
SOCIO-EDUCATION: ORIGIN, MEANING AND IMPLICATIONS FOR SOCIO-EDUCATIONAL SERVICES

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ABSTRACT. The notion of socio-education emerged with the implementation of socio-educational measures set forth by the Brazilian Child and Adolescent Statute, representing an important achievement for the assistance to and work with adolescents who have committed offenses. However, despite being a breakthrough, said statute was not clear as to the conception of socio-educational support that can effectively promote the development of activities with adolescents subjected to socio-educational measures. In order to overcome the fragility and inaccuracy of what is meant by socio-education, this paper presents and discusses conceptual and theoretical elements relating to socio-education and socio-educational practices, aiming to bring greater clarity to the professional practices of those who work daily with adolescents under socio-educational measures. Socio-education is a set of programs, services and activities developed through the articulation between educational practices, social demands and human rights in order to allow for new stances among youths, without, however, breaking with ethical and social rules. This leads to the understanding that, beyond the judicial process, the socio-educational measure includes a network of actions which, by means of pedagogical and intentional practices, has potential to redefine trajectories marked by offenses and build up new life projects. Managers and professionals responsible for implementing socio-educational services must discuss crystallized and reductionist meanings in order to consider the perpetration of offenses as a complex and multi-determined phenomenon through which socio-educational activities of critical and emancipatory nature can cause transformative breaks.

Palavras-chave: Educação; medidas socioeducativas; políticas públicas.

SOCIOEDUCAÇÃO: ORIGEM, SIGNIFICADO E IMPLICAÇÕES PARA O ATENDIMENTO SOCIOEDUCATIVO

RESUMO. A noção de socioeducação surgiu no Estatuto da Criança e do Adolescente quando da implementação das medidas socioeducativas, representando importante conquista na atenção e intervenção com adolescentes autores de atos infracionais. Contudo, apesar de representar um avanço, o estatuto pouco esclareceu sobre a concepção de socioeducação que pudesse subsidiar intervenções efetivamente promotoras do desenvolvimento dos adolescentes em cumprimento de medidas socioeducativas. Buscando superar a fragilidade e imprecisão do que se entende por socioeducação, o presente artigo apresenta e discute elementos conceituais e teóricos relativos à socioeducação e às práticas socioeducativas, almejando contribuir para conferir maior clareza e

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intencionalidade às práticas profissionais daqueles que trabalham diariamente com adolescentes em medida socioeducativa. Partindo da concepção de educação social, a socioeducação é um conjunto articulado de programas, serviços e ações desenvolvidos a partir da articulação entre práticas educativas, demandas sociais e direitos humanos com o objetivo de mobilizar nos jovens novos posicionamentos sem, contudo, romper com as regras éticas e sociais vigentes. Desdobra-se desse entendimento que, além do processo judicial, a medida socioeducativa contempla ações articuladas e em rede que por meio de ações pedagógicas e intencionais têm o potencial de oportunizar a ressignificação das trajetórias infratoras e a construção de novos projetos de vida. Aos gestores e profissionais responsáveis pela execução do atendimento socioeducativo compete problematizar os significados cristalizados e reducionistas, de maneira a considerar o cometimento de atos infracionais como fenômeno complexo e multideterminado sobre o quais ações socioeducativas de cunho crítico e emancipatório podem gerar rupturas transformadoras.

Palavras-chave: Educação; medidas socioeducativas; políticas públicas.

