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CURRICULUM ACTS AND NETWORK EDUCATION IN THE COMMUNITY SERVICE AND STRENGTHENING OF BONDS¹

**ATOS DE CURRÍCULO E EDUCAÇÃO EM REDE NO SERVIÇO DE
CONVIVÊNCIA E FORTALECIMENTO DE VÍNCULOS**

**ACTOS DE CURRÍCULO Y EDUCACIÓN EN RED AL SERVICIO DE
LA RELACIÓN Y FORTALECIMIENTO DE VINCULACIONES**

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ABSTRACT

The sociocultural scenarios of the interactions of social actors are forged in the acts of curricula amid the experiences and experiences of the subjects causing ruptures that multi-referenize in the midst of pluralities. These performances show learning processes, presuppose transgressions of the elected formative knowledge and go beyond the walls of the school. This paper aims to present glances at the curricular scenes developed from two Social Assistance Reference Centers (CRAS) located in Aracaju-SE that serve children and adolescents from the Coexistence and Strengthening Service of Bonds (SCFV) using educational practices with digital mobile technologies. From a multi-referential perspective, it is perceived that the methodologies used in CRAS break with the logic of formal teaching, thus opening the possibility of charting a new path in the process of elucidating social phenomena in contemporaneity.

KEYWORDS

Education. Curriculum acts. Multi-referentiality. Socio-education.

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RESUMO

Os cenários socioculturais das interações dos atores sociais são forjados nos atos dos currículos em meio às vivências e experiências dos sujeitos, provocando rupturas que multirreferenciam em meio às pluralidades. Essas performances mostram processos de aprendizagem, pressupõem transgressões dos saberes eleitos formativos e extrapolam os muros da escola. Este artigo tem como objetivo apresentar um olhar sobre as cenas curriculares desenvolvidas a partir de dois Centros de Referência de Assistência Social (CRAS) localizados em Aracaju/SE que atendem crianças e adolescentes do Serviço de Convivência e Fortalecimento de Vínculos (SCFV) por meio de práticas educativas com tecnologias móveis digitais. Numa perspectiva multirreferencial, percebe-se que as metodologias utilizadas no CRAS rompem com a lógica do ensino formal, abrindo assim a possibilidade de traçar um novo caminho no processo de elucidação dos fenômenos sociais na contemporaneidade.

PALAVRAS-CHAVE

Educação. Atos de Currículo. Multirreferencialidade. Socioeducation.

RESUMEN

Los escenarios socioculturales de las interacciones de los actores sociales se forjan en los actos de los currículos en medio de las vivencias y experiencias de los sujetos provocando rupturas que multirreferencian en medio de pluralidades. Estas representaciones muestran procesos de aprendizaje, presuponen transgresiones del conocimiento formativo elegido y traspasan los muros de la escuela. Este artículo tiene como objetivo presentar una mirada a los escenarios curriculares desarrollados en dos Centros de Referencia de Asistencia Social (CRAS) ubicados en Aracaju-SE que atienden a niños, niñas y adolescentes del Servicio de Fortalecimiento y Vinculación (SCFV) mediante de prácticas educativas con tecnologías móviles digitales. En una perspectiva multireferencial, concluye, que las metodologías empleadas en CRAS rompen con la lógica de la educación formal, abriendo así la posibilidad de trazar un nuevo camino en el proceso de elucidación de los fenómenos sociales en la época contemporánea.

PALABRAS-CLAVE

Educación. Actos curriculares. Multireferencialidad. Socioeducación.

1 INTRODUCTION

Currently, thinking alternatives for improving education presupposes first understanding the co-responsibility of several institutions that need to work in the network, in a collaborative perspective, together, after all, according to art. 205 of the Constitution of the Federative Republic of Brazil of 1988, education is the right of all and duty of the State and even the family. In this sense, institutions focused on social education or school education are essential spaces, both for the elaboration of teaching-learning processes, as well as for human and citizen education.

In Brazilian society, the responsibility of a work focused on social education ends up being in charge of non-formal spaces of education, an example of this are the programs and projects carried out in the Center for Reference and Social Assistance (CRAS), whose units are located in poorer regions of cities and are focused on socio-assistance care (CRAS, 2007). The proposal is to offer a number of services to the population that is in a situation of social vulnerability. Through the projects and programs executed in CRAS, the integral development of linked actors/participants is intended to be boosted, providing positive changes in the social situation to which they find themselves.

