(Pedagogy of) Coexistence and socio-educational practices in an NGO in the Salgueiro Peripheral Neighborhoods at São Gonçalo-RJ

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Abstract
This article aims to articulate the main contents of the Pedagogy of Coexistence of the Catalan educator Xesús Jares with the teaching-learning practices found in a field work carried out at the nongovernmental organization Luxo de Vida, in the Salgueiro Peripheral Neighborhoods, in São Gonçalo, Rio de Janeiro. Notably, considering the specific context of this project, the focus was on the analysis of four concepts of Jares: dialogue, conflict, respect and happiness. Using these elements in teaching practices – whether in school or non-school spaces –, the aim is, above all, an education that has Human Rights as its main framework, such as commitment to four principles: the value of life, human dignity, non-violence and social solidarity. Finally, the research infers the convergence of the main elements of Pedagogy of Coexistence with several practices already found in that nongovernmental organization, but most often applied by educators in an intuitive way.

Keywords
Social Pedagogy. Pedagogy of Coexistence. Socio-educational practices. Human Rights.

(Pedagogia da) Convivência e práticas socioeducativas em uma ONG no Complexo do Salgueiro em São Gonçalo-RJ

Resumo
O presente artigo tem como objetivo articular os principais conteúdos da Pedagogia da Convivência do educador catalão Xesús Jares com as práticas de ensino-aprendizagem encontradas em um trabalho de campo realizado na Organização Não Governamental Luxo de Vida, no Complexo do Salgueiro, em São Gonçalo, Rio de Janeiro. Notadamente, considerando o contexto específico deste projeto, teve-se como foco a análise de quatro conceitos de Jares: diálogo, conflito, respeito e felicidade. Utilizando tais elementos nas práticas de ensino – seja nos espaços escolares ou não escolares –, visa-se, sobretudo, uma educação que tenha como marco central os Direitos Humanos, tal como o comprometimento com quatro princípios: o valor à vida, a dignidade humana, a não violência e a solidariedade social. A pesquisa infere, por fim, a convergência dos principais elementos da Pedagogia da Convivência com

diversas práticas já encontradas na referida Organização Não Governamental, mas na maioria das vezes aplicadas pelos educadores de maneira apenas intuitiva.

Palavras-chave
Pedagogia Social. Pedagogia da Convivência. Práticas socioeducativas. Direitos Humanos.

(Pedagogía de la) Convivencia y practicas socioeducativas en una ONG en la Comunidad del Salgueiro en la ciudad de São Gonçalo-RJ

Resumen
Este artículo pretende articular los principales contenidos de la Pedagogía de la Convivencia del educador catalán Xesús Jares con las prácticas de enseñanza-aprendizaje encontradas en un trabajo de campo realizado en la Organización No Gubernamental "Luxo de Vida", en el Complexo do Salgueiro, en São Gonçalo, Rio de Janeiro. En particular, considerando el contexto específico de este proyecto, el enfoque se centró en el análisis de cuatro conceptos de Jares: diálogo, conflicto, respeto y felicidad. Utilizando tales elementos en las prácticas de enseñanza, ya sea en espacios escolares o no escolares, el objetivo es, sobre todo, una educación que tenga a los Derechos Humanos como marco central, como el compromiso con cuatro principios: el valor de la vida, la dignidad humana, no violencia y solidaridad social. Finalmente, la investigación infiere la convergencia de los elementos principales de la Pedagogía de la Vida con varias prácticas que ya se encuentran en esa Organización No Gubernamental, pero la mayoría de las veces aplicadas por los educadores de manera intuitiva.

Palabras clave
Pedagogía Social. Pedagogía de la Convivencia. Prácticas socioeducativas. Derechos Humanos.

