



Congress of Social Pedagogy – USP / MAC / FMU:
Social Pedagogy: Impasses, Challenges and Perspectives in construction

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“Repair (...) among the sower and the one that it sows there is a lot of difference (...) the sower is the preacher is the name; what is what preaches is the action; to the actions they are the ones that give the being to the preacher. To have the name preacher, or to be name preacher, it is not enough imports anything; the actions, the life the example, the works, are the ones that convert the world.

(...) today words and thoughts are preached; formerly refused words and works. Words without works are shots without candies: to be retroactive, but they don't hurt preaching that it is to speak, it is done with the mouth; preaching that it is to sow is done with the hand.

To speak to the wind, they have enough words; to speak to the heart, they are necessary works.”

Pe. Antonio Vieira

30 years ago, the prominent subjects that they worried the social scientists, educators, were linked themes to the economical development, the modernization, the political participation, the democracy or the social mobility called direct or indirectly the education. Today the poverty and the social exclusion, they are dominant themes, that request attention and focus definition immediately, in the heart of the socioeconomic totality of the ones that generate poverty, social inequality and injustices for most of the excluded population of the society. Without a doubt, never these thematic were absent of the discussion and of the social debate, however, today they are put in first plan, in what they refer to the perspectives paradigms and conceptual, linked directly to concrete and emerging public politics, besides necessary and urgent.

The picture or the scenery of the reality is deeply complex, in relation to the historical events, to the values, contradictory economical interests, the causes and generating effects of the social exclusion that request and demand a deep historical reconstruction with redone identification and become measured of rebuilt conceptions and become judged of the point of view the whole human being, heuristic and interdisciplinary.

In this wide partner-economical-cultural scenery, the education reappears, whose bad quality, the lack of their agents' formation, the little infrastructure where happens, among other

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countless factors, is also responsible for the poverty, for the inequality and social exclusion, not only in Brazil, but in all of the Latin-American areas, reaffirmed in studies and researches that prove this relationship, be for lack of resources, instruments and or mechanisms for the improvement of quality of the education and the apprentice's full success in what refer to his spirit critical, creative and participative, starting from a competent and consequent, wide and disturbing learning, questioner and discerned. There is a movement in march, in the global society, where the manifestations of the civil society, intends, to new faiths and capacities to organize, to mobilize and to conquer, for itself own, that that the public sections don't get to provide, front the poverty and the exclusion.

In the article 7th of the Brazilian Constitution of 1988, there is a listing of 34 items that consecrate the notion that, besides the political rights, the Brazilian citizens are also entitled obligatorily, that space from the right to the job and the education until the right to the service, for the public section, of their needs of health, leisure, safe social, among others. It seems obvious, the execution of these rights, but we are still very far away of beginning to render this day.

In the Brazilian society, therefore the exclusion processes go by access the job, income and benefits of the restricted economical development the certain ones segment of the society. The Brazilian economy locates among the developed of the area, but socially they generate exclusion levels and inequality among the worse countries of the world, a lot of researches appear, of the poor they live with up to US\$ 1 a day a month. The poverty is urban located in the peripheries of the great cities and constituted by people largely originating from of the field, or of the poorest areas of Brazil, as it is the northeast.

There is a general analysis done by specialists that not only the inequality of the income in the country is decisive, but they include the education difference. With the shortage of the education, related the poverty, there is need to revert and to alter accentuate this situation: with significant increases of costs, programs focused in the needs, with distributive² politics.

The exclusion concept, therefore links to the diagnoses of the poverty and of the inequality, for they propitiate not effect of the citizenship, in spite of the social legislation and of the effort of the public politics, they don't belong like this the political and social community, once they don't have access to the consumption of the goods and citizenship services.

Therefore the conception of social exclusion, is inseparable of the citizenship concept and refers to the rights that the people have to participate in the society and to enjoy of the benefits and goods produced by her. Be the civil laws, political and social defined as: those that protect the citizen against the will of the State, allowing right of to go and to come, if it expresses with freedom; while the political rights allow the citizen's paper in community's political organization, to vote for, to be voted for, etc.; while social rights are linked the life deigns and the social coexistence, education, health, work among others.

