



Article

Socio-educational Actions in Times of Pandemic

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Abstract

In this article, we propose to reflect critically on public policies aimed at socio-education in times of pandemic caused by the coronavirus (covid-19). We also propose to show what measures are being taken by the federal and state governments to mitigate the socio-educational problem. The work is anchored in Paulo Freire's critical and humanistic pedagogy, in Roy Bhaskar's critical realism and in the conception of socio-education coined by Antônio Carlos Gomes da Costa, as a way of understanding and, consequently, finding ways to act in favor of groups that are socially in situation of deprivation of liberty. One concludes by the need to seek (re) construction of public policies that guarantee the effective socio-educational assistance to these young people, which is seen to be possible through joint actions involving various political and social actors, based on the principle of institutional incompleteness.

Keywords: Youth socio-education, Restriction and deprivation of liberty, Public policy, Social transformation.

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1 Introduction

Whichever the education model chosen, it is, by nature, prominently social (COSTA, 2004). The concept of socioeducation privileges, so to say, learning for social coexisting and citizenship practice. Thus, it is required for public policies to be constantly aimed for practice and development of actions which aim to materialization of proposals which imply in a new way for the individual to relate to himself and the world.

The socioeducation is still recent in Brazilian history. Attendance policies of youngsters serving time in correctional facilities, whether restraining or freedom depriving, have begun to be foreseen in ECA (Estatuto da Criança e Adolescente in Portuguese), in 1990. However, this was regulated only when SINASE (Sistema Nacional de Atendimento Socioeducativo in Portuguese) was created, in 2012. From then on, one tries to guarantee that these youngsters be held accountable through serving socioeducational measures.

Therefore, the socioeducational measures have, on their kernel, a much more sociopedagogical aspect (social and educational) than a punitive one, because, if they are subjects who must be under the State's, society's and family's care, the transgressions of established norms and legal committed by them, are also committed by us. The idea of individualized guilt and punishment, therefore, needs to be deconstructed and put into question, once violence present in youth is, at most, reflection of structural violence that there is in our society. Even though there is a conservative, elitist, hygienist, racist thinking which expose the youngster as protagonist of violence, statistical data show that, effectively, it is not him the executioner, but the opposite, because this individual composes the group that suffers violence and dies the most.

Thus, approaching on the several frailties faced on socioeducation policies, questioning the efficacy of its fulfillment, problematizing the obligation of being guided by educational and human principles are means of not naturalizing the incarceration culture which may be becoming a profitable machine for deepening violence in youngsters' lives.

However, nowadays, with the pandemic caused by the coronavirus (covid-19) which affects all the world, institutions and society, in general, have been facing a new scenario for action, and deserving a highlight for socioeducational field. This is because one verifies a great hardship in working pedagogically with youngsters inserted in this environment, being necessary to reshape, urgently, the social and institutional living. This is so that occurs an adequation of the practices to be developed in the spaces where these youngsters are locked up, ruled by rethinking the right to life, to the concrete cases the phatic plan brings us.

In this scenario, we propose a critical pondering, with this paper, about the public policies aimed at socioeducation on times of pandemic, by showing, still, which measures are being taken by federal and state governments to mitigate the socioeducational problem. To do so, we used bibliographical research, of qualitative way, referring to the consulting of "a set of written/recorded materials, mechanic or electronically, which contain information already prepared and published by other authors" (SANTOS, 2000, p. 29). This aims to deepen the investigation on the theme and to allow the structuring and

theoretical foundation used, among them books and scientific articles as foundations of historic and conceptual information.

Another approach performed is about documental research, described as the one made in “documents which haven’t received organization, analytic treatment and publishing” (SANTOS, 2000, p. 29), which aimed to deepen the analysis from public documents to obtain data that have been evaluated during construction of the research.