1 Introduction

The research proposal that originated this article began in 2017, seeking, at first, the articulations between Social Pedagogy and Education Psychology – with Henri Wallon as its main theoretical framework. The first steps were taken through field work carried out at the nongovernmental organization (NGO) Luxo de Vida[1], in the Itaúna neighborhood, part of the Salgueiro Peripherical Neighborhoods, in São Gonçalo, Rio de Janeiro. Through systematic visits to the project, a vast field material was gathered aiming to report

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[1] In the educational context, NGOs are in the non-school education field, since they consist of initiatives outside the education network. Formal education consists of the one offered by the traditional education system – such as schools – and informal education corresponds to everyday educational experiences, without intentionality.

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experiences at the socio-educational workshops carried out at the project. To that end, we used Edmund Husserl's phenomenology method in the construction of field diaries.

In 2014, the NGO Luxo de Vida was founded in the Itaúna neighborhood. The nonprofit project began with psychologist Girlene Falcão, who lived in the neighborhood, intending to revitalize a public plot that was full of trash and animals such as pigs, rats and snakes. Based on that, the idea of offering a recycling workshop for local children was born. Nowadays, after almost six years, Luxo de Vida offers, to children and teenagers, different pedagogical workshops, in addition to activities for the local adult and elderly population. It is funded through food donations, money sent monthly by sponsors or symbolic rates charged for certain activities[2].

In a research from 2017, based on visits to the project's headquarters and semi-structured interviews, some of their main focuses of action were surveyed. At the time, Luxo offered workshops aimed at the educational, sports, artistic and play sectors, such as: classes on ballet, fashion, *capoeira*, *muay thai*, among others. In the educational sector, there were Spanish classes, environmental education, school tutoring, in addition to the "Dynamic School" project, school tutoring with playful methods for groups of students between the ages of 5 and 11.

About the children who participated in the school tutoring activities at Luxo de Vida, the project coordinator reported in an interview that all students in the class are regularly enrolled in school. The majority are students from two nearby schools: Municipal School Pastor Haroldo Gomes and Municipal School Carlos Drummond de Andrade, located, respectively, in Itaúna and Itaoca. Although some of those students are in advanced grades, many gaps can be found in their knowledge, including many students who can't fully read and write. The workshop doesn't take into account the official school curriculum from the student's school/grade, but the student's needs, thus trying to produce content that speaks more to their context and their actual knowledge level.

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[2] Information obtained from the Luxo de Vida official website. Available at: http://luxodevida.org.br. Accessed on June 26, 2019.

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In 2018, the project went through greater difficulties to carry out workshops and activities. In addition to funding difficulties, Luxo de Vida had a hard time finding volunteers to offer new workshops. With the coordinator once again leading the activities, 2018 was a time to go back to the project's early objectives, aimed toward sustainability, recycling and the revitalization of the neighborhood. As the project's website highlights, the NGO's activities managed to keep the project's surroundings clean for five years, with several cultural activities in the space and the project for a square during that period[3].

In 2019, the changes in the project became even more significant. Previously located at the "climb" toward Morro do Céu, a slum at Itaúna which is part of the Salgueiro Peripheral Neighborhood, the project decided to move their headquarter. As reported on their official website, due to the lack of public safety in the area and the lack of funding to build the projected square, the NGO "was forced" to make that change, moving to a more central address in Itaúna. Less than 0.5 km away from the previous headquarter, but now in a more central location, the project still serves the children who live in Morro do Céu. After the move in May of 2019, the Project managed to find more volunteers to teach workshops.

After satisfactorily progressing with the analysis of this material based on the concepts of Education Psychology – with the publication of scientific papers (FERREIRA; LOPES, 2019), participation in several academic events etc. –, there was the possibility to revisit this material, now seeking a study that articulated it with Xesús Jares's Pedagogy of Coexistence[4]. Based on the debates and meetings carried out at the research and extension project Outside the Classroom, which is constituted by professors and students from the Teacher's College (FFP, in Portuguese) of the State University of Rio de Janeiro (UERJ, in Portuguese), the authors of this study – members of the aforementioned group – propose to advance Jares's theoretical contributions for the field of Social Pedagogy in Brazil.

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[3] Information obtained at the NGO's Facebook page. Available at: http://facebook.com/projetoluxodevida. Accessed at: June 26, 2019.