It is reaffirmed other forms of inclusion social citizen when becomes pregnant of her and it is filled out absences of participation mechanisms and control as pieces of equality advice - State and Civil Society - budgets participative and the implementation of organizations no government and social movements that they reign the public politics.

² Schwartzman, Simon. *As causas da pobreza*. Ed. FGV – 2004, p. 35.

The positive contributions of the education for the society stand out two: the reorganization of the citizenship, for the creation of an order fairer, fraternal and the development of the abilities, competences for the life, that allow less exclusion and social and economical inequalities, being taken into account the diversity and the multiculturalism, with valorization of values civic, cultural, social and moral, with emphasis in the environment and in the ethics, besides the cultural plurality by the scientific knowledge, technician and humanist in the formation of the apprentices. The education is an activity for life, that happens in the family, in the street, in the church, in the work, in the school and in all of the social spaces.

1 Social pedagogy: A work in construction

“The extended hand is the beginning of the hug, this is our intention, the starting point, the inaugural mark of the long process of search of the justice, of the freedom, of the equality... our Utopia. We will enlarge the limits of our borders in the composition of the new. We will dare... to invade the people's interior... to cause a turn... revealing and revising desires, pleasures, passions. Join to us.”

Pe. Antonio Vieira

When writing thinking this text, I live one of the most intimate and significant moments of my work in the heart of my life. It is for him that I lived, contemplated, I studied, acted and I built in all of the domains of the education, and that I have faith, and that I build and what drives shore in the educational actions that acting. It is in the breast of all of the spaces that elaborates, I create and I recreate, that they are born the words and the actions that give sense every place to the action that we executed before the educators' community that surround us, where we occupied any territory: school, family, street, church, community. They are perennial moments where the *dialogue* breaks the silence giving space for the conversation, circulating the action of learning and of teaching simultaneous³.

It was the pedagogy freireana, that made possible this reflection and action close to the more poor and excluded of the society. It was this educational social relationship that it allowed to the poor *political subjects* to be turned, because for Paulo Freire, all education it is a *political action*. Excluded contributed them with their own pedagogy, their faiths, values and mainly migration histories, of subsistence and survival in arid territories, it propitiated that they produced, no abstract speeches and without concrete empiric consistence, but an alive speech, plastic, aesthetic and poetic based on the life. Full and overflowing speeches of metaphors, where they don't write or they mold concepts, but they denounce facts existential events, loaded of emotion, depth and ethical dignity. *They read the world*, through the senses, when they appreciate a picture, when they see a crowd showing, when they say line poetries, maids in the intimate of the lacerated heart or they portray an infantile rest; or they hear the announcement of a bell that rings or the chords of the viola; everything this refers the popular culture. Frei Beto, in the obstacle castrates of the Pedagogy of the Autonomy affirms:

“The one that exists are cultures parallel, different and socially complementary: (...) the poor knows, but not always he knows that he knows. And when he learns is capable of expressions as this that I heard from the mouth of a literate gentleman to the 60 years: “now how much thing I know don't know” “

³ I am referring to the work that I coordinate in the PUC-SP to 25 years, the Núcleo de Trabalhos Comunitários, that favor the construction than today we understood for Social Pedagogy mainly for the coexistence with master Paulo Freire.

The freireana pedagogy, four decades ago it propitiated incredible transformations, not only in educators, but also in students, that left their ingenuousness for *critical* sphere, of the passivity for the *militancy* in movements social, syndical and popular, of the disbelief for the *hope* that the things can change and of the resignation for the *utopia*, convinced that they are *historical people* capable to occupy the political life of the Brazilian, angry with the poverty, with the exclusion and the social inequality.

These social representations, they are taken as accusations of the poverty conditions that happen in the society, marked by inequalities of opportunities in the several excluded social segments. We understood for, *social representation*, as the inserted form and assimilated of all of the things that we entered in contact, be with the body lived concrete relationships - it is with the thought - imaginary relationships - which we learned how to mean or to value.