Among the programs present in CRAS, one that deserves to be highlighted is the Coexistence and Bond Strengthening Service (SCFV), because it provides complementary actions to other social works, in addition, it develops continued actions with different age groups. Its referential basis directs the practices of the participants' curriculum acts. Thus, the multi-referentiality of the experiences and experiences of the scenes forged in the practices are valued and constituted in the midst of educational practices, in order to rescue in a playful, collaborative and networked way, the unvalued potentialities of social actors due to the reality to which they are inserted.

When contemplating this rescue based on the reality of the participants, this work aims to understand the curriculum acts constructed by the protagonists of the SCFV in the practices of a theater workshop carried out with digital mobile technologies. The workshop in question added contours outlined from the participants' curriculum acts and, in the midst of these perceptions of the participants in the act, it was necessary to insert the smartphones into the activities. Moreover, what catches attention in this paper is how the multireferential perspective has engendered self-formation, formation and transformation of space through activities based on the realities of the subjects.

The factors described stimulated the development of a methodology that includes the collective construction of short videos with the purpose of talking about social themes and also the use of applications and social networks in pedagogical activities. This experience has driven the authorship of those involved and positive results in the chartering of some problems that are part of the daily life of the actors involved in the process.

In this sense, we understand that the workshops are established in a multi-referential perspective, not only to achieve pre-established objectives in normative instructions, but, above all, to contemplate the experiences of the subjects in their reality. In this sense, it seeks the recognition of them as curricula actors in the practices of the workshops, which ends up resignifying the educational practices of the workshopers. Given this reality, we will present in this text how curriculum acts are constituted in the SCFV in the midst of socio-care educational practices.

2 SOCIO-EDUCATIONAL AND MULTI-REFERENCE SPACES

Social inequality follows the entire course of Brazil's history, that is, the extreme concentration of property and income for some and exclusion and lack of access for others. For Martins and Mazur (2009) it was from 1930 with the process of industrialization and urbanization that the rates of social inequality expanded and in the government of Getúlio Vargas the first governmental initiatives were born to face it as a social challenge.

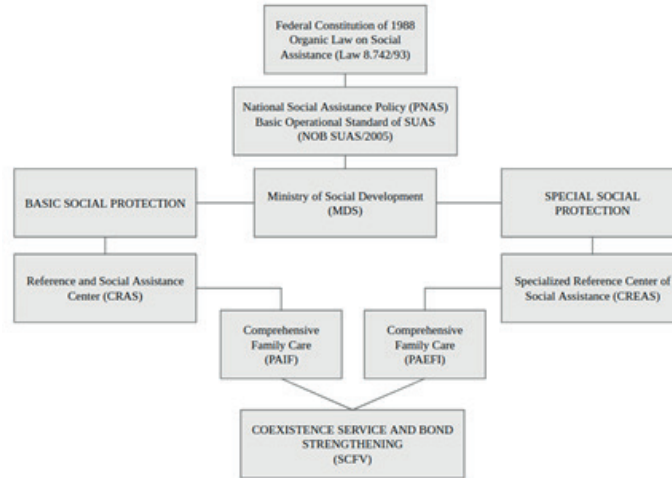
But it was only with the Federal Constitution of Brazil of 1988 that social assistance began to be treated as a public policy of law. In 1993 based on the Constitution, the Organic Social Assistance Law (LOAS) was drafted and in 2004 the preparation of the Unified Social Assistance System (SUAS) was established in order to regulate services, benefits, programs and projects developed in the social sphere. In this context, the proposal for the implementation of CRAS - Reference Centers for Social Assistance was born throughout the national territory.

From that moment on, CRAS began to serve as articulators of a basic social protection network, offering care to the population in situations of vulnerability and personal and/or social risk. The centers have the purpose of acting giving guidance and strengthening through actions, socio-family and community interaction.

In this paper a cutout of looking at the socio-educational actions developed in the Reference Center with children and adolescents is made, its methodology is focused on the effectiveness of citizenship. The curriculum includes different approaches to the themes provided by the assistance policy and focuses on the construction of knowledge and citizen training with the purpose of removing from the family the burden of the various vulnerabilities they face, especially the socioeconomic ones.