SOCIO EDUCACIÓN: ORIGEN, SIGNIFICADO E IMPLICACIONES PARA SERVICIOS SOCIOEDUCATIVOS

RESUMEN. La noción de socio educación apareció en el Estatuto del Niño y del Adolescente con la aplicación de medidas socioeducativas, lo que representa un logro importante en la atención e intervención con adolescentes que han cometido delitos. A pesar de que representa un gran avance, el estatuto no aclaró sobre la concepción de socio educación que puede promover las intervenciones con los adolescentes en el cumplimiento de las medidas socioeducativas. Con el fin de superar la vaguedad de lo que se entiende por socio educación, en este estudio se presentan los elementos conceptuales y teóricos relativos al socio educación y las prácticas socioeducativas, con el objetivo de contribuir a una mejor claridad de las prácticas profesionales de los que trabajan a diario con adolescentes. Partiendo del concepto de la educación social, socio educación es un conjunto articulado de programas, servicios y actividades desarrollados a partir de la vinculación entre las prácticas educativas, las demandas sociales y los derechos humanos con el fin de movilizar a las nuevas posiciones jóvenes, pero sin romper las reglas éticas y sociales. Aparte del proceso judicial, la medida socioeducativa incluye acciones conjuntas y la creación de redes que a través de acciones educativas e intencionales posibiliten la redefinición de las trayectorias ofensivas y el desarrollo de nuevos proyectos de vida. Los gestores y los profesionales encargados de la ejecución del servicio socioeducativo deben discutir los significados acerca de los actos ilegales con el fin de considerar su complejidad, en el que las actividades socioeducativas pueden generar roturas transformadoras.

Palabras-clave: Educación; medidas socioeducativas; política pública.

Due to daily contact with adolescents subjected to socio-educational measures, professionals and managers who work within the sphere of the National Socio-Educational Service System [*Sistema Nacional de Atendimento Socioeducativo*] (SINASE) seek to understand how they can effectively help adolescents resignify their trajectories and build up new life projects.

If, on one hand, the enactment of the Brazilian Child and Adolescent Statute [*Estatuto da Criança e do Adolescente*] (ECA) and the SINASE represent progress and achievements for the rights of adolescents who have been found guilty of an offense, on the other hand, it settled doubts and issues for managers and professionals who work directly serving adolescents under socio-educational measures. Such doubts arise from the little theoretical reflection on socio-education and socio-educational practices (Paes, 2008; Zanella, 2011).

The notion of socio-education emerged with the implementation of socio-educational measures set forth by the ECA, which covers the structural organization and operation of care service institutions, but leaves a gap as to the understanding of a socio-education that can materialize into consistent interventions able to promote the growth of adolescents. The noun form – socio-education – does not appear in the ECA text; only its adjective form does. In general, judicial and political topics employ terms like “socio-educational service”, “socio-educational action”, “socio-educational practices”, “socio-educational policy”, among others. In the same direction, in the Federal District, for instance, the

nomenclature of the positions of servers who carry out socio-educational measures includes the adjective "socio-educational", without, however, presenting a clear definition of its concept.

As a consequence of this conceptual and theoretical gap, there is little clarity and intentionality with theoretical foundations regarding the implementation of measures, hindering the exercise of the professional role. This gap makes room for the maintenance of discretionary practices linked to personal and/or corporative societal political views such as, for instance, merely punitive practices spontaneously undertaken based on beliefs and personal experiences (Zanella, 2011). Another consequence of the lack of clarity about the bases of socio-education is the reduction of the socio-educational work to mostly technical-bureaucratic activities in response to requests for information and the need to comply with demands coming from the judicial system, such as doing referrals to networks for social assistance, submitting reports to the judicial system, recording data relating to socio-educational services on information systems, enrollment in schools, initiating adolescents into traineeships, among others.

In the face of this scenario, this study was conceived from the need to explore the concept and theoretical bases underlying socio-education in order to contribute to the development of socio-educational practices which, taking into consideration the educational dimension of the measures, can be potential promoters of qualitative leaps in the growth of adolescents. The aim of this article is, probably in a partial and introductory way, to present and discuss conceptual and theoretical elements related to socio-education and socio-educational measures that can contribute to bringing about greater clarity and intentionality in professional practices.

Seeking to achieve the proposed objective, it starts discussing the concept of education, for understanding that there is a close relationship between education and socio-education. Subsequently, it attempts to track down the origin of the term socio-education in order to understand the ideas that have motivated its incorporation into the national legislation on the rights of adolescents. Finally, it approaches socio-education as a specific public policy on adolescents and youths who have had their rights violated or who have violated rights by committing illegal acts and been included in the National Socio-Educational Service System (SINASE).

Education, its concepts and purposes.

