

## CURRICULUMS PRESCRIBED IN SOCIAL PROJECTS LINKED TO PHYSICAL AND SPORTS ACTIVITIES

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**ABSTRACT:** The paper analyzes the institutional documents derived from three social projects and from a Living the Service and Strengthening Linkages (Serviço de Convivência e Fortalecimento de Vínculos (SCFV), in order to understand how the physical/sports activities are organized within these contexts. It is a documental research, in which a descriptive-interpretative analysis was used to critically examine the institutional policy documents of pedagogical practices. Data point to the development of moral and ethical aspects of the participants, to the appreciation of autonomy and the protagonism of the ones involved, as well as to wider social issues, such as, citizenship, the fight against racism, the preservation of popular culture and the importance of environmental education. One of the main weaknesses found in the analyzed documents has a procedural nature and is circumscribed in the inaccuracy of how physical and sports activities will be performed to achieve the proposed goals.

**KEYWORDS:** Social Projects. Physical-Sports Activities. Guiding. Documents.

## CURRÍCULOS PRESCRITOS EM PROJETOS SOCIAIS VINCULADOS ÀS ATIVIDADES FÍSICAS E ESPORTIVAS

**RESUMO:** Analisa os documentos institucionais de três projetos sociais e de um Serviço de Convivência e Fortalecimento de Vínculos (SCFV), a fim de compreender os

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modos como as atividades físicas/esportivas estão organizadas nesses contextos. Trata-se de uma pesquisa documental, na qual empregamos uma análise descritivo-interpretativa para examinar criticamente os documentos institucionais orientadores das práticas pedagógicas. Os dados apontam para o desenvolvimento de aspectos morais e éticos dos participantes, para a valorização da autonomia e do protagonismo dos sujeitos, bem como para questões sociais mais amplas, como a cidadania, o combate ao racismo, a preservação da cultura popular e a importância da educação ambiental. Uma das principais fragilidades encontradas nos documentos analisados é de natureza procedimental e está circunscrita na imprecisão de como as atividades físicas e esportivas serão trabalhadas para atingir os objetivos propostos.

**PALAVRAS-CHAVE:** Projetos Sociais. Atividades Físico-Esportivas. Documentos. Orientadores.

## **Introduction**

Research in the field of Physical Education that is interested in subjects linked to social projects are not recent, however, they remain updated. In review articles carried out by Kravchychyn and Oliveira (2015), Mello et al (2016) and Caron; Marchi Júnior and Silva (2018) verified a wide expansion of projects and programs offering physical and sports activities in the country, resulting in a growing academic-scientific interest in the field of Physical Education in this matter.

The increase of social projects using physical and sports activities took place from the 1980s onwards, in contexts of social vulnerability, with the aim of complementing or filling the gaps in formal education (ZALUAR, 1994). Ever since, social projects have been established in peripheral communities in urban centers, with a focus on children and youth at social risk. Physical and sports activities, especially the latter, are covered by a positive axiological metalanguage (DaCOSTA, 2009), which attributes socially positive values to sports practices. In this regard, such activities are conceived, above all by public policies of sport and leisure, as a panacea for social ills.

We understand that physical and sporting activities, when inserted in social projects, can fulfill an “[...] equalizing function since, by recognizing the poor distribution of social goods (such as education), it is proposed to treat in a different way

to those who are different, placing them in a condition of equality [...]” (CARDOZO, 2017, p. 141).

In addition to the need for empirical studies that, in fact, prove the effectiveness of physical and sports activities in the development of positive social values, research is also needed to investigate what is systematized in the guiding documents of social projects, which we are calling here curricula prescribed, analyzing their intentions and possibilities of materialization, through the organization and systematization of the pedagogical practices present in these documents.

From the premise that formal education curricula seek to guide pedagogical teaching actions, constituting documents that guide school practices, we can infer that institutional documents of services and social projects have similar functions. Although they are not called curricula or curricular organizations, these documents present the values, objectives, structure of the management and its members and, in some cases, specify the activities (workshops) to be developed by the institution.

It should be noted that we do not take the prescribed curriculum<sup>4</sup> as the only document responsible for socio-educational regulation, we consider the lived curriculum to be of paramount importance, which is built daily in the practices of educators with those assisted, in the relationships between professionals at each institution and between professionals and the community. In this study, however, we focus on document organization to understand the prescribed curricula and the role of physical and sports activities in social projects.

Expanding the discussion on curricula in social projects can contribute to the systematization and updating of documents in institutions, as well as encouraging the

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<sup>4</sup> For Sacristán (2000), the prescribed curriculum represents the textual organization of all the elements that act as a reference in ordering a certain operational path with formative aspirations. It is, therefore, a document that serves as a starting point for thinking about the actions underlying the teaching-learning processes, the preparation of materials, evaluation procedures, etc.

search for socio-educational guidelines and practices that are increasingly contextualized. This action can benefit the services provided to communities, as well as enabling improvements in the presentation of the institution to possible collaborating partners, thus strengthening the association between the public and the private sector.