[4] Xesús Rodrigues Jares, Catalan pedagogue who passed away in 2008. He was a professor at University of Corunna and founder and coordinator of the collective "Educators for Peace at the New Galician School". Some of his main works are: *Education for peace*, *Pedagogy of Coexistence*, *Education and conflict*, among others.

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2 Methodology

There were visits to workshops on recycling: "Dynamic School", corporal expression, community gardening and ballet. In total, there were diaries concerning eight days of field work, from October 25th, 2017, to November 29th, 2017. In this analysis, we used examples from five of those diaries. The methodology was field observation based on the philosopher Edmund Husserl's phenomenology. According to Ferreira (2015, p. 7, our translation):

> German philosopher Edmund Husserl (1859-1938), seeking to break with the positivist tendency of his time, proposed a philosophical method to know reality based on empiricism that let the individual know, through the experience of concrete realities and subjects lived by individuals, the essence of things consciously.

Thus, the field diaries were divided according to the structure of Husserl's phenomenological method in: *noema*, *noesis* and *eidetic variation*. *Noema* (used in the examples of this article) concerns the most objective part of the experience report; it's the description of the situation based on the most impartial perception possible. *Noesis*, on the contrary, is the most subjective part; it's where the individual can write their memories, feelings and perceptions of the phenomenon: how the individual reacted to the object. *Eidetic variation* (or *eidetic reduction*), lastly, is the way of reporting the phenomenon through the view and the feelings of the other agents that were part of the action. It is a way for the reporting individual to experience the situation empathically, reflecting about how the phenomenon interfered on the other.

As seen on Depraz (2011, p. 30-33), Husserl's phenomenological method takes place through description. The act of describing is – in summary – defined as the way of saying what one sees, trying to be as complete as possible. In that method, this description is understood through the action as something unique, placed between a process that considers the completeness of the situation as unachievable on one side and permanently searchable on another. To that end, we present three requirements for the description: a) a pure description is an illusion – on this point, we highlight the nature of not conforming only to the phenomenon's momentary reality, in addition to memories from other events being able to fit the description; b) the demand for a full description; c) using a language, a requirement to describe something.

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3 Pedagogy of Coexistence: landmarks, content and conflicts

The word "coexistence" can have several meanings in different contexts and interests. According to common sense, for example, it is most common to see "coexistence" as a synonym of "being near", whether at school, at home or in groups. Although that definition isn't wrong, it is important to highlight that coexistence exists in different models, which can vary based on certain values (personal and social), organization methods, socioeconomic and cultural systems, conflict confrontation guidelines, among many other landmarks that affect its configuration. As Graciani (2006, p. 95, our translation) defines the Pedagogy of Coexistence:

> It [Pedagogy of Coexistence] is based, therefore, on certain social relations and value codes marked by the context of a historically constituted society. Thus, we understand that, although the processes of coexistence and the resulting conflicts are inherent to all forms of social organization, each community develops, based on its social and historical context, unique coexistence agreements. And those agreements will define on what level will take place the relationships, interactions and affective experiences proposed by the Pedagogy of Coexistence…

Therefore, based on the premise that there are different categories of coexistence, there is also the possibility of *learning* different ways to coexist. Thus, if coexistence is inherent to every human relationship – given our fragility as forming beings, as well as our social nature –, it is also present in every education relationship. The question we ask in this case is: which coexistence do we wish to live and for which coexistence do we want to educate? To Jares, this model should be a democratic coexistence, guided by the rule of law grounded on social justice, in addition to fulfilling all Human Rights[5] universally. Therefore, if the entire Pedagogy of Coexistence of Jares is guided by Human Rights, we can say that this model is based on four basic principles:

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[5] Talking about Human Rights, Jares refers, in a more objective way, to the Universal Declaration of Human Rights from 1948, a document which delimits basic and fundamental Human Rights, implemented by the United Nations (UN) in the context after the Second World War. This is how Jares proposes the Declaration: as a universal code for coexistence, because, according to the author, the latter means the most concrete pact for democratic coexistence, representing the broader consensus on values, rights and duties to live as a community (JARES, 2008). Assuming this position, dialogical to Human Rights, coexistence and openness toward others become the foundation of education and, likewise, educational practice becomes a tool to combat the inequality and violence of the contemporary world, such as the hopelessness and disbelief generated by them.

