

**THE TEACHING OF HUMAN AND SOCIAL SCIENCES WITH ADOLESCENTS
DEPRIVED OF FREEDOM: AN EXPERIENCE ABOUT THE “MONTH” OF
BLACK CONSCIOUSNESS**

***O ENSINO DE CIÊNCIAS HUMANAS E SOCIAIS COM ADOLESCENTES PRIVADOS
DE LIBERDADE: UMA EXPERIÊNCIA SOBRE O “MÊS” DA CONSCIÊNCIA NEGRA***

***LA ENSEÑANZA DE CIENCIAS HUMANAS Y SOCIALES CON ADOLESCENTES
PRIVADOS DE LIBERTAD: UNA EXPERIENCIA SOBRE EL “MES” DE LA
CONCIENCIA NEGRA***



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ABSTRACT: This article presents an experience lived within the context of the COVID-19 pandemic, with adolescents deprived of liberty, in the socio-educational school context within the confinement setting of the Socio-Educational Assistance Center (CASE), Mossoró – RN. The experience revolves around teaching Human and Social Sciences, focusing on an occasion during Black Consciousness Month in the year 2020. Furthermore, it emphasizes the understanding of the importance of this field within the educational, scientific, and social realms, as demonstrated through the account provided, grounded in authors who engage in discussions on the central theme, namely Julião (2020), Chizzotti (2016a), Lucindo and Gonzaga (2016), Gomide (2013), Paiva (2009), Assmann (1998), Freire (1970), among others. In conclusion, we allude that, among other aspects, this field has become indispensable in the construction of knowledge and the reintegration of the socio-educational participants.

KEYWORDS: Teaching Human and Social Sciences. Socioeducation. Adolescents Deprived of Liberty.

RESUMO: Este artigo apresenta uma experiência vivida no âmbito da pandemia causada pela COVID-19, com adolescentes privados de liberdade, no contexto escolar socioeducativo privativo de liberdade, o Centro de Atendimento Socioeducativo (CASE), Mossoró – RN. A experiência situa-se no ensino de Ciências Humanas e Sociais, com enfoque de uma vivência no mês da consciência negra, no ano de 2020. Além disso, enfatiza a compreensão da importância da área no âmbito educacional, científico e social, por meio do relato exposto, ancorado em autores que dialogam acerca do tema central em debate, a saber: Julião (2020), Chizzotti (2016a), Lucindo e Gonzaga (2016), Gomide (2013), Paiva (2009), Assmann (1998), Freire (1970), entre outros. Como conclusão, aludimos que, entre outros aspectos, a área tornou-se indispensável na construção do conhecimento e na ressocialização dos socioeducandos.

PALAVRAS-CHAVE: Adolescentes Privados de Liberdade. Ensino de Ciências Humanas e Sociais. Socioeducação.

RESUMEN: Este artículo presenta una experiencia vivida, en el contexto de la pandemia provocada por la COVID-19, con adolescentes privados de libertad en el contexto escolar de una unidad de privación de libertad, el Centro de Servicios Socioeducativos (CASE), Mossoró - RN. La experiencia se sitúa en la enseñanza de las Ciencias Humanas y Sociales, centrándose en una experiencia en el mes de la conciencia negra, en el año 2020. Además, enfatiza la comprensión de la importancia del área en el ámbito educativo, científico y social. , a través del relato expuesto, anclado en autores que dialogan sobre el tema central en debate, a saber: Julião (2020), Chizzotti (2016a), Lucindo e Gonzaga (2016), Gomide (2013), Paiva (2009), Assmann (1998), Freire (1970), entre otros. Como conclusión, aludimos a que, entre otros aspectos, el área se ha vuelto indispensable en la construcción del conocimiento y en la resocialización de los socioaprendices.

PALABRAS CLAVE: Enseñanza de las Ciencias Humanas y Sociales. Socioeducación. Adolescentes Privados de Libertad.

