time living in the neighborhood: two weeks sisters |  |
| Structure | Cognitive |
| Meaning | It's a building in front of where I live, because I live in an apartment. |
| Quality | Normal |
| Feeling | Sad, boring, contempt, pity, fear |

| | |
|----------------------------|--|
| Metaphor | With nothing, because I haven't seen a sad neighborhood like this yet. to mine |
| Sense (affective image) | The NADA neighborhood is described by the subject as sad, boring, and despicable. He feels pity and fear. The image affective is INSECURITY. |

Source: Prepared by the author.

Student 9 (Table 12) associates fear with crime and drug trafficking, using the metaphor “Favela in Rio de Janeiro”, based on media references.

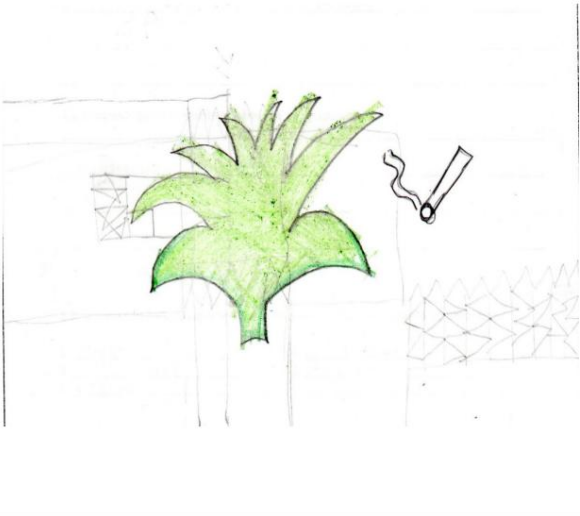
Table 12: Student 9's affective map.

| | |
|--|---|
| Identification Student 9 of: 13 IEL: -6 Housing neighborhood: Couto Fernandes Number of residents in the residence: 3 Time living in the neighborhood: 13 years | |
| Structure | Cognitive |
| Meaning | “I drew the “campim” where I live and the train that passes by” |
| Quality | Fear |
| Feeling | Danger, crime, assault, operation, invasion, drugs |
| Metaphor | “Rio de Janeiro favela, because it looks the same” |
| Sense (Affective image) | The neighborhood FAVELA DO RIO DE JANEIRO receives this comparison because of its similarity to the favelas of that city. The feelings are fear and a sense of danger, with the possibility of robberies, operations, and police raids, given the drug trafficking present. The emotional image is one of insecurity. |

Source: Prepared by the author.

The image of Destruction, according to Bomfim, Feitosa and Farias (2018), involves degraded, dirty or abandoned environments, arousing feelings of shame, disgust and revolt. In Student 6's map (Table 13), the neighborhood is described as composed of old houses and an unpleasant appearance.


Table 13: Student 6's affective map.

| | |
|--|---|
| <p>Identification</p> <p>Student 6, 14 years old.</p> <p>IEL: -46</p> <p>Housing neighborhood: Democritus Rocha</p> <p>Number of residents in the residence: 6</p> <p>Time living in the neighborhood: 14 years</p> |  |
| Structure | Metaphorical |
| Meaning | "There are a lot of people using marijuana in my neighborhood" |
| Quality | Contempt |
| Feeling | Disgust, fear, hate, contempt, sad, deceived |
| Metaphor | "I would compare it to garbage, because its safety is very low, the people are toxic and the houses are old" |
| Sense (Affective image) | <p>The LIXO neighborhood reveals itself to have compromised security and an uncomfortable appearance due to its very old residences. The behavior of the people who live there is also described as "toxic."</p> <p>The feelings expressed are disgust, fear, hatred, contempt, sadness, and deceit. The emotional image is one of DESTRUCTION.</p> |

Source: Prepared by the author.

Student 11 (Table 14) presents the metaphor "Dumpster Neighborhood," expressing contradictory feelings: hatred and loneliness, but also love and joy. This ambivalence highlights the complexity of emotional relationships with space.