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"[…] the value of life; human dignity; nonviolence; and social solidarity" (FERREIRA, 2019, p. 31, our translation).

It is also important to highlight that coexistence, obviously, doesn't happen only between "peers", between those who have the same values and ideas; interacting with others is always an imminent possibility of conflict. However, conflict doesn't mean a threat to coexistence whatsoever: "Conflict and coexistence are two social realities inherent to every form of life in society" (JARES, 2008, p. 25, our translation). It isn't about educating so that everyone lives in a coexistence model where everyone thinks alike and has the same value codes, but educating so that we coexist to establish contacts also in a relationship of conflict, potentially constructive and that enables dialogue with others' realities, with principles and objectives different than ours. Conflict, based on correct mediation and treatment, in a nonviolent approach, can contribute to Education for Peace[6], which guarantees people's understanding regarding the fact that everyone has rights and duties.

a) Main landmarks that affect coexistence

Initially, it is worth highlighting the main landmarks considered by Jares (2008) concerning the act of coexisting. The first coexistence landmark encompasses families, organized in distinct ways. It is within the family that people have the first contact with culture, habits, religious practices, affectivity manners etc. Thus, families can also determine how the individuals will form relationships outside the family environment, which can be molded and reinvented throughout life. In second place, the educational system appears as a big socialization context, especially in practicing what was taught at home, for example, through students' relationships with the school community and its imposed rules. As a third landmark, the group of peers also has the function of promoting coexistence, and may even be noticed within school – or outside school, at

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[6] Education for Peace, in Jares (2003), functions as one of the "arms" of Pedagogy of Coexistence. The "peace" to which Jares (2003) alludes isn't the opposite of "war", but of violence, in its different shapes and spheres. Therefore, his educational model seeks, in the end, the dignity inherent to all human beings, opposing all inequalities of gender, class, race etc. enabled only through the openness to coexist with those different, seeing plurality as something positive. As we can infer: "[…] calling a situation full of poverty, repression and alienation peace is mocking the concept of peace" (GALTUNG *apud* JARES, 2007, p. 33, our translation).

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non-school educational environments –, since in this coexistence manner, for several reasons, people tend to be closer to those who share the same principles and interests.

In addition to those, the means of communication are also relevant in the model of coexistence we have established, since what is transmitted through television, social media and other digital platforms contributes to our moral constructions and worldview. Also as an important landmark, the leisure spaces and tools we frequent or use significantly mold or way of coexistence. Lastly, but not less relevant, the dominant political, economic and cultural contexts, which influence citizens' way of interacting, since each model is always based on a specific sociopolitical context.

b) The content of Pedagogy of Coexistence

Every coexistence carries in itself principles, be them moral, ethical, social, ideological, among others that reference the many shapes of its nature. Therefore, we will see the content that Jares (2008) punctuates in his Pedagogy of Coexistence that will be useful for our analysis of the socio-educational practices exemplified in the practical section of this article. We should punctuate that this content isn't only useful for the practices of this non-school modality, but also for any other educational space inside or outside the classroom.

The first content is the acknowledgment of Human Rights as the basis and north of all coexistence and educational practice. *Respect* is the "invitation" for that coexistence, because it is through respect that we build bridges that allow educational practice to flow with responsibility toward the student and their life story, respecting them. These bridges also take place through *dialogue*, extremely necessary since the first contact with the student, aiming to understand their needs, their history, in order not to reproduce discourses and actions that hinder their human and educational development.