Introduction

Arising from readings and discussions with authors and concepts from the Human and Social Sciences, we seek to present this writing characterized as an experiential account through our experiences in educational contexts with incarcerated adolescents. Considering this, we base and reflect upon aspects that surround them and engage with the theme of this text, namely, the Human and Social Sciences and the education of incarcerated adolescents.

In this context, we engage in a dialogue that relates concepts from the teaching of Human and Social Sciences to the educational context of a socio-educational unit during the COVID-19 pandemic. This unit educates incarcerated adolescents in the Municipality of Mossoró, Rio Grande do Norte, Brazil. It is essential to emphasize the characterization of the locus of this experience due to the peculiarities existing in a school that works with adolescents undergoing socio-educational internment.

Within the context of the incarceration of adolescents who have committed offenses and are serving socio-educational internment, education assumes an even more significant role for those who must now redefine their life goals. Understanding the part of the school, especially in the Human and Social Sciences, this situation becomes relevant for scientific research and society as a whole, considering the marginalization and historical invisibility of spaces educating socio-educational students.

Much is discussed about the role of the Human and Social Sciences in the educational process and the curriculum proposed to schools (CHIZZOTTI, 2016a). In this context, this text aims to reflect on how this teaching is being developed in the education of incarcerated adolescents, based on our experience, focusing on the role of the humanities in socio-educational units, particularly in the educational setting of the Scioeducational Care Center (*Centro de Atendimento Socioeducativo – CASE*) in the city of Mossoró, RN, the locus of the accounted and recorded experience.

To ground our experience, Bondía (2002, p. 21, our translation) highlights that naming what we do "in education or any other place, as applied technique, as reflexive praxis, or as a meaningful experience" is not just a matter of nomenclature; it is an expression of who we are, what we do, feel, and perceive. Furthermore, the author emphasizes that experience is what happens to us, passes through us, and affects us. Therefore, in addressing this experience, we materialize what touched us in this educational space⁴.

⁴ The mentioned experience belongs to one of the authors of the text.

To achieve the objective proposed in this text, we initially engage in a dialogue with authors and concepts within the realm of Human and Social Sciences, such as Santos (2008), Rodrigo (2016), Chizzotti (2016a), and Coggiola (2020). In a second moment, we relate these authors and concepts to authors in the field of education, particularly in the teaching of Human and Social Sciences in the education of incarcerated adolescents within the socioeducational system, namely: Nascimento (1978), Freire (1970), Assmann (1998), Paiva (2009), Gomide (2013), Lucindo and Gonzaga (2016), Ordine (2016), and Julião (2020).

Having laid out this brief introduction, we organize the remainder of the text into four additional sections. Initially, we seek to affirm the specificity of the Human and Social Sciences based on historical and conceptual developments, highlighting aspects of constructing a science of importance in research and relating it to our contemporary understanding through Education and Teaching.

Subsequently, we highlight aspects of the educational modality that supports incarcerated adolescents and the relationship between the original school (primary school) and the subunit (hub school) where they study. In doing so, we provide an overview of the characterization and structure of the educational space within the socio-educational care setting. We then analyze how the teaching of Human and Social Sciences is constructed and developed in an educational context of incarceration for adolescents serving socio-educational internment.

The following section presents an experiential account constructed around CASE/Mossoró, RN. The narrative revolves around the Black Consciousness Month project developed by teachers in the unit in collaboration with the pedagogical and multidisciplinary team during the COVID-19 pandemic, precisely in November 2020. Finally, we allude to the concluding remarks, validating the primary reflections gleaned in this writing.

Human and Social Sciences - A Brief Historical Overview

Initially, we highlight the need to discuss the historicity of Human and Social Sciences as research within the scientific/academic field and subsequently within the educational and teaching context. To do so, we draw upon authors and works that address the historical context and other nuances that permeate the academic field, including issues related to methodologies and research methods, scientific rigor, and other aspects that directly relate to our study.