It is with the purpose of improving the integral development of children and adolescents, including in relation to school performance, and assuming that many of the problems affecting these age groups have social roots, that CRAS is once again working on social education. Therefore, actions carried out in this space of non-formal education will be highlighted here, after all, students in situations of vulnerability are more susceptible to presenting psychopedagogical problems, and some of them may be behavioral in nature or even related to learning difficulties.

According to a description of the Ministry of Social Development (MDS), CRAS is a mechanism developed by the Brazilian government. Its main purpose is to make social protection services accessible, ranging from financial assistance to family planning, CRAS objectives are explained in government communication devices. Through access to services provided to families considered to be in extreme poverty, included by the Brazil Without Extreme Poverty Plan, they now have access to services such as registration and monitoring in income transfer programs. Brazil currently has 7,669 CRAS units distributed throughout the national territory.

Organization chart 1 – Functioning of the Social Assistance Policy

Source: Preparation of authors.

The main service offered by CRAS is the Service of Protection and Integral Care to the Family (PAIF) that proposes mainly to act in preventing the rupture of family and community bonds; the promotion of social and material gains of families and access to benefits, income transfer programs and social assistance services. In addition, it offers basic protection services and actions. Thus, CRAS is a reference for the development for all of the basic social assistance services of basic protection of the Unified System of Social Assistance (SUAS). With preventive, protective and proactive services (BRASIL, 2016).

These services can be offered directly in CRAS, provided that there is physical space and team, without harms to PAIF activities, which must be offered exclusively by CRAS [...]. It is important that CRAS be installed in a location near the vulnerable and risky territories in order to ensure effective reference for families and their access to basic social protection. (BRASIL, 2016, p. 7, our translation).

In this sense, the work with children and adolescents within CRAS occurs through the activities of the Coexistence and Bond Strengthening Service. The SCFV, according to the definition of the Unified System of Social Assistance, is a basic Social Protection service, regulated by the National Typing of Social Assistance Services (Resolution CNAS n. 109/2009). Its proposal is to offer actions that serve in a complementary way to the social work carried out by PAIF and the Specialized Protection and Care Service to Families and Individuals (PAEFI) with families in situations of social vulnerability. Some social vulnerability contexts explained by the MDS are: children and adolescents with precarious access to income and public services, families benefiting from social income aid programs, in a situation of risk and social vulnerability, situations of violence and neglect of socio-educational measures; in a situation of sexual abuse and/or exploitation; street children. (BRASIL, 2017, p.24)

It is worth highlighting that the SCFV should act in prevention, so it is linked to Basic Protection within the assistance policy, that is, it should prevent risk situations through the development of potentialities and acquisitions, besides fostering strengthening family and community bonds. The main objectives of SCFV are:

Complementing social work with family, preventing the occurrence of social risk situations and strengthening family and community coexistence; Preventing the institutionalization and segregation of children, adolescents, young people and the elderly, especially people with disabilities, ensuring the right to family and community coexistence; Promote access to benefits and social assistance services, strengthening the social protection network of social assistance in the territories; Promoting access to sectoral services, especially education, health, culture, sport and leisure policies existing in the territory, contributing to the enjoyment of users to other rights; Providing access to information on rights and citizen participation, stimulating the development of users' protagonism; Enabling access to artistic, cultural, sports and leisure experiences and manifestations, with a view to developing new sociability; Promoting the development of intergenerational activities, providing exchanges of experiences and experiences, strengthening respect, solidarity and family and community bonds. (BRAZIL, 2017, p. 11, our translation)⁵

The role of SCFV is to seek to develop continuous actions for groups according to age groups, in order to expand cultural exchanges and experiences among the members. The first group includes children aged 0 to 6 years old, the second groups comprise sit from 6 to 15 years old and the third group are adolescents aged 15 to 17 years old. In addition to the age groups mentioned above, there is the SCFV that covers young people aged 18 to 29 years old, the service aimed at an adult audience aged 30 to 59 years old and the SCFV offered to elderly people.