Human beings constantly need to produce the material conditions of their existence. Since the earliest times to the present day, under rudimentary conditions or supported by the use of high tech, men have been intervening in nature and, through it, building the objective conditions for their survival. This capacity to transform or adapt the natural conditions around them, rather than necessarily adapting to them, is what essentially differs men from other animals.

The intervention in nature, that is, work, plays a central role in the constitution process of humankind. In this direction, Saviani (1984) points out that work is the means by which human beings can transform or adapt to natural conditions and thus produce their existence. Work, in this way, has as its main characteristic the fact that it is a typically human activity developed with an intentionality that is formulated mentally, prior to the act itself. By acting intentionally over nature aiming to transform it and satisfy their needs, men change it and leave their mark, at the same time that they transform themselves and become human (Bisinoto, 2012; Rigon, Asbahr, & Moretti 2010; Saviani, 1984; Vygotsky, 2003).

Throughout the evolution of the human species and the complexification of relations with the natural environment and between human beings themselves, it has become necessary to ensure, beyond the conditions of material survival, the development of social processes that allowed human beings to transmit their humanity. Thus, education is a type of work as well, with its own specificity, generator of a non-material production, such as skills, values, beliefs, ideas, symbols and attitudes, operating on the transformation and constitution of human beings as social beings.

The educational work is the act of producing, directly and intentionally, in each single individual the humanity that is produced historically and collectively by all men. Thus, the object of education concerns, on the one hand, the identification of cultural elements that need to be assimilated by the individuals of the human species so that they become human, and, on the other hand and concomitantly, the discovery of the most appropriate ways to achieve this objective (Saviani, 1984, p. 12).

Thus, education is a socio-cultural process of constitution of new generations that occurs from the appropriation of a set of traditions, ideas, norms and values that are conveyed by culture (Bisinoto, 2012). By appropriating culture and everything that the human species has built, men become human. That is why Leontiev (2004) states that every man is born eligible to be human, but only becomes human by appropriating the culture which is historically produced by humankind.

Thus, any sort of education is eminently social by nature. It takes place in the family, in society and in all institutions that seek to contribute to human development, which is the product of interactions and interpersonal relations socially and historically situated. From this perspective, education means human development, that is, the making of a subject.

Education comprises the set of processes, influences, structures and actions that intervene in the human development of individuals and groups in their active relationship with the natural and social environment, in a given context of relations between social groups and classes, aiming at the formation of the human being. Education is thus a human and social practice which changes human beings in their physical, mental, spiritual and cultural states, configuring our individual and group human existence (Libâneo, 2001, p. 7).

It is therefore understood that a person's formation or development is not merely an individual or intimate matter, but a social process. The ways of thinking, feeling and acting of adolescents and youths are formed through interaction and exchange with the social environment where they live. It is this conception of human being as a being that relates and is permanently constructed by means of the relations he/she establishes that inevitably brings the unquestionable need for education, for an action intended to the constitution of the self and the other. This understanding, in turn, has important consequences for socio-education and socio-educational measures, which are strongly oriented towards developing the potential of youths.

When discussing education some authors point out the need to distinguish and set the differences between educational modalities (Gohn, 2006; Pimenta & Nascimento, 2009). In this way, they end up discriminating formal, non-formal and informal education. They relate the first to that which follows a curriculum organization based on national parameters and which should promote the appropriation of scientific knowledge, in addition to having certification recognized by the State. The non-formal education, in turn, would be understood as a complementary and independent practice of formal education, undertaken with pedagogical objectives, specific structure and methodology, dispensing with official certification. Finally, the informal education would be that experienced daily, which is independent of a specific place, is carried out in flexible time and space through interaction with the environment, and influenced by habits and customs in the socialization process naturally.

However, in increasingly broad and diverse educational contexts, as it is the very example of socio-education, the fragmented use of formal, non-formal and informal education modalities is questioned. It is understood, just as in Bruno (2014), that "the equation of the entirety of education based on the formal, non-formal and informal trilogy raises some questions. The contrasts are not always clear or mutually exclusive; the predominant marks of this or that modality intersect in different ways" (p. 16). Due to the range and complexity of educational processes, loaded with countless interfaces, the point is not where education takes place, but rather the notion or conception of education that guides the actions.