Recovering the historicity of Human and Social Sciences is challenging, given the difficulties the field faced for decades in establishing itself as a scientific field, defining its concepts, and, above all, being accepted by other sciences. In line with this, Chizzotti (2016a)

highlights that this discussion involves theoretical and methodological conflicts related to the quest for reliable methods in constructing scientific knowledge regarding the rigor of its academic and methodological support and its acceptance by the scientific community.

In another work, *História e atualidade das Ciências Humanas e Sociais (History and Current State of Human and Social Sciences)*, Chizzotti (2016b) contributes further to the debate by providing a historical retrospective of the ideas and authors that formed the scientific foundations of Human and Social Sciences and made innovative contributions. The author emphasizes these sciences' contemporary importance and relevance for understanding the scientific and social dimensions of human life. Chizzotti argues that the field emerged in response to the challenges of finding answers to significant questions about humanity, our place in the universe, and our relationships with matter and life, within the context of each historical period's social and cultural conditions.

He also highlights crises, changes, and tragedies as significant driving events that prompted this scientific field to mobilize all the forces of human intelligence to understand happy and turbulent times and outline paths of hope and action. In this way, these sciences established themselves in the 20th century as original sciences within the scientific field and subsequently gained solid legitimacy and academic autonomy (CHIZZOTTI, 2016b).

However, as we understand them today, this solidity and autonomy are relatively recent compared to other sciences. According to Rodrigo (2016), the understanding of science was only constructed in the 17th century, during the Modern Scientific Revolution. The first sciences to establish themselves as such were not the Human and Social Sciences but rather the Natural Sciences.

Considered the earliest sciences, the Natural Sciences represented a body of knowledge about nature as we understand it today and also served as a universal standard of scientificity for various fields of expertise. This is reflected in the emergence of Human and Social Sciences in the 19th century as a result of a methodological transposition from the Natural Sciences (RODRIGO, 2016).

Thus, the ideas presented by the authors reinforce the historical movement of Human and Social Sciences in search of their specific and solid methodological identity for scientific acceptance. For a long time, the model of Natural Sciences, derived from positivism, was conceived as the benchmark for scientificity, that is, as the sole criterion of truth. Positivist theories constituted the initial outlines of a general idea of Human and Social Sciences, as the author aptly points out:

We can say that, in the terms in which it was presented in the 19th century, the question of the scientific nature of studies about man lived and continues to live today in a paradoxical situation: the human sciences cannot fully fulfill the model of positivism borrowed from the Natural Sciences, but they also do not decide to abandon it, fearing to lose their right to access positivism (RODRIGO, 2016, p. 75, our translation).

The paradox highlighted by the author makes us reflect on the uniqueness of Human and Social Sciences, rejected by scientists who perceive them as lacking tangible techniques and methods, precise formal protocols, logical rigor, and measurable and repeatable results. The author also adds that these sciences bring ambiguous results for solving dilemmas and are therefore considered a problem for some formal criteria of scientific validation. However, it should be noted that there is no longer a hegemony, and currently, the concept of scientific knowledge in Human and Social Sciences does not coincide with the model and concept established by the Natural Sciences (RODRIGO, 2016; CHIZZOTTI, 2016a).

We will not dwell on the historical trajectory in great detail, given the breadth of temporal landmarks and the density of the debate, which is not the main focus of this text. However, it is crucial to clearly understand the complexity of the historical process in forming and consolidating what we now understand as Human and Social Sciences.

Considering other aspects, a conflicting point among these sciences is the dichotomy between subject/object. To better understand this, we engage with a classic author's work in this discussion: *Um discurso sobre as ciências (A Discourse on the Sciences)*, by Boaventura de Sousa Santos.