The paper is divided into five parts. On the first one, we discuss on socioeducation, by privileging the conceptions of Antônio Carlos Gomes da Costa. After that, we expose the dialogical conception of socioeducation with theoretical approach in Paulo Freire. The next topic (3) is dedicated to the presentation of a brief contribution of critic realism philosophy. Up next, one presents a reflection about the socioeducation that exists in Brazil and in Mato Grosso state, where one presents some possible developments on socioeducation, before the coronavirus pandemic. And, for last, we shape a critical reflection on public policies inherent to socioeducation and to the measures taken by federal and state governments to find a solution for such problems.

2 Socioeducation: an emancipatory view by Antônio Costa

Antônio Carlos Gomes da Costa (1999, 2004) was an educator with vast experience working with young infractional authors. He proposed the Pedagogy of Presence as a tool of educational making, along with youngsters serving socioeducational measures. The pedagogy advocated by Costa (1999) understand the bond as a motivated process, which has direction and meaning. So, it is an interaction of deep meaning, facilitator of all the process, an open channel for approaching, supplying of learning models and transformation desired by socioeducational process.

According to Paes (2008), Maraschin and Raniere (2011), Zanella (2011) and Raniere (2014), the concept of socioeducation was born in the 1990s, with ECA’s promulgation. However, despite the landmark, this statute left a conceptual and theoretical gap as for the understanding of socioeducation, once there is no definition of such term, only its adjective form in expressions such as “socioeducational program”, “socioeducational attendance”, “socioeducational measure”, “socioeducational action”, “socioeducational practices”, “socioeducational policy”, among others (BRASIL, 1990).

During ECA’s elaboration, inspired on *Pedagogical Poem*, written by Ukrainian pedagogue Anton Semiónovitch Makarenko (1888–1939), where he narrates his experience as director of an institution that received deserted youngsters and authors of infractional acts on former Soviet Union, from 1920 to 1928. He transformed them into active citizens through social education. Costa (2004) created the term “socioeducation”. With that, socioeducation comes up with the commitment to demonstrate the educational and pedagogical nature of socioeducational measures, breaking up with the aspect, until then, punitive, coercive and correctional predominated on the execution of measures.

Even though, undoubtedly, we recognize that socioeducation arose with ECA’s promulgation in the 1990s, it is important to highlight Makarenko’s

teachings (1981; 1983) when it comes to social education, a conception that preceded socioeducation and became relevant to understand it.

Hard to come up with a concept, social education does not count with concordance about its definition and its specific intervention area. Initially, one realizes the adjective 'social', which accompanies the noun 'education', refers to a sort of education. However, there is a struggle in defining what kind of education this is, and it can be referenced in another way: as an education which is designated social, once the field is vast and encompasses scholar and non-scholar education⁴.

In general, Costa (2004) claims that social education is composed by schooling, professional situation, cultural activities, sports and leisure practices, religious and social assistance, psychological attendance and all kinds of activity associated to the purpose of developing on the youngster their potential to be and to coexist, as well as prepare them to relate to himself and with others.

Based on this precept, one emphasizes that, within social education field, it is possible to find a diversity of educational practices. For example, the citizen education, education for work, education on the socioeducational system, education in prisons, education in city and political education. According to (2012), what is in common among these practices is the ethic-political commitment with society, in aid of construction of another possible world.

This way, social education, based on Marxist⁵ ideals, has for a scope the overcoming of social inequalities through a pedagogy centered on autonomy development of autonomy, emancipation, and empowering of the socially excluded, marginalized sectors, such as: the homeless, drug-addicted children and teens, indigenous communities and Maroons, among others (ZANELLA, 2011).

This understanding joins with Roy Baskhar's thought, whose critic-explanatory analysis gives a good opportunity of change towards critical and social awareness as means of transformation and overcoming of oppression structures, alienation and poverty (BHASKAR, 1998). Explanatory criticism supports a concept that objects of social sciences and, conversely from natural sciences, must encompass beliefs, including values and action judgements. The study of a given society, in given historic moment, will add up information on the society's structure from that period. Many people, for example, belief a society is a classless society, when in reality it is not. Thus, beliefs may have effects over the structure, preventing people from trying to change them

⁴ According to Ribeiro (1990), scholar education is the process of education held in a teaching educational system, and it can be developed in schools, institutes and universities legitimized to do so. Scholar education is related to the creation of scholar units and of educational policies executed by the states and by federal government. Non-scholar education, by its turn, is directly turned into behavior, habits, non-intended and non-institutionalized values. Non-scholar education is founded on the criterion of solidarity and identification of common interests and is part of the construction process of collective citizenship construction of the group.

