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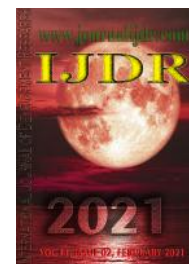
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RESEARCH ARTICLE

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SOCIAL EDUCATORS PERCEPTIONS ABOUT THE PASTORAL OF THE MINOR SCHOOL OF CITIZENSHIP

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ABSTRACT

This article analyzes the contributions of the Citizenship School, linked to the Nacional Pastoral of the Minor, in promoting the ethical role and commitment of adolescents in the construction and defense of human rights. Interview procedures and conversation circles made up of eight social educators from Pastoral of the Minor are used as research procedures. Content analysis was intertwined with institutional documents and the theoretical bases were learned in Freire and Horton, among others. At the end of the research, we were able to conclude that the Citizenship School project tends to provide an environment of citizen education and democratic experience, generating actions and transformations in social, cultural and educational territories. It should be noted that the basis of the project is anchored on pedagogy and theology of liberation, which seeks to build a new, participative and free subject, a society that is more humane and just which comes from the culture of peace and law.

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INTRODUCTION

Progressive groups believed that the first decades of the 21st century would have as a mark the implantation and relational incorporation of human rights practices and the consolidation of democracy. This expectation, however, soon dissolved, as, at the beginning of the century, democracy and human rights began to be questioned and combated. We can say that today we find ourselves challenged by some signs of a certain collapse and exhaustion of the democratic civilizing process, especially of social institutions, due to a resurgence and strengthening of the right-wing political field, with residues from fascism, nazism and fundamentalism. Authors like Rancière (2014), find that today there is a hatred for democracy and its pillars. From

ancient Greek political thought to modern classics, there has always been a certain skepticism about democracy. On the other hand, however, democracy was invested as a way for humanity to build solutions for the establishment of a culture of peace. It is in the heartwood of this utopia, that dream and expectations that the Nacional Pastoral of the Minor (PAMEN) and a group of social movements committed to the fullness of life emerge. The strengthening of the culture of peace and rights requires a propitious environment for new generations and pedagogical projects to establish other educabilities. We believe that this favorable environment occurs in the democratic field. We can see that a movement underway in Brazil, since the 1970s, seeks to organize popular practices that call for a democratic pedagogy that goes beyond school. Right in the face of the conflict between authoritarian and democratic perspectives, the

dispute that was established would find a solution with the construction of a new society. This would consequently imply the production of a way of being, to coexist, doing and consuming, which requires a new conception of the world that guarantees the participation of all societal groups. The pedagogies that spring from social and pastoral movements seek to form subjects concerned with the lives of all beings and not only with themselves and their families.

Pedagogues and pedagogy have only revolved around the school, over-structuring it. There is a pedagogy in progress, which goes beyond the school, in history itself, in social struggles, in productive and political-organizational practice. Unfortunately, we are not professionals of this pedagogy alone, of school pedagogy. Brazilian society is more vigorous than we imagine. If we, educators, believe that a powerful social educational process is underway, outside of school and also in schools, we will have plenty of reasons to be optimistic. We can link our humble professional contribution to a tree that has never been so flourishing - for never have the subordinate layers transformed their way of conceiving reality as much as it does at this moment. Although the school seems to continue more or less as it has always been, it is possible to graft it into the vigorous tree of the social movement. (ARROYO, 2011, p. 197.)

On this path, each subject is conceived as an intellectual (Cf. Gramsci, 2007), in the sense of someone who reflects on his life and understands the dynamics of social relations. The Brazilian nation, as we understand it, has the vocation and mission to reflect on its destiny, not in terms of individualism, but in terms of the collective.