By establishing the “prescribed curriculum” in social projects as an object of study, we sought to answer the following questions: what are the specificities of the analyzed projects? What do they have in common? Do the analyzed documents present ways to achieve the proposed objectives? What are your main shortcomings?

To answer these questions, this study aims to analyze the institutional documents of three social projects and a Service for Coexistence and Strengthening Links (SCFV),<sup>5</sup> located in the metropolitan region of Greater Vitória – ES, in order to understand the ways in which physical and sports activities are systematized in these documents, focusing on the proposed objectives and the means to achieve them.

## **Methodology**

This is a qualitative, documentary study. In this study, we used primary documents as sources, which do not bring impressions from other analyses, as they are in their original state. Man, as a historical and social subject, leaves traces in everything he touches and produces, therefore, we agree with Bloch (2001, p. 79) when he states that “[...] everything that man says or writes, everything he manufactures, everything he touches can and should inform about him”. However, for the author, it is up to the researcher to make these “data speak”, through analytical and interpretive processes that seek verisimilitude with the reality of the object of study.

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<sup>5</sup> The SCFVs are financed and guided by the Unified Social Assistance System (SUAS), therefore, it is a public policy of socio-educational assistance. The selected social projects are private organizations and are self-managed. The choice for the Metropolitan Region of Greater Vitória/ES as the research locus is justified by the researchers' accessibility to the analyzed institutions and by the similar sociodemographic characteristics among the target audiences served.

Thus, from the analysis of institutional documents, understood as prescribed curricula, they allow the researcher to understand the ways in which physical and sporting activities are systematized in these documents, focusing on the proposed objectives and the means to achieve them.

In order to choose the institutions analyzed in this study, the following inclusion criteria were adopted: the minimum time of existence of 10 years; offer physical and sports activities, being located in the Greater Vitória/ES region and; attend after school hours. Through these criteria, we chose four institutions, whose central characteristics are presented in Table 1:

**Table 1: General institutional characterization**

Institutions	Year of Foundation	Location	Document analyzed	Activities offered	Units
Institution A	1992	Vila Velha	Bylaws	Capoeira, music, arts, sports recreation, baking, tutoring classes and other free activities when they receive volunteers.	1
Institution B	1994	Vitória, Cariacica, Fundão, Guarapari and Viana.	Bylaws	Capoeira	15
Institution C	2008	Vila Velha	Bylaws	Judô	1
Institution D	1995	Vitória	National Classification of Social Assistance Services (2014); Technical guidelines on the service of coexistence and strengthening of bonds for children and adolescents from 6 to 15 years old (2010).	Music, dance, circus arts, capoeira, games, toys and playful activities (JBB), arts, sports.	14

Source: Institutions (2019).

We emphasize that the documents analyzed in this study were: Bylaws (institutions A, B and C) and the National Classification for Social Assistance Services, combined with the Technical Guidelines on the Service of Coexistence and Strengthening Bonds for children and adolescents from 6 to 15 years old (institution D). Institution D follows a set of national documents, both for service and for hiring human resources, they are: Organic Laws, Guidelines, Technical Guidelines, Classification of Social Assistance Services and Basic Operational Standard. It should be noted that institution D started its activities as a social project in 1995 and later became part of a Service for Coexistence and Strengthening Links in Primary Care, of SUAS.

We used a descriptive-interpretive analysis in the documents of the investigated institutions, which, according to Thomas and Nelson (2007), allows for an understanding in the sense of evaluating the merit of some practice, program, movement or event. In this process, we focused on the objectives and ways of operating with physical and sporting activities present in these documents, which were critically examined in dialogue with the academic literature.

### **The Curriculum Term and its Approaches to Social Projects**

Although we recognize the differences between formal (school) and non-formal (social projects, among other informal educational spaces), we understand that any deliberate, intentional and planned educational action needs prescribed formulations that systematize its intentions. These systematizations, whether aimed at formal pedagogy or social pedagogy actions, we call here prescribed curricula.

The term curriculum is loaded with different meanings, which sometimes make it difficult to establish a meaning capable of covering all its functions and understandings. Much of this is due to the fact that this word is used in different

situations regarding the organizational aspect of teaching. According to Sacristán (1998, p.103), “[...] the curriculum concept adopts different meanings, because, in addition to being susceptible to different paradigmatic approaches, it is used for distinct processes or phases of curriculum development”.

Lopes and Macedo (2011) bring to light this same understanding regarding the multiplicity of meanings for the term curriculum and also state that each new concept is not just a different way of describing the object, but of thinking about it more broadly. , as agreements about their local and identity senses, historically and socially situated.

A reductionist understanding, which has become common sense about the curriculum, is linked to the “curriculum grid”, that is, to what is offered in disciplinary terms over a certain period of time. The prescribed organization of curricular subjects, however, is one of its curriculum functions, not synonymous with its scope and concreteness.

The constitution of a prescribed curriculum starts from a conception of teaching, of human beings, of society, of the desired purposes, profile of the graduate, presents the methodological procedures, distribution of content over time, ways of evaluating, among other dimensions. These characteristics are linked to teaching and learning situations in different contexts, whether in formal education or social projects, however, documentally, they are presented in specific formats.