Santos (2008) classifies this dichotomy as the relationship between the "emerging paradigm" as opposed to the "dominant paradigm". According to the author, knowledge in the emerging paradigm tends to be based on overcoming obvious distinctions considered irreplaceable, including nature-culture, natural-artificial, living-inanimate, mind-matter, animal-person, observer-observed, subjective-objective, and collective-individual (SANTOS, 2008). As a result, the discussion delves into the neutrality of the researcher about the researched object, deviating from the model of positivism, which many scientists consider the correct way to conduct science.

Despite the complexity of this debate, it can be observed that Human and Social Sciences are moving toward subjectivities, attempting to understand social phenomena, human relationships, and the environment, becoming sciences that see the subject as a part or extension

of the object. For example, in the educational context, biographical and autobiographical research has gained increasing prominence, especially in recent decades.

On the other hand, Coggiola (2020) harshly criticizes the fragmentation of science resulting from the emergence of Human and Social Sciences and their scientific nature. According to the author, in response to this, there has been a predisposition to construct a discourse that assigns Human and Social Sciences an almost exclusive monopoly on "critical" knowledge, while the Natural and Exact Sciences are relegated to simple (or complex) technical functions. The author's criticisms are primarily directed at Marx's conceptions and the counterpoint of the growing "technicism" of "hard" sciences, which led to the birth of the myth of the Human and Social Sciences as the exclusive carriers of "critical" knowledge (COGGIOLA, 2020).

Another relevant point to approach in this study is the devaluation movement that the Human and Social Sciences face due to the lack of investment from capitalist and neoliberal interests in our society⁵. The knowledge, the research, and the education have also entered as ingredients of the competing production. Chizzotti (2016b) highlights:

Capitalism's globalization undid the world's bipolarity and introduced new dynamics into the scientific universe: bringing new ways of division of labor, new techniques of production and research, the specialization of knowledge, the expansion of industrial and academic research, the open and instant digital broadcast of scientific presentations, the professionalization of educators and researchers; on the other hand, worsened the international scientific competitiveness and exposed the inconsistencies of the work, science, wealth and misery of many lives (CHIZZOTTI, 2016b, p. 610, our translation).

This model integrates educational systems, notably in the 1980s, with the reformation of England's education performed by Margareth Thatcher's⁶ government and the evaluation of the educational conditions in the United States, and highlights the importance of the reformation, particularly on teaching, to the competitive development, launching the bases of the neoliberal agenda in Education (CHIZZOTTI, 2016b).

The previously held discussions were necessary to focus on Education in Human and Social Sciences since this area is well-established as a field of great social interest, attracting professionals from many different scientific fields. In this regard, the search for this approach

⁵ In economics and politics, neoliberalism solidified itself in 1989 with the fall of the wall that divided the city of Berlin, separating the capitalist West from the socialist East. This paved the way for the globalization of capitalism (CHIZZOTTI, 2016).

⁶ Margaret Thatcher was a British chemist, lawyer, and politician, one of the most influential political figures of the 20th century. She was Prime Minister of the United Kingdom from 1979 to 1990, displaying unwavering commitment to her convictions, earning her the nickname "Iron Lady."

in teaching is vital, mainly in Basic Education, so it may be possible to comprehend what this record of an academic nature intends to reach.

We conclude this section by highlighting that education in the Human and Social Sciences should not be detached from training actions. It is a contextualized social practice that implies subjects, activities, values, and objectives that aim for social transformation.

Education of Incarcerated Adolescents in the Scioeducational System

Building on the dialogue established in the previous section, this section aims to relate, promote, and provoke discussions regarding the education of incarcerated adolescents who have committed juvenile offenses and are serving socio-educational detention measures, mainly focusing on the development of Human and Social Sciences disciplines within the educational context of the detention system.

We understand socio-educational institutions as those whose function is to promote the socialization of adolescents in conflict with the law. The facilities that receive these adolescents are responsible for both socio-educational measures and ensuring access to pedagogical activities and schooling through Youth and Adult Education (*Educação de Jovens e Adultos – EJA*), considering the diverse educational backgrounds of the socio-educational participants that are also from different school years.