For our approach, we will stick to cycles 06 to 15 years old and 15 to 17 years old. According to the MDS guidelines notebook, the offer of this Service for children and adolescents is based on three guiding axes: I - Social Coexistence; II - Right to be; III - Participation (BRASIL, 2016, p. 14). Therefore, at the national level, the implementation of the SCFV cycles should provide for a path that has beginning, middle and end, all in accordance with the pre-established objectives and strategies of action and with respect to the guidelines of the National Typing of Socio-assistance Services.

The entire process of planning activities, in their respective routes, should consider the cognitions, emotions, interests, vulnerabilities and evaluations of the participants, seeking to associate the diversity of individual interests and needs with the general characteristics of the group. We understand children and adolescents who participate in SCFV activities from the perspective of "cultural practitioners" as Certeau (1998) defines, that is, subjects, practitioners who in their daily lives invent a thousand ways of "unauthorized hunting", escaping from established rules and conformations.

⁵ Public policies classify participating subjects as "users". However, due to the multi-referential epistemological posture recognizes them as social actors, cultural practitioners, protagonists of this space, since the concept acts of curriculum highlights and recognizes the importance of these performances in the life experiences of these subjects as formative.

In this perspective, these cultural practitioners are inserted in various SCFV activities such as: capoeira workshops; regional dance; theater; graffiti, among others. These workshops, any lectures and gatherings are considered strategies to promote coexistence. The choice of workshops to be offered as SCFV activities do not happen randomly, in fact they are in accordance with the objectives of the Service and according to the experiences and interests of practitioners.

To enable a better understanding of how the curriculum that is worked by professionals who work with children and adolescents in the SCFV is constructed, and also so that we can present the results of experiences with practitioners, in this paper we will present some practices of two CRAS located in the city of Aracaju-SE: CRAS - Terezinha Meira (located in the Neighborhood Olaria, North of the city and CRAS - Maria Diná, located in the South zone within the area considered an expansion area of Aracaju, more specifically in the neighborhood 17 de Março.

In these two Reference Centers there is a multidisciplinary team that collaboratively articulates curriculum acts to be developed. At the time of construction, thinking about the actions focused on the objectives described for each life cycle, the technical team (social worker and psychologist), social educators and workshopers, are gathered, but the whole process is mediated by the coordination of CRAS which follows guidance from the Department of Assistance of the Municipality on the central themes to be addressed.

Despite the guidelines arising from the Federal Government, passed on to CRAS by the Municipal Secretariat of Social and Family Assistance (SEMFAS), the centers have autonomy to adapt the curriculum, thus inserting the demands of each locality, many of them detected in the dialogue with cultural practitioners. It is in this exchange with the practitioners that technicians have contact with the reality of families and know more closely the social context in which children and adolescents of SCFV are inserted.

Of the demands detected, a monthly planning of activities is prepared. In the activities room, daily work is in charge of the social educator, directly responsible for addressing theoretical and practical actions based on the themes that were collectively defined. The social educator usually uses as methodology handcrafting, multimedia resources, recreational activities inside and outside the CRAS space. Along the week, CRAS terezinha Meira children and adolescents participate, on average, in three workshops: theater, martial arts and handcrafting. At CRAS Maria Diná in addition to the three workshops mentioned, students participate in a music workshop, specifically percussion on recyclable materials.

The workshops have as a pillar the multi-referential perspective, not only in the goals to be achieved through the public policies previously defined, but, above all, the recognition of the experiences of the subjects as actors of the curricular scenes. Thus, by effecting the participation of subjects in situations of social vulnerability, their curriculum acts are being valued and re-signified in the practices of the SCFV. In this movement, professionals use their multiple professional and human skills to think about activities based on the demands brought by children and adolescents. However, before we present the results of practices with participants and workshopers in the SCFV in CRAS, it is relevant to understand how the acts of curricula are present in non-formal spaces of education, more than that, how it constitutes itself as a concept-device present in the life experiences of social actors.

2.1 CURRICULA ACTS IN EDUCATIONAL AND FORMATIVE SITUATIONS IN MULTI-REFERENCIAL CONTEXTS

The richness of human sociocultural interactions provides in their life experiences the construction of educational and formative practices present in different spaces, whether they are spaces of formal education and/or non-formal education. These knowledge enhancements are being built in the set of relationships of everyday life, in the experiences of social actors, in their subjectivities loaded with stories and traditions. All these factors present markedly in contemporaneity directly reflect in social and cultural relationships, the same being metamorphosed in the processes of resistance in the performance of the subjects, resistances that destructure macrosocial paradigms and structures and makes us reformulate and reanalyze conceptual approaches to ideas, points of view, epistemological ruptures and different methodological optics.