Discussing the relevance of curricula in social projects points to the understanding that teaching and learning movements occur in these spaces, and that these movements demand systematization so that the objectives are achieved in a qualified way. Authors who discuss educational processes in the field of social pedagogy (MULLER, 2017; CARDOZO, 2017), including social projects, reject the terminology non-formal education to designate the pedagogical actions developed in

these contexts. For these authors, such terminology presupposes a lack of planning, methodologies and organization in educational actions developed in extra-school contexts. For them, there is a formality in these actions, however, different from those used at school.

Based on Sacristán (2013), we understand that there is no neutrality in the curriculum. What, how, for what, for whom and when to teach are questions that define the curricular options, among several possible alternatives. In this regard, whether in a school environment or outside it, the curriculum constitutes, in addition to the function of institutional guidance, as an element of social regulation, as its implementation presupposes the formation of individuals in a certain moral, ethical and social direction. For example, there are institutions that, in their curricular practices, advocate the training of individuals for the world of work, while others are more concerned with training citizens.

Each project has its genesis motivated by specific and circumstantial issues, characteristic of their insertion contexts. Social projects, however, seem to share the same general principle: expand opportunities in favor of social equity, so that fewer people find themselves in a situation of social vulnerability. Due to this diversity, the documents that guide the practices in social projects (prescribed curricula) do not have a single format and/or standard. Sometimes, they are systematized in the form of bylaws, regiment, history or institutional documents.

In this sense, each social project or even units of the same project, located in different locations, have their own prescribed guidelines. Unlike school curricula, which have more universal and stable textual structures [conception of society, man, education, objectives, methodology, contents, ways of evaluating, among other aspects], the prescribed documents of social projects, mostly, they are more restricted and do not



present the detailed unfolding of their pedagogical intentions. In many cases, these intentions are mixed up with the administrative and managerial aspects of the project.

Despite the prescribed dimension of the curricula, we understand that “[...] every text proposal is translated by the readers. When it is interpreted, it can be enriched and even subverted by readers” (SACRISTÁN, 2013, p. 27). The importance of well-founded and structured prescribed curricular proposals is consensual, however, it is essential to pay attention to the movements of interpretation and curricular practices, so that closer understandings of the teaching and learning context in question are possible.

On the forms of the curriculum, Lopes and Macedo (2011) indicate three inseparable levels: formal, hidden and lived. The formal concerns the institutional and prescribed dimensions; the hidden to the ideologies underlying the choices in the construction of the curriculum; and what is experienced refers to daily actions, which give materiality to the practiced curriculum. For there to be coherence in educational practices, the articulation of these curricular forms is necessary and the power does not lie in the overlapping of one form with the other, but in the understanding and interlocution of all of them in the teaching and learning process.

Although we recognize the importance and interconnections of all curriculum dimensions, for the scope of this study, we will focus on the prescribed dimension of the documents that guide pedagogical practices in social projects in the Greater Vitória/ES region. Without intending to deny or hierarchize the other curricular dimensions, we understand that the prescribed guidelines are essential for pedagogical practices in educational institutions, whether school or not, as they constitute the concrete and objective face of institutional intentions.

## **From Intentions to Prescriptions: Analysis of Guiding Documents for Social Projects**

Understanding the curriculum as an organizational and institutional prescription of educational and socio-educational practices, it is possible to state that social projects and social assistance services also have guiding documents that take on the characteristics of prescribed curricula. However, the document organization that presents the types of workshops and content developed varies according to the management group of each institution, as well as the type of relationships built with professionals responsible for socio-educational practices.

Based on the reading and assessment of the three Bylaws, the National Classification of Social Assistance Services and the document on Technical Guidelines on the Service for Coexistence and Strengthening Bonds for children and adolescents aged 6 to 15 years, we will present reflections based on two axes of analysis, relating them to the guiding questions of this study. Therefore, they will be presented separately for better textual fluidity. We will start with the title of the analysis, presentation of the theme, table for exposition of the category, followed by reflective text.

### **Social and Educational Actions in Prescribed Documents: Analysis of Purposes**

When we consider the curriculum as a document and instrument regulating institutional practices, we realize that social projects also take place to systematize socio-educational actions. The documental approach is more visible from the teaching concept, which is arranged in the institutional purposes/objectives of all the documents analyzed here, as they demarcate what they intend with social and educational care and the type of society to which they hope to contribute.

Assuming that the institutions that provided the documents analyzed in this research do not have a document called curriculum, we stick to possible clues that indicate some type of curriculum construction/systematization for social and educational assistance. By reading the material, we created Table 2, where we synthesized the institutional purposes, which provide us with clues about what each institution intends to achieve by offering its specific activities.