In addition, Jares sees *solidarity* as a quality that must be developed in people since early childhood; it needs to be exercised so that educators and students seek to guarantee rights to those in vulnerable situations, commitment with social change. It is with *solidarity* in our lives that, according to the author, we can be fully human and happy. *Nonviolence* is the principle that unites the other aforementioned principles and those still to mention, since the focus of this pedagogy is promoting students' development

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based on the respect toward life, and that implies not reproducing violent discourses or practices, fostering a culture of peace. *Nonviolence*, unlike what many people think, doesn't mean apathy in the face of injustice or lack of aggressiveness in situations of oppression, on the contrary: *nonviolence* is also a way to fight, but in a way that this fight doesn't result in harm to the person or group that supports the injustice.

Furthermore, Jares thinks of a *forgiveness dynamic* that enables educators and students to reflect about their practices, if they're being violent or not, if they contribute to development or not, so that, based on that reflection, they seek to resolve the unpleasant situation produced. In an educational practice, *kindness* makes all the difference for students and, consequently, educators, by acknowledging the role of affectivity as a fundamental human need, essential for our development. Therefore, it is valid that, in educational practice, there are marks of affection in order to make the process lighter and more affectionate.

Additionally, *happiness*, as material or immaterial wellbeing, is a content that needs to be in the consideration of coexisting with the other: showing that it is still possible to be happy, carrying the desire to make the other desire to be again enchanted by life, remembering that it is still possible to love and be loved, generating hope of social change and life change, as pointed out by Jares (2008).

Thus, the *hybrid nature of cultures*, *secularism* and the *acceptance of diversity* are contents concerned with breaking with the culture of oppression through the suggestion of instituting certain cultural, religious, financial, etc., practices. Lastly, the commitment to the unenfranchised, which presents as the concrete practice of the observation of all other contents, aims to guarantee Human Rights and the exercise of duties toward a kind and fraternal society.

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c) Conflict

According to Jares (2008), *conflict* can become a violent reaction, threatening coexistence when it isn't mediated correctly; however, when overseen by a mediating educator and with the proper approach, the conflicting relationship can contribute to the social development of students. Therefore, *conflict*, from Jares's point of view (1997), is a divergence between opposing principles and objectives, but which don't constitute a problem to be excluded from relationships. The Catalan author (1997) presents three different views of conflict: technocratic-positivist, interpretative and critical.

The technocratic-positivist view sees conflict, according to Jares (1997), as an impasse that needs to be eliminated from any educational process, since it could upset the institutional organization of the educational environment. Usually, based on this approach, we have the transference/expulsion of a student from the educational institution, or even of a teacher, when they are seen as the cause of conflict. In the interpretative view, *conflict* is seen as a matter of perceptions, according to Robbins (1987 *apud* JARES, 1997). Lastly, in the critical perspective, it is seen as a necessary element to relationships and institutions. Thus, Jares (1997) believes that *conflict* is an element that contributes to learning and that shouldn't be eliminated, but conflicted relationships should be used as means for human and educational development.

Therefore, Education for Development is based on these contents so that the priority of social educators is concretely observing coexistence based on values inherent to social contexts. We aim, therefore, to mediate conflicts that arise in the educational process so that they don't become a violent bond and hinder the institution of Education for Peace, which will raise awareness regarding the effective fulfillment of rights and duties for all people.

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4 Analysis of the field diaries: contents of Pedagogy of Existence

Initially, we should emphasize that, considering the NGO's context, we will focus only on the elements *dialogue*, *conflict*, *respect* and *happiness* in our analysis, aiming to visualize how Luxo de Vida, through their activities, articulate those contents of Pedagogy of Coexistence. We justify the relevance of these aspects since, based on the presence or absence of *dialogue*, *conflict* can be generated, which requires *respect* in its mediation and, subsequently, using the situation of conflict as possibility for development, we can generate wellbeing for the people involved in the activities.

Furthermore, in order to carry out the analysis, we selected in the field notebook the description for the *noema* of the eight days of observation. We justify this choice because *noema* is a predominantly descriptive element. Thus, in these examples, we tried not to carry out more values of judgement regarding the attitudes during classes or speculate about the reason for each person involved to act in a certain way during their activities at the NGO. We carried out the description chronologically and sequentially, describing as much as possible the environment where the phenomenon happens (LOPES; FERREIRA, 2019).