In this way, before contexts and realities increasingly complex and multi-determined, educational proposals are moving towards the adoption of hybrid and more flexible concepts. In this very same direction, Gadotti (2012) points to the complementarity and harmonization between formal and non-

formal education, arguing that the importance of the latter is not so much due to it opposing to formal education, but because it constitutes an alternative and an equally legitimate form of learning. This argument is extremely relevant to the reality of educational measures that articulate educational actions for the formation of citizens and formal schooling actions. The author also points out that this complementarity enables better integration between education and human rights, particularly important in socio-education as well.

It is therefore clear that education is a process that goes beyond the formal or school education, encompassing the most diverse life situations, which are also full of learning experiences with potential as promoters of development. Thus, what differs the types or modalities of education is the philosophical, political and ideological conception of what is understood by education and what is intended with the educational action. As a human activity that allows for reading, comprehending and intervening in the historically constructed reality, education can be used for both the maintenance and reproduction of socio-cultural paradigms and its transformation, depending on the relations of power established in each social context. The central debate revolves around the concept of education: "what for, in favor of what, against what do we educate, for what society project... We cannot move away from the focus, from the cause that unites us. First of all we must discuss the education we want and the society we want" (Gadotti, 2012, p. 29).

Reaffirming the thesis that all education is political, the author stresses that the different trends, perspectives, concepts and models of education are influenced by historical, political, economic and cultural contradictions and they fight for hegemony in formal, informal or non-formal education spaces. Within this political arena, socio-education professionals need to identify the different views in society and be aware of the concepts of and views on education that found their practices, considering that they can work towards forming subjects for the maintenance of the status quo or for the transformation of their social reality. It is on this critical, emancipatory conception aimed at the development of the potential of people that we support the notion of socio-education, as discussed below.

Socio-education, tracking down the origin of the term.

The reflections undertaken on the concept of education are fundamental to discuss and problematize socio-education, a term of difficult consensus and complex definition. However, before continuing with the reflections around the concept of socio-education, that is, the meanings attributed to socio-education, it is necessary to find its origin and the reasons for its emergence, as it seems to be a nonsense or even a redundancy to talk about social education, since all education is eminently social (Libâneo, 2001; Ribeiro, 2006; Saviani, 1984).

According to Paes (2008), Maraschin and Raniere (2011), Zanella (2011) and Raniere (2014), the concept of Socio-education is born with the Child and Adolescent Statute (ECA), an important legal and regulatory milestone of the human rights of children and adolescents in Brazil, established by Law No. 8.069 in July 1990. However, in said statute, there is no theoretical formulation on the concept of socio-education; in fact, the term does not appear in the ECA; only its adjective form does in expressions such as socio-educational program and socio-educational measure.

For not being the object of this work, a historical retrospective on the national and international laws relating to childhood and adolescence will not be done. However, it is noteworthy that the ECA (Lei n. 8069, 1990) has brought and still brings to these days significant changes to the way of looking at, understanding and interacting with children and adolescents in Brazil, whom have started to be understood as subjects of rights. Encouraging important actions for the protection and promotion of rights, the statute is organized into two books: the first deals with questions concerning the fundamental human rights of the developing person, and the second brings the general norms governing the policy on the fight against situations of violation or threat to the rights of children and adolescents, as well as guidelines on the care services policy. It is this second part that establishes specific measures for the

State's intervention when adolescents are found guilty of an offense - the socio-educational measures². It is on this occasion that the first reference to the term "socio-educational" appears; there is no mention of it in the international treaties that supported the ECA or in the codes based on the Irregular Situation Doctrine (Maraschin & Raniere, 2011; Raniere, 2014).