We know that access to quality education is a fundamental right for citizenship development. The recognition of the right to education, with mandatory primary education, as expressed in the Federal Constitution of 1988, the Statute of the Child and Adolescent (ECA – Law No. 8.069/1990), and the National Education Guidelines and Framework Law (*Lei de Diretrizes e Bases da Educação Nacional – Law No. 9.394/1996*), marked a significant advancement for Brazilian education.

As this context involves not only education but also security, we emphasize some normative guidelines that guide educational public policies within the systems, namely: the ECA (Statute of the Child and Adolescent), the National Education Plan (*Plano Nacional de Educação – PNE*), the National Scioeducational Service System (*Sistema Nacional de Atendimento Socioeducativo – SINASE*), and the National Council for the Rights of Children and Adolescents (*Conselho Nacional dos Direitos da Criança e do Adolescente – CONANDA*). In addition, there are internal normative documents such as the Pedagogical Political Project (*Projeto Político Pedagógico – PPP*), resolutions, ordinances, regulations, and security manuals.

The incarcerated population, whether adolescents or adults, must have the legal guarantee of access to education, respecting their learning process. This guarantee is ensured by Brazilian states through the EJA, both for the prison system and the socio-educational system. However, we reaffirm that this text focuses on a socio-educational unit, specifically incarcerated adolescents.

Validating these aspects, it is essential to establish a degree of knowledge about our lived space and the individuals involved. Thus, we emphasize that our lived context is the Scioeducational Care Center (*Centro de Atendimento Socioeducativo – CASE*), a socio-educational detention facility for adolescent offenders in Mossoró, Rio Grande do Norte. The CASE is one of the scioeducational care units of the Scioeducational Assistance Foundation (*Fundação de Atendimento Socioeducativo – FUNDASE*)⁷ in *Rio Grande do Norte*.

The mentioned unit is the only institution for socio-educational detention in Mossoró, and its education is supported, as is the case in most of these facilities across the country, by the EJA through the Youth and Adult Education Center (*Centro de Educação de Jovens e Adultos – CEJA*), which is responsible for providing educational materials and teachers for the socio-educational unit. The adolescents in this unit, who are exclusively male, serve a minimum of six months of detention and are required to be reevaluated for the same duration by specialized juvenile justice.

It is worth noting that EJA, just like other spaces, goes beyond schooling. Its main characteristic is inclusion, which should be developed to ensure access, retention, and human emancipation for those individuals who were once excluded from the educational process (LUCINDO; GONZAGA, 2016).

In educational terms, we highlight that, although considered a "sub-nucleus" of CEJA, the EJA in CASE has a physical space within its premises for teaching, including classrooms, an auditorium, a secretary's office, and a library. Although it is a school structure, the space also incorporates security elements for students and staff. However, these security measures do not compromise the characterization of the educational environment. The school follows the same teaching system as CEJA, adapting only to the logistical and operational specificities of the socio-educational unit.

⁷ The Foundation is responsible for assisting/supervising adolescents who have committed delinquent acts and are serving socio-educational measures in Rio Grande do Norte. Ten units cater to adolescents in conflict with the law, ranging from temporary care units and detention centers to semi-liberty facilities. Currently, Mossoró has three divisions, one for each type of service.

Due to their age group, CEJA provides teachers only for primary education, offering subjects in Language (Portuguese and English), Mathematics, Human and Social Sciences (Geography, History, and Religious Education), and Sciences (Physics, Chemistry, and Biology), adopting the perspective of multi-grade teaching for the teaching organization, aiming to include different levels of knowledge.

In this logic, the institution's teachers teach through a set of subjects, meaning that the Human and Social Sciences teacher covers all three topics (Geography, History, and Religious Education). This latter information is concerning, as it is a reality commonly found in education in Brazil, especially regarding the EJA teaching modality.