⁵ In 1848, Karl Marx e Friedrich Engels came up with an elaborate theoretical framework, which aimed to renovate socialism. To do so, they made a complex exercise of reflection about human relationships and the institutions, which regulated societies. As a result, they obtained a series of principles, which founded Marxism, also known as scientific socialism.

(BHASKAR, 1998). This leads to the possibility to expand critical realism to the kingdom of values and morality, by finding an intransitive dimension underlying moral thought.

On this context, socioeducation inserts itself on the vast field of social education, laying the foundation on the conception of a strongly social education, based on affirmation and realization of human rights, towards emancipation and autonomy of each subject on their relationship with society. According to Julião (2013, p. 187, author's griffin), "The concept of *socioeducation* arises inside the implementation of socioeducational measures and begins being prescribed with the institutionalization of a set of activities, which go from schooling to professionalizing."

One infers, thus, that socioeducation must be understood as educating for the collective, within the collective and with the collective. That way, it supposes a shared social project, where several agents and institutions contribute for development and strengthening of personal, cultural and social identity of each individual. According to Nuñez (1999, p. 26):

Una práctica educativa que opera sobre lo que lo social define como problema. Es decir, trabaja en territorios de frontera entre lo que las lógicas económicas y sociales van definiendo en términos de inclusión/exclusión social, con el fin de paliar o, en su caso, transformar los efectos segregativos en los sujetos.

That way, if all education is social, socioeducation can be conceived as a political praxis, which understands the subject as a being who thinks, acts, feels and relate to people and their social context, in order to promote the formation of subjects of education and social transformation.

From the conception of socioeducation as pedagogical praxis, which proposes objectives and own methodological criteria of a reflexive, critical, constructive social work, by means of educational processes guided towards transformation of circumstances that limit social integration and to a condition differentiated of interpersonal relationships, one has, by extension, the pursuit for a better quality of social coexisting.

For Costa (2004), socioeducation is divided into two big modalities: one, with protective aspect, aimed at children, youngsters and adults in specially difficult circumstances, due to threat or violation of their rights by action or omission from their families, society, State, or even their own behavior, which lead them to get involved with situation that implicate personal and social risk. In addition, another one specifically designed to social and educational work, designed for youngsters serving socioeducational measures. On this perspective, there is a need of an effective judiciary protection of the youth, aiming to unite protection and education.

Socioeducation lays its foundation on the assumption of whole formation of a human being, encompassing all dimensions of the being. This education, for beyond school and professional formation, is deeply linked to a new way of thinking and dialoguing with the youngster. It is an emancipatory movement of the subject, which, for Costa (2004), is articulated with a socioeducation project that must be allied to general and professional education. However, for that to occur, educational actions must exert a constructive influence on the

youngster's life, creating conditions for them to execute peculiar tasks on this part of life.

Regarding this, based on the teachings of Costa (2004), two functions are presented, for educational actions with youngsters. The author teaches like that:

In short, educational actions must exert a constructive influence on the teenager's life, creating conditions for them to accomplish two peculiar tasks on that stage of their lives: I) to shape their identity, trying to understand and to accept themselves; II) to construct their life project, defining and trailing paths to take on a place in society, to take on a role on socio-community dynamics where he is inserted (COSTA, 2004, p. 71).

The idea mentioned above addresses us to the following reflection: "The same way there is general and professional education; there must be socioeducation in Brazil, whose objective is to prepare youngsters for social coexisting, without breaking those coexisting rules considered as crime or contravention" (COSTA, 2004, p. 71). In this case, educational actions exert a constructive influence over the youngster's life.