This scenario encompasses new educational ambiances; and its immersion is based on the semantic basins of the actions/acting of the subjects, tangled in their symbolic senses, their perspectives and their worldviews. In this sense, Macedo (2013) supports the way social and cultural experiences opened the door to the curricula experiences involved in the role of social actors and interrogating the forming knowledge in the spaces of formal education. Articulated to this, we ask: What are the school's educational knowledge? Can we recognize actions outside the school space as formative and educational as important to the school space itself? These questions refer us to directions to the eyes of educational phenomena envisioning their pluralities of multiple references.

The changes in the curricular scenes occur in the interactions of sociocultural contexts being built through the acts of curricula. In short, one must first understand that the school curriculum constitutes itself as the *currere*, the path to be followed, previously established trajectory, that is, an elected normative document, based on the relations of power and established truths, such as says Silva (2013). On the other hand, the curriculum act presupposes transgressions of knowledge previously elected by normative documents, since it implies the recognition of these subjects as co-authors of the learning processes, sustained a priori in the existences of life in their cultural and social perspectives, it is based on subjects as creators and bearers of meanings of formative educational purposes, implying a curricular emergency at school (MACEDO, 2012).

For this reason, the curriculum acts are not limited to formal educational spaces, because it is also constituted in non-formal spaces, in everyday life, in experiences, it is built in the life trajectories of the contemporary scenario. All this implies the recognition of the institution of the meanings produced by the curricula actors, since “we are all curriculaing”, as Macedo says (2013, p. 429). Based, above all, on a socio-constructionist perspective, the curriculum acts are forged in the social and cultural actions established in the educational and formative experiences of the subjects, while deconstructing pre-established conceptions and reconstructing new ways of understanding realities.

A concept-device that erupts in changes in policies of normative prescriptive and curricular restrictive ones. It also envisions other practices, other understandings, other looks, other interferences and other recognitions. Macedo (2013) emphasizes that the initial step towards understanding the concept is to problematize educational conceptions and practices already solidified and, above all, to question those that are not present in school, this as a primordial locus for the formation of the subject. A posteriori, concomitantly with

previous reflexive processes, erect by means of a heuristic and political effort an emancipationist critique. All this implies understanding and, consequently, forging interventions in the realities inserted.

Understanding also leads to binding social sensitivity. According to Macedo (2013), it provides in everyday experiences a plural look at educational phenomena in the myriad of the subjects' actions, whether in school or not; evidencing social actors as “chronicler of himself and the world” (ibidem, p. 16). Processes loaded with conceptual intelligibility of events, assuming a hermeneutics of theories and practices engendered in intense emancipatory formative and educational intentions; present in the web of meanings and meanings instituted in the tissues of the (trans) formation of themselves and the world, which is established as a founding space of the paths of the construction of knowledge.

Its power as a concept-device is not restricted only to the understanding of educational phenomena and in the formative sociocultural dynamic realities of the subjects, it also covers a political power. In order to listen to the social actors active in the curricular scenes, taking into account their world readings and their realities, and the curriculum acts are also an epistemological, cultural and political-pedagogical construction, founded mainly on the plurality of experiences. For this reason, it is sine qua non educational formation based on a multi-referential epistemological perspective, because it in its range of pathways makes it possible to visualize educational formative phenomena from different angles (MACEDO, 2012).

In this sense, curriculum acts, as concept-device walks together with multi-referential epistemology enabling plural readings educational phenomena. Recognizing, thus, the actions of the subjects and their intentions in symbolic actions producing semantic meanings in experiences and their multiple languages. Ardoino (1998) states that multi-referentiality is based on a perspective of understanding and interpretation; more than that, it is based on building knowledge through plural optics, seeking to understand the most diverse languages without mixing them. It structures a holistic character of understanding reality, of counterpart, to a decomposition, specialization, or rather rationalization of educational experiences.