Despite the importance that the new term seems to imprint with respect to a paradigm shift in the assistance to and work with adolescents who have committed offenses, the ECA left gaps on the concept of socio-education and on the meaning, role and purpose of socio-educational measures (Lopes de Oliveira, 2014; Raniere, 2014; Zanella, 2011). Highlighting the paradox between the importance of the term socio-education and the existing theoretical and conceptual gap, Raniere (2014) problematizes:

If the Measures were already present since 1927 in the Mello Matos Code, if they continued to be used in the Juvenile Code, what does the ECA want, in the chapters addressing adolescents in conflict with the law, naming them now as Socio-educational? After all, if the Mello Matos code subjected adolescents to the fulfillment of 'Measures', if the Juvenile Code also subjected adolescents to the fulfillment of 'Measures', and today – under the validity of the Child and Adolescent Statute – adolescents are subjected to "Socio-Educational Measures", the location of these forces seems to depend much more on the concept of socio-education than on that of measures, since the measures remain, and the novelty, the difference brought by the Statute is the incorporation of this concept. Or, on the contrary, would education be a euphemism created to improve, rearrange and strengthen a device built by the Mello Matos Code? (p. 179).

In this work it is unquestionably believed that the primary difference set by the ECA is in the concept of socio-education. For this reason, the challenge to be faced is to identify the concepts and theoretical bases that support it, seeking to overcome the fragility and inaccuracy of what is meant by socio-education.

It was only in 2006 with Resolution No. 106 of the National Council for Children and Adolescents [*Conselho Nacional da Criança e do Adolescente*] CONANDA, and later with the SINASE law itself of 2012, that efforts started to be made towards clarifying the foundations and principles on which socio-educational measures are anchored. Even so, it should be noted that the SINASE turns to the structural organization and the operation of care service institutions, but is not a theoretical framework. Tracking down the origin of the concept of socio-education to grasp the conception that sustains it, Raniere (2014), in his doctoral research, appealed to the report of actors involved in the history of socio-education in Brazil. In this search, he found that it was Antônio Carlos Gomes da Costa³, now deceased, who coined the term socio-education when drafting the ECA.

During the debates that led to the creation of the Child and Adolescent Statute – in the 1980s – Antônio Carlos exposed a concept taken from The Pedagogical Poem by Makarenko: Socio-education, which will allow emphasizing the pedagogical character of new public policies directed at adolescents in conflict with the law, and at the same time carrying out a criticism of previous codes. This new concept, along with the terminology already contained in Mello Matos Code and the Juvenile Code – Measures – establishes the fusion: Socio-Educational Measures (pp. 182-183).

² According to the ECA (Lei n. 8069, 1990) and the SINASE (Lei n. 12594, 2012), socio-educational measures are applied to adolescents when the perpetration of an offense is found, and have the following objectives: I – the adolescent's accountability as to the harmful consequences of the offense; II – the social integration of the adolescents and the guarantee of their individual and social rights; and III - the disapproval of offense acts, effecting the provisions of the sentence as the maximum parameter of detention or restriction of rights, to the extent permitted by law.

³ Educator, author of several books and texts on the promotion, assistance to and defense of the rights of children and adolescents, with experience in different governmental and non-governmental organs in the field of child and youth. He was the head of the Brazilian Foundation for the Well-Being of Minors [*Fundação do Bem Bem Estar do Menor*] (FEBEM) and one of the drafters of the Child and Adolescent Statute

It was therefore during the creation of the ECA and inspired by “The Pedagogical Poem”⁴ that Antônio Carlos coined the term socio-education, which, in turn, associated with the already consolidated ‘Measure’, introduced new possibilities into the assistance to the adolescents who have committed offenses. In this scenario, it is understood that socio-education emerged with a responsibility to evidence the educational nature of the measures, breaking with the punitive, coercive and corrective character that used to rule the execution of the measures. Despite the undeniable recognition that socio-education emerged from the ECA, it should be noted that Makarenko spoke of social education, and not exactly socio-education, terminology that arose due to the similarity of the work that the Ukrainian educator performed with youths that were abandoned, offenders or deprived of freedom, with the reality of socio-educational measures in Brazil. Thus, understanding what socio-education is requires resorting to social education, which will be done next.

Socio-education, a dialogue between education and the social.

The social education field is quite vast and comprises the school and the non-school education, and the formal, non-formal and informal education. Within the social education field there is a diversity of educational practices, such as civic education, education for work, education in prisons, education in the city, political education, among others. What is common between these educational practices is the ethical-political commitment to society for the construction of another possible world (Gadotti, 2012).

