Popular Education and the Coexistence Service and Strenghtening Links: research in Graduate Programs *Stricto Sensu*

ARTICLE

Renata Nunes Duarte Dias[i]

Universidade Estadual do Sudoeste da Bahia (UESB), Vitória da Conquista, Bahia, Brasil

Adenilson Souza Cunha Junior [ii]

Universidade Estadual do Sudoeste da Bahia (UESB), Vitória da Conquista, Bahia, Brasil

Abstract

This paper aims to find out about academic productions published between 2013 and 2022 in the thesis and dissertation databases of CAPES ("Coordenação de Aperfeiçoamento de Pessoal de Nível Superior") and BDTD ("Biblioteca Digital Brasileira de Teses e Dissertações") that address the influence of Popular Education in the practices developed by social educators who work in the Service of Coexistence and Strengthening Bonds. Methodologically, this is a qualitative study of the State of Art approach. The results of the research highlight a total of 20 productions, of which only two are correlated to Social Work Postgraduate Programs, showing the need for more studies in this area. Furthermore, all the studies analyzed consider Freirean Principles to be relevant to developing the autonomy of those assisted in the service. This paper could provide inputs for new research in areas of Education Policies and Social Assistance in correlation with Popular Education.

Keywords: Popular Education. Social Assistance. Social Educators. Social Service.

Educação Popular e o Serviço de Convivência e Fortalecimento de Vínculos: as pesquisas nos Programas de Pós-Graduação *Stricto Sens*u

Resumo

Objetiva-se identificar por meio deste artigo as produções acadêmicas publicadas entre os anos de 2013 e 2022 nos bancos de dissertações e teses da CAPES (Coordenação de Aperfeiçoamento de Pessoal de Nível Superior) e do BDTD (Biblioteca Digital Brasileira de Teses e Dissertações) que abordam a influência da Educação Popular nas práticas desenvolvidas pelos educadores sociais atuantes no Serviço de Convivência e Fortalecimento de Vínculos. Metodologicamente, é uma pesquisa de abordagem qualitativa do tipo Estado da Arte. Os resultados evidenciaram um total de 20 produções, das quais somente duas estão correlacionadas aos Programas de Pós-Graduação de Serviço Social, demonstrando a necessidade de mais estudos sobre essa temática. Ademais, todos os trabalhos analisados consideram os princípios freirianos relevantes para o desenvolvimento da autonomia dos assistidos no serviço. Este artigo poderá fornecer subsídios para novas pesquisas nas áreas das Políticas de Educação e Assistência Social de maneira correlata à Educação Popular.

1 Introduction

Talking about education initially requires us to understand that it takes place in different places, with the school being just one of them. There is a wealth of practices and spaces that provide opportunities for its development, such as Popular Education, which is based on a liberating praxis and promotes training for citizenship and human emancipation.

This article is part of a master's research project (in progress) developed in the Postgraduate Program in Education at the University of Southwest Bahia. The aim is to map the academic/scientific literature, more precisely in the dissertations and theses developed in Brazil's Postgraduate Programs, which approach Popular Education in the practices developed by social educators working in the Coexistence and Bond Strengthening Service (SCFV).

In order to achieve the main objective of the research, the following specific objectives were set: To identify and analyze the authors, the year of defense, the institution and the program in the theses and dissertations; and to analyze, based on the categories pre-selected in this study, how the authors represent these categories in their research.

Initially, it should be clarified that Popular Education in Brazil went through important experiences at the beginning of the 20th century, such as the Manifesto of the Pioneers of the New School and the anarcho-union movements. However, it was around the middle of this period, more precisely in the 1960s, that this form of education was consolidated in the country, anchored in the ideas of Paulo Freire, with a liberating connotation, from the perspective of a political instrument, committed to the population and aimed at transforming reality.

Thus, Popular Education aims to meet the aspirations of marginalized groups hoping for autonomy and emancipation. In this sense, its characteristics are dialogicity, commitment to the "liberation of the oppressed" and the perception that learning takes place throughout life.

Paulo Freire's legacy, taken as a reference for Popular Education practices, mobilizes social educators, especially those who work in the SCFV, the subject of this research, since they can use Popular Education in their pedagogical practices with the aim of promoting dialogue and valuing knowledge.

By carrying out this research, we hope to contribute to fostering new debates and productions on the subject in question.

2 Methodology

This research, which is based on a qualitative approach, used documentary research as its methodological approach.

The data was collected using the State of the Art methodology, a type of study that contributes to the construction and/or analysis of knowledge, as well as favoring the development of new scientific research. Ferreira (2021) points out that the State of the Art, in addition to mapping, requires critical analysis by the researcher. In this way, he considers it to be an "investigation of research built on a hermeneutic and critical look at an object of study, which collaborates in understanding new contexts that generate research" (Ferreira, 2021, p. 15).

Conducting a State of the Art enables researchers to identify the evolution of research in a given area of knowledge. In order to achieve this goal, it is necessary to carry out "a thorough and critical reflexive research" (Menezes; Júnior, 2023, p. 96).

It is possible to find, in the research produced by other researchers, important data for the construction of new studies, such as the one we are presenting here, whose general objective is: to map the scientific academic literature in Dissertations and Theses developed in Postgraduate Programs in Brazil, on the probable use of Popular Education in the practices developed by social educators working in the SCFV.