The youngsters must be recognized as protagonists of this context, guiding themselves on the approval of the need to participate on their socioeducational process. This consists into allowing situations, which allow the youngster to manifest their potentialities, their capacities and concrete perspectives of personal, social growth. That way, laying the foundation of the thought of Costa (2004), one infers that socioeducation is a public policy which has the goal to build, with the youngsters, new, suitable concepts of coexisting, searching the strengthening of ethical principles of life in society.

On that matter, socioeducational measures can be considered such as the response given by the State to the infractional act practice, whose finality is to favor the emancipation and protagonism of the youngster, person in a peculiar individual, social development condition, according do ECA's article 6: "On this Law's interpretation, social ends to whom it is addressed will be taken into account, the demands of the collectivity, individual and collective rights and duties, and the peculiar condition of the child and teen as people in development." (BRASIL, 1990, p. 70).

For Costa (2004), socioeducation, as educational action modality, must be destined to prepare teenagers for social coexisting within legality landmark and socially accepted morality, as a way to assure their effective and whole socialization.

3 Dialogue and socioeducation

Paulo Freire (1985; 1992; 2005) understands the starting line of educational process is linked to the subjects' life experience, their contexts, their problems, their distresses and, above all, the contradictions on the 'lived world'. Considering education as a political act, in the sense of being engaged in transforming action, which consist on knowledge making critically, this

educator emphasizes how fundamental it is to take into account the 'made experience knowledge' as starting point. In this sense, the professor proposes an education that promotes collaboration, decision, participation, social and political accountability and, above all, the formation of an autonomous subject.

Another relevant aspect highlighted by Freire (2005) refers to the relevance of dialogicity, since, according to the author, the dialogue between the educator and the student must be considered as fundamental element for approaching real situations lived by the student. In Freire's understanding (2005), rendering this problematic consists in approach issues that come up from situations that are part of students' lives: it is to carry out a critical analysis on the 'problem reality', so the student realizes the issue and acknowledges the need of change.

According to Freire (1985), dialogue is the safest way for education and freedom of all men and women, oppressors and oppressed. He points out it will be, from the art of dialogue and the counter position of opinions. That way, new ideas can be reached. In his ideas, it is clear that dialogue consists in a horizontal relationship between the people involved.

Just like that, with the purpose of winning over the dehumanization situation of individuals, it becomes fundamental their education process in a way they can become aware of their condition of dehumanized beings and look for ways to reach out their humanization. Under this bias, it is presented the awareness and dialogue process. By means of it, human being will be able to become subjects on educational process, such as on construction of their humanity.

So, it will be from the pedagogy advocated by Freire (1985; 1992; 2005), who will emphasize the educational process as a way to show and to alert for the need to render problematic these educational themes or those passed by it, such as the socioeducation theme. Therefore, bringing Paulo Freire's ideas to this paper means to (re)think the socioeducation practices as a possibility to educate youngsters on the perspective of oppressed, marginalized and excluded, able to raise awareness of their existential condition and of their historic protagonism.

This understanding dialogues with Bhaskar's (1998) critical realism, from the moment social problems become the focus for the study and promote an effective social change. According to the philosopher, science must be used to reveal something useful to transform social reality. However, reality adopts deep dimensions that are not directly observable. It is to say about 'something beneath the surface', i.e., that there is something deeper which is not possible to find out. That is what it matters to researchers to take communion on the critical realism thinking.

Before this context, people who work in socioeducational units have the role of socioeducation, intrinsic to their errands, so the socioeducational action on Socioeducation Centers must be imbued of the purpose of allowing for a construction or reconstruction process of real life, possible projects of being come true, which transform youngsters' lives there, detaching them from the infractional acts practice.

In that sense, it is about the Pedagogy of Presence, advocated by Costa (2004), whose connection is from a relevant interaction, which acts as facilitator of all the process, allowing constant approaching, by means of approaches with teaching tools, which produce transformations desired by socioeducational process.