PAMEN is part of this movement on the march for a new society and brings to its core the elements of a libertarian pedagogy. At each moment of its history, it brings an innovative experience, such as the practices of acting with children and adolescents in community centers and in the streets and other forms of violence, adolescents in deprivation of liberty, in compliance with socio-educational measures in open enclosures and other practices of and for justice. However, some concerns accompany PAMEN educators, who, in the face of institutional crises in the State, school, family and churches, question themselves: how to think about educational processes that respect integral development and help teenagers to understand society and their role in the face of these multiple territories? Bearing in mind that society as a whole has some difficulty in dialoguing, due to the deconstruction of democratic experiences in the country, the criminalization of social movements and leaderships, and the idea that the exercise of citizenship is restricted to the act of voting, and this, in a way, strengthens a society of political illiterates, as Brecht noted, we wonder when and where to be literate for politics, democracy and citizenship? How to educate for awareness, to fight against forms of exploitation and to subvert order? PAMEN, as noted, has been making efforts to raise the political and ethical awareness of the Brazilian population. Over more than 40 years, it has developed participatory methodologies in the defense of the rights of children and adolescents and in favor of a new societal project. One of these experiences is the Citizenship School (EDC), in which, together with adolescents and other social and political forces, learns to cooperate, live together, coexist, dialogue and live in a changing world, from the perspective of justice and of an open ethics to the other and to the city (SENNET, 2018). The pedagogical assumption of PAMEN is the practice of justice. EDC is a way to contribute to the construction of a social or libertarian pedagogy and to think about an epistemology of knowledge. Subjects in development process and of rights, adolescents need democratic experiences for the formation of relational skills and the creation of new societal models. PAMEN understands that children and adolescents are the center of its praxis, as participative subjects. This conception requires a new way of thinking, doing, confabulating, revising its practice and forging, in these procedures, a new paradigm, anchored in the social doctrine of the Catholic Church and in the doctrine of integral protection. Such praxis has been, over the years, weaving a subject, in view of a just society. Throughout this article, we seek to briefly report the history of the EDC project, listen to the social educators involved, capture their perceptions and analyze the

potential of this proposal, in order to awaken adolescents to exercise ethical protagonism in view of social justice. In summary, the objective of this article is to understand the adolescent's training process provided by PAMEN's EDC project. We chose the following path: describe the project's conception, from the founder's and educator's perception, the methodological process of the research, the analysis and conclusions.

The conception of the pamen citizenship school project: To understand the birthplace of EDC, it is necessary to understand why PAMEN developed this project and how it gained national prominence, being developed in several cities in the Brazilian states. PAMEN is a response of the Catholic Church in Brazil to the claims of children, adolescents and families in situations of vulnerability or deprivation of rights. It appeared in the Archdiocese of São Paulo, in the 1970s, through the animation of the bishops, especially Dom Paulo Evaristo Arns and Dom Luciano Pedro Mendes de Almeida. During this period, the city of São Paulo grew in a disorderly manner, marked by social inequality and few public and social policies. The bishops mobilized political and social forces, families, religious congregations and pastoral agents, to carry out relief, welcome and care actions to respond to the needs of the population. In a second step, they carried out actions of organization and mobilization of families, children and adolescents, in defense of life. Simultaneously, they promoted the articulation of PAMEN's activities with the city's progressive forces, in the construction of public policies and legal milestones.

PAMEN was committed to denouncing the violations that plagued the children and youth population and announced a way to protect childhood and youth, in order to constitute a new society. With other social movements, PAMEN led mobilizations and proposals that would be incorporated into the Federal Constitution of 1988, especially article 227, and worked in the drafting and approval of the Statute of Children and Adolescents (ECA), in 1990. This legislation establishes the rights of the children and adolescents, according to the Doctrine of Integral Protection. PAMEN's mission is "to promote and defend the lives of children and adolescents who are impoverished and at risk of personal and / or social disrespect for their fundamental rights" (PAMEN, 2017, p. 09), to help children and adolescents make builders of their own history, problematize the conditions of oppression and reflect on the need for community articulation for the effectiveness of ECA. Along this path through the formulation and implementation of legal frameworks, a movement of social educators emerges at PAMEN that began to reflect on the protagonism of the adolescents. So, from a perspective of listening and acting with teenagers, the story of EDC began. The 5th National Assembly of PAMEN, in 2005, counted, for the first time, with the presence of some adolescents, without, however, reaching the expected results in methodological and participatory terms. Even so, it was an important step to strengthen the channels for listening and formulating new practices. One of the advances was the approval of the priority for the formulation of projects that encourage the protagonism and participatory exercise of adolescents. The testimonies of the educators related to this article recall the management of the former national coordinator Fr. Joacir Della Giustina, from 1999 to 2004, in the formulation of projects on protagonism. A group of educators started to promote national meetings with representatives of adolescents (2006 to 2010). The idea was to rethink the role and ways of influencing public spaces with them, always with the purpose of making democracy happen and reversing the Brazilian social malaise (SOUZA NETO, 2002). Educators and adolescents perceived the need to exercise a more organic action:

The meetings were very good, really good, but I was feeling that just meeting once a year, with a few teenagers, was not enough. We started looking for partnerships to formulate new projects, including the citizenship school. (Marilene Cruz, interview on 25/10/2018).

One of the strategic educators in the preparation of EDC, Marilene Cruz¹, sought partnerships to build a proposal that was more effective than national meetings. She counted on the participation of educators Antônio Carlos Gomes da Costa and Rudá Guedes Moisés Salerno Ricci, in the elaboration of a project, as she describes:

Rudá already developed projects with adults and teachers, called citizenship school. In one of the meetings, I spoke to him: "I am thinking something, we are working with teenagers and we want to take a step, is it possible with the citizenship school? Rudá said yes, but it would be a new experience and we would need to start with a pilot"(Marilene Cruz, interview, 10/25/2018).