Ardoino (1998) explains that first when having a look at phenomena plurally, it is necessary to find a kind of “detonator” (ibidem, p. 36). The same is being triggered with cause and effect of several variables of completely different determinant factors. In this aspect the multi-referential approach will provide the plural reading of the object by structuring a look at the practices of the subjects and how they break with structures of domination and build ethnomethods, that is, “ways in which people in life with their knowledge and ways of learning, their undeniabilities, descriptibility and analysis, build everyday life, understand the world and solve their problems in everyday life.” (MACEDO, 2010, p. 54). As a result, the multi-referential approach does not consider the decomposition of educational phenomena, fleeing from the previous analyses, but constitutes the formative processes and social practices involved in reality.

3 THE CURRICULUM ACTS IN THE COMMUNITY SERVICE AND STRENGTHENING OF BONDS - THE USE OF SMARTPHONES

The curriculum acts and their educational situations in multi-referential contexts are intertwined amid the events of the realities of social actors and generate epistemological and methodological rup-

tures in the different spaces. Essential effects for necessary questions about the classification of educational situations, but also based on the recognition of the experiences of intrinsic cultural and social meanings woven into educational practices in the curricular scenes of the subjects' life experiences.

These assertions described about curriculum acts serve as a multi-referential understanding of the educational practices developed at the Community and Bonding Strengthening Service (SCFV). A practical example of the application of such perspectives is the experience that will be reported about the theater workshops that take place at CRAS Terezinha Meira and at CRAS Maria Dina, both located in the city of Aracaju/SE. In these workshops, the use of smartphones became an ethnomethod that, following Garfinkel's thinking (1984), it recognizes the reflexive and interpretative capacity proper to every social actor and values the subjectivism that is born from the interrelationship between workshopers and students.

This insertion of the use of a mobile technology was born from the demands of children and adolescents of the SCFV and the workshopers understood that making the methodological use of technology would be important to enhance the contact of social actors with the themes that are part of the curriculum of assistance. From that moment on, a number of approximately eighty students (forty children and forty adolescents bound to the two CRAS cited) began to take theater classes having the smartphone as part of the process.

At first, the experience was limited to the transposition of the theatrical scenes played by the participants into an audiovisual language, that is, small narratives based on social themes were recorded in sequence plan so that they could be watched shortly after filming. In this way, the children and adolescents had the possibility to make a self-assessment of what had been performed and redo the narrative or the performance, if they felt the need so.

After some time of practice the students were driving new possibilities of cell phone use.

At CRAS Maria Diná, the production of scenes continued, but the dramaturgy began to be produced through the social networks Snapchat and Instagram. Snapchat filters helped characterizing and composing the characters, and a "novelty" was created from these features to elicit social reflections through the playfulness of digital resources.

The Instagram social network resource used is live. The scenes are transmitted in real time, live, which demands from the students greater concentration, agility in the construction of thought, since they work essentially as improvisation within a structured script and commitment when representing the proposed social themes.

At CRAS Terezinha Meira the journey took place in a different way, because the students have a lot of affinity with journalistic communication. Thus, from the theater classes, children and adolescents began to produce videos on topics that are worked on a monthly basis, such as: violence against women, the Statute of the Child and Adolescent, Black Consciousness, Racism, Gender Identity, Dengue, Yellow September, Suicide Prevention, Bullying. The videos have several formats, some of them mix dramatized scenes and other provide more informative content.

This methodology is in process, in the first stage that resulted in the construction of the videos cited, the scripts were written by the workshop in dialogue with the students and edited by the social edu-

ator, because the CRAS does not have the necessary resource for editing and finalizing the products created. The children are the protagonists of the videos, they interpret the themes and suggest ways to do it. The goal is that in the next stage the children are at the forefront of all the video construction processes and can become multipliers of this process, taking the methodology experienced to other CRAS.

It is important to point out that the “workshop” function is not foreseen in the Basic Operational Norm of Human Resources of the Single System of Social Assistance (NOB-RH/SUAS), published by the Ministry of Social Development and Fight against Hunger (MDS) and the National Secretariat of Social Assistance in 2009.

The “workshopper” (martial arts, handcrafting, music, capoeira, dance, theater and audiovisual) is hired by the municipality as a service provider to develop activities and practices with practitioners (children and adolescents) of social services as a strategy to achieve the objectives of these services (Brasil, 2011). His performance at some moments may be in partnership with social educator.