With bonding between educator and student, the indifference ceases to exist and bonded people start thinking, talking, referring, remembering, identifying, reflecting, interesting, complementing, annoying, discording, admiring and dreaming with each other or with the group. This corroborates the understanding that education, regardless of its kind, has social nature, making it necessary to implement shared social projects, aimed at the effective (re)signification of the locked up youngster's identity.

In this perspective, the challenge among socioeducators is to build a dialogical pedagogical practice, which can be translated in the daily life of correctional facilities in an educational context, in a space of exchanges, where everyone has the opportunity to speak and, from dialogue, to constitute a formative space for people who, most of the time, did not have their fundamental rights respected.

4 Critical realism

Aggregated to Costa's (1999, 2004) emancipatory view and Freire's dialogicity, under the perspective of socioeducation as a possibility of social transformation, Bhaskar's (1998) critical realism (CR) is presented. It has been used as base for emancipatory research. It is about an international movement on Philosophy and Human Sciences which presents itself as an alternative for Natural and Social Sciences, elevated to the ontology – question of the being – where the real is denser, i.e., it consists in an objective world which distinguishes a 'surface' of something even 'deeper'. CR advocates a non-empiric ontology, where the world is not only made of happenings or facts.

In this sense, Bhaskar (1998) points out that knowledge needs to make sense so reality can be transformed. It is imperious to penetrate on the root of social issues, with its structures, mechanisms and powers, visualizing an 'explanatory critic', which can generate critical arguments to social transformation.

According to Outhwaite (1983, p. 322), CR sees science "as a human activity which aims to find out a mix of experimentation and theoretical reasons, the entities, structures and mechanisms – visible or invisible – which exist and operate in the world". On this same reasoning, Vanderberghe (2010) compares the researcher to a miner excavating deeply, moving himself among layers of reality – vertical dimension –, discovering several gerative mechanisms which explain reasons among events — horizontal dimension —, but without the need to 'discover' regularities, since, as we said earlier, that's not what moves the enterprise.

Bhaskar (2012) advanced on the discussion about the transcendental aspect of his philosophical approach, which he defined as Metareality philosophy. In general, this means its point of view starts from the transformational view of the world, conceived as a systemic totality, which

encompasses several layers dialectally, interconnected (physical-biological-semiotic-social-psychological-environmental-chemical etc.), each one with their generative mechanisms and particular causal powers.

That way, CR enlightens the ethical and moral issue of the being in the world, aware of his human agency integrated to a transcendental totality, which is pure unity and cooperation. Thus, the critic on power structures (including political, historical structures) passes by, in a transformational way, the critic over the (inter/intra) action of the being in the world, i.e., it includes a 'thin structure' – which is the 'internal self-structuration of the being' (BHASKAR, 2002, 2012; BARROS, 2009, 2015) – as fundamental casual mechanism of collective human emancipation.

In ontological terms, therefore, the double complex — emancipation and social transformation — has its genesis in Roy Bhaskar's (1998, p. 462) philosophical thought, whose proposal is destined to critical social science and its consequences of social praxis. Still according to Bhaskar, the mechanisms that produce the problems can be removed.

For this author, "the emancipation goes unsurpassably by self-emancipation, not consisting merely of conscience's transformation and it is effective on the practice, that is, searching an inner and microsocial social transformation for a macrosocial context" (BARROS, 2011, p. 13). Barros (2010, p. 71) also highlights that Bhaskar, "upon building his philosophical thought about emancipation and social transformation, presents a proposal for critical social science because, according to him, the generator mechanisms of problems can be removed."

For this author, emancipation cannot be reached only by conscience change, on the contrary, it must occur in practice, that is, it must pass by transformation of the agents or participants themselves. According to Bhaskar (1998, p. 462 apud BARROS, 2009, p. 144):

My point of view is that that special, qualitative kind of liberation which is emancipation and which consists of transformation, self-emancipation of the agents involved, starting from an undesired and unnecessary determination source for a desired, needed one, is, at the same time, casually foreseen and logically entailed by an explanatory theory, but can only be implemented in practice. The author presupposes that, if emancipation means liberation, self-emancipation presupposes transformation of the own individual, of the individualist 'self', unified, centered on the own person, for an outer self, revolted for solidarity and fraternity.