EDC's pilot experience was being shaped by educators to respond to the cries of adolescents. What appeared as a diversion for social institutions, for EDC appeared as a cry for help to improve the quality of life, in the search for social recognition (SOUZA NETO, 2002). Sociologist Rudá proposed for the Citizenship School to unite the bases of popular and social education, based on the theoretical contributions of Freire, with emphasis on Pedagogy of the Oppressed and Pedagogy of Autonomy, with the proposal of Myles Horton, founder of the School of Citizenship, dedicated to teaching African Americans to help them be able to critically read social, economic and political issues, rooted in a segregated society, to fight for civil rights.

The idea of a citizenship school had already appeared in the United States in the 1930s, with the so-called Citizenship Schools, organized by the popular educator Myles Horton, in response to the request of Esau Jenkin, a black community leader, who intended that public schools literate blacks, [...] for winning the vote and political power. In this way, they intended to develop a literacy education that had black leaders as teachers and that taught students to read based on their needs and desires to achieve freedom (GADOTTI, 2000, p. 3).

The conquest of freedom is associated with systematized knowledge, in which learning is obtained through a set of "[...] experiences that only through life, working and studying together, can come the understanding of how to take your place, in an intelligent way, in the changing world "(HORTON, 1990, p. 54). EDC's proposal is based on Freire, Horton and the social doctrine of the Catholic Church, which aims to empower the exercise of duties and rights, with a horizontal educational practice, where educator and learner has something to teach and learn. From this relationship, there is a commitment to engage in the transformation of the world. This happens through the practice of dialogue, also valued by PAMEN, as observed:

[...] the dialogue between educator and student would provide both the exchange of knowledge in a reflexive way. This practice is based on the educational praxis of Paulo Freire. In it, dialogue is not a mere exchange of words, but a relationship that is based on the ability to listen, to question, to provoke a new practice, not imposed or "passed on", but built by this dialogical relationship (PAMEN, 2016, p. 9).

If the foundations of the EDC proposal are based on horizontal and dialogical education, a concern since the beginning of the project was not to impose a proposal on teenagers. Hence the importance of consulting the teenagers and building the project with them:

Before I even started this work, I had some meetings with the teenagers. I went to talk to them about the idea of this project, if they thought it was good to get together, choose topics to study and pass it on to others [...]. They liked the proposal very much, it was very remarkable for me, because there was a boy at the time, he must have been 13 years old, a boy from Cachoeiraltapemirim, everyone presenting suggestions and I asked: What do you think?

He said: "I think this project is very important, we have to study what these wars are in the world and what has to do with us here." What he was then asking for was an analysis of the situation to understand the dynamics of society and this should be present in all meetings (Marilene Cruz, interview on 25/10/2018).

However, the concern of adolescents, from the beginning, was with the word "school" in the project title, School of Citizenship. For them, it should not be associated with the "traditional school" they attended. It was a new educational space to be created, in which adolescents could be co-responsible for the "socio-pedagogical, socio-political and socio-pastoral" process (Cf. LOPES, 2020). But it should be noted that EDC's training process is complementary to that of the school, expanding the perspective of integral education, since the experiences at EDC add important elements for the development of adolescents, especially with regard to the relational fields of coexistence, of values and feelings. In 2019, the fourth national meeting of adolescents and articulating educators took place, in which the objectives, methods, formative itinerary were approved and the profile of the articulators was pointed out. According to the report of the meeting, the general objective of EDC is "to provide a process of integral formation for adolescents, aiming at socio-political, community and ecclesial action, based on Christian values", as guided by the Church's social doctrine. The specific objectives are: to make teenagers aware of reality, so that they can make their choices, and help them have a future with more promising possibilities; promote spaces for discussion on the rights and duties of adolescents; offering adolescents favorable conditions for the exercise of ethical protagonism and citizenship; and to promote the participation of adolescents in spaces of social control (councils or grassroots groups), in order to claim the effectiveness and construction of public policies.

EDC tends to be a space for: permanent training, managed and self-managed by teenagers and, with a participatory, socio-constructivist methodology, promoting a cycle of training and renewal of the articulators; experiencing faith and humanizing values; contributing to the awareness and mobilization of adolescents to work in society in line with the principles and guidelines of the human rights policy and PAMEN; and organization and planning of concrete actions to be developed by adolescents. EDC is organized in different territories in Brazil, structured around grassroots groups (participating adolescents) and the management group (articulating adolescents and mediating educators). The formative itinerary goes through the linking stages of the group participants, the history of PAMEN, the identity dimensions - me, the other and our community, protagonism and participation, right and citizenship, generating themes and intervention projects. The generator theme springs from the adolescents' needs, from their daily lives, as they problematize and appropriate new knowledge, which occurs in a more pleasant way, since they start from their center of interest. By associating reflection with the practice and carrying out of intervention projects in their territory, they build a "powerful knowledge" (YOUNG, 2007), alive, which has the gift of transforming the individual and his surroundings.