The social pedagogy is characterized because, as a *radical project* of political and social transformation, once:

- (1) intends initially to create a renewed theory of relationship man, society and culture, with a pedagogic action that it intends to found, starting from the exercise in all of the levels and modalities of the practices social, a liberator education;
- (2) takes place in the specific domain of the social practice with popular social classes, starting from an education political work of popular liberation, with the intention of being conscious with subjects, groups and movements of the excluded layers;
- (3) it is rendered as educational action with agents and committed subjects, where settles down through the dialectics relationship, a systematic process of knowledge exchange and you know, where the change of experiences is primordial;
- (4) is guided by the liberator and leading pedagogy based fundamentally in the historical memory in the collective identity, in the cultural dynamics, in the possibility among the logical capacity to understand the capitalist ties and the valorization of the community participation and, self-esteem, solemnity-valorization, self-confidence and self-determination of subjects that they try to build a new order social, economical and cultural.

To execute a competent and consequent social pedagogy historically, it is indispensable: on a side, to look for to know the *popular wisdom*, expressed in their codes, dramaturgic, religiosity, cultural products and common sense, fundamental base that it should serve as platform for him (individual, group, popular class) and the organic intellectuals can arrive to the hegemony of the civil society in the concomitant process of liberation social, economical and politics; of other, to understand that the people don't come as an only entity, as it considers Gramsci:

“The own people are not a homogeneous collectivity, but it presents numerous cultural beddings, combined varied; beddings that in his purity, not always they can be identified in certain historical popular collectivities, being right, however, that the degree larger or smaller

of historical isolation of such collectivities supplies the possibility of a certain identification.”⁴

Besides, the agents of the social pedagogy, that made the *popular animation*⁵, they need to look for and to characterize the ideological components of the popular classes, to express to organize, with differentiated incentives, the ideologies dominated in their multiple manifestation forms, using strategies (techniques and methods) creative of communication with the people and using means and instruments adjusted to the best popularization of those ideologies for the group of the civil society, winning width gradually and conquering allies.

It is in that sense that the linked intellectuals the that area produces knowledge reconstituting the real, looking for explanation and forecast, applying concepts and categories of interpretation of data for their theories and models, working for you structure them and to become hierarchical in accordance with the historical variations, or becoming defined the already existent, or creating new, always as a consequence of the theoretical interaction - practical.

As Luiz Wanderley puts:

“A relative condition to the intellectuals' work with the people is moderated to certain personal and collective qualities that those intellectuals should have in the attitudes and behaviors of practice executes the work of liberation of the popular classes close to. Or be is necessary one identification for the *conscience* and for the *practice* with the popular classes, what implicates the obtaining of new adhesions for the hegemony of the classes what one want to link organically. To win the trust and the mutual respect of the people, mainly to win the distrust of the useless words and of the false promises the one that the workers in general got used to, it is demanded a permanent effort from the intellectuals of surpassing manners of acting and of thinking acquired historically at our country, configured in the one that she have been nicknaming of a 'guardian philosophy' - exemplified, among other, for the characteristics of authoritarianism, of paternalism, of clientele, of individualism and of elitism -, that it impedes the fundamental *solidarity* for the communion of interests and it has been being to delay the history irreparably.”⁶

There is to worry also with other deeply important aspect in practice of social pedagogy, that concerns the manipulation use and be influenced before the worked groups and to the alliances and typical commitments of the political game, that of that experience they emanate, linked to the fight and the dispute for the power.

⁴ Gramsci. A Literatura e vida nacional Rio de Janeiro. Civilização Brasileira, 1968, p. 23

⁵ Popular animation, in this work, it will be understood as in the document of the Movement of Education of Base, MEB in 5 years, Rio de Janeiro, 1965, p. 26: "Popular animation" is a process of communities' structuring and organization of groups, progressively assumed by their own members starting from their leadership elements. The community is organized as a consequence of the discovery of their values, resources and their needs in search of the overcoming of their problems social, economical, cultural, political and religious, in the sense of the statement of their members as subjects."

⁶ Wanderley. L. E. Op. Cit. P.65

2 Methodological challenges of the practice social transformer or to theorize the social practice for you transform her

We believed that the definition of the *methodology dialectics* of the social pedagogy doesn't limit to techniques, methods or work strategies, but it is founded in a process of *construction of knowledge* that appropriates critically of the reality to can transform her.

Our intention is to point some criteria on the methodology dialectics that bases the social practice in the salience of the conception of the social pedagogy.