Therefore, even though the municipality is not obliged to hire such professionals, the Aracaju City Hall believes that art, culture, sports and leisure, in addition to rights, are important activities for the socialization and education of SCFV practitioners and, therefore, maintains professional employment contracts with the workshops selected by the notorious knowledge in the area in which they operate. The workshops proposed in the SCFV do not have as their main objective to train professional artists, but rather to comply with what is foreseen in the Social Assistance Policy in its Guidelines (BRASIL, 2016, p. 15).

As we could see in the experience of the theater workshop with smartphone use, despite being hired for specific activities, in practice the workshopers end up expanding the possibilities of dialogue with other areas of knowledge. This adaptation happens precisely because the entire SCFV methodology takes into account the affinities, views, and perceptions of the world and the demands that arise from the cultural practitioners themselves. This feature shows how curriculum acts are being driven all the time in the CRAS spaces and require a multi-referentiality to become educational practices.

The professionals start from the assumption that it is necessary to act in the development of the child and youth protagonism and to propitiate the formation of critical and autonomous social actors, capable of intervening positively in the social context of which they are part of. An uninterrupted flow that goes from action to reflection and back to action, from the dialogue of knowledge that aims at intervention in the daily lives of social actors.

3 FINAL CONSIDERATIONS

We understand that the work developed at CRAS has a multi-referential approach, since through the methodologies used in the SCFV, professionals end up addressing social issues previously presented establishing a new “look” on the “human”, that is, they seek more plural ways to think a new epistemological perspective aiming at the construction of knowledge on social and educational phenomena.

This multi-referential approach also materializes as the methodologies used in the CRAS break with the logic of formal education, thus opening the possibility of tracing a new path in the process of

elucidation of social phenomena, breaking with the epistemological position developed throughout modernity. It is in this moment of rupture that there is the restoration of the space of senses of each participant in the relationship between subject and object, and why not thinking about the relationship between those who teach and those who learn.

In the same way, we verify that in the CRAS curriculum acts that help to complement the curriculum of the formal school are generated. It is, therefore, a socio-educational action that, while interfering, also alters the curricular and formative processes due to the creative and material process, but above all for the subjects' accountability and participation.

Similarly, Macedo (2010) also highlights that there is the appreciation of the knowledge produced, accumulated and organized by the subjects and which of them are important for their training and the other's, from their interactive learning processes. We can say that the social educators and workshopers of the CRAS are so involved in the relationship with the students and the community where they are inserted that they end up developing ethnometry from the use of art, technology and other possibilities.

In addition, they demonstrate the concern to insert within the socio-educational processes methodological approaches that dialogue with the current technological reality, enabling children and adolescents to perceive the potential uses of mobile technologies and the possible social uses of these resources.

We could not fail to register at the time this paper is being written, Brazil is dealing with a weakening of education, culture and social assistance policies. Social programs and services such as those in the CRAS are being threatened by the lack of transfer of funds by the Federal Government, in addition to cuts in the budget for public policies, which in the second half of 2019 reached R\$1.5 billion. And among the policies, the most affected one was the social assistance that had a cut of R\$ 600 million, that means that the services offered in the CRAS and other services that are destined to the social protection and reception of the population in vulnerability are threatened.

This precarious investment in non-formal education spaces such as the CRAS, which focuses on the training of human beings capable of overcoming the social inequalities imposed by a history of exclusion, may further aggravate the situation of social vulnerability that most of the Brazilian population finds itself in. The idea of a network involving family, state and society as far as education is concerned is increasingly fragile, especially for the poorest ones.

As reported here, one of the main goals of the programs carried out at the Social Assistance Reference Centers is the strengthening of bonds, which is made up of multiple perspectives, including the bond between children, adolescents and education. This paper in a certain way highlights the potential of a non-formal education space that acts in a complementary way to formal education even if the articulation between the Reference Centers and the school is superficial and their curricula are not thought together.

What we have noticed is that there is still no more effective dialogue between social welfare policies and educational policies, because if this dialogue took place it would be possible to promote a more integral education for children and adolescents, especially for those who are in public education. The school could find in CRAS the ideal partnership to work on social issues that directly affect learning issues. And why not say that both the school and the CRAS together drive curriculum acts and methodological strategies multi-referential thought by society and for intervention in it.

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