To facilitate the teaching-learning process, PAMEN uses the pastoral method of "seeing, judging, acting, revising and celebrating", in order to experience action-reflection-action. This pastoral method is in line with that presented by intellectuals such as Vygotsky, Benjamin, Norbert Elias and Freire, in pointing out the need to read biography, history and culture. A new pedagogical experience, such as EDC, can help adolescents to review previous experiences, cross them with current ones and reorganize their lives and those of their partners. We can say that the teenager begins to transform feelings of anger or apathy into purposeful problematization, when he starts to question aspects of life and asks himself, for example, why his family lives on the edge of a stream that overflows and floods everything, when it rains a lot. At EDC, he begins an investigation into this situation, notes that the same problem affects his companions and understands that they can collectively claim better living conditions. EDC's pedagogy stimulates awareness, which occurs when adolescents question themselves about the structures, the processes that generate inequality

¹ At the time, she was coordinator of Regional Leste 2 (States of Minas Gerais and Espírito Santo) from 2002 to 2007.

and their actions, that of their colleagues and society. According to Freire (2005), the process of raising awareness is learned and apprehended from the exercise in praxis, where men and women become “subjects of the world’s denunciation, for their transformation” (FREIRE, 2005, p. 195) and announce a civilizing paradigm. At the meeting between Freire and Horton, the thinkers came to the conclusion that:

[...] the more people participate in the process of their own education, the greater their participation in the process of defining what type of production to produce, and for what and why, and the greater their participation in their own development (FREIRE; HORTON, 1993, p. 149).

In this dynamic, teenagers have the opportunity to interpret their biography and welcome each other's dramas, to influence other teenagers and to stop being driven by facts and situations. This is a process similar to what Freire (2005) describes, that is, when seeking my liberation, I have to seek it together with the others. No one is free alone. Constituting groups of leaders in each diocese to act in favor of effective public policies in favor of a change in reality, EDC carries out a set of actions aimed at a pedagogy of liberation. What model of citizenship is EDC committed to? There are several notions of citizenship:

[...] political citizenship: right to participate in a political community; social citizenship: which understands justice as an ethical requirement of a good living society; economic citizenship: participation in the company's management and profits, productive transformation with equity; civil citizenship: affirmation of civic values such as freedom, equality, active respect, solidarity, dialogue; intercultural citizenship: affirmation of interculturality as an ethical and political project in the face of ethnocentrism (GADOTTI, 2000, p. 1 and 2)

Citizenship is a practical action, the product of socio-historical manifestations, led by different social groups that unite for the sufferings that identify them, making one of the exercises of citizenship the act of claiming, of positively transforming the community and public spaces (Cf. LOPES; SOUZA NETO, 2018). The notion of citizenship goes beyond the Weberian ideal type. It must be conceived at the heart of social and economic contradictions, following the example of Marxist discussions. For Arendt (1993), citizenship is the condition of a group willing to fight for the right to have.

However, such definitions still do not cover all people, as is the case of those who are on the “margin” of society, those who neither produce nor consume, the residues of a capitalist system dehumanizing the being and the relationships that orphaned children, homeless people, helpless elderly, families without work and or housing, migrants, refugees, victims of sexual abuse and exploitation, drug addicts, prisoners, among others. They exist, resist and survive in this Democratic State, where the legal system attributes them the condition of subject of rights and citizens. But what does this really mean for these oppressed subjects? The experience with these groups allows us to say that subjectively and objectively it represents little or the illusion of a life that will come to be (LOPES, 2020, p. 82).

Marxists have always maintained that democracy cannot be conceived only as the socialization of power, it must include economic socialization. The effective exercise of citizenship goes through this process of socialization. In a democratic society, there are several groups, citizens, sub-citizens and non-citizens.

[...] the first, the citizen under the bourgeois perspective who has access to material and cultural goods; the second group concerns “sub-citizens”, alienated and reified in the consumerist logic, those who produce and consume from fetishes, but do not own the

means of production, they are the working class; and the third group, the “no or those to become citizens”, human beings, fruits of the process of dehumanization, indifference and disposables, where not even the democratic State, through public policies, is able to replace them on the route of dignity, they are only responsible for assistance, tutelage and or the silent extermination of neoliberal economic policy (LOPES, 2020, p. 82).