The educational action in that extent is constituted in a creation process and be created of the knowledge that it leaves of a certain theory dialectics of the knowledge, because it leaves of the practice, it theorizes on her and turn to the practice for you transform her, in other words, it leaves of the concrete, it accomplishes an abstraction process and returns to the concrete, in a critical reflexive movement and systemized – *action / reflection / action*. That abstraction looks for to penetrate in the roots of the concrete reality, to discover his internal movement, their causes and their laws, looking for to reveal their contradictions, for lucidly to can transforms her.

Marx says to respect of that method dialectic of critical analysis:

“The concrete is concrete, since it constitutes the synthesis of multiple determinations, in other words, the unit of the diversity. It is for us the starting point of the reality and, therefore, of the intuition and of the representation (n.) the abstract notions allow to reproduce the concrete for the road of the thought (...) the method that consists of elevating from the abstract to the concrete is, for the thought, the way to adapt of the concrete, in other words, of reproducing for the form of the thought concrete.”⁷

The process of construction of the knowledge has as starting point always the practice, that gives us the sensorial data, through perception of the reality it aims at, and the abstraction allows to take place a logical order of those perceptions, relating them amongst themselves, until we formulate concepts. With the discovery of the internal contradictions of the social reality, we can elaborate deductions and own judgement, passing from the empiric knowledge to a theoretical rational knowledge. In that sense, the *social practice* will be the source of the knowledge and the criterion of his possible truth. To *theorize*, it is necessary a significant reflection that it takes into account the following points: to accomplish an orderly process of abstraction through successive approaches, with a lot of coherence, and there is to have a total vision of the reality captured in the dynamic and united articulation. That complex and contradictory unit constitutes the concrete reality. It is understanding each private phenomenon inside of the movement that relates it with the social totality in a *concrete historical movement* given.

As affirms Kosik:

“... each phenomenon can be understood as element of the whole in a social phenomenon and a historical fact, that it is examined as element of a certain group and it accomplishes therefore a double paper that converts a historical fact indeed: on a side it is defined himself, on another side, it is defined in the group: to be simultaneously producer and product, to be decisive and certain, to be developing and at the same time to decipher himself, to acquire his

⁷ Marx, K. Fundamentos de la Crítica de la Economía Política, Habana, Instituto del Libro, 1970, Tomo I, p.38.

own meaning and to check sense to something different. This interdependence and mediation of the part and of the whole it means at the same time that the isolated facts are abstractions, elements artificially separate from the corresponding group acquire truthfulness and materialization (...) the materialization dialectics of the totality not only it means that the parts call in an interaction and connection expresses with the whole, or else also that the whole cannot be petrified to a located abstraction over the parts, since the whole grows up to himself in interaction of these.”⁸

There is to also possess a *critical vision* and creative of the social practice, in other words, an attitude *questioner* on the process, on the causes and on the dynamics it interns of the process, always to deepen, to enlarge and to update the knowledge on the facts and events of the educational action, for their elaborate again elements and you interpret them to the light of the theory and to adapt them to new situations and circumstances. The theory and the theoretical knowledge turn into an instrument of the critic in their protagonists' hands, of the popular classes, and will allow to act in the history, according to their interests.

Antonio Gramsci contributes accentuating, in that point, affirming that the intervention activates elucidates the popular classes:

“Not only it does with that they understand the contradictions, or else that put them as elements of the contradiction, they elevate this element at first of the knowledge and, therefore, to the action.”⁹

The theoretical-practical formation process should take their protagonists to acquire the capacity to think for themselves, assuming own convictions, *analyzing the events* with theoretical categories for the interpretation and the transformation of the reality in that they live.

According to Oscar Jara:

“... the *conception methodological dialectics* of the social pedagogy puts his attention in the concrete situations that appear of the practice for you analyze them, to do deductions, you confront them with other experiences, judging them, emitting critical judgements etc., for like this to guide the class actions efficiently about these same situations. (...) it takes us to think dialectically for like this to face new and different situations that the own practice will go demanding to know us to transform.”¹⁰

The social pedagogy demands a permanent process of explain with theory on the practice, for the historical progress of the popular movement in which interferes. The creation and be created of the methodological foundations favors the solid and solid formation of the social educator's posture, mainly transforming him in an agent multiplier, in other words, former of formers, in practice social, close to the popular sections. The moments of reflection and of collective systemization they favor the growth, the autonomy and the social educators' independence, as well as the self-criticism and the constant self-revision of process as change agent, also of the group with which shares his educational action.