Table 14: Student 11's affective map

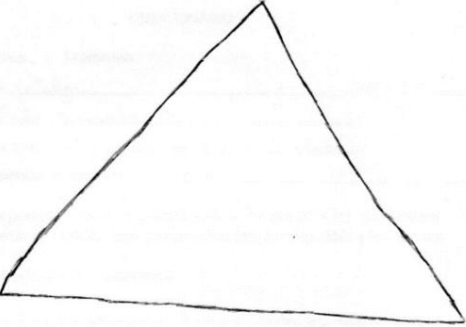
| | |
|---|---|
| <p>Identification</p> <p>Student 11, 14 years old.</p> <p>IEL: 4</p> <p>Housing neighborhood: Couto Fernandes</p> <p>Number of residents in the residence company: 4</p> <p>Length of time living in the neighborhood: A sem- manna</p> |  |
|---|---|

| | |
|----------------------------|---|
| Structure | Cognitive |
| Meaning | "My house" |
| Quality | Happiness and joy |
| Feeling | Happiness, love, anger, compassion, hate, loneliness |
| Metaphor | "Dump, because there is a lot of trash there" |
| Sense (Affective image) | The LIXÃO neighborhood due to the presence of a lot of dirt in the area. Although he is dirty and feels hatred and loneliness, he is still capable of expressing feelings of happiness, love, and compassion. The image affective is CONTRAST (Destruction x Pleasantness) |

Source: Prepared by the author.

Student 16 (Table 15) represents the Couto Fernandes neighborhood with a triangle, using the metaphor "Favela Neighborhood." Positive feelings (love, affection, adrenaline) coexist with anger and sadness, creating an image of contrast between pleasantness and destruction.

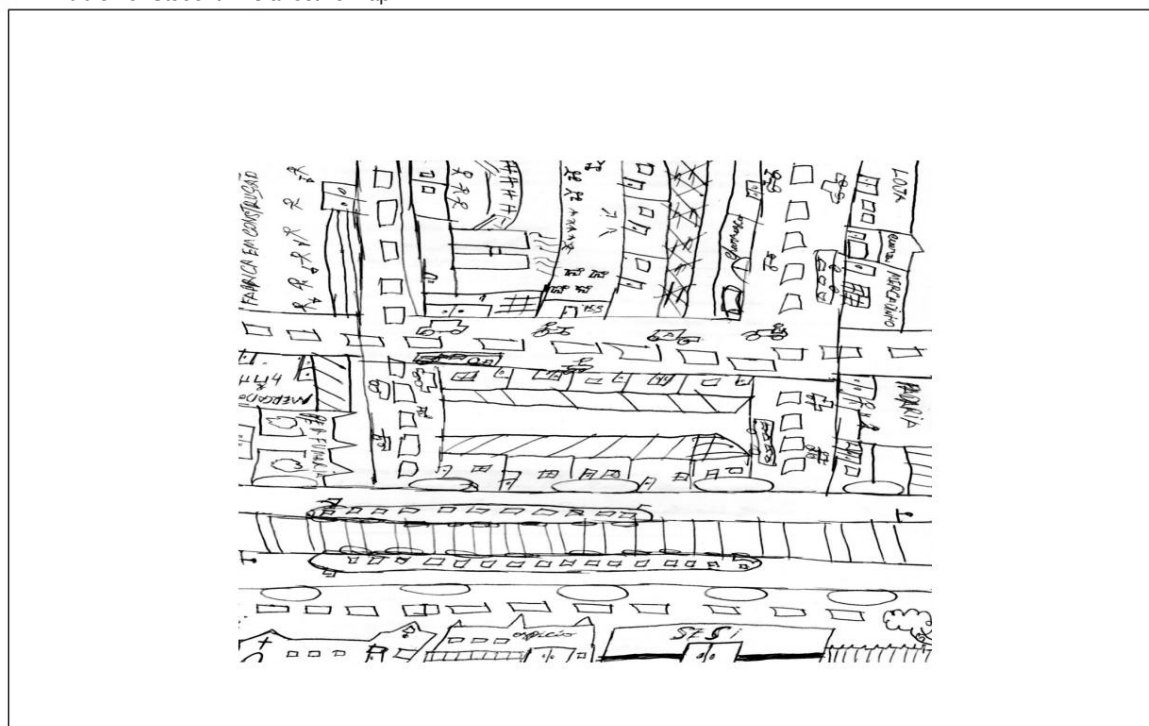
Table 15: Student 16's affective map.