That said, some procedures were necessary to support the choice of material. The first strategy was to organize and survey research defended in Brazilian postgraduate programs, which make up the thesis and dissertation research databases of the

Coordination for the Improvement of Higher Education Personnel (CAPES) and the Brazilian Digital Library of Theses and Dissertations (BDTD).

When we started the search, we chose to prioritize studies that related to the educational practices developed by social educators at the SCFV and/or the Social Assistance Reference Center (CRAS). In addition, we included those that added the principles of Popular Education to the aforementioned spaces and to non-formal education.

In order to systematize and find the most relevant results on this subject, we chose the following descriptors when searching the databases: "Popular Education", "Social Assistance Reference Centre", "Coexistence and Bond Strengthening Service", "Pedagogical Practices", "Education", "Social Educators" and "Young People". We also used the Boolean operator "AND", a feature available on the platforms that indicates intersection, i.e. it allows the selected descriptors to converge.

A time frame was established, covering the period 2013 to 2022. This choice was based on Resolution No. 01, of February 21, 2013, which provides for the reorganization of the Coexistence and Bond Strengthening Service (SCFV) within the scope of the Single Social Assistance System (SUAS). It should be clarified that the reorganization was a " game changer" for the SCFV, as it became more resourceful, expanding the range of services on offer and promoting equalization and qualification of the offer:

> Reordering means the unification of the rules for the qualified offer of the SCFV, which aims to equalize/uniformize the offer, unify the logic of federal co-financing, **make it possible to plan the offer according to local demand**, guarantee continued services, enhance the inclusion of users identified in priority situations and facilitate the execution of the SCFV, optimizing human, material and financial resources (MDS, 2013, p. 1, emphasis added).

The reorganization of the SCFV promoted the unification of the Variable Basic Levels, namely: ProJovem Adolescente (PBV I), which was dedicated to children aged 0 to 6 and the elderly (PBV II), as well as the Socio-educational Service of the Child Labor Eradication Program (PETI). This unification promoted new proposals and made the service more flexible, as planning and actions began to be linked to the potentialities and/or vulnerabilities of the territory of the children, adolescents and elderly people who attend the groups, valuing their characteristics, culture and desires (Brasil, 2017).

It should be noted that, following these definitions, we opted to exclude all research that did not deal with the subject objectively and did not meet the criteria presented. Right from the start, we realized that there were a large number of studies related to Social Education and/or Popular Education. However, when we used the descriptors and refined the searches, we noticed a certain scarcity of theses and dissertations that more directly approached our research object.

Thus, when we carried out the first query, we identified 120 productions in the Coordination for the Improvement of Higher Education Personnel (CAPES) database, of which 96 were dissertations and 24 theses; similarly, 127 productions in the Brazilian Digital Library of Theses and Dissertations (BDTD) database, of which 102 were dissertations and 25 theses. The second survey was more thorough, the exclusion criteria were applied and, as the abstracts were read, all the studies that did not meet the proposed descriptors and were not linked to this theme were excluded from the qualitative analysis.

Having made the necessary delimitations, we reached a total of 20 studies extracted for qualitative analysis, 8 of which were in the CAPES database, 1 in the BDTD portal and 11 in both portals. The selected works, 3 theses and 17 dissertations, were filed and read in their entirety in order to obtain a more comprehensive overview of the subject.

3 What the research shows

After listing the publications in the aforementioned databases, we structured a table of systematized information in order to accommodate and quantify the research, its authors, the universities and programs where it was carried out. It should be noted that, given the extent of the material, all the tables have been made available through the Zenodo repository, which can be accessed via the link: https://zenodo.org/records/12657284.

After systematizing the production, we observed that, from the point of view of the regionalization of the works, the South region had the highest incidence of studies, leading the ranking with 12 works. This was followed by the Northeast with 4 papers, the Southeast with 3 papers and the North with 1 paper. This initial data shows that although Popular

Education emerged in the Northeast of Brazil, through the reflections and educational practices of Paulo Freire, the number of studies carried out in the South of the country exceeds the number produced in the Northeast.

We can see from the research that, although there is an incipient number of studies correlating Popular Education with Social Assistance Policy services, the last two years have seen an increase in the number of productions, indicating that Popular Education is reaching more researchers.

Table 1 also shows representative information on the Graduate Programs to which the studies listed are linked, namely: Social Sciences and Human Formation (1), Ethnic Relations and Contemporaneity (2), Interdisciplinary Program (1), Psychology (2), Education (12) and Social Work (2). This data indicates that the largest number of studies is concentrated in education programs, thus signaling a large discrepancy between the number of studies developed in education programs and other programs, such as Social Work.

It should be noted that, according to Netto (2002) and Faleiros (2005), in Latin America, Paulo Freire's ideas were brought closer to Social Work by the Reconceptualization Movement, around the 1970s, when the Social Work profession went through a period of renewal and critical review, establishing a break with capitalist paradigms.

When we see that Popular Education has not occupied many spaces in Social Work Postgraduate Programs, we draw on Iamamoto (2002), when he states:

> rethinking the work of mobilization and Popular Education [...] is not to be confused with an innocuous resurrection of a lost past. It requires a critical re-reading of the professional tradition of Social Work, reappropriating the achievements and skills lost over time and, at the same time, overcoming them in order to adapt the conduct of professional work to the new challenges of the present (Iamamoto, 2002, p. 33).