⁸ Kosik. K. *Dialética do concreto*. Rio de Janeiro. Paz e Terra 1976.

⁹ Gramsci, A. *El Materialismo Histórico y la Filosofía de Benedetto Croce*, Buenos Aires, Nueva Visión, 1973, p. 101.

¹⁰ Jara, o Op. Cit., p. 104.

3 The praxis as essence of the methodology dialectics

The strategic objective of every political-educational process is the development of the capacities and of each student's / educating potentials to feel, to think and to act in an autonomous way in the context of the social groups in that lives. That is the essence of the praxis, in the perspective of the methodology dialectics.

In the foundation of that objective, they are contained several crucial conceptions that emanate of a political-pedagogic educational process - that is not neutral - translated by the following beginnings: the *human knowledge* always in construction; the social practice, contemplated by the own subjects in all of the dimensions, *articulations and interrelations*, it is privileged source, without being only, of the new knowledge; the *student, as subject* of the political-pedagogic process, will only learn how to feel, feeling; to act, acting; to notice noticing. In that sense, the social educator is not more than an exciting mediator in that process, a guide, a support of the permanent discovery of the own subject of the learning. The largest challenge is to turn subject among the subjects, in the dynamics of the collective work. Such notions would owe pass by and to refer the any education, and not only to the social pedagogy.

There are two presupposed essential, without which that longed for action cannot happen. Actually, the *methodology of the praxis* allows to look us the student don't eat an abstraction (it is him the illiterate, the worker or boy/girl of street), but in the concrete of historical existence, that it contains a collection of experiences, values, fears, expectations and knowledge that they bring for the educational context. That should necessarily influence on the definition, for the educator, from where owes or it can leave to unchain the educational process. The second presupposition. in the specific case of the social pedagogy (of street), it is that the children the adolescents and excluded have them as priority in the daily life the fight for the survival and subsistence, that it is found in the work and not in the "study", once they were already expelled of the formal school.

According to Marcos Arruda, that always worked in the syndical world, to reach the strategic objective, there are three fundamental tasks:

1. To aid in the *appropriation* for the students of every knowledge scientific, historical, political, cultural accumulated for the humanity along the history and that can serve to their needs and specific objectives;
2. To Aid in the appropriation of the instruments of critical evaluation of those knowledge, so that the students can identify his historical-cultural character and intend the renewed, updated and same be created; and
3. The most important, auxiliary in the appropriation for the students of the appropriate instruments for the explanation with theory of the own practice and, stiller, in their several dimensions, he wants to say, for the creation of new knowledge, appropriate to their objectives of transformation of the reality, of the world, of itself own.¹¹

As it is noticed, those three tasks, although of different levels, they are deeply interlinked, and they favor the student to become instrumented and, consequently, to obtain to develop the

¹¹ Arruda, M. A. Metodologia da práxis e formação dos trabalhadores, Rio de Janeiro. July, 1988 (mimeo).

capacity of the full exercise of the democratic participation, fundamental beginning of the social pedagogy.

That proposal radically opposes to the tame education, bank and fragmented, criticized thoroughly by Paulo Freire, as we already affirmed, therefore it reduces the student to receptacle of the knowledge, mere accomplished of orders top arrivals, free expression and participation and blocking his integral vision on the process of construction of knowledge. As affirms Manacorda:

“... the demand of the recovery of the unit of the human society in his compound and of the singular man's omnilateralidade in a perspective that unites (...) the individual ends and the social ends, man and society.”¹²

The proposal politician pedagogic of the praxis refers therefore, to an education omnilateral¹³ and omnidimensional¹⁴ that it embraces and it includes all of the essential fields of the human and natural reality and all of the human being's existential dimensions. To introduce, close to the boys / girls of street, the integral concept of knowledge and in that integral praxis of to learn and to apprehend, in a fragmented society, besides being a pedagogic daring, it means the attempt of subverting the monopoly of the minorities - of the social division of the work -, that they are the only ones have the possibility and the resources to study 20 years. For this reason, they think that they are the only ones to know, to think and to decide the directions of the society, generating in the excluded sections an self depreciation and disbelief of itself and of the other fellow creatures, an alienation multidimensional of their own integrity as person.