Thus, we chose that part of the descriptive material seeking to avoid more impressions from the researcher (as would happen with *noesis*) or from students and educators (as would happen with *eidetic variation*); this factor helps an analysis that tries to detach from the intentions and theoretical framework that the previous research had – as mentioned, aimed toward Henri Wallon's Education Psychology –, now being able to focus on the concepts regarding the contents of Pedagogy of Coexistence of Xesús Jares, as explained in the Introduction of this article.

a) Dialogue

As seen in Jares (2008), dialogue is one of the contents that guide a coexistence based on value codes. Thus, it is necessary to coexistence interactions with the purpose of establishing bonds of trust, affection, prevention and resolution of conflicts, for example. Therefore, considering *noemas* 5 and 6 that we will present, we will see examples in which the dialogue content varies in the practices of educators and the interactions of students:

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Around 12 students divided in work groups occupied every room in the headquarter. The workshop doesn't have a teacher per se; based on an idea proposed by the project coordinator, after explaining the main points of the activity, the students work almost on their own. […] The project coordinator walks among the groups and explains the importance of reusing objects such as PET bottles, in addition to the mechanism and practicality of the self-irrigation system. […] The children talk, sing, but, at the same time, don't stop coordinating and pointing out to each other the path to correctly produce the vases. (*Noema 5* – Visit to the Production Workshop for the project's community garden, our translation).

The children hug the teacher and stay next to her before the class starts. Six children participate in this class: five girls and one boy, all between the ages of 8 and 10. The teacher begins by doing a warm-up, as she talks informally to the students. She keeps a close treatment, calling all students by their name. […] After half the class, the teacher dismisses the group for about five minutes for a water break. After leaving the class space, they scatter around the headquarter. The teacher has to search for them, asking each one to go back to class. […] The teacher ends the class by asking all students to gather around. There, she asks if any of them wants to volunteer to say a prayer in thanks for the class. One of the students soon raises her hand and asks to pray. In the end, she also says that each student should kiss the cheek of the classmate next to them. (*Noema* 6 – Visit to the Ballet Workshop, our translation).

In the two *noemas*, we notice the presence of dialogue in one moment and the lack of dialogue in the other. In *noema* 5, the educator's explanation is expository, without asking if everyone understood, if there are any questions. There is little participation in the activity's explanation and in the construction of meanings about what was said, since they weren't encouraged to ask questions, for example. However, we notice a positive fact, when the children, in addition to being cooperative, talk and sing during the activity, establishing coexistence through the *group of peers* in that space, as described by Jares (2008).

In *noema* 6, the educator talks to the ballet students during warm-up, making it a more satisfactory activity. After the warm-up and the first half of the class, they leave the space and the educator searches for them. After finding them, she asks the students to return, but without asking if they want to continue the workshop or why they don't desire it; the same happens in the end of the class, when the educator asks them to gather around in order to say a prayer and kiss the cheek of their classmates.

Although we acknowledge, in the educator's attitude, the commendable attempt to encourage affectivity among students, we should reinforce, nonetheless, the importance of making students feel like part of the decisions in educational processes, with the right to

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choose whether to carry out certain activities that aren't – at least explicitly – formally a part of that workshop's objectives. Thus, the lack of *dialogue* in these situations, as we will see, may be one of the reasons for the beginning of *conflict* among students.

b) Conflict

The *conflict*, to Jares (2008), is a necessary element to students' development. As we saw, educators need to reflect about their views on *conflict*, since it isn't a "monster" that needs to be banished, as the traditional view defends, but a necessary element to human and educational development. We can notice situations of conflict when:

> *The educator begins by distributing reused juice boxes to the students; she explains the importance of using the packages of products that we might throw in the trash after the use, often improperly. She then announces that students will use those boxes to make trinket boxes. […] In spite of that, she maintained the principle that the projects should be identical, not allowing students to make any changes to what was initially proposed. The boy in the class asks for help because he doesn't know how to cut a certain thing on his own. The educator does it for him. Almost all the other students protest and say that, in that case, she should do it for everyone else too. A little after that, the student gets up and goes out of the headquarter.* (*Noema* 1 – Visit to the Recycling Workshop, our translation).