Another relevant aspect of the analysis was the methodological approach taken by the researchers, as 17 of the 20 papers (Table 2) used a qualitative approach. This approach, which is anchored in the social sciences, focuses on the subjective nature of the subject, observing them holistically and highlighting their essence. In this context, qualitative research "considers that there is a dynamic relationship between the real world

and the subject, that is, an inseparable link between the objective world and the subjectivity of the subject that cannot be translated into numbers". (Silva; Menezes, 2005, p. 20).

Nevertheless, it can be considered that qualitative research corroborates the decoding of the different aspects of reality that surround the subjects, as presented between the lines of the researcher's interpretation, "its focus is the exploration of the set of opinions and social representations on the subject it intends to investigate" (Gomes, 2009, p. 79).

With regard to the subjects taking part in the research, of the 20 papers we identified, 8 were aimed at social educators. This shows the relevance that these professionals are achieving in research, especially as they develop pedagogical interventions that can help to awaken the subjects' critical awareness.

As we read more of the productions, we realized that certain components emerged and became guiding threads for reflections in different texts. Based on the keywords, these components were formed into categories, that make up Table 3.

It is important to point out that the systematization of the categories became the basis for structuring the analysis and theoretical foundation of this study, considering that this framework was built on the reflections that each author developed throughout their research.

3.1 Sobre o desenvolvimento teórico metodológico a partir das análises

We continue with our reflections, using the categories listed above. It is important to note that, in the productions analyzed, some researchers choose to use the terminology "non-formal", while others prefer "non-school" to define education that takes place outside school walls. Despite the difference in nomenclature, both have the same meaning. That said, "non-formal" education goes beyond the limits of school and formal education and encompasses life experiences and non-formal learning processes that develop the autonomy of both children and adults (Gadotti, n.d., p. 8).

Authors such as Dias (2020) and Freire (2022) believe that education takes place throughout life, on a daily basis, in social movements, rights councils, associations, etc. Therefore, schools cannot assume its exclusivity. Furthermore, according to Pescador (2022), "the mere systematization of content does not guarantee an integral education and, in some cases, makes it possible to move away from an education designed in and for social reality" (Pescador, 2022, p. 33).

In this scenario, we find Social Education, which "can be both school-based and non-school-based. However, the field of social education has been mostly non-school-based" (Gadotti, n.d., p. 9).

Therefore, the first category we will address is Social Education, which was part of the research by Petry (2017), Costa (2018), Silva (2022a), Dias (2020), Mira (2020), Souza (2020), Borges (2022) and Silva (2022b). Among the categories we selected, Social Education was present in the largest number of papers. When we tried to understand why, we noticed that some authors often confuse it with Popular Education. However, Social Education is the object of Social Pedagogy. This means that, while the former encompasses practice, the latter includes theory. In an attempt to conceptualize this, Petry (2017) explains that there is a "dialectical relationship, in which Social Pedagogy offers theoretical subsidies to the practice of Social Education, which, in turn, empirically develops this pedagogical practice" (Petry, 2017, p. 47).

Souza (2022) associates the origin of Social Pedagogy with the advent of Social Policies; therefore, its genesis in Brazil dates back to the first half of the 20th century. With the end of the First World War, the country began to face numerous vulnerabilities related to inequality and social exclusion, intensifying workers' battles for their rights. In view of this, in order to "soften" the mood of the population, the state developed "public policies with an emphasis on welfare and responsibilities for creating social projects" (Faleiros, 1991, p.8). The author also reveals that:

> Social policies are sometimes seen as mechanisms for maintaining the workforce, sometimes as a conquest by the workers, sometimes as arrangements by the ruling party or governing group, sometimes as a donation from the dominant elites,

sometimes as an instrument for guaranteeing an increase in wealth or citizens' rights (Faleiros, 2006, p. 8).

In light of the above, Costa (2018) infers that social policies are palliative and do not guarantee all the rights of citizens who experience situations of social vulnerability. In fact, there are times when these policies submit to the capitalist logic, contributing to the maintenance of the structure that produces social inequality.

Hence the need for Social Education and Social Policies to remain anchored in the principles of Popular Education, which we have established as the second category and which is presented more explicitly in the research by Monteiro (2018), Silva (2022b) and Mira (2020). These authors state that when there is a connection between the two paradigms of education, Social Education becomes a promoter and driver of the subjects' criticality and autonomy. On the other hand, Mira (2020) explains that when this articulation does not occur, Social Education tends to get closer to neoliberal ideals, becoming a "neoliberal social education". Thus, it follows that Social Education and Popular Education are not synonymous, given that Freirean education unconditionally positions itself against capital, possessing a counter-hegemonic essence.

According to Godoy and Carreiro (1962), Popular Education in Brazil was forged around 1960, with the advent of the Popular Culture Movement (MCP), which was made up of students, university students, artists and intellectuals, especially Paulo Freire, its main organizer, and Miguel Arraes, then mayor of Recife. It was a non-profit organization whose headquarters were in Sítio Trindades, the former Arraial de Bom Jesus, a place inhabited by low-income people who experienced countless social vulnerabilities.