We believe, however, that only in the democratic state does the culture of law become the regulator of tension between existing groups and there is the possibility of consolidating a new social order; otherwise, the rate of violations of rights will continue to increase, or even the strengthening of barbarism. We believe that citizenship is the expression of popular struggles in the quest to build a more just, free and fraternal society. It is, therefore, an act of claim and a strategy to defend and protect everyone's life. This is necessary, based on the organization of groups and community actions, to access control and decision-making bodies on public policies. “In this plot, awareness is learned from practice.” (LOPES, 2019, p. 277). EDC recreates the notion of citizenship in praxis, where subjects discover the pleasure of committing themselves to the defense of life, for ethical and fair interaction between peers, “different” groups and nature. Training for citizenship cannot be confused with alienating concepts. It requires reflection and an interdisciplinary methodological attitude, in the pursuit of the exercise of citizenship and democracy. In a society that seeks democracy, everyone has to be educated throughout their lives to exercise citizenship and respect human rights. Men and women are not naturally virtuous in exercising citizenship. In this sense, PAMEN has contributed to the experience of EDC, as an alternative and alternative space for education for citizenship, from learning to claim, mobilizing and taking back the community, solidarity and justice, elements evidenced in the data collection. Throughout history, the notions of democracy and citizenship have been metamorphosed. At first, they had a liberal character. Subsequently, they were affecting other theoretical currents and gaining new faces. Our perspective is that democracy and citizenship are human conditions. A liberating pedagogical act cannot take place without freedom and justice (SOUZA NETO, 1993). In summary, we were able to observe in EDC texts, in statements and in practice, an approximation with what Freire called Culture Circles. In these, people said they wanted to learn to read to change the world. At EDC, teenagers participate, discover possibilities and ways to change the world, and get involved. In the Culture Circles and EDC, the concern is not to leave aside the ontological vocation of the human being, it is “that of being a subject” (FREIRE, 2020, p. 90.)

METHODOLOGICAL PROCEDURES

We chose as methodological procedures an interview with the founder of EDC, a round of conversation with eight educators and reading of PAMEN documents. These instruments capture and value history, biography, daily life, intentionalities and languages. The sharing of multiple points of view and experiences highlighted the relationships, perceptions and social perspectives of educators about EDC. In summary, they made it possible to create another record, another reading of reality and events. At the end of the investigation, researchers and participants were able to confirm worldviews and open new perspectives (cf. THOMPSON, 1998). We would like to note that researchers, in one way or another, have always been involved with PAMEN, whether as advisers or trainers, participating in its claims or acting as members. This facilitated access to information and people, as they belong to a relational field permeated by friendship, affection and collaboration. Therefore, in order to avoid a distorted or naive reading of the facts, they sought to surround themselves with a bibliography and PAMEN documents aimed at EDC. The planning and elaboration of the instruments for the collection of information started with an interview and the rounds of conversation. The interview with Maria das Graças Fonseca Cruz (known as Marilene Cruz), founder of EDC and former national coordinator of PAMEN, was held on 10/25/2018, in a Community

Educational Center, on the occasion of the meeting of the National Council of PAMEN, in Sao Paulo city. We opted for a free interview, in which the questions emerged in order to better understand the narrative, for the purpose to capture what were, in the history of EDC, the motivations and intentions. The rounds of conversation were held with the educators at Sorocaba PAMEN, on 11/05/2018. This city was chosen because it was the first diocese to implement the EDC project in the State of São Paulo. Another factor was that the adolescents committed themselves, to the point of starting intervention projects in their communities.

The rounds of conversation is a dialogic technique, used by PAMEN and other social movements to discuss their issues, their problems, and find action strategies. More than a simple research technique, an activity in which participants put themselves in a circle and share their experiences, it is part of a progressive Latin American movement that aims to retake the forms of organization of traditional and oppressed peoples, in a decolonial dialectic, in which the participants put their difficulties in common and solve their dramas in community. It is in dialogue, in relating, in history, that from knowledges and practices emerge theories and the theories illuminate the practices. The organization of the rounds of conversation, which is already a usual technique at PAMEN, were done by the coordination of PAMEN in Sorocaba with the eight educators of the project, three male and five female, aged 18 to 55 years and times of pastoral experience ranging from two to twenty years. Regarding schooling, five educators had completed higher education and three had completed high school. Before the conversation, the researchers got to know the EDC experience on the spot, talking to some teenagers, and visited some projects carried out by PAMEN in Sorocaba. Possible resistance, mistrust or strangeness were made more flexible by the previous bond, which facilitated the dialogue with educators in the rounds of conversation.