At first, the concept of social education, due to the second term of the expression ‘social’, seems redundant and, certainly, as Ribeiro (2006) highlights, still raises many questions. Even so, the author states that the concept of social education is inextricably linked to that of exclusion, as it emerges precisely as a response to concerns about “what education should be offered to the thousands of children, adolescents and adults excluded from and in the school; from and at work; from and in the world; from and in social institutions” (Ribeiro, 2006, p. 160).

In this sense, social education, founded on Marxist ideals, aims at overcoming social inequalities through a pedagogy centered on the development of autonomy, emancipation and empowerment of socially excluded and marginalized segments such as the homeless, children and adolescents in drug addiction situation, convicts, indigenous and quilombo communities, among others (Zanella, 2011). That is, the concept of social education is inextricably linked to that of social exclusion and, therefore, social education is present in socio-educational actions as theoretical foundations, contents, and in the methodologies required to act in a society marked by domination and exclusion processes.

However, it is worth emphasizing that the job of social education, from a critical perspective, is not reduced to including or inserting marginalized segments into the labor market, sports programs, culture and leisure so they reproduce the liberal model of society, but aims to form critical subjects who reject the social place in which they have been put by the class system and who act to overcome the exploitation system (Ribeiro, 2006; Zanella, 2011).

Socio-education therefore lies in this vast field of social education supporting itself on the conception of a strongly-social education, grounded on the affirmation and realization of human rights, committed to the emancipation and autonomy of each subject in his/her relationship with society. Socio-education is guided by values of justice, equality, fraternity, among others, having as its main objective the development of various competences that enable people to break with and overcome the conditions of violence, poverty and marginalization that characterize their social exclusion.

In the chapter entitled “Socio-education: what practice is this?” Pinto and Silva (2014) state that socio-education is guided by an articulated set of actions and comes closer to education for turning itself to the development of the potential of the youth. According to the authors,

⁴ “The Pedagogical Poem” was written by the Ukrainian educator Anton Semiónovitch Makarenko (1888-1939), narrating his experience as head of an institution that assisted abandoned youths and delinquents in the Soviet Union, from 1920 to 1928, and transformed them into active citizens. Social education is one of the central concepts in this work by Makarenko

The practice of socio-education should not be seen as exclusive to adolescents under socio-educational measures. It should cover and be part of the formation process of any child and adolescent and walk side-by-side with formal education and professional education; it cannot be seen as less important than those two. (Pinto & Silva, 2014, p. 147)

Despite having originally emerged at the heart of socio-educational measures applied to adolescents who have been found guilty of an offense, socio-education, because of its basis on social education, has not been limited to socio-educational measures. Today, for instance, the term is used in the context of shelters⁵. In this regard, Guará (2010) points out that “an important level can be reached upon the definition of a new identity for shelter that clearly indicates its social role, that is, that of a host community focused on socio-education” (p. 60). The author adds: “the starting point of a socio-education project in shelters is the belief in the potential of children and youths and the understanding of their conflicts and difficulties” (p. 61).

It is therefore clear that the term is not restricted to adolescents who have committed offenses and to socio-educational measures, although it is in this context that it has been gaining visibility. From the assumptions of a transformative social education, socio-education should be translated into consistent practices and interventions that effectively promote achievements and transformations in the development paths of people, including especially adolescents who have committed offenses.

In this sense, during the presentation of the Brazilian National Plan for Socio-Educational Services, the then Minister of the Secretariat for Human Rights of the Presidency of the Republic, and the President of the National Council for the Rights of Children and Adolescents reported that

Socio-education is essential as a specific public policy to rescue the huge historical debt of Brazilian society with the adolescent population (the main victim of the high rates of violence) and as a contribution to the building of a just society that cares for its adolescents (Brasil, 2013, p. 8).

Thus, as a public policy, socio-education turns essentially to adolescents and youths who have had their rights violated or who have violated rights by committing offenses, being currently configured as an articulated National System with specific characteristics.