It is worth highlighting the words of Germano Coelho, one of the movement's creators:

> The Popular Culture Movement was born out of the misery of the people of Recife. From its mutilated landscapes. Its mangroves covered in mocambos. From the mud of the hills and flooded areas, where illiteracy, unemployment, disease and hunger grow. Its roots plunge into the wounds of the degraded city. They take root in the arid lands. They reflect its drama as a "dramatized synthesis of the entire social structure". Drama of other underdeveloped areas too. Recife, with 80,000 children aged between 7 and 14 out of school. Brazil, with 6 million. Recife with thousands and thousands of illiterate adults. Brazil with millions. Of the world in which we live,

in the middle of the 20th century, with more than a billion men and women and children unable even to read, write and count. The Popular Culture Movement thus represents a response. The response of Mayor Miguel Arraes, the councillors, the intellectuals, the students and the people of Recife to the challenge of poverty. A response that became dynamic in the form of a Movement that initiated a new experience of a Popular University in the Northeast (Godoy; Carreiro Coelho, 1962, p. 1).

Popular Education provides moments of reflection that promote awareness. This concept, which was directly or indirectly present in practically all the studies, was defined as the fourth category.

Barbosa (2013) states that Popular Education collaborates with the process of Conscientization in resistance movements. Thus, from its conception to the present day, it has been proposing changes to the structure of the system, since its educational paradigm is centered on stimulating the protagonism of the popular classes, pushing them to fight for social transformation, remaining supported by popular knowledge, "focused on social transformation with an ethical and political basis" (Barbosa, 2013, p. 54).

For Silva (2022b), five basic elements make up liberating education: dialogue, awareness, problematization, criticality and engagement/fighting. In addition, the author assumes that the educational process contained within Popular Education considers that the oppressed occupy a central role in the process of resistance against capitalist/colonialist society and against all forms of oppression. Social, cultural and political education is therefore recommended for the oppressed class.

Therefore, Mira (2020) and Monteiro (2018) indicate Popular Education as a problematizing and critical educational proposal, which prioritizes ethical commitment to the working class. Therefore, they clarify that there is no denying its political aspect, since it is anchored in principles capable of promoting in subjects the desire to have an active and participatory voice in society and in social decision-making processes.

In addition, Silva (2022b), Monteiro (2018) and Scopel (2021) confirm that liberating education takes as its starting point the understanding that subjects educate themselves collectively and state once again that, through dialogue and the act of action-reflection, relationships become horizontal, not allowing for prepotency and/or impositions, because there is construction and not just the transfer of knowledge. This knowledge is

produced and linked to the knowledge and experiences materialized throughout life, in other words, popular knowledge. These mediations contribute to the reconstruction of the thinking of educators and students.

By integrating itself into non-formal spaces, the inspiration of Popular Education can play a pedagogical role in different spaces, especially the Social Assistance Policy. In view of this, the studies by Barbosa (2013), Souza (2017), Cabral (2018), Costa (2018) and Correa (2021) made it possible to outline this third category.

The aforementioned authors highlight the relevance of Freirean education for Social Assistance. In this way, they introduce the research with a brief retrospective on its path and implementation. They explain that, throughout its history, the policy has been associated with charitable and philanthropic actions, stemming from individualism and/or paternalism, which were sometimes associated with the Catholic Church.

In this sense, Souza (2017) explains that the 1980s were marked by the population's struggles to defend and enforce social and civil rights. He also reports that it was during this period, with the Federal Constitution of 1988, that Social Assistance acquired the status of Public Policy, becoming part of the Brazilian Social Security tripod, along with Health and Social Security. In view of this, Social Assistance entered the political agenda and began to require rigorous planning to implement its actions.

Costa (2018) agrees with Souza (2017) when he points out that, with the institutionalization of the Social Assistance Policy, citizens went from being deserving of favours or charity from others to being holders of rights. Quoting Sposati (2009), he states that:

> The inclusion of social assistance in social security was a completely innovative decision. Firstly, by treating this field as part of public policy, a state responsibility, and not as a new action, with occasional activities and assistance. Secondly, by denaturalizing the principle of subsidiarity, whereby the action of the family and society preceded that of the state (Sposati, 2009, p. 14).

As principais normativas que respaldam a Política de Assistência Social estão evidenciadas em praticamente todos os estudos analisados, com destaque para: a Constituição Federal de 1988, a Lei Orgânica da Assistência Social (LOAS/ Lei 8.742/93);

a implantação do Sistema Único de Assistência Social (SUAS/Lei nº. 12.435/11) e a Tipificação Nacional de Serviços Socioassistenciais, Resolução do Conselho Nacional de Assistência social nº 109, de 11 de dezembro de 2009.

Todo esse arcabouço jurídico sustentou a implantação do SUAS, contribuindo com a padronização dos programas, projetos e serviços. A Tipificação Nacional de Serviços Socioassistenciais, por exemplo, organiza os serviços em dois níveis de complexidade: Proteção Social Básica e Proteção Social Especial de média e alta complexidade (Brasil, 2009).

A Proteção Social Especial de Média Complexidade (PSE) é ofertada pelo Centro de Referência Especializado de Assistência Social. O principal serviço oferecido é o Programa de Proteção e Atendimento Especializado a Famílias e Indivíduos, que visa acompanhar a família ou o indivíduo que vivencia algum tipo de violação de direitos. Nesse sentido, o trabalho é desenvolvido com a perspectiva de contribuir para sanar as violações de direito e evitar a reincidência. A PSE possui sinergia com o Sistema de Garantia de Direitos e mantém-se articulada com o Ministério Público, as Defensorias Públicas, os Conselhos Tutelares, as Polícias e Delegacias Especializadas, entre outros (Brasil, 2009).

