**REVIEW**

**Social Pedagogy**

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The PHD in education Maria Stela Graciani Santos (University of São Paulo-Brazil) shows us in her book a Latin American perspective on the Social Pedagogy, based on the socio-educational experience of Brazil.

In this text she takes as reference the main educator Paulo Freire, to think the Social Pedagogy from a political pedagogical conception committed with the transformation of reality, social justice and Human Rights.

This work is divided into an introduction and three chapters, where Graciani unfolds the meanings of the Social Pedagogy, understood as a science that is in a constant process of re-construction.

The author begins the Introduction reflecting on the Brazilian reality, basic element to understand the constitution of the Social Pedagogy in this country. She emphasizes in the effects generated by the neoliberal capitalist system and explains that social, economic, cultural, political and educational exclusion of a sector of the population, along with the promotion of a consumerist and individualistic society, made transformative socio-educational practices, which paved the way for the field of study, training and intervention in Social Pedagogy, arise.

The first chapter "Social Pedagogy: a work in progress" explains that the social Pedagogy is opposed to all welfare model, and proposes a collective work between educators and learners, based on four dimensions: democratic, participatory, solidarity, and transformative, who are looking to build a collective political- pedagogical project. On this last point she deepens, presenting the four general characteristics of political-pedagogical project of Social Pedagogy, which she defines as: several knowledge; ongoing research; attention to the cognitive, to the affective and the corporeality; and finally the participatory planning, collective work and the emancipatory evaluation.

In this same chapter she defines the social educator as a political subject immersed in different educational practices, who assumes the pedagogical intervention and the directivity of such a process, being aware that this is full of conflicts and contradictions. She emphasizes on the need for each educator to assume the reality as complex, and take a critical position on this, to analyze and reflect on the root causes of social exclusion and inequality, to fight against them.

It also elaborates on the proposed methodology, which sits in a dialectic methodology that looks for a continuous process of theorizing on the practices of Social Pedagogy, to be able to think critically about them and transform them, taking into account the social context in which it is located.

In the end she emphasizes on three points: the importance of playing as a mean for the construction of knowledge; the need for the mind, spirit and body in the production of instances of knowledge; and the need to understand that education occurs in a social-environmental ambient, being aware of the damage caused in it.

In the second chapter "multiplicity of socio pedagogical dimension: reports and reflections” Graciani argues that the Social Pedagogy is a part of reality, in which both educators and learners are engaged culturally, socially and politically with a project to end human emancipation and humanizing of the subject.

Then she develops the pillars of the Social Pedagogy: the promotion of peaceful coexistence, respect, dialog and solidarity, which are held on the political pedagogical project of this proposal. She also explains that it favors the model of participatory and democratic coexistence, respecting national and international legal frameworks.

She closes this section with the description and analysis of different educational practices of Social Pedagogy, such as working with children and adolescents living on the street; the Ganga; the experience of the Movement of Literacy of young and adult people; the indigenous education; and education in Human Rights.

In the last chapter "Necessary understanding for the socio pedagogical action" Graciani, highlights the position of the social movements as subjects of the transformation, characterizes them and highlights their potential to establish a new order of life and fight against social injustice, through a collective endeavor.

In this section the author will reflect on the access and the permanence of the “children of the misery” to public school institutions. Then deepens over the changes in the Brazilian legislation that recognizes children as subjects of rights; analyzing in depth the Statute of Childhood and Adolescence.

This chapter ends reflecting on the challenge of the social construction of educational public policies committed to the Brazilian people.

This book is a significant contribution to be able to think about the Social Pedagogy on de-colonial way, Graciani appropriates an existing concept to re-build it from a Latin American perspective. That way she let us re-think the different socio-educational practices and the reflection on them, from a Freirerian political pedagogical concept and guided by a project of social transformation.