The dialogue circle began with the presentation of the objective of data collection, explanation of the rounds of conversation methodology and the referendum of the coexistence agreement, in order to guarantee fluidity in the process, in addition to guaranteeing the confidentiality of the participants for this article. The characteristic of the dynamics of the rounds of conversation is the free discussion based on "generating themes", which in this case were: Citizenship School, protagonism, project, choices, citizenship, challenge, adolescent training and practices. The narratives were recorded, filmed and written, with the knowledge and authorization of the participants, to later be transcribed. The presupposition for the organization and systematization of the data was that the meanings, discursive dimensions and structures of the statements are not immediately perceptible to the listener or the reader. Being necessary to separate the meaningful words and phrases, always paying attention to the different "ways", by which the contents were presented, from information on life trajectories, EDC activities and experience reports. We try to observe the chaining of words and phrases, always loaded with historical and cultural contexts, as a condition for analysis. The content analysis methodology proposed by Bardin (2002) contributed to this. We understand that techniques composed of sets of categorizations contribute to their deconstruction and unveiling of the "not" said. For the analysis of the collected data, we tried to group the keywords that were linked to the topic discussed. To organize the analysis, we did an exercise of separation and frequency of words, in addition to the recurring phrases in each question, with the purpose of creating a unique way of reinterpreting concepts, such as citizenship, protagonism, democracy, liberation, training, claim, struggle, social educator and transformation. Therefore, the step-by-step procedures for data analysis were as follows:

1. Grouping of the corpus of the interviewees' narratives, based on significant words and phrases.
2. Exploration of the information collected and discovered, with the purpose of grouping and deconstructing narratives and advancing in understanding and interpretation.

3. Reading of quantitative data for the perception of explicit and implicit relationships, based on the frequency of words.
4. Finally, comparison of the different world view, of the same event or subject, to highlight the perceptions, as far as possible.

EDC EDUCATORS 'PERCEPTIONS

In order to understand EDC as a formative space, a field of pedagogies production from the perception of educators, we find in the testimonies and conversations a set of words and phrases that help us to explain the echoes of a praxis anchored in pedagogy and in liberation theology, which have always guided the Pastoral of the Minor.

Historians like Perry Anderson, Philippe Ariés, Jacques Le Goff and Eric Hobsbawm understand that the social context can be explained by the most evident words at a given moment. These words, in some way, help to understand the disputes waged to find new ways to put yourself in the world, discover new professions and carry out the mission. (SOUZA NETO and SCHRAMM, 2020, p. 90-91).

Words and phrases signal the forces and reveal the contradictions that impact the world. In this case, we speak of the words and phrases of the educators. Understanding the content and dynamics of words and phrases in reality helps us to capture the spirit and responses of EDC educators. Throughout this article, we observed that the words and phrases extracted from the testimonies find shelter in the texts of Freire and Horton. These authors emphasize that a humanizing pedagogy tends to form subjects for an action of personal liberation, of the other and of the institutions, and also, they tend to deconstruct the discourses and counter-discourses that justify the forms and practices of exploitation and disrespect. Let us see how these echoes and counter echoes appear in the rounds of conversation, in the educators' speeches and the frequency of the words that gravitate around the terms School of Citizenship, protagonism and formation:

1. Theme words or keywords: Citizenship School (10), social educator (9), pastoral (8), protagonism (13).
2. Base words (discourse substance): social advisor (9), training (10), protagonism (13), social educator (9), autonomy (8), process created by adolescents (11), articulator (4), production (8).
3. Central theme of the speeches (nuclei of meaning): building (7), action and transformation (15), young multiplier (10), citizenship (12), freedom (14).
4. Theme around which the speech was organized: pastoral group (8), mediator (6), practice (4), building (7), path (5), family (4), nucleus (4), awakening (2), values (5), Christian values (1) and valuing (3), achievements (4), communion (2), space (6).

If we look closely at these words and establish connections between them, we can infer that they are intertwined in the social movements and pedagogical discourses of liberation that have been underway in Brazil since the 1970s. The words reverberate elements and perceptions of the integral protection doctrine and of the social doctrine of the Catholic Church. We could still perceive, in the locus of the School of Citizenship, the emergence of a new face of PAMEN and a new way of mediating relations between adolescents and institutions. At the same time, the emergence of adolescents who think and reflect on their actions and are moving towards the exercise of a politics that can forge the culture of law and peace. In the speeches of EDC social educators, words do not have a single perspective. They are loaded with multiple meanings. Therefore, the same word was classified in more than one field of observation. For clarity, we chose the statement of an educator, as follows:

At the first moment, I think that we are in communion with the Nacional Pastoral of the Minor that fights for the rights of children and adolescents, we follow the guidelines and principles of PAMEN. We were already working with teenagers, but when she introduced us to this project, we had the pleasure of working here in Sorocaba [...]. It is a project that in a more spontaneous and open way works with young people their citizenship [...], you can identify the protagonism in these young people, the commitment to their neighborhood, [...] at EDC they were discovering their skills to the point of become young leaders and multipliers. (Educator at PAMEN Dulce).