**Table 2: Institutional purposes declared by institutions**

INSTITUTIONAL PURPOSES	
Institution A	Art. 3rd - [...] search for a society based on participatory democracy, justice, freedom, equality of conditions, security and the right to life, respect for cultural and religious diversities and an unequivocal position in favor of human beings. by objectives and purposes: I. Welcoming, promoting and guiding socioeconomically disadvantaged children and adolescents, contributing to their physical, human, moral and ethical development; II. Operating in collaboration with the families of children and adolescents and with the communities of origin; III. The full development of children and adolescents and their preparation for the exercise of citizenship. Spiritual, ethical and moral values.
Institution B	I – Promoting the recovery, preservation and historical, social and economic research of the various aspects of capoeira and any other manifestations of Afro-Brazilian culture in the country and/or abroad; II – Promoting culture and the defense and conservation of historical and artistic heritage; III – Contributing to society by teaching the art of capoeira, as well as developing cultural activities; IV – Encouraging the creation of spaces dedicated to the construction and rescue of citizenship, through the teaching of capoeira; V – Encouraging the promotion of ethics, peace, citizenship, human rights, democracy and other universal values; VI – Seeking the technical development of capoeiristas and the improvement of the didactic method of teaching capoeira and the promotion of the health of its members; VII – Providing opportunities for the improvement of members through courses and debates, participation in congresses, workshops and laboratories, providing qualification courses for members who practice the art and also promoting lectures, conferences, meetings and any kind of educational and cultural events; VIII – Raising awareness in communities about the contribution of black culture to Brazilian society; IX – Rescuing Afro-Brazilian culture, as an instrument of popular education, from the perspective of creativity and its expression, with broad freedom of expression, in the construction of citizenship; X – Promoting cultural and artistic manifestations of the Brazilian people, ensuring the appreciation of the individual, the recognition of their language, their identity and the harmonization between their personal and cultural experiences; XI – Promoting exchanges with national and international educational and social development entities; XII – Assisting cultural and educational entities through agreements, partnerships and other forms of assistance; XIII – Strengthening relationships with entities linked to the preservation of popular culture; XIV – Fighting and reporting the distortion of popular culture, co-opting and preventing it from being used in the reproduction and maintenance of chaotic and harmful relations existing in society; XV – Receiving donations and goods in kind; XVI – Representing oneself in civic-socio-educational societies; XVII – Fostering memory related to Brazilian cultural diversity; XVIII – Encouraging the creation of other associations of the same nature in other regions of the country and abroad, including through the mobilization of national and international governmental entities and Non-Governmental Organizations; XIX – Fighting racism and all forms of discrimination, whether based on origin, race, sex and sexual orientation, color, age or any other form. Popular culture. Ethnic Racial Relations.
	a) Developing, promoting and spreading the practice of judo and other sports according to the determination of its members; b) Developing, promoting and spreading all forms of culture, regardless of region, nationality and religion; c) Developing, promoting and spreading leisure

Institution C	in all its forms; d) carrying out activities, projects and programs in the areas of environment, education, arts, culture and social development; e) representing the collective interests of members before the government and institutions in general, with regard to its mission and objectives; f) Contributing to the strengthening of institutional mechanisms for the protection and conservation of the environment; g) Participating in and promoting education, dissemination of knowledge and awareness of environmental care programs; h) Creating, producing and disseminating specialized knowledge, the main subject of which is ecology; i) Advising, providing services, guiding and participating in programs, projects and other forms of technical, collective, public or private action that promote the environment; j) collaborating with similar organizations and with the government in initiatives related to its mission and purposes Ecology. Environmental preservation.
Institution D	Its focus is on creating a living space, training for participation and citizenship, developing the protagonism and autonomy of children and adolescents, based on the interests, demands and potential of this age group. Interventions should be based on recreational, cultural and sporting experiences as forms of expression, interaction, learning, sociability and social protection. It includes children and teenagers with disabilities, removed from child labor or subjected to other violations, whose activities contribute to re-signify experiences of isolation and violation of rights, as well as providing experiences that favor the development of sociability and the prevention of social risk situations , protagonism and autonomy of subjects, combating child labor and violation of rights.

Source: AAOCA (2017); ACDASCC (2018); IVOS (2017), BRASIL (2010); BRASIL (2014).

We infer, from Table 2, that there are diversified concerns among the analyzed institutions, such as: spiritual, ethical and moral values (Institution A); popular culture and ethnic-racial relations (Institution B); ecology and environmental preservation (Institution C); and protagonism and autonomy of subjects, combating child labor and violation of rights (Institution D).

We observe that Institution A aims to build, with its participants, virtuous behaviors that generate actions towards the other and itself. In other words, it seeks to foster ethically oriented attitudes towards morality. We agree with Nalini (2009), that the concept of ethics is closely linked to that of morals, and that every supposed moral crisis in our society takes as a reference for its identification basic values of behavior orientation, attributing to ethics the function of "remedy " for the harm caused by the absence of behaviors, attitudes, actions and positions that are morally accepted and shared by a community.

The ethical and moral values contained in Institution A's guiding document, although written in a generic way, are not exempt from the religious influences that constitute the Institution itself. It is an organization run by a Catholic church. Therefore,

issues related to the promotion of citizenship are anchored in a set of behaviors and norms based on the understanding of reality from the perspective of what they believe to be “correct”, from the point of view of their beliefs (PEREIRA, 2005).