From the junction of Costa's (1999, 2004), Freire's ((1985; 1992; 2005) and Bhaskar's (1998, 2002, 2012) approaches, one concludes that emancipatory practices must be considered by any educational system, including and especially, the socioeducational one, trying to reach bigger application of democracy, inclusion and practices which aim at social reinserion of the individual with emancipated bias.

Bhaskar (1998), in his vision regarding emancipation and social transformation, forebodes it is necessary for the agents/participants to reflect

about their social practices and to have engagement within the context where they are inserted. Thus, the author proposes the social transformation paradigm as the driving force of non-conformity against prejudices, inequalities, injustices, miseries, social oppression, having in mind the possibility of change of this sad reality.

Following these steps, Barros and Mattos (2013, p. 303) assert:

Our understanding is that emancipation and social transformation are born from a desire of living in a world with less misery, inequality, prejudice and oppression. This wish must be born from the people who propose to follow this path.

In this sense, by aligning with Bhaskar's conception, the authors suggest the engagement in practical actions so that, in fact, there is social transformation, indicating possibilities of application of this change on socioeducational actions, built based on the exhibition of social problems and originated from social practices, with the goal of seeking solution and breakthrough.

5 Reflection about socioeducation in Brazil and in Mato Grosso in times of pandemic

With the worldwide pandemic caused by coronavirus (covid-19), institutions and society, in general, have been facing a new scenario for educational practice. In the socioeducational field, one verifies a huge hardship in working pedagogically with youngsters inserted in this environment, searching for new approaches for social and institutional coexisting, adequating methodologies and practices to be adopted at the places counting with youngster locked up. Such assumptions must seek support on rethinking the rights inherent to the youngsters facing the current pandemic situation.

According to a survey from Public Ministry National Council (CNMP in Portuguese), in 2019, Brazil had 18.086 youngsters in liberty-deprived situation, distributed in 330 socioeducational units. The study led by CNMP highlighted that these units had a total of 16.161 spots, showing the distortion between the number of youngsters and of spots, which shows the main impact of pandemic in the socioeducational system — the overcrowding. Consequently, this distortion makes it hard the attendance to the recommendations from World Health Organization (WHO) and Brazilian Health Ministry (MS in Portuguese) for covid-19 prevention, which includes physical distancing, not gathering of people and constant hygiene routines. It is also registered that not complying with such measures may lead more people to death due to the disease.

We highlight that liberty deprivation, which already generates vulnerability situations, especially for people in development, added to the current conjuncture of pandemic, causes disastrous impacts whether for youngsters or workers from the socioeducational system, educators, families and society in general. In this sense, the National Council of Justice (CNJ in Portuguese) issued, in March 17th, 2020, Recommendation n. 62, pointing out measures to avoid spreading of covid-19 inside the socioeducational and penitentiary system, proposing, in some aspects, to be applied, preferentially,

socioeducational measures in open regime, the reviewing of decisions regarding temporary admission, its suspension or remission. In this sense, articles 2 and 3 of the Recommendation stand out, which signal that such measures should be directed towards cases of:

Art. 2º [...]:

I – pregnant women, breastfeeding women, mothers or responsible people for children up to twelve years old or by person with disability, such as indigenous people, teenagers with disabilities and other teenagers who fit into risk groups;

II – who are admitted temporarily un socioeducational units with occupation rate over capacity, considering the parameters of decisions ruled by STF on STF no HC no 143.988/ES;

III – who are admitted in socioeducational units, which do not have health team working in the facility, who are under interdiction order, with cautionary measures determined by organ of international jurisdiction system, or who dispose of facilities, which favor the spread of the new coronavirus.