The *integral political-educational praxis* rebels against all of the divisions - of class, of the work, of the knowledge, etc. - and intends to unmask and to reveal with the student the mechanisms and the logic of that alienate process and divisor, as starting point for the creation of a new integral logic, autonomous of the student - subject of his own existence and of his own individual and collective history. That practice propitiates the expansion of the conscience, the capacity more and more of including dimensions deep and complex of the universe, of the nature, of the culture and of the history and of the own human being in those contexts, as totality and of their multiple transformations, starting from the analysis-critic of the interaction and of the connection of all of the elements that compose her, time that the reality presents, at the same time, stable moments and others urged, with constant changes of: concepts, definitions, paradigms and of the own language that the human beings have been creating for you understand her and that need to be changed or recreated along the history.

Arruda affirms:

“... why is the own notion of “science” being questioned here is and of a rigid and defined “scientific knowledge”, or become pregnant as something that is true just because when it can be proven for the five senses or for the “experimentation it aims at.”¹⁵

¹² Manacorda, M. A. Marx e a pedagogia moderna. Lisboa, Iniciativas Editorias, 1973, p. 28.

¹³ As Marcos Arruda, we will understand for omnilateral fields of the reality that the humanity got to take accessible of knowledge.

¹⁴ We understood omnidimensional the search of involving all of the manners and knowledge universities, the senses of the body, the mind, and emotion, the intuition, the will, the unit sense, and the spirit as integral human being.

¹⁵ Arruda, M. Op. Cit. p. 6.

And it increases that the Philosophy of Praxis:

“it challenges us enlarge her always more our multiple universities of apprehension of the real in his integrality, instead of we conform ourselves in reducing the real our current capacity to apprehend him.”¹⁶

Therefore, the progresses of the science and of the conscience they have been revealing, with growing force, in the modern world, on one side, that certain dimensions of the real are besides the limits of the human reason, and, for other, that the human being possesses knowledge universities besides the reason, that need to be worked, developed, taught similar of allowing him, in the plan of the social practice and in the plan of the conscience, a growing approach of the totality of the real, as we already affirmed previously.

It is, therefore, fundamental, in the popular work, to inform, to stimulate and to guide the student's discovery, I subject appropriating of the knowledge, so much in specific and local aspect (for instance, to take the children and the adolescents to create a new life project) as in the most general and global extent (for instance, you take them to notice as the basic public politics are had concerned or not with the children and street adolescents). at the same time, it owes are taken them appropriating from the relative knowledge to their body, to the individual and environmental, preventive and healing health, to the lifestyle that take, to the work of each one, to an universe psychological, intuitive, perceptive, besides the relative knowledge to their culture, language, ludicidade and fight. It is by that practical-theoretical learning that the street educator will stimulate the boys / girls of street they expand her always more their knowledge universities, of perception, of discovery of the totality of the real and of themselves, winning space and emancipation.

The *social pedagogy*, with liberator characteristic, is going emancipating the subject, and the exploration possibility and construction of knowledge more and more, through thought. Thinks the practice, individual and collective knowledge, learns what was theorized by other thinkers that wrote on yours thought, through goods, books and theories. Of ownership of their elaborations and other theories, it can compare, to associate, to problematize, to question convergent and divergent, contradictory or antagonistic points among the different ones know, seeking confirms them, you verify them or you use them in varied circumstances of the life.

To criticize radically means, to go the root of the subjects and to look for their causes and their multiples effects, to overcome, to change or to recreate the own knowledge or the society which lives her.

In that sense, the critical exercise of thinking demands that we develop, on one side, a posture activates in the construction of our own individual and collective conscience and, for other, that we are always open to you change her, not starting from a doctrinaire vision - dogmatic due to the reality that surrounds us, but recognizing that she is that it is complex, has a movement, a process, that it varies according to the observer's vision, and that it is constituted of way multidimensional, presenting varied dimensions, visible and invisible, captured by the senses or even out of the reach of the reason, but with an unit put upon in that diversity.

¹⁶ Idem.

Marx defines the concrete as the synthesis of multiple determinations, in other words, the unit of the diversity. The concrete appears in the process of thinking, but I don't eat a starting point, although it is in the reality, because he makes a fundamental distinction between the concrete and the thought concrete or noticed by the subject. The important is to rebuild in the plan of the thought and / or of the perception the unit of the real and to transform that understanding in praxis, in other words, in critical and creative action, leaving of the "thought concrete."