We are also concerned that CEJA/CASE also assigns one teacher to teach three areas, as the subjects are taught separately, with each issue having a set start and end time within the semester and being taught individually by the same teacher. Additionally, we have identified that, in recent years, the hiring processes for Human and Social Sciences teachers for CASE have been carried out temporarily through Simplified Selection Processes (*Processo Seletivo Simplificado* – PSS).

Another unique aspect of these spaces is the reflection that must be made based on work projections. We understand that, even though they are adolescents, despite following models from prison systems, the work is part of the Individualized Assistance Plan (*Plano Individual de Atendimento* – PIA) and has been part of the lives of men and women throughout history. Hence, the need to interrelate, intersect, and promote a dialogue between the categories of Human and Social Sciences (GOMIDE, 2013).

The reflection on the approach of Human and Social Sciences in this scenario means recognizing that the world and the ways of seeing and experiencing it have changed, and this is part of the process of understanding and resocializing these individuals.

Still, it is worth remembering that, according to Julião (2020), teachers and the socio-educational system were not trained to work in prison. They are licensed professionals who, for various reasons, end up experiencing the educational process in confinement systems. Throughout their teaching training, many were prepared to work in classrooms with children and teenagers and have never undergone training and worked with adolescents or adults.

Thus, in practice, we infer that this observation is related to and also a direct reflection of the teaching practices carried out therefore, what develops in "regular" EJA centers differs from what can be practiced in a school setting within a socio-educational unit, resulting in an outcome different from what is expected. This requires professionals to know, be willing to

listen, and be referential, contributing to better-developing education in these spaces (PAIVA, 2009; JULIÃO, 2020).

In this way, the Humanities and Social Sciences, in the context of education in confinement settings, need to consider the particularities of the environment and the activities to be carried out so that individuals can build knowledge through the subjectivities and humanities of the field, as well as understand and relate them to the social and historical context.

Validating this approach, in the next section, we will address how the experience in teaching Humanities and Social Sciences at CASE during the COVID-19 pandemic happened, pursuing to understand this focus in the educational and reintegration process of adolescents serving socio-educational measures.

The Teaching Human and Social Sciences: The Experience of Black Consciousness Month at CASE – Mossoró/

In this section, we will discuss how the teaching of Humanities and Social Sciences was affected during the pandemic, given that the school context was also directly impacted by the humanitarian crisis caused by COVID-19. In this context, we emphasize that educational spaces in confinement and the socio-educational system had to readjust and find ways to address this problem that affected everyone.

The world came to a halt, and when we turned our attention to the educational context, we saw the struggle of education professionals to reinvent themselves to maintain teaching and avoid further losses for students. Furthermore, when we look at the educational scenario in confinement spaces, it is evident that already existing issues were exacerbated by the pandemic.

To narrow our discussion, we highlighted an activity conducted during Black Consciousness Month⁸. We made this choice based on how CASE managed education during the pandemic. Initially, like society in general, this unit suspended all non-essential activities, and gradually, multidisciplinary and intersectoral teams found ways to assist these individuals.

Remote classes emerged as a temporary and alleviating solution to the emerging educational challenges. Therefore, it was necessary to think of new strategies and tools that

⁸ In Brazil, National Black Consciousness Day is celebrated on November 20th. It was created in 2003 as a commemorative date in the school calendar until it was officially established at the national level through Law No. 12,519, dated November 10, 2011. The occasion is dedicated to reflecting on the integration of Black people into Brazilian society. The date was chosen because it coincides with the day attributed to the death of Zumbi dos Palmares in 1695, one of the most outstanding Black leaders in Brazil who fought for the liberation of the people from the slavery system.

could compensate for the physical absence of the teacher and reduce the number of classes. As a result, the unit had to restructure its school with equipment to facilitate video call classes.

Technology emerged as an immediate solution and a significant ally during this time, but it was also a challenge for teachers who were not familiar with technological tools to adapt. However, teachers adapted to digital tools and improved their skills over time, making virtual classes possible.