Art. 3º To recommend [...]:

II – the reassessment of decisions which determined the application of admission-sanction, predicted on art. 122, III, from Child and Teenager Statute. (BRASIL, 2020a)

By its turn, the National Council of Children and Teenagers Rights (CONANDA in Portuguese), in consonance with Resolution n.º 313 from Justice National Council, from 19 March, 2020, which established criteria to standardize the way judiciary services work, with goal to prevent covid-19 infection and grant access to justice during the emergency period, recommended obedience to the resolution. It is highlighted on item 13 the possibility to review socioeducational measures established and its progression to open environment, the suspension of measures along with groups of risk, among other aspects such as to grant communication of teenagers with their families, in remote way; the practice of socioeducational measures via digital means; hygienization of the environment and information control of the State about compliance of the measures pointed by Resolution n.º 62/2020 from CNJ (BRASIL, 2020b).

We assert CNJ and CONANDA's position is effectively a preference for restrictive measures (open environment) or the fulfillment of home measure. This is because it is acknowledged that the socioeducational system in Brazil suffers with overcrowding and precarious structures. It is worthy pointing that, even though there is no overcrowding in some Brazilian states, the socioeducational system has no conditions of avoiding coronavirus spreading, given the architecture of the socioeducational units, which count on accommodations close to each other, usually without ventilation and lighting. In this aspect, we understand it is necessary to comply Recommendations n.ºs 62 and 313 from CNJ, to grant youngsters', the professionals', and society's safety.

According to the State Socioeducational Administration Superintendence (SUASE in Portuguese), Mato Grosso state has seven Socioeducational Attendance Centers (CASEs in Portuguese) and, according to CNJ, the state disposes of 154 spots. Currently, only 56 youngsters are doing time in all of the

state and, because of pandemic, all activities are suspended, including visits. To minimize the distancing of youngsters with their families, virtual visits were provided, through video call, watched by a civil servant.

State Secretary of Public Safety (SESP-MT in Portuguese) keeps the entrance restrictions of people with flu symptoms (cough, runny nose, red eyes, among others) and of people considered as risk group: over 60 years old, or who have diseases such as: hypertension, chronic renal insufficiency, chronic respiratory disease, heart disease, cancer, self-immune disease or other illness which depress the immunological system, besides pregnant women, breastfeeding women or children.

Suspensions of transferences of teenagers between Socioeducational Attendance Centers and interstate ones are also kept, except for special cases, with the due authorization by the Socioeducational Administration Superintendent; religious activities, such as those which require access of people from outside, who promote social projects; of cultural assistance, just like teaching courses and other collective activities which may generate gatherings of teenagers and civil servants.

Receiving youngsters from other states and countries is forbidden. It is also forbidden, for now, bringing food to the youngsters. Another limitation imposed is about the deliberation that the units must follow the determination of suspend scholar activities. Besides, psychosocial individual attendance to locked-up teenagers was maintained, only in emergency or urgency cases, respecting the recommendations from Health Ministry as for prevention from coronavirus infection, especially minimum distancing and ventilated environment.

Going back to CNJ norms, one verifies they also indicate that CASEs must keep physical, ludic, leisure, recreational activities, as well as to encourage reading, manual labor, movies, games, among others, in a small number of teenagers, obeying to the recommendations from Health Ministry on covid-19 combat. Thus, it is necessary to find solutions, which grant continuity and insertion of new practices to attend the socioeducational process of these locked-up youngsters.

6 Socioeducational actions: possible ways

In this context, following the directives issued by National Justice Council (CNJ in Portuguese), taking into account the recommendations issued by public organs and by World Health Organization (WHO), of preventive character, assuring the youngsters' and their families' health, foreboded on article 227 from 1988 Federal Constitution, observing the youngster's integral protection, whether for humanitarian matter or due to the homogeneity principle, one has a new look under the application and execution of socioeducational measures in times of pandemic.

Therefore, it is visualized a new aspect on application of socioeducational measures of liberty deprivation, once the situation brought by the current pandemic scenario leads to a new perception of these institutions and their social actions, as well as obligates the professionals involved with education to find mechanisms which may be adequated to the new reality, by

introducing norms which allow and expand the methodological resources used to deal with adversities and to overcome tensions generated from the current situation.