A Proteção Social Especial de Alta Complexidade é responsável pelo Serviço de Acolhimento Institucional, que realiza acompanhamento a crianças, jovens, adultos e famílias em situação de risco pessoal e/ou social, em situação de rua, com vínculos familiares ou comunitários fragilizados ou rompidos. Este serviço oferece moradia, alimentação, entre outros. Em consonância com a Tipificação Nacional, os serviços de acolhimento que a compõem são: Casa Lar, Abrigo Institucional, Casa de Passagem, Residência Inclusiva e Serviço de Acolhimento em Família Acolhedora (Brasil, 2009).

No que tange à Proteção Social Básica, cabe a ela ofertar três tipos de serviços: (I) Serviço de Proteção e Atendimento Integral à Família (PAIF); (II) Serviço de Convivência e Fortalecimento de Vínculos (SCFV) e (III) Serviço de Proteção Social Básica no domicílio para pessoas com deficiência e idosas (Brasil, 2009).

Cumpre ressaltar que os estudos em pauta evidenciam a Proteção Social Básica, por ser o lócus da pesquisa. Isso posto, Souza (2017) e Cabral (2018) explicam que a

Proteção Social Básica tem o objetivo de prevenir situações de risco pessoal e/ou social por meio do desenvolvimento de potencialidades. Assim, possui caráter preventivo, protetivo e proativo. Os serviços da PSB são oferecidos prioritariamente nos Centro de Referência da Assistência Social (CRAS); entretanto, esses serviços também podem ser disponibilizados, de maneira indireta, em outras unidades básicas e públicas, desde que sejam seguidas as recomendações da Tipificação Nacional dos Serviços Socioassistenciais (2009). Ademais, Souza (2017) fundamenta-se na seguinte afirmação:

> In addition to providing income security - through the PBF [Bolsa Família Program] and benefits, which are also part of the PSB - and intersectoral coordination for access to goods, services and public resources, which contribute concretely to improving families' living conditions, attention in the PSB field also focuses on subjective and relational aspects, with a view to strengthening family and community ties, self-esteem, autonomy, protagonism and social participation (Colin; Pereira, 2013, p. 11 *apud* Souza, 2017, p. 112).

After the PAIF, the Coexistence and Bond Strengthening Service is the service considered most used by PSB applicants. Regulated by the National Classification of Social Assistance Services and CNAS Resolution 109/2009, the SCFV was reorganized in 2013 by CNAS Resolution 01/2013 (Brasil, 2017).

The SCFV was also the space where the interviews of practically all the researchers listed in this study took place, which is why it is defined as the fifth category. The National Classification structures the SCFV based on the formation of groups, organized into the following age cycles: a) for children aged 0 to 6; b) for children and adolescents aged 6 to 15; c) for adolescents and young people aged 15 to 17; d) for young people aged 18 to 29; e) for adults aged 30 to 59; and f) for the elderly aged 60 and over. These groups should provide opportunities for cultural exchanges and experiences, foster a sense of belonging and identity, and promote moments of socialization with a view to strengthening family and community ties (Brasil, 2009).

Dias (2020) explains that bonds are also understood as ethical because they promote citizenship. He therefore uses a fragment from the Basic Social Protection booklet when he points out that encouraging the strengthening of bonds "also means guaranteeing

13

participatory spaces in decision-making and fostering them as a socio-educational strategy. It means experiencing solidarity and sharing a common world" (Brazil, 2017, p. 29).

Correa (2021) also found that many young people who had graduated from the SCFV in Florianópolis returned to school during their time with the service, leading her to infer the importance of the Education and Social Assistance Departments staying connected. Furthermore, the author explains that the school and the SCFV have similarities and differences that complement each other. In view of this, she suggests forming intersectoral partnerships that can help build strategies to deal with vulnerabilities and strengthen family and community ties for these young people.

With regard to the research carried out by Correa (2021) with a group of elderly people from the SCFV located in Florianópolis, the author states that, during the interviews, feelings of welcome, recognition and legitimacy as subjects were noticeable. In addition, the interviewees showed that they had overcome their shyness. In this way, the Coexistence Service has presented itself as a space for "recreating singular and collective existence".

In order to analyze how the pedagogical proposals carried out at the CFV can encourage the awakening of the feelings mentioned above, we assumed that it would be necessary, initially, to get to know the profiles of the professionals who develop them, i.e. the Social Educators. These professionals were identified as the sixth category, based on studies by Rubini (2015), Petry (2017), Silva (2022a), Dias (2020), Mira (2020), Borges (2022) and Silva (2022).

> The discussions held by Rubini (2015) and Dias (2020) present Social Educators as professionals who mediate and organize the pedagogical activities that take place in the SCFV. This understanding is in line with Resolution No. 09 of 2014 of the National Council of Social Assistance, which states that this professional is responsible for: developing socio-educational and socializing activities aimed at caring for, defending and guaranteeing the rights and protection of individuals and families in situations of vulnerability and/or social and personal risk, which contribute to strengthening the family's protective role (CNAS, 2014, p. 4).