Specificities of socio-educational measures in the light of socio-education

The Child and Adolescent Statute (Lei n. 8069, 1990) was a milestone in Brazil for the development of policies on childhood and adolescence care services. And it was based on the principles, concepts and objectives set forth in the ECA that the judiciary began to apply socio-educational measures (aimed at punishing the act and repairing the social damage) to adolescents who have been found guilty of an offense. In order to regulate the fulfillment of socio-educational measures, in January 2012 Law No. 12.594 was enacted, establishing the National Socio-Educational Service System (SINASE).

Broadly speaking, the ECA and the SINASE established two types of measures: open environment, when carried out with free adolescents, and closed environment, applied when adolescents have their freedom restricted or are deprived of freedom and are put under the guardianship of the state in semi-freedom or confinement institutions, respectively.

About the centrality of the educational practice in the understanding and implementation of socio-educational measures, it is worth noting that, beyond the judicial process, it contemplates the adolescent's participation and involvement in a wide network of care that should be accessed for as long as the measure lasts. In this way, the implementation of socio-educational measures necessarily

⁵ According to art. 92 of the ECA, it refers to entities that develop family or institutional hosting programs, adopting principles such as the preservation of family ties and promotion of family reintegration; personalized treatment in small groups; development of activities in co-education system; among others.

requires inter-sector strategies for the monitoring of youths (Lei n. 12594, 2012; Resolução n. 119, 2006).

It is through an articulated network of actions that one can see the opportunity to influence the lives of adolescents, mediating reflections on their identity and favoring the development of a life project that no longer involves the break with the coexistence pact with the collective, as the committed offense did. Evidently, therefore, one of the biggest challenges of socio-educational actions is

to harmonize the judicial-punitive and the ethical-pedagogical content inherent to socio-educational measures. The educational action should be focused on the potential and healthy aspects of adolescents, regardless of the offense committed, targeting the free life and not restricting itself to the adolescent's adaptation to the programs that carry out the measures. The adolescent needs to be seen as a subject of rights and be held accountable when discussing his/her duties before society. Educational measures are sanctions, but especially pedagogical instruments (Pauluk de Jesus, 2013, p. 131).

The offense is a way to question the order imposed; however, the problem lies in the methods adopted for this purpose, which are of transgressive character and are at odds with social rules. On the other hand, when supported by specific and intentional mediations youths have the chance to build affirmative forms of operation and contestation other than violent acts, including political participation (Rodrigues, Lopes de Oliveira, & Yokoy, 2014).

Thus, beyond the judicial process, the socio-educational practice refers to how the socio-educational measure can be experienced by adolescents in the course of their lives, with particular attention to the reflection on and re-signification of the paths marked by the offense. Socio-educational measures are therefore pedagogical and intentional actions that materialize the concept of socio-education.

Final considerations

Since education takes place in many contexts and spaces – in the family, at work, in the neighborhood, at school, at church, in the media, in politics – it is not possible to reduce it to teaching; on the contrary, the educational field is very wide and does not exist in isolation from social, cultural, political and economic relations. Moreover, assuming that all education reflects a view of world and society, it is clear why there are so many educational conceptions and practices. Studies and awareness of education conceptions are fundamental to understanding socio-education, a term which, due to its inaccurate origin of difficult consensus, is given personal and discretionary meanings.

Thus, this work proposed itself to reflect on the conceptual definition and theoretical delimitation of socio-education from a conception of social education that is ethically and politically committed to constructing another possible society. This notion of social education points to the development of educational practices with the intention of forming critical subjects who reject the social place in which they have been put, without, however, breaking with the current social and ethical rules.

In this sense, socio-education configures itself as an articulated set of programs, services and activities developed from the relationship between educational practices, social demands and human rights, with the aim of promoting the development of human potential, autonomy and emancipation, as well as strengthening the ethical principles of social life.

Based on the understanding that intentional, planned and systematic educational practices propel the complex growth of adolescents who have committed an offense, it is argued that a socio-educational action guided by a clear conception of socio-education has potential to allow for new stances so youths can face the established order and social rules. That said, it is important that every professional and manager involved daily with adolescents under socio-educational measure ask themselves about the conceptions they have and which guide their interventions.

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