To do so, it is necessary to offer cultural and educational activities to the youngsters, through resources even if they are on-line, granting the continuity of socio educational actions to these youngsters, awakening in them the reflection of what the roles available for them are on these troubled period, which roles they are effectively experiencing and what they want to take on as commitment for their future lives, with the purpose to make choices in a conscientious, active way, without feeling excluded even in such hard times.

From this understanding, one verifies that is the State's role to act for building citizenship of the locked up youngster. So, a collaborative work between SESP/MT (accountable for the execution of socioeducational measures of liberty deprivation in Mato Grosso state), Nucleus of Studies and Emancipatory Research from Mato Grosso Federal University (NEPEL/PPGEL-UFMT in Portuguese), Public Defender Superior School (ESDEP/MT in Portuguese), State Secretary of Social Assistance and Citizenship (SETACS/MT in Portuguese) and the Mato Grosso Sectorial Chamber on Socioeducational and Penitentiary System (CSTALMT) work began. The aim is to implement different pedagogical workshops. However, until the closure of this article (January 2021), the project was still in analysis and negotiation.

The proposal will happen in distance, while the pandemic lasts. The project, called "Connecting Ideas: entwining knowledges in Socioeducation", has the following principles as foundation: 1) to provide a sheltering space, dialogues, changes and participation from youngsters; 2) to promote inter-relationship among youngsters, just like among themselves and the staff of the program, allowing for the acknowledgement of oneself on the other; 3) to provide contact with several activities and materials which lead to new knowledge, and 4) to develop the reflection about oneself and about the world.

The conception of the proposed workshops has the goal to serve as instrument for development and for the possibility of reflection on the youngster's identity, understanding them as subjects of rights and duties, with potentialities and competences, according to the perspective adopted by all main directives that guide socioeducation.

That being said, we consider that youngsters who transgressed social norms are subjects of rights and in peculiar condition of development. They have the need to count on a protective, educational attendance, specialized on the judicial aspect and on development of execution of court ruling, in an attempt of realization of their personal and social rights, from creation of didactical-pedagogical opportunities adequate to the current moment of sanitary crisis.

Considerations

Rethinking the socioeducation system is necessary. We live a moment when it is crucial the deconstruction of harmful experiences, by reinventing them. However, this does not mean its extinction or aggravation. One cannot think of a severe sanction, through liberty deprivation, to solve the problem of

criminality and violence in our country. The proposal is not to encourage the defense of ECA's hardening, for example, but to keep alive a constant reflection about the sociopedagogical capacity, which this juvenile justice system has.

This task of deconstruction of punishment and not acceptance of repressive mechanisms is an act of resistance and fight for the guarantee of rights of these youngsters. It is fundamental, mainly, for construction of solid, effective policies, for socioeducation attendance, which implement joint actions involving several actors: Executive Power (federal, state and municipal), Judiciary Power, Public Ministry, Public Defenders, family and civil society, giving opening to the principle of institutional incompleteness.

That way, in times of pandemic, as important as holding the youngster accountable, it is to assure them rights and fundamental guarantees, since the hosting/developing stage of the cases of youngsters accused of infraccional practice, with the due respect to the legal process and special conditions from the juvenile area until the end of execution of socioeducational measure, tied to the need of a specialized protective work, along with former people from the system, in attention to those coming from social vulnerability contexts.

To do so, it is essential to grant the efficacy of the youngster's rights who remain in liberty deprivation regime during all the period of pandemic, as well as to implement the principles, the goals and directives of ECA and SINASE, just like WHO recommendations and with whole execution of the Policy of Integral Attention to Health of Teenagers in Conflict with the Law (PNAISARI in Portuguese), in a way to approach the raise of chances of life by education, as claimed by Antonio Gomes da Costa's, Paulo Freire's, Roy Bhaskar's and Anton Makarenko's propositions.

This is about an ethical-political commitment for socioeducational technical competence of the work of professionals from sectorial and institutional policies from de Socioeducational System, even more challenging in this moment of sanitary crisis on the programs of execution of court ruling of youngsters on justice's hands.

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