During this period, the socio-educational unit had four teachers and reached the maximum capacity for residents with about 48 adolescents, although not all were enrolled in CEJA due to the lack of teachers. With isolation, communication difficulties, and reduced class days and hours, teachers collaborated to plan interdisciplinary and multidisciplinary lessons, which continued for two academic semesters.

It is worth noting that education with socio-educational individuals has always extended beyond the school and teacher. It involves a multidisciplinary and intersectoral team of professionals from the Humanities and Social Sciences. We emphasize this as crucial since socio-educational systems adhere to the principle of Institutional Incompleteness⁹.

Returning to the four mentioned teachers, one was from the Language field, another from Mathematics, and two from the Humanities and Social Sciences field. The classes were conducted together, with each teacher trying to associate the topic with their area, resulting in various themes, content, and activities to be developed. Some of them moved toward current events and the school context, but we observed that CASE continued to follow school-related commemorative dates, just like it also happens as an interdisciplinary project in regular schools.

In this scenario emerges Black Consciousness Month, a project conceived by teachers and supervised by pedagogical teams from CASE and CEJA, held throughout November. The project materialized through theoretical classes, research, and historical and practical contextualization. The general objective was to raise awareness among students about the importance of the Black community's struggle against oppression and racism, which is strongly present in our society¹⁰.

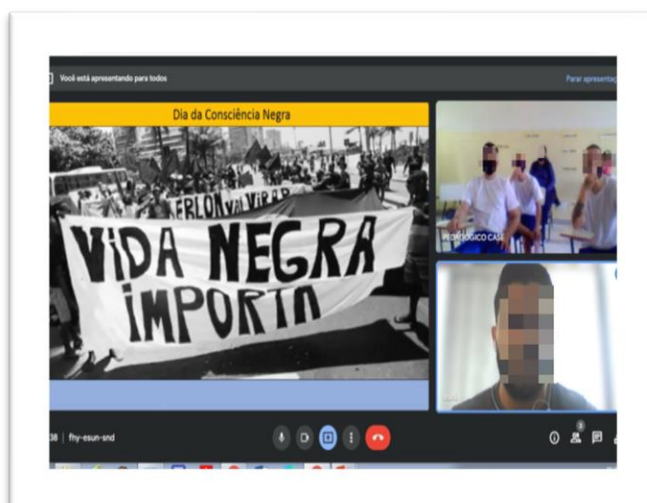
⁹ This principle operates through a network logic articulated by government and non-governmental actions, organizing the actions of public policies carried out in response to socio-educational measures in line with the set of public policies implemented by the state. In other words, socio-educational service foundations cannot sustain themselves alone; they require the support of other sectors/institutions.

¹⁰ We emphasize that the school must assume a relevant role as a social mechanism, creating a place to fight against discrimination, prejudice, exclusion, mockery, and violence. In doing so, it should find ways to overcome itself as a producer of these inequalities and differences (FORTUNATO, 2022).

As specific objectives, the project aimed to promote respect and appreciation for Afro-Brazilian culture, recognition of the importance of African culture and people in shaping the Brazilian culture and identity, encourage respect for equality and diversity rights among people, understand the historical context of the Black population in Brazil, and create spaces for the expression of Afro-Brazilian culture in the school through dance, capoeira, hip hop, samba, gastronomy, religions, crafts, and more. In addition, other aspects were also addressed during the project, according to the discussion of themes.

The classes were conducted and developed by the Humanities and Social Sciences teachers, providing context through historical aspects such as the period of slavery in Brazil and the fight against racism. In addition to these topics, others emerged, including Brazil after the abolition of slavery, the history of the Black movement, racial inequality, and Black figures in the struggle for racial equality. The figure below shows one of the project's moments conducted through remote learning¹¹.

Figura 1 – Remote class



Source: Personal archive of one of the (2020).