| | |
|--|---|
|  | |
| Identification | <p>Student 16 Age: 14</p> <p>IEL: 38</p> <p>Residential neighborhood: Couto Fernandes</p> <p>Number of residents in the residence: 3</p> <p>Time living in the neighborhood: 11 years</p> |
| Structure | Metaphorical |
| Meaning | I drew a "triangle" because the neighborhood where I live forms a triangle when viewed from above. The neighborhood's nickname is "triangle." |
| Quality | Love, happiness, adrenaline |
| Feeling | Love, happiness, adrenaline, anger, sadness, affection |
| Metaphor | A favela, because it looks very |
| Sense (Affective image) | The FAVELA neighborhood is described as a space of love, happiness, adrenaline, and affection. Sadness and anger are also part of the subject's relationship with the place. 22 CONTRAST (Pleasantness vs. Destruction) |

Source: Prepared by the author.

On Student 12's map (Table 16), the metaphor "Small Country Town" represents the Montese neighborhood as a calm and welcoming place. However, this tranquility creates insecurity, revealing the coexistence of Belonging and Insecurity.

Table 16: Student 12's affective map.

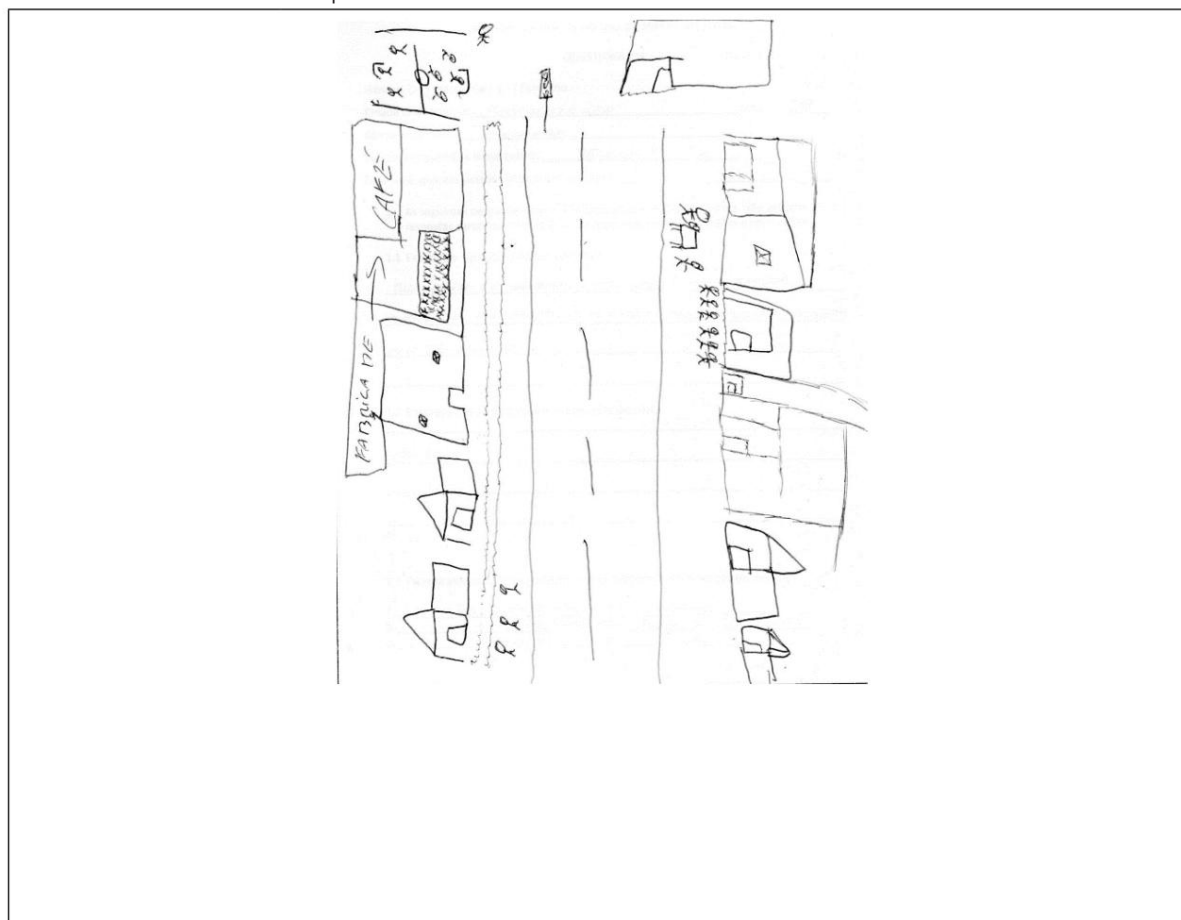


| | |
|----------------------------|---|
| Identification | <p>Student 12 Age: 15</p> <p>IEL: 24</p> <p>Housing neighborhood: Montese</p> <p>Number of residents in the residence: 5</p> <p>Time living in the neighborhood: 14 years</p> |
| Structure | Cognitive |
| Meaning | It's a calm, busy place. A good place to live. |
| Quality | A very good place to live, but at the same time dangerous. |
| Feeling | Joy, sadness, passion, love, respect, resentment |
| Metaphor | Small town in the countryside, in the afternoons it is very calm, it is silent |
| Sense (Affective image) | The CIDADEZINHA DO INTERIOR neighborhood is a good place to live, with calm and quiet afternoons. It evokes feelings of joy, passion, love, and respect, but at times it can be dangerous and can bring sadness. The emotional image is one of CONTRAST . (Belonging vs. Insecurity) |

Source: Prepared by the author.

The image of Contrast is also expressed in Student 24's map (Table 17), in which, despite the neighborhood's structural precariousness, the participant states that he feels joy in living there. The opposition between Destruction and positive affects is confirmed by the esteem scale.