However, in his study, Rubini (2015) identified that social educators do not always carry out activities in line with their duties. In light of this, she established some categories

to define them: 1- "Secrecy Analyzer", seen as the "facilitator" of the technical team; and 2- " Wild Card Analyzer" considered as the one who performs multiple tasks and has their knowledge delegitimized.

Among the results found by Dias (2020), it is worth noting that the author also realized that the SCFV, where her research took place, needed to undergo some adjustments, especially with regard to the lack of time to plan activities. These plans were made directly by the management team and only passed on to the Social Educators. In light of this, the author emphasizes the need for planning to be built by the Social Educators, together with the service's technical team, in order to promote a teaching-learning process that enables critical, autonomous thinking and is linked to the reality of the applicants.

Silva (2022a), Mira (2020), Borges (2022) and Silva (2022b) focus on the training of Social Educators and elucidate that these professionals need to be constantly trained, since they work with vulnerable people who seek support and various types of guidance. In addition, the pedagogical activities they develop need to contribute to transforming the reality of the subject in society.

However, Silva (2022a), Borges (2022) and Silva (2022b) point out that even though the regulations do not recommend higher education for Social Educators, all of their interviewees were pedagogues. The authors state that Pedagogy courses enable pedagogues to work in formal and non-formal education spaces; however, the professionals interviewed showed many doubts about Social Pedagogy.

Silva (2022b) states that, during a dialog with social educators, they pointed out the weakness of pedagogy courses in the curricular matrices that underpin higher education courses. It was mentioned that the majority of courses are focused on formal (school) education and do not offer subjects related to Social Education.

Silva (2022a), Borges (2022) and Silva (2022b) point out that Social Educators play a fundamental role in the SCFV; however, if these professionals are unable to develop educational practices in a critical and ethical manner, the process of raising awareness among the subjects could be compromised.

Following on from the analysis, we identified "Educational Practices" as the seventh category, which was grouped with the works of the following authors: Petry (2017), Costa (2018), Costa (2019), Bozza (2020), Freire (2022) and Pescador (2022). The studies undertaken by these researchers emphasize that the educational practices developed in the SCFV contribute to the process of citizen formation, autonomy, criticality and social and cultural inclusion.

Petry's (2017) research shows that the Social Educators who took part in the study developed their pedagogical mediations based on dialogic relationships, in which planning was an important tool. However, sometimes the planning process suffered from institutional and/or bureaucratic interventions related to the norms, resolutions and guidelines established by the state, which interfered with the action-reflection-action process of the professionals and, consequently, of the service users.

In her dissertation, Costa (2018) came across a professional profile that, at times, used psychologizing practices and individualized care. In this way, they treated the expressions of the "social question" in a conservative way, in other words, they ignored the processes of disputes between classes. In view of this, the author points to the need to promote pedagogical practices that foster the social protagonism of service users.

The research carried out by Bozza (2020) and Freire (2022) identified engagement among the Social Educators. They promoted pedagogical practices that added value to the applicants, as well as stimulating the exercise of citizenship. The authors also point out that even in the face of the existing limitations in the spaces, the professionals have managed to provide sports activities and cultural experiences, strengthening bonds that occur during the very coexistence between the groups.

4 Conclusions

State-of-the-art research allows us to infer that it is never exhausted, either because of the quantity of productions or because some may have gone unnoticed during the bibliographic survey.

That said, the results achieved in this study showed that, even though Popular Education has emancipatory and problematizing paradigms, it is a subject that has been little researched in the area of Social Assistance Policy. Furthermore, the largest number of studies that have been found are related to Education Programs. Although the last two years have seen a certain increase in the number of studies carried out by Social Work programs, these studies are still incipient.

All the dissertations and theses analyzed highlighted the importance of Freirean principles for developing the autonomy of those assisted in the SCFV. However, we found that some authors confuse the paradigms of Popular Education with Social Education. It should be emphasized that, despite the need for these educational models to be linked, when terminology is confused, Popular Education loses ground in scientific research. Furthermore, we must not lose sight of the fact that Freirean education strives for autonomy, awareness and has a political dimension.

The research also pointed out that, although social educators demand training and planning moments to carry out pedagogical activities, these moments have not occurred, making it impossible for them to learn about important points related to the Social Assistance Policy.

It is necessary to consider that these professionals do not just perform secondary tasks; they work in the field of education and carry out pedagogical activities that promote dialogues about social, civil, economic and cultural rights. For this reason, they need to be trained and valued in order to carry out the process of action-reflection-action with those assisted by the service.

In view of the above, we believe that this study could provide support for further research in the areas of Education and Social Assistance Policies, in a way that correlates with Popular Education.

Finally, we emphasize the importance of this research in relation to the work carried out by the Social Educators in the SCFV and hope to contribute to fostering interest in new studies, especially as this is still a recent topic in academic research.

References

BARBOSA, Juliana Alves. **O trabalho socioeducativo no Sistema único de Assistência Social**: reflexões sobre o pensar e o agir dos trabalhadores sociais. 2013. 176 f. Dissertação (mestrado) – Universidade de Taubaté, Taubaté, 2013.

BRASIL. **Orientações Técnicas Centro de Referencias de Assistência Social – CRAS**. Brasília: MDS, 2009.