> *The students end up getting up from their seats often, asking the educator to approve the activities they were doing. When someone seemed to be 'behind' in their studies, they always heard some provocative comment from a classmate, but none that hindered the class.* (*Noema* 2 – Visit to the Dynamic School Workshop, our translation).

In *noema* 1, the conflict happens in the lack of dialogue among educator and students, who don't allow her to do the activity for one student, since, as she repeated, everyone should do the same work, with no variations. Faced with that, for example, the educator could have used the conflict scenario to foster a *solidarity* practice among the students, i.e., consider the situation and state that it would be allowed to help a classmate who couldn't do the activity, avoiding the withdrawal of the student who asked for help. Likewise, in *noema* 2, we follow the same logic: there are provocative comments from some students directed at the classmates who were doing the activities more slowly; the educator also could have used the situation to make the students reflect about respect toward others.

c) Respect

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Every relationship requires *respect* for *conflicts* to be resolved adequately and for affection to be fruitful; also in educational practices, it is necessary that teachers understand their students and fully respect them, seeking to establish an educational action based on *dialogue*, not disrespecting the other in their entirety. As we see in the following example:

> *The class is mixed, with eight students between the ages of 5 and 8. The educator distributes the notebooks for the students who filled the small room; each student has their own notebook that they carry since the first activities in the workshop. Although the class takes place as a group, the lessons are individualized, personalized based on each student's knowledge. These activities are designated by the educator in the beginning of class, based on the students' development during previous classes at the workshop. Some younger students give their first steps writing their names. Others – having overcome that first stage – already answer endeavoring to write vowels, the alphabet or doing Math questions.* (*Noema* 2 – Visit to the Dynamic School Workshop, our translation).

In *noema* 2, we notice how the educator respects the students in their particularities during the learning process. Everyone is in the same room, but each one has activities befitting their knowledge level. There isn't a rush to learn faster in order to demonstrate the technique's efficacy, but, on the contrary, there is clear *respect* toward the students' subjectivity, valuing the development of each one in their respective pace.

In *noema* 3, we can notice an oscillation of that element in the activity:

> *After the educator's order, arnica cream is applied to the hands of one student from each pair. The activity consists of massaging the neck of their peers; after a few minutes, the students trade places. The activity continues until everyone participates in both functions – including the student who was alone. In the end of the class, everyone sits in a circle and the educator leads a debate, where she raises questions such as the impressions about the experience, if they prefer to massage or be massaged, and how they felt caring for someone else. Many of the younger children don't answer; many answer 'ok', 'fine'. One student answers: 'I felt happy inside'.* (*Noema* 3 – Visit to the Awakening Love Corporal Expression Workshop, our translation).

It is commendable that the educator wants to bring the students closer through an activity that uses affection, but, in this case, in which the action is more intimate, the students could have been asked beforehand if they would like to participate in this specific type of activity. Based on the answers, we notice that many of them seemed satisfied with the workshop, but it is more than necessary to ask the student if they

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would like to participate in "x" activity, using "y" methods, so that their space is respected. However, in the end, we highlight the role of the educator in fostering *dialogue*, through the debate with the students, respecting those who prefer not to speak in the same way. In that debate, we notice, for example, the great relevance of the element of *happiness* in educational practices, as we will explore in the next section.

d) Happiness

It is of utmost importance that educators be bringers – and broadcasters – of the hope that it is still possible to be happy, that it is possible to experience moments of wellbeing. In *noemas* 3 and 5, we will notice how well the students feel when participating in activities, doing them as agents, and not only as those who follow the educator's rules without participating in the structuring decisions of the activity.