Table 17: Student 24's affective map.



| | |
|----------------------------|--|
| Identification | <p>Student 24 Age: 16</p> <p>IEL: -47</p> <p>Housing neighborhood: Montese</p> <p>Number of residents in the residence: 5</p> <p>Time living in the neighborhood: 16 years</p> |
| Structure | Cognitive |
| Meaning | On the street where I live, my friends play <i>table football</i> with me. I also play soccer on the field. |
| Quality | Happiness |
| Feeling | Happiness, tranquility, emotion, calm, good to live in, cool |
| Metaphor | With a strawberry, bumpy, but good |
| Sense (Affective image) | The MORANGO neighborhood is presented as a place full of potholes, but it evokes feelings of joy, happiness, tranquility, excitement, calm, and "cool"—and, therefore, a good place to live. The emotional image is, therefore, one of CONTRAST (Destruction vs. Pleasantness). |

24

Source: Prepared by the author.

Student 22 (Table 18) again uses the "Triango" (triangle) metaphor for the Couto Fernandes neighborhood, comparing it to a favela. Despite the insecurity and crime, the participant declares love for the place, which highlights the contrast between belonging and insecurity.

Table 18: Student 22's affective map.



| | |
|----------------------------|--|
| Identification | <p>Student 22</p> <p>Age: 14</p> <p>IEL: -12</p> <p>Residential neighborhood: Couto Fernandes</p> <p>Number of residents in the residence: 3</p> <p>Time living in the neighborhood: 13</p> |
| Structure | Cognitive |
| Meaning | Metrofor Field. A place that became a playground and distraction for favela residents. We named it "Triângulo." The weapon represents the favela. |
| Quality | Love, joy and fear |
| Feeling | Crime, danger, fun, invasion, operation, distraction |
| Metaphor | Favelas of Brazil, because the similarity is enormous |
| Sense (Affective image) | The neighborhood FAVELAS DO BRASIL is also known as the "triangle favela," where violence is highlighted by a gun in the drawing made by the subject. Because of the existing delinquency, there is a sense of danger and fear, under the risk of invasions and police operations. Even so, the neighborhood manages to express love and joy for the place. The affective image is one of CONTRAST (Belonging vs. Insecurity). |

Source: Prepared by the author.