We understood *praxis* as the result of the double movement of discovering the determinant of the sense in that the real is moved and to dive in him to know their bowels, for a critical and creative action, action that is going besides the appearances and search the essence (from within outside and of out inside). The praxis is, therefore, that integrate the process always more bottom and fully in the real and to go finding the singular and plural forms of influencing in the structure and in the sense of her movement.

The *methodology of the praxis* is, on one side, a group of abstract general procedures capable of the subject become instrumented individual or collective - to accomplish that articulation in the specific plan and, for other, the world vision, the philosophy and the political project of a given society.

Therefore, "the vision of world of the praxis is the one that conceives a world in construction process for those subjects, that are also if building as they know that World", as affirms Arruda.¹⁷

"Ending, we can synthesize that the proposal of the praxis implicates, in the social pedagogy (of street), three fundamental processes of appropriation: the one of the *universal knowledge* already accumulated historically by the civilization about the reality of the world, of the society and of the human being and of itself own; the *appropriation of the universities* and appropriate theoretical instruments for you criticize them and to overcome them, to go besides them in the plan of the perception and of the understanding; and finally, the appropriation of the universities and appropriate practical instruments to rebuild, to recreate and to transform the history, the reality and the society.

This apparatus of possibilities, through the praxis like this understood and lived, it will make possible, probably, that the students - subjects are qualified to manage their own history, in a *self-management* process, as well as their own educational process of construction of the knowledge, in an education process, and that long for, constantly, a transformation of the society in the which interfere, with justice, equality and integral democracy.

We hoped our reflection can serve to all those that are determined in the search of an education based in the life, that, on a side, seek to be integral part of the fight for the construction and construction of a democracy and that, of other, be already impregnated of a new humanity's construction.

4 The social educator a political subject inserted in practice education

The social educator's first and fundamental step, is to execute a *diagnosis situation local*, national and international to execute his educational action and to control the results that it

¹⁷ Arruda. M. op. Cit.. P.I O. We understood that the Methodology of Práxis is a methodology type founded in the vision dialectics and world integradora, of the reality, of knowledge, of history, of human being.

intends to reach and the impacts of their actions, characterizing: the problems and needs, establishing priorities, identifying the basic conditions for the confront, costs, resources, infrastructure, to potencialize their educational actions. This diagnosis situation that not only it captures the quantitative dimensions, as the qualitative ones, besides the cultural elements and tries to obtain subjective and objective information of the bounded reality action. Tries to identify not only the different social actors as to relationships of forces among them, in a conjuncture analysis that demands the following basic beginnings:

- To possess a critical vision and conscious of the generating causes of the process of the children's exclusion and adolescents: of the poorest, of the marginalization and of the social injustice;
- To develop united actions with participation of all involved them in the educational process, breaking the relationships of hierarchical power among educator / student;
- To propose an organized and organic action among being able to government and organizations no government, looking for in the popular community forces the support and the increment of the educational action;
- To value and to democratize the culture and to socialize the popular knowledge, discussing and systematizing it starting from the expression forms and communication of the popular layers;
- To believe that the construction of the knowledge conceived and elaborated by the participants' group not only it is a learning process for the student and the educator, but also of the society in the group;
- To reinvigorate the state of the educators' vitality, implementing their objective conditions of life and work, supporting technical and political competence for the significant progresses of the knowledge, not only in the education area, as in similar areas, restoring the quality of the teaching and, consequently, of the learning, as formation and permanent training for processes of critical action / reflection / action of the educational process.

Before of those pedagogic presuppositions, we created and we discovered some methodological steps and new strategies for effect of our educational practice, in what refers to the educator's posture, so that:

- the social educator needs “ turn without territory “ and to leave for the encounter with the students and with them to elaborate the new educational project of the daily of the learning, in that both are protagonists and fundamental social actors;
- the educator, before speaking, needs to “hear”. Transcending the speech, it should capture the symbolic world (signs, codes), gestures (no-verbal communication) and magic of play of the world infanto-juvenile, because the action of hearing the “look” our suffered children's feelings and forced is an action of deep tenderness and permanent energy;
- the social educator needs to have “conscience” of each child's moment and of each adolescent that lives the mystery and fullness of their dramas and introspective dreams

and the slow implicit dynamic energy in his corporeity and to know to respect the moment of his individuality metamorphosed florescent;