Institution B demonstrates in its institutional purposes that it is strongly dedicated to valuing popular culture and combating racism. Therefore, it takes capoeira as an artistic and cultural manifestation, which dialogues with the identity construction of the Brazilian people. We consider it essential that ethnic-racial issues occupy a place in curricula and pedagogical discussions, whether at school or in social projects.

Capoeira is a valuable expression of Afro-Brazilian culture that contributes to the construction of national identity. According to Sodré (1996, p. 68), “[...] capoeira is a game with cultural identity, that is, it is a bodily activity that refers to a story and its consequences in the concrete activity of the subjects”. It is important to consider that the intended "national identity" is the result of a "seam" between cultural differences sheltered in the same country, as well as being permeated by tensions inherent in social dynamics and the rapid transformations that societies are subject to, having in considering the processes of globalization (HALL, 2005).

In relation to the above, Institution B is quite incisive in stating that it wants to promote cultural events considered “of the Brazilian people”, valuing identity. As well, it is quite emphatic when defending that the pedagogical work with popular culture in the Project aims to “combat and denounce” possible “misrepresentations” and the “reproduction of chaotic and harmful relationships” in society. There is, therefore, an evident concern to favor its audience, theoretical and practical appropriations in a critical perspective of the activities developed.

Institution C assumes ecology and environmental preservation as the main motto of its training intentions. The institutional purposes described in Table 2 denote that the

education promoted within the Project is in line with the discussions that problematize the environmental issue. As noted by Costa; Silva and Votre (2011) have been increasing the number of governmental and non-governmental organizations dedicated to proposing alternatives for the rational use of environmental resources based on the “educational movement in favor of sustainable development”. In this case, the participation of social institutions that work with sports and Physical Education in this perspective has been relevant.

The authors point out that it is necessary, more than pointing out the absence of ecological awareness on the part of society, to propose a “[...] agenda of educational actions in which athletes become agents of monitoring, denouncing destructive actions and, above all, , mentors for the improvement of some critical aspects of the environmental reality” (COSTA; SILVA; VOTRE, 2011, p. 10).

In turn, Institution D aims its actions to promote the protagonism and autonomy of subjects, together with the fight against child labor. Its main guidance document is the "National Classification for Social Assistance Services" and the "Guidelines on the Service of Coexistence and Strengthening of Bonds for children and adolescents aged 6 to 15 years", aiming to establish guidelines for social assistance projects and services referenced in SUAS.

As an institution linked to SUAS, we understand this focus on individual emancipation and protection as coherent. Nascimento et al. (2019, p. 24-25) ensure that the SCFV intends to:

[...] to encourage the expansion and exchange of cultures and experiences, developing the feeling of belonging in the community environment. In addition to having a preventive and proactive character, it is related to the defense and affirmation of rights and the development of users' capabilities and potential, guaranteeing the security of reception, family and community life, promoting the development of users' autonomy.

When analyzing the institutional purposes transcribed in Table 2, it is possible to observe that Institutions A and D undertake efforts centered on the subjects, in a more individualized way, and that Institutions B and C, on the contrary, seek to develop actions of a more collective/community character. In common, we can affirm that there is a concern towards the construction of citizenship, understood as the adoption of important attitudes, behaviors and habits for coexistence in society.

Therefore, the social projects selected in this research see the need to build with the public they serve, whether prioritizing the more individual or the more collective aspects, relationships considered harmonious between different subjects and between these subjects and the community. On the relationships between individual and collective dimensions in socio-educational projects, Souza (2016, p. 130) states that the actions are “[...] more directly related to the individual sphere, as it generates results or effects in the subjects' private lives. But these results can shine in other areas”.

Ribeiro (2008) warns us that the term citizenship has been used excessively and indiscriminately in political speeches, in Bylaws, in advertising campaigns by private companies, among others. In his assessment, he exposes the term to an emptying of meaning. He adds that the current use of the concept “[...] results from its social value and not from the recognition of the meaning it carries. Social actions for the development of citizenship are commonly welcomed, even when it has not been defined which citizenship is aimed at” (RIBEIRO, 2008, p. 112).

We verified that this reading by Ribeiro (2008) coincides with the diversified and diffuse ways in which the term citizenship was used in the institutional purposes: “[...] preparation for the exercise of citizenship” (Institution A); “[...] rescue of citizenship, through the teaching of capoeira”, “Stimulate the promotion of ethics, peace, citizenship, [...]”, Rescue Afro-Brazilian culture, as an instrument of popular

education , [...] in the construction of citizenship” (Institution B); “[...] training for participation and citizenship [...]” (Institution D).

Faced with this lack of definition about the perspective of citizenship sought by social projects, we indicate that the development of autonomy and protagonism of the subjects, recommended, above all, by Project D, is associated with claimed citizenship. According to Stoer; Magalhães and Rodrigues (2004), in this model of citizenship, individuals assume the actions and speeches about themselves, they do not just wait for the government or external groups to establish their priorities. In the claimed citizenship, the subjects are interested in choosing ways to educate themselves, to live, to relate, based on issues associated with collective identity, in interaction with educational agencies.