EDC forms and influences the construction of new subjectivities, in a line of communion, respect, cooperation, politicity and transformation of society. However, there are some challenges present in EDC, in the lives of educators and adolescents, which we can observe in the words of low frequency. These challenges are gradually being brought to awareness by educators and teenagers on a daily basis. It is noticed that these words come from a more current discourse in recent years. It should be noted that these concepts are being incorporated by both educators and adolescents. Let's see the following words:

5. Discussion (4), - Hope (2), - Empower (2), - Confidence (1), - Work (4), - Experience (2), - Bible (1), - Meetings (2), - Awakening (1), Achievements (6), - Identity (1), - New leaders (2), - Accompany (3), - Shared management (1), - Gospel (2), - Diocese (4), - Space (6), - Production (7).

These listening and analysis actions allow us to weave a picture of what EDC is and the adolescent's education process. In this process, the contradictions of life, society and the adolescent's way to exist affect the dynamics of EDC, especially that of Sorocaba. Educators bring to the conversation and debate not only hope and trust, but also certain apprehension and fears, for example, when we think of the word accompany, it is charged with a concern for the adolescent, who may fall into the act of guardianship or surveillance. EDC's greatest challenge is to strengthen the conviction that all participants are subjects of learning, producers of meaning and knowledge. This belief is very dear to PAMEN and causes constant tension with society and legal institutions, because it conceives adolescents, sometimes, as a problem, without hope and desire, to expand the understanding of these words, we quote the testimony of an educator:

I was part of a short time of the Citizenship School, I hope that all the people I know, my friends are where they want to be, because I arrived quite differently, I was very lost in my identity in relation to my homosexuality and I felt a lot of inferiority in front of people, because I couldn't do certain things, I've also become very involved with drugs and many other things. It was the EDC group and the educator who helped me, talked to me, welcomed me, valued what I did. My dream was to be an educator, I always spoke [...]. Then an opportunity arose [...] I am very happy to be here, to acquire knowledge and to be passing on to children and adolescents (Educator at PAMEN Madalena).

Another point to be evidenced in the statements and which is also evidenced in the quote by Educator Madalena are the central characters: - Adolescents - Articulator, Advisor and Social Educator. In the report of the fourth national meeting we can also verify the recurrence of the term articulator adolescent, adolescent subject of rights, adolescent protagonist, adolescent citizen. And the broad debate on the role of the Social Educator as a guide, mediator and advisor for the articulating adolescent. We highlight that the articulating adolescent, protagonist, is understood here in the midst of the relationships within the EDC. Protagonism cannot be understood as a panacea to solve all the ills of society. In EDC, protagonism is a holistic pedagogical action, consisting of self and heteroformation, it is the subject learning in the center of social and individual contradictions, in daily life, a space for training and learning. The Citizenship School offers teenagers and social educators the

conditions to reflect on their lives and, from this reflection, extract training content, in order to establish connections with historically accumulated knowledge. When thinking about the educator and the adolescent, we have to take into account that their existence is constituted from their way and their condition of being and living in a certain city. It is worth emphasizing here the ontological and pedagogical perspective of human existence, advocated by Freire, for which the human subject is always an unfinished being and in search of finding the liberating meaning of its existence and its collective. What is attractive about this pedagogical ontology is the dialogue as the main formative tool to unveil the world and its existence. Hence, every adolescent has to have experiences of freedom, because only the free subject is able to reflect and act in the pursuit of the realization of the human vocation. A quality and liberating education is always constituted by practices of solidarity, of justice, of peace, therefore democratic. The following phrases helped us to have an understanding of the ontology that underpins the EDC pedagogical project. In order to broaden our understanding of EDC and the adolescents 'training process, according to the educators' perspectives, we seek to extract from the speeches the phrases that have the role of explaining EDC, the adolescent and the educator. The choice of procedures allowed us to move beyond the first meanings, to the perceptions involved in each context unit, where the next step was to bring the recurring elements:

1. Space for learning to be a citizen and of training.
2. Individual and collective production space.
3. Teenagers have to speak, to position themselves, to put on themselves and feel part of it.
4. Everything is discussed with the boys and girls
5. They work on a subject and study a subject they have chosen.
6. Processes are created by teenagers.
7. Proposals come from teenagers
8. The Citizenship School is a training of teenagers for life.
9. Walk in communion.
10. Transformation of society through knowledge.
11. Share knowledge horizontally.
12. Respect the needs of adolescents.
13. Live citizenship.
14. Space to learn citizenship.
15. Learn by doing.