> *In the end of the class, everyone sits in a circle and the educator leads a debate, where she raises questions such as the impressions about the experience, if they prefer to massage or be massaged, and how they felt caring for someone else. Many of the younger children don't answer; many answer 'ok', 'fine'. One student answers: 'I felt happy inside'.* (*Noema* 3 – Visit to the Awakening Love Corporal Expression Workshop, our translation).

> *As we said, the work is practically all done by the children; after the coordinator divides them in groups in the different spaces of the headquarter, they clean the bottles, cut them, do the braiding and decoration. The children talk, sing, but, at the same time, don't stop coordinating and pointing out to each other the path to correctly produce the vases. Although they were divided throughout the space, they filled almost the entire headquarter.* (*Noema* 5 – Visit to the Production Workshop for the project's community garden, our translation).

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In *noema* 3, after finishing the moment of massage in the corporal expression workshop, some students reveal that they liked the activity, as one reports that "*[…] felt happy inside*". Based on that, we can see that it is worth creating an activity whose objective is the students' development in a happiness logic. This happiness isn't necessarily seen through the optics of common sense, metaphysically, but through the optics that *happiness* means wellbeing when doing an activity, for example. Additionally, in *noema* 5, the children are so involved in the activity during their production and organization that it is evident how well they feel through singing, besides the act of solidarity in cooperating with the other classmates involved in the production.
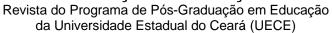
5 Final considerations

Faced with intense exclusion processes, social movements have a fundamental role in combatting social inequality in marginalized territories. Thus, it is of utmost importance to have a careful view toward the many social projects and organizations that act in those spaces. The action of these projects – be it the Luxo de Vida NGO or so many others that exist in the Salgueiro Peripheral Neighborhoods – strengthens, undoubtedly, the exercise of citizenry and contributes to combat social unfairness. More than that, the third sector, increasingly on the rise in the past decades, tries to act where the State doesn't offer effective public policies to meet the demands of the population. This is evident through the analysis of some workshops offered at these projects; in formal spaces, we verify the lack of offer of quality education, vocational courses, cultural and leisure activities etc. It is a fact: where there is an impoverished community, there isn't always an educating community. Thus, civil society organizes manners of resistance: to educate each other as citizens, to generate income, to disseminate and maintain the local culture of impoverished populations.

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Based on the field work, we could notice in the socio-educational practices developed by the NGO several elements present in the Pedagogy of Coexistence of Xesús Jares. We notice the concern the organizers at Luxo de Vida have with the desire for development, emancipation and eradication of poverty where they are located. Additionally, the social educators – all volunteers – are effectively committed to the people served by the project. Therefore, the activities are filled with *affection*, *respect*, *dialogue*, *kindness*, *solidarity* and *conflict*, in which, even if the elements aren't all present simultaneously in an activity, the students have constant contact with some element of Pedagogy of Coexistence, as we saw in the reports.

However, an issue in Jares (2007) is still important in this sense: teacher training. Although many educators seen in the reports already use some elements of Pedagogy of Coexistence in their practices (even if intuitively), these contents shouldn't be reduced simply to synonyms of selfless, charitable work; they are themes that have studies and theoretical frameworks, and not simply born out of "charitable instinct". In spite of that, the contents of coexistence, Education for Peace and Human Rights are still seen with mistrust, especially when trying to enter universities, as Jares (2007, p. 163, our translation) recalls: "[…] we still keep in our memory expressions of disbelief, distrust and rejection regarding the reputation or 'scientificity' of those studies in academia".

Therefore, we think about the increasing need for the university to connect with the social, offering in their graduation courses, in their extension activities, among other contexts, the due attention that these themes deserve in the face of the education challenges in the contemporary world. Challenges that the teacher and/or social educator will certainly face in their trajectory, especially those who go on to work with the most vulnerable populations. Without proper training for teachers concerning coexistence and conflict themes, even the most well-meaning educator may end up amplifying, in their teaching practices, reproductions and representations that lack commitment with the students' full development.

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