In summary, there is no clear definition in the documents that indicates which conception of citizenship these institutions adopt. The three Bylaws, the "National Classification of Social Assistance Service" and the "Technical Guidelines on Coexistence Services and Strengthening Bonds for children and adolescents aged 6 to 15 years" analyzed here express the intention of improvements for its participants regarding the development of citizen awareness, reduction of social vulnerabilities and cultural gains from the physical, sports, artistic and cultural activities they offer.

### **From Purposes to Ways of Operating with Physical and Sports Activities in Social Projects**

The analyzed bylaws of Institutions A, B, C and D aim to regulate the functioning of institutions and the level of participation of their members. The four institutions, in general, present the body practices of their workshops (according to the



documents) as maintenance, reinforcement and enabling instruments to achieve the purposes for which they are proposed. Table 3 below shows each of them:

**Table 3: Physical and sports activities offered by the Institutions**

<b>Physical and sports activities in the analyzed documents</b>	
Institution A	Art. 4th - <b>In order to meet the proposed purposes</b> , “Institution A” will carry out the following activities: I. Citizenship, music, theater, dance, painting, computer, language, craft, sports and literature workshops; [...]
Institution B	Art. 1st - [...] is an association, with its own legal personality, distinct from its members, of private law, of community representation, of a social, cultural, sporting and philanthropic character, <b>for the dissemination and practice of capoeira</b> [...]. Sole paragraph. The works developed with capoeira by “Institution B” will be linked to the Grupo de Capoeira Beribazu and will obey its Bylaws and its Code of Ethics and Discipline. Other capoeira groups that want to participate in the Association will have to be approved by the assembly.
Institution C	Art. 2nd - “Institution C” is a sporting, sociocultural association. [sic][...]. Art. 3rd - It is also intended, “institution C”, to maintain judo as its main and basic sport, participating or representing itself in sporting events at municipal, state and national level. SOLE PARAGRAPH - “Institution C” recognizes as the maximum representative entities of Judo in Espírito Santo and Brazil, the Espírito Santo Judo Federation (FEJ) and the Brazilian Judo Confederation (CBJ) respectively, and will consequently join that federation, which is the legal representative of CBJ in this State. <b>Art. 5th - It is committed to “institution C”, within the principles that govern its purposes: to encourage, organize and promote events in the areas of sport, culture and leisure, inside or outside its head office, respecting the FEJ and CBJ regulations.</b> Art. 6 - “Institution C”, recognizes and abides by the technical, disciplinary and regulations of the Espírito Santo Judo Federation (FEJ) and the Brazilian Judo Confederation (CBJ), as well as any other entity representing another sport to which it comes join.
Institution D	Working the body and mind: Mathematical games; sports games; recreational games; Games with words. Workshops: 1. Fine arts (drawing, painting and other forms) 2. Theater/dramatization; 3. Dance (regional, modern, classical); 4. Music (choir, various instruments); 5. Storytelling; 6. Reading time. The game offers children and adolescents a relationship with the limit, with rules, with right and wrong, and with the way they must deal with the laws established by them or by a certain group. It is important that the rules and limits are discussed with everyone involved in the activities. The game can represent for the individual a form of inclusion in the social group through which he learns to listen and consider the other's point of view, to win, lose and respect rules in the common construction of group experience. It is interesting that the Social Advisor and/or the Workshop Facilitator encourage children and teenagers to create choreographies, improvise different rhythms and movement sequences. Regional, modern and classical dances can (and should) be used as a means of social criticism, to question pre-established values, repetitive patterns and fads, such as choreographies with strong sexual appeals that appear incessantly in TV programs.

Source: AAOCA (2017); ACDASCC (2018); IVOS (2017), BRASIL (2010); BRASIL (2014).

At Institution A, the workshops are presented as a means to achieve socio-educational goals. It is not specified which sports are offered and how they are

developed in the Project, the document analyzed only mentions the offer of sports, in general, and dance as a manifestation of body culture. In this case, positive and mechanical representations of the practice of sports prevail, in which it, by itself, is capable of promoting desired ethical and moral values, unassociated with any pedagogical intention that underlies this practice (DaCOSTA, 2009).

Institution B deals with the practice of capoeira and in its bylaws all purposes permeate the cultural practices of this modality, they also point out that the institution abides by the bylaws of the Beribazu capoeira group and does not specify the age group served, without discussing how Capoeira and the Beribazu Group's Bylaws contribute to the realization of the established institutional objectives.<sup>6</sup>

The reading of Bylaws of Beribazu Group<sup>7</sup> allows us to identify differences between what the social project managed by Institution B aims at and the purpose of the aforementioned Group. Table 2 points out that the purpose of the Project seeks to rescue, reflect, promote and value popular culture as a whole, the construction of a national identity mediated by popular culture and capoeira in a broad sense, the fight against racism, the challenges related to ethnic-racial issues in our country, among others. In the opposite direction, the Bylaws provides:

Art. 4th - The Beribazu Group, through its individual affiliates, or its capoeira nuclei, aims to:

a) **implement their own history**, maintaining the coherence of its conceptions, values, principles, processes and precepts;

[...]

e) postulate the adoption of legal measures for the **selective recovery** of popular traditions, protection and preservation of capoeira as well as Brazilian cultural goods.