In the Freirian line, education occurs throughout life, in different spaces and situations, as well as in different stages of life. When it is dialogical and not banking, it creates the conditions for the subject to judge and have objective and subjective conditions to make choices, in addition to recognizing the other as a companion and, together with him, acting for better living conditions. Constituted by the practice of dialogue and politicity, this action deconstructs the discourses and conceptions of the world that strengthen forms of exploitation and oppression. All struggles and reflections tend to strengthen the attitude of the ethical-adolescent subject. Without this perspective, transgressions and violations of the rules and forms of coexistence that defend liberation are exposed. The ethics of liberation is indispensable, it is constitutive, determinant and guiding the formation of adolescents for human coexistence and for the ontological vocation of being.

The nature that ontology takes care of is socially managed in history. It is a nature in the process of being with some fundamental connotations without which it would not have been possible to recognize the human presence in the world as something original and singular. That is to say, more than a being in the world, the human being has become a Presence in the world, with the world and with others. Presence that, recognizing the other presence as a "non-self" recognizes itself as "itself". Presence that thinks of itself, that knows presence, that intervenes, that transforms, that speaks of what it does, but also of what it dreams; that notes, compares, evaluates, values, decides, breaks. And it is in the domain of decision, evaluation, freedom, rupture, option, that the need for ethics is established and responsibility is imposed (FREIRE, 1996, p. 11).

The history of PAMEN, the testimonies and the praxis of the School of Citizenship allude to the formation of adolescents in view of their protagonism, from an ethical perspective of liberation. Such proposal is circumscribed in the ontology of the human vocation, designed in the doctrine of integral protection recommended by the Statute of the Child and Adolescent, and in the social doctrine of the Catholic Church. As we compare the keywords and phrases of social educators with these doctrines and the epistemological bases of the pedagogy of liberation, we perceive a harmony between them.

FINAL CONSIDERATIONS

The research reveals the Citizenship School as a pedagogical space for the training of adolescents and influencing public policies, with a view to looking at the reality of the territory where adolescents are inserted. Every pedagogical and social experience reproduces and produces a certain knowledge and a way of placing oneself in the world. EDC's educational actions are intentional, which is why they provoke reflections-actions and actions-reflections in the subjects involved, in this case, social educators and adolescents. Throughout the research, we could verify that the socio-educational, socio-cultural, socio-pastoral and socio-political process developed at the School of Citizenship is dialectical, because:

1. Part of the teenagers' needs.
2. It values the horizontal relationship between educator and student.
3. Considers knowledge as collective and democratic production.
4. Educate for the ethics of liberation, citizenship and for autonomy.
5. It values and respects individualism, but it is based on and by the collective.
6. It is committed to the integrity of life, ethics, history and culture.
7. Understands methodological processes.

The Citizenship School has prophetic and educative intent. Prophetic, because it denounces the structures of exclusion of adolescents in relation to the goods generated by the city and the practices of genocide against this population, and announces proposals for territories of good living. Educative, because she puts herself on a mission and has a political-pedagogical project in constant motion to defend human rights. Thus, educators define:

[...] we allowed ourselves to do the exercise of speaking and listening. [...] we have to let everyone be able to participate [...], be able to contribute since EDC is a very democratic space, a space for learning to be a citizen and for training, that's why we use rounds of conversation, there is nothing right and nothing wrong, everything is contributions with different perspectives. That is why it is important for us to learn from the speech of the other, we will reframe things. (Educator at PAMEN Marta)

I understand that it is a space where the adolescent tries to express himself, where the adolescent has to speak, position himself, put himself and feel part of something. It is where he learns to be a citizen, taking responsibility, running after his rights. It is a space for the formation of citizens. (Educator at PAMEN Maria)

The project stands out for stimulating grassroots work, within the community line, with a view to a participatory democracy, within a process of critical awareness in the search for the realization of adolescent human rights. This characterizes the formation of the subject to assume a political posture and an ethical role. We point out the importance of disseminating educational, citizen practices, with language, resources and libertarian methods, as proposed by the Citizenship School. We perceive that educators act as mediators, aiming at the development of a critical, ethical and caring awareness, in the fight for human rights. Exercise, the experience of ethical leadership, in a methodological way, is one of the contributions of

Pastoral of the Minor to the formulation of public policies, since it affects different territories and realities, deconstructing the practices of marginalization and oppression, and transforming situations of social malaise in democratic and human development experiences.

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