FINAL CONSIDERATIONS

This research presents the notion of affect developed by the philosopher Baruch de Spinoza, who, in his work Ethics, discusses encounters or affections, empowering or disempowering, between human beings and the world around them. By exploring this perspective, we highlight how these encounters shape our emotional experiences and influence our ability to act in the world. His philosophy invites us



on how to cultivate relationships that strengthen our vitality and lead us to a fuller existence.

Considered a fundamental point for geographical analysis from a humanist perspective, experience, as defined by Oliveira (2017), “encompasses the different ways in which a person knows and constructs reality”, including emotional, cultural, social and historical aspects, considering the relevance of each of them in the construction of geographical reality.

Oliveira (2017) emphasizes how undeniable it is that “emotions and thoughts color every human experience,” so much so that they not only shape personal experiences but also add unique hues and nuances to each interaction with space. In this sense, the complexity of affectivity reveals itself as an essential element in understanding the subject's relationship with their place in the world.

In this research, we embraced the humanistic perspective of geography, focusing on the experiences and subjectivity of individuals. We added to this perspective Environmental Psychology, which examines how the physical environment influences our psychological and emotional well-being.

By combining these two areas of knowledge, we find the viability of understanding subject-place through Affective Maps.

In this process, which leads to the identification of feelings of belonging, pleasantness, destruction, insecurity, and contrast, we encounter a methodological option for understanding the concept of place within the scope of Humanist Geography. By analyzing experiences through Affective Maps, we have enabled a delicate and in-depth appreciation of the interactions between the subjects studied and the neighborhoods in which they reside. Each of us experiences an emotional connection, which can be both favorable and unfavorable, empowering or de-empowering, with the places where we live.

Environments that offer spaces for social interaction, contact with nature, and access to public services tend to foster more positive and rewarding experiences for their inhabitants, contributing to a greater sense of belonging and enjoyment of the place. Whereas structural abandonment, a sense of threat, and the possibility of risk are associated with distress.

Affectivity can evolve over time and be influenced by changes in individual and collective circumstances. A place that evoked empowering feelings in the past may become associated with negative experiences due to traumatic events or environmental destruction. Similarly, a lived space that was now perceived as de-empowering can acquire empowering significance through urban revitalization, cultural renewal, or improved security initiatives.

Understanding the complexity and nature of affects is essential for a comprehensive analysis of the interactions between subject and place. An affective bond that generates the power of action is related to belonging and the pleasant feeling of being in a place. A de-potentiating bond can trigger anxiety, discomfort, or even aversion, stemming from insecurity and the perception of a destroyed environment.

This same spatial experience can be marked by antitheses, moments that elevate or empower us, as well as circumstances that cause us suffering. These are contrasts, a zone that can concentrate pleasant sensations, even though the environment may be destroyed, dirty, or lacking adequate infrastructure. Meanwhile, the individual may feel extremely connected to a place, so much so that they feel that space is part of their being, even though there may be insecurity in being there, given the violence or lack of trust among the residents.

As we researched, listened to, and read about the experiences of students at E MTP Cláudio Martins, we advanced in understanding how the neighborhoods of Couto Fernandes, Demócrito Rocha, Montese, and Parangaba constitute a place in the geographical essence of the concept, within the humanist perspective, in an intersection with Environmental Psychology.



Also pertinently, when addressing the National Common Curricular Base (BNCC) for geography teaching, we observed the importance of valuing the concept of place. Within this context, the study of the concept of place gains relevance, as each individual builds a unique relationship with the space they inhabit, influenced by their experiences, emotions, and perceptions. By exploring this dynamic, educators can encourage deeper reflection on the interactions between individuals and their surroundings, contributing to a more contextualized and meaningful education.

The affective maps developed based on the methodology proposed by Bomfim (2003) provided a valuable tool for understanding students' emotional relationships with the neighborhood in which they live.

Through the drawings and constructed metaphors, it was possible to interpret their perceptions and emotions in relation to the place, as well as evaluate the esteem for the place and the appropriation of the space.

Each individual brings a unique perspective on a place, influenced by their life trajectory, cultural identity, social relationships, and personal experiences. This diversity of experiences contributes to the richness and complexity of geographic space, making it a rich and fascinating field of study for humanistic geographers.

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