- never the social educators (of street) they can break their students' "vital space", to force their intimate privacy, their only and singular moments. The "historical patience"¹⁸ of the educator will provide the opportune moment of the "pedagogic crack"¹⁹ and the fertile conditions of the learning will go being constituted gradually;
- the identification on the part of the educator than the student "knows" (starting from his life experience) it will implement his educational practice in what refers to the enlargement and systemization of the universal knowledge;
- the base of the pedagogic interaction among educator / student is a dialogic relationship, because the right of to speak and to listen is that circumstance the reciprocity, the relationship and the relationship between both, in a communication process;
- the educational action presupposed the permanence of an analysis of the action / reflection and to review, become measured, to read again and to redo the road of the action;
- the educational action propitiates conditions for students to discover, build and rebuild knowledge, with autonomy and independence, starting from the problematizing of axes own thematic of each instant or phase of the life in development;
- it is necessary to have clarity that the educational process is not lineal, but full of conflicts and contradictions and, for that, the educator needs to be put upon and involved with the social pedagogy of street in what refers to a heuristic vision, view the whole human being, total and with integrality.

That process, therefore, it requests the solidarity in action, the equality and the justice in all moment of acting, of thinking and of feeling the world that surrounds them. The scenery demands happiness, beauty, leisure as space partner-educational (as it extols ECA) done and redone of a group of local actions, practices educational, cultural, politics and recreational, mainly. The "*management democratic*"_the essence of that relationship activates whose critic, creativity and commitment stimulate the liberation process more and more wide.

Many are the dimensions and slopes of doing educational that assist the basic needs of the learning; however, the ones that privilege the life, the human being as subject of his own history, the construction of the knowledge and of his community's social history and of the society as totality, they are the ones that will contribute probably for a practice educational emancipadora and liberator of our people.

Leaving, therefore, of the beginnings and pedagogic and methodological presuppositions wider, we went detecting, starting from the social practice of the pedagogy social proposal,

¹⁸ Historical patience: attitude of the respect educator to his own process of construction of the knowledge.

¹⁹ Pedagogic crack: it is specific moment lived by the educator / student that discovers that discovered, learned something.

the main aspects of the educational action close to the children and adolescents of/and in the street, and, among them, the communication process as first condition of the approach.

Understanding the *communication*²⁰ as process of to create and to share meanings through the transmission and change of signs²¹ among the different agents of the educational process, we had of convivenciar an archeological true equal procedure to understand the language of those excluded.

We understood the *language* in a wide way to designate a second system of codes²² the ones which, in agreement with certain conventions, they are organized in signs so that there is a meaning. The language is the base of every process of organization of the human communication.

5 Final considerations

The social pedagogy demands not only a special technical competence of the educator, but also the human solidarity and the political commitment with the student, in the measure in that it sends his educational social practice to the rescue of the full citizenship, through mechanisms and means mediators of the pedagogic political action, in an effective praxis, opposing the conditions reparative, compulsory, compensatory or repressive inherited of the past.

The social pedagogy privileges, as central axis, the discovery of the shades of the cultural head office of the subjects, to change to delineate their pedagogic beginnings the closest of the student's reality through the dialogues, considering their knowledge, experience, history, conflicts, dreams, values and faiths and taking advantage the educational opportunity to interpret the world humanly built with essential elements of the universal culture. That pedagogy conceives the man how to be capable to assume as subject of his history and of the history, as transformation agent of himself, of the other and of the world as creation source, freedom and construction of the personal and social projects, in a given society, for a social practice, critic, creative and participative. It is presupposed that the world is, at the same time producer and the man's product, and that, to the transform it, it engineers in himself own transformation, in a process continuous and permanent dialectic.

We believed that this reflection on the social pedagogy, have if constituted in subsidy for the social educators committed with the memory of the life quality, protection and development of the excluded social segments of the society, and that with her recovers the full citizenship for all of the participant citizens or not of this project of people, of world and of society.

²⁰ We understood communication as the action of taking common a message, a feeling, a thought.

²¹ We understood signs as a simple unit of communication that contains several meanings.

²² We understood code as a system of signs governed by certain conventions.

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