BRASIL. **Protocolo de Gestão Integrada de Serviços Benefícios e Transferências de Renda no âmbito do Sistema**. Brasília: MDS, 2009.

BRASIL. Conselho Nacional de Assistência Social. **Resolução N. 109/2009**. Tipificação Nacional de Serviços Socioassistenciais. Brasília: Conselho Nacional de Assistência Social, 2009.

BRASIL. **Ministério do Desenvolvimento Social. Perguntas Frequentes** - Serviço de Convivência e Fortalecimento de Vínculos (SCFV). Brasília 2017.

BRASIL. **Ministério do Desenvolvimento Social e Combate à Fome.** Serviço de Convivência e Fortalecimento de Vínculos (SCFV). Brasília: Ministério do Desenvolvimento Social e Combate à Fome, 2017.

BOZZA, Patricia Rosi. **As táticas juvenis: a pedagogia das experiências de lazer na educação não formal**. 2020. 287 f. Dissertação (mestrado em educação) – Universidade Federal do Paraná, Curitiba, 2020.

BORGES, Daiane Ramos. **Tornar-se educador e educadora social: a relação entre as experiências vividas e o cotidiano profissional em serviços de convivência e fortalecimento de vínculos no município de Caxias do Sul. 2022**. 120 f. Dissertação (mestrado em educação) – Universidade de Caxias do Sul, Caxias do Sul, 2022.

CABRAL, Giovana Donaise. **Serviço de convivência e fortalecimento de vínculos para pessoas idosas**: um estudo no município de Rebouças- PR. 2018. 127 f. (mestrado em desenvolvimento comunitário) – Universidade Estadual do Centro-Oeste, PR. Irati, 2018.

CELLARD, André. A análise documental. *In*: POUPART, Jean *et al*. **A pesquisa qualitativa: enfoques epistemológicos e metodológicos**. Petrópolis: Vozes, 2008. Disponível em: https://edisciplinas.usp.br/pluginfile.php/1932953/mod_resource/content/1/CELLARD%2C%20Andr%C3%A9_An%C3%A1lise%20documental.pdf. Acesso em: 1 jun. 2024.

18

CORREA, Bruna. **Processos de subjetivação em grupos no SCFV: sentidos atribuídos por idoso/as e jovens a este espaço coletivo**. 2021. 77 f. Dissertação (mestrado em psicologia), Florianópolis, 2021.

COSTA, Darliane Maria Holanda. **A função pedagógica da equipe de referência dos Cras**: práticas que colaboram para a organização e reorganização da cultura na contemporaneidade. 2018. 127 f. Dissertação (mestrado em serviço social, trabalho e questão social), Fortaleza, 2018.

COSTA, Rita de Cassia Fraga da. **Artesania**: formação cultural, construções identitárias e experiências sensíveis na terceira idade. 2019. 195 f. Dissertação (mestrado em educação), Joinville, 2019.

DIAS, Luciana Silva. **Processos de planejamento didático em educação social**: significados e estratégias. 2020. 134 f. Dissertação (mestrado em educação), João Pessoa, 2020.

FALEIROS, V. de P. **O que é política social**. São Paulo: Brasiliense, 2006.

FALEIROS, Vicente de Paula. Reconceituação do Serviço Social no Brasil: uma questão em movimento? **Serviço Social & Sociedade**, São Paulo, n. 84. p. 21-36, 2005.

FERREIRA, N. S. de A. Pesquisas intituladas estado da arte: em foco. **Revista Internacional de Pesquisa em Didática das Ciências e Matemática**, [S. l.], v. 2, p. e021014, 2021.

FREIRE, P. **Educação como prática da liberdade**. Rio de Janeiro: Paz e Terra, 2009.

FREIRE, Ludimila Souza Almeida. **A escrita da alma nas narrativas dos adolescentes do serviço de convivência e fortalecimento de vínculos- SCFV do bairro curral novo Jequié-Bahia**. 2022. 107 f. Dissertação (mestrado em relações étnicas e contemporaneidade), Jequié, 2022.

GADOTTI, Moacir. **Educação Popular, Educação Social, Educação Comunitária: Conceitos e Práticas diversas, cimentadas por uma causa comum**. Disponível em: http://www.proceedings.scielo.br/pdf/cips/n4v2/13.pdf. Acesso em 21 out. 2023.

GOMES, R. Análise e Interpretação de dados de pesquisa qualitativa. *In*: MINAYO, M. C. S. **Pesquisa Social: teoria, método e criatividade**. Petrópolis: Vozes, 2009.

GODOY, J.M.L. de; CARREIRO COELHO, N.P. **Livro de leitura para adultos**: Movimento de Cultura Popular. Recife: Gráfica Editora do Recife, 1962.

IAMAMOTO, Marilda Villela. Projeto profissional, espaços ocupacionais e trabalho do assistente social na atualidade. *In*: CFESS. **Atribuições privativas do (a) assistente social em questão**. Brasília, 2002.

MENEZES, Mônica Clementino de; Júnior, Adenilson Souza Cunha. O estado da arte das pesquisas sobre mulheres negras na alfabetização de jovens e adultos. **ODEERE**, v. 8, nº 2, agosto, 2023.