Sole paragraph – **The Group does not have** religious, commercial, philanthropic, political-partisan or ethnic-racial purposes (ESTATUTO GRUPO BERIBAZU, 1999, our emphasis).

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<sup>6</sup> Refer to Table 2.

<sup>7</sup> Available at: [http://www.capoeiraberibazu.com/uploads/8/0/0/4/80048086/estatuto\\_beribazu.pdf](http://www.capoeiraberibazu.com/uploads/8/0/0/4/80048086/estatuto_beribazu.pdf). Accessed on: June 18, 2020.

As shown, the Bylaws of Capoeira Group, taken as a reference for Institution B's actions, move towards promoting its own convictions about capoeira and its understanding of culture, that is, in a restrictive and not expanded way as the Institution intends. B. It is worth emphasizing that the Capoeira Group's option not to go into ethnic-racial issues is legitimate, to encourage a selective recovery of popular traditions and to focus on the implementation of its own history, as it constitutes an organization dedicated to service of its own contingencies. Differently from the Project, which aims to carry out a broader work that takes into account ethnic-racial issues, combating racism and valuing Brazilian popular culture. In addition to these divergent issues, we note that the Bylaws does not include any mention of issues related to “how to do it”, that is, it does not indicate in which ways these practices materialize.

Institution C, although emphasizing the environmental issue as a purpose of the Project, its document presents a technicist bias in the practice of judo, emphasizing the decisive role played by national and state Judo federations in the design of activities. This technical-sports character is reinforced by the statement that, if the Project adds another modality, this one will also be guided by the norms of the respective sports federation to which it is linked.

Like Institution B, Institution C seeks support from the bylaws of other entities, in this case, from the Brazilian Judo Confederation (CBJ). This Bylaws<sup>8</sup> nor does it discuss ecological and environmental issues. It is restricted to standardizing the standardized practice of Judo in the national territory and launching guidelines for the organization of sporting competitions in the sport. The Bylaws of CBJ does not provide a basis for thinking about the practice of Judo articulated with the theme of environmental sustainability.

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<sup>8</sup> Available at: [https://cbj.com.br/normas\\_e\\_regulamentos](https://cbj.com.br/normas_e_regulamentos). Accessed on: June 18, 2020.

At Institution D, the national classification for social assistance services does not specify the types of workshops to be developed in socio-educational services. The guidelines are general, so that physical, sporting and artistic activities are used as tools to achieve the objectives designated by the Social Assistance Secretariat from the federal to the municipal level.

We noticed that there is a concern with the operational organization of the SCFV in general, such as: division of care by age group (6 to 15 years old); the maximum attendance of 20 students per class; the establishment of two guiding axes for the services (social coexistence and participation); enabling adequate spaces for activities; need for participatory planning and intersectoriality; training of teams in service; goals to be achieved.

There are general indications of activities and workshops to be offered and their possible contributions to the SCFV and, with regard to activities of a physical and sporting nature, dance and games are an example. The Technical Guidelines governing Institution D contextualize what they understand by games and claim that they contribute to understanding the world, solving everyday conflicts and other collaborations. The relationship they establish with the rules based on the games is even more powerful when the need to build coexistence pacts for the creation and strengthening of groups is mentioned, a way of practicing the rules that they agreed together. Use as examples: mathematical games; sportswear; recreational and with words.

The focus of work with games resides in the construction of the subjects' autonomy. The way in which rules should be based on the relationship between educators and children and adolescents leads us to Piaget's (1994) ideas about the construction of moral development, which brings together three stages: anomie,

heteronomy and autonomy. For Seabra and Rossetti (2016, p. 137), the reach of the stage defined by Piaget (1994) as autonomy combines the presence of positions that reflect cooperation and mutual respect in the judgment of actions; with the development of the ability to put oneself in the other's shoes and to perceive the intentionality of actions, demonstrating a gradual increase in the capacity for decentering.

For working with dance, it presents several possibilities: the difference between genders; body domain and rhythmicity; cultural diversity and varied styles; self-esteem and the development of new skills. These issues are in line with the perspective of fostering protagonism and autonomy, as participants are urged to “[...] create choreographies, improvise different rhythms and sequences of movements” (BRASIL, 2010, p. 114). This process desired by Institution D (Table 2) and built in a critical way, in which social projects promote education based on the formation of “author-citizens” and the protagonism experienced through dances offers children and adolescents the opportunity to constitute themselves as “authors of themselves” (MAGRO, 2002).

Although we perceive the absence of the presentation of other physical and sports modalities such as those developed in institution D (capoeira, games and playful activities, sports), we understand that regardless of the modality, socio-educational principles are common, respecting the number of participants, the structuring axes and service objectives, appropriate language for different ages, indication of appropriate spaces and materials.

We found, in general, in the documents of the four institutions analyzed, that there is a gap between the intentions present in their objectives and the paths outlined to achieve them through physical and sports activities. Institution A presents possibilities for offering workshops, but not the ways of operating. Institution B associates the project's practices with the bylaws of the Grupo de Capoeira Beribazu. Institution C, in

turn, indicates the connection of its activities with the bylaws of the state judo federation of Espírito Santo and CBJ. Finally, Institution D exposes some strategies for the development of activities with games and dances.

There is a gap between the intentions prescribed in the objectives and the unfolding of physical and sports activities within the documents, especially in three of the analyzed Projects. They announce that they intend to develop spiritual, ethical and moral values (Institution A); popular culture and ethnic-racial relations (Institution B); and ecology and environmental preservation (Institution C). However, the documents analyzed from these projects do not present operational strategies to carry out these intentions. The development of the subjects' protagonism and autonomy, as well as the fight against child labor and the violation of rights, objectives advocated by Institution D, find, albeit broadly, operational consequences in the documents that guide the SCFV.

The methodological dimension, which concerns the ways to implement the proposed purposes, is presented as the main gap in the guiding documents of the analyzed Projects. How the purposes will be achieved is fundamental for understanding any proposed action. As defended by Kisil (2001), the structuring of a social project should not represent a straightjacket, limiting the creativity of its executors, however, it also cannot fail to consistently address the problem in focus and the alternatives chosen to face it.

The prescribed documents need to demonstrate a logical concatenation between the elements that make up the project's work plan, clearly indicating the paths by which it intends to achieve the purposes. As they are, they give the impression that the activities developed, especially physical and sports practices, by themselves, are capable of guaranteeing that the “good intentions” registered in the institutional purposes are carried out.

We understand that the guiding documents need to present greater consistency in the systematization and articulation of information, especially with regard to operational issues. This prescriptive consistency will contribute to overcoming representations that physical and sporting activities are “naturally good” and that, by practicing them, participants in social projects will achieve the goals they seek. The success of the projects is linked, to a large extent, to the transposition of what is in the field of intentions (purposes) to the field of actions (how to do it?).

### **Final Considerations**

Affirmative actions developed in socio-educational projects, which seek to promote social equity, in a country marked by profound sociocultural and economic inequalities, although not focusing on the structural root of the problem, contribute to reducing the difference in the distribution of cultural and educational goods among socially vulnerable children and youth. By making this statement, we do not intend to reinforce the idea of social projects, especially those linked to physical and sports activities, as a panacea for social ills. But as a complementary action, among countless broader initiatives, which converge towards the construction of a fairer and more egalitarian society.

In the specific case of projects that offer physical and sports activities, in addition to the need to overcome representations that circulate in the social imagination, which attribute positive social values to these activities, regardless of how they are practiced, the organization of well-structured prescribed curricula also emerges as a pressing need, thus contributing to reduce the distance between the objectives pursued by these projects and their ways of achieving them.

We understand that the prescribed curriculum, by itself, is not the only concurrent dimension for the success of pedagogical actions in social projects. As seen in this study, the hidden and practiced dimensions of the curriculum are also essential to be considered and problematized. In the scope of this article, however, we focus on the prescribed dimension of the curriculum, understanding it as a guiding and guiding element of pedagogical practices, which must, in a permanent dialogical and dialectical relationship with the other dimensions, be re-signified and reformulated, expressing, in their productions textual, the polyphony of the subjects present in the daily lives of social projects.

In the documents of the social projects analyzed herein, despite the specificities of each one of them, we find that all intend to develop the citizenship of their participants. Although noble, such purpose, as it appears in documentary prescriptions, lacks deeper meanings. In the field of human and social sciences, the term citizenship is polysemic and the lack of a more restricted delimitation of the desired model makes it difficult to focus actions on what the project actually intends to achieve.

As for the specifics, the documents of the analyzed projects focus on the subjects, with the valorization of moral and ethical issues, as well as on the development of autonomy and protagonism of its participants. As for projects that prioritize broader focuses, the emphasis is on broad socio-environmental issues, such as combating racism, valuing popular culture, environmental preservation and sustainability. This diversity of approaches denotes that socio-educational actions can focus on different aspects, thus requiring specific guidelines related to the singularities of the physical and sporting activities of each project.

When identifying the specifics of each project, one of the main weaknesses found in the analyzed documents is procedural and is circumscribed in the imprecision



of how physical and sports activities will be worked on to achieve the proposed objectives. In relation to this aspect, Institution D was the one that came closest to detailing the ways in which these should be developed. Despite the educational potential of such activities, the lack of a pedagogical design in the development of their practices, with well-defined procedures, can make it difficult to reach the desired purposes and, in some cases, even produce results contrary to what is intended.

Affirmative actions of a socio-educational nature, developed in the field of social pedagogy, need to be legitimized in a country that seeks equity among its citizens. This legitimation permeates complex processes, ranging from the standardization and legalization of this field of work, the professional recognition of its agents, to more specific and punctual issues, such as the systematization of pedagogical processes that take place within each social project and specific socio-educational actions. In this systematization process, the investment in the formulation of guiding documents, here called prescribed curricula, is an important action to qualify the pedagogical processes developed in different social contexts.

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