MIRA, Levi Nauter de. **As educações na política de assistência social**: um olhar para o serviço de convivência e fortalecimento de vínculos. 2020. 198 f. Tese (doutorado em educação) – Universidade do Vale do Rio dos Sinos, 2020.

NETTO, José Paulo. **Ditadura e serviço social**: uma análise do Serviço Social no Brasil pós-64. 6. ed. São Paulo: Cortez, 2002.

PETRY, Elton Luis da Silva. **Mediações pedagógicas no trabalho de educadores sociais nos Centros de Referência de Assistência Social (CRAS), em um município da região metropolitana de Porto Alegre**. 2017. 132 f. Dissertação (mestrado em educação) – Universidade de Santa Cruz do Sul. Santa Cruz do Sul, 2017.

PESCADOR, Vanessa. **Propostas pedagógicas na educação não escolar**: interlocuções para além da escola. 2022. 152 f. Dissertação (mestrado em educação) – Universidade do Oeste de Santa Catarina, Joaçaba, 2022.

RUBINI, Leila Ribeiro. **As práticas do educador social na Política Pública da Assistência Social**: Tensionamentos sobre um campo em dispersão. 2015. 125 f. Dissertação (mestrado em psicologia social e institucional) – Universidade Federal do Rio Grande do Sul, Porto Alegre, 2015.

SCOPEL, Eliete Maria. **Processos educativos para a emancipação e a cidadania de pessoas idosas**: olhares sobre políticas públicas no município de Vacaria, Rio Grande do Sul. 2021. 216 f. Tese (doutorado em educação) – Universidade do Vale do Rio dos Sinos, São Leopoldo, 2021.

SILVA, E. L.; MENEZES, E. M. **Metodologia da pesquisa e elaboração de dissertação**. 4. ed. rev. atual. Florianópolis, SC: UFSC, 2005.

SILVA, Graziele Garbin Moreira da. **Paulo Freire e a política de assistência social**: diálogo necessário para o trabalho no CRAS. 2020. 162 f. Dissertação (mestrado em educação) – Universidade Federal da Fronteira do Sul, Chapecó, 2020.

SILVA, Gladys Regina Barros. **Formação e atuação dos instrutores de Atenção ao Idoso (UAI) e do Centro de Referência de Assistência Social (CRAS) de**

Uberaba/MG: um estudo a partir de narrativas. 2022. 119 f. Dissertação (mestrado em educação) – Universidade Federal do Triângulo Mineiro, Uberaba, 2022.

SILVA, Leslie Amanda da. **A formação dos/das profissionais da educação social**: possibilidades da educação libertadora. 2022. 144 f. Dissertação (mestrado em educação) – Universidade Estadual de Maringá, Maringá, 2022.

SOUZA, Cristiane Gonçalves de. **Limites e possibilidades dos processos pedagógicos contribuírem para o protagonismo cidadão no contexto dos Centros de Referência de Assistência Social – CRAS dos Campos Gerais**. 2016. 309 f. Tese (doutorado em ciências sociais aplicadas) - Universidade Estadual de Ponta Grossa, Ponta Grossa, 2017.

SOUZA, Rosana Malato de. **O trabalho educativo do (a) pedagogo (a) na assistência social em Melgaço/PA**. 2022. 132 f. Dissertação (mestrado em educação e cultura) – Universidade Federal do Pará, Breves, 2022.

SPOSATI. Aldaíza. Modelo brasileiro de proteção social não contributiva: concepções fundantes. *In:* **Concepção e Gestão da Proteção Social Não Contributiva no Brasil**, Brasília: MDS, 2009.

[i]**Renata Nunes Duarte Dias,** ORCID: https://orcid.org/0000-0003-4105-6863
PPGEd - UESB
Mestranda em Educação pela Universidade Estadual do Sudoeste da Bahia. Membro do Grupo de Estudos e Pesquisas em Educação de Jovens e Adultos (GEPEP), do Grupo de Estudos e Pesquisas em Movimentos Sociais, Diversidade e Educação do Campo e da Cidade (GEPEMDECC) e da Rede Latino-americana de Pesquisa em Educação do Campo (RedePECC-MS).
Authorship contribution: first draft, writing, research.
Lattes: http://lattes.cnpq.br/4481742911308965
E-mail: renatinhaduarte11@gmail.com

[ii]**Adenilson Souza Cunha Junior,** ORCID: https://orcid.org/0000-0003-3622-1799
DCHEL - UESB
Pós Doutorado e Doutorado em Educação pela Universidade Federal de Minas Gerais (UFMG). É professor Titular, com Dedicação Exclusiva do Departamento de Ciências Humanas, Educação e Linguagem, da Universidade Estadual do Sudoeste da Bahia (UESB).
Authorship contribution: proofreading, editing and writing.
Lattes: http://lattes.cnpq.br/2046813448859972
E-mail: adenilsoncunha@uesb.edu.br

Responsible publisher: Genifer Andrade

How to cite this article (ABNT):

DIAS, Renata Nunes Duarte; CUNHA JUNIOR, Adenilson Souza. Educação Popular e o Serviço de Convivência e Fortalecimento de Vínculos: as pesquisas nos Programas de Pós-Graduação Stricto Sensu. **Rev. Pemo**, Fortaleza, v. 6, e12541, 2024. Available at: https://revistas.uece.br/index.php/revpemo/article/view/12541

22