As mentioned earlier, one of the objectives of the lessons was to emphasize not only the period of slavery but also the period after the signing of the Golden Law, addressing the problem of the lack of public policies, the absence of the state, and the rights of this population after the abolition of slavery. Based on the contributions of Nascimento (1978), we highlight these periods as institutional invisibility, which made "abolition/liberation" ineffective and unable to

¹¹ The figure was blurred to protect the identity of the incarcerated adolescents and the professionals involved, as provided by the Statute of Children and Adolescents (ECA).

recognize Black people as citizens. This historical invisibility is still reflected in our country's political, economic, cultural, and social configuration.

Understanding this context was of paramount importance not only for education but also for understanding the reality to which these students belong. The prison system in Brazil is dominated by people from lower-income backgrounds, Black individuals, and those from marginalized communities who had their rights denied in the past. Due to all these aspects, we emphasize the need for these reflections in the education of these young people, who, through the humanities and subjectivities inherent to the Humanities and Social Sciences, are influenced to think, reflect, create, and, above all, become more critical individuals capable of building social lives as citizens.

Furthermore, humanistic knowledge, literature, and education, according to Ordine (2016), can contribute to the development of ideas, along with other essential factors such as democracy, freedom, justice, secularism, equality, the right to critique, tolerance, solidarity, and the common good, reflecting on the process of resocialization of these subjects/students. In this sense, this theme and its development with adolescents was deliberately chosen as the subject of this article's discussion.

According to the Brazilian Forum of Public Security (*Fórum Brasileiro de Segurança Pública*), in 2019, 74% of homicides in Brazil were of Black people. Among those killed by the police, 79% were Black (BRASIL, 2020). Furthermore, the Violence Monitor (2021) also shows similar data: 78% of those killed by police interventions in 2020 were Black¹².

When we turn our attention to the country's confinement system, the situation mentioned above does not differ. Between 2014 and 2016, most adolescents in restriction and deprivation of liberty were considered mixed race or Black, according to the annual survey of SINASE (2019). Based on these data, we understand the importance of intervening through educational work and raising awareness among these students in socio-educational learning spaces.

It is also worth mentioning that when we produce projects like the one focused on Black Consciousness Month, awareness and knowledge are disseminated not only to students but to the entire team involved, including socio-educational agents, socio-educational analysts, specialist technicians, coordinators, supervisors, pedagogical support, and other professionals who make up the school and socio-educational support staff. Thus, promoting the team's

¹² The Brazilian Public Security Yearbook of 2022 shows that, in addition to a 0.3% increase in the number of deaths in police interventions between 2019 and 2020, 98.4% were males, 76.2% of the victims were adolescents and young people between 12 and 29 years old, and 78.9% were Black and mixed-race individuals.

understanding of most adolescents deprived of freedom in the socio-educational system. In reality, it is a system of deprivation that, despite the legal requirement for the prevalence of pedagogical aspects, also carries a security model, imprisonment, which requires sensitivity from socio-educational agents.

Due to the above, Assmann (1998) emphasizes the empathy educators must have with the students' reality. It is necessary to build pedagogical practices and educational actions that effectively address this unconventional school space and the particularities the students who experience it carry with them.

Furthermore, when we relate this discussion to prison and socio-educational school spaces, we must consider the seriousness of the bars that separate them, not only in the literal sense (physical separation between student and teacher by bars) but also in terms of the distance created by the regulatory specificities of the environment, preventing interactions between educator and student in the construction of knowledge. This includes laws, ordinances, internal regulations, security manuals, and other regulations hindering educational building through interaction, relationships, and humanity (FREIRE, 1970).

Returning to the debate on activities, in addition to contextualization, essential figures from various fields in the fight against racism in Brazil were discussed. In music, for example, we highlighted Clementina de Jesus, who left a great legacy in the revival of traditional Black songs and the popularization of samba; Jorge Benjor, who openly affirmed the qualities of his race; Gilberto Gil, a constant defender of the Black movement's cause and against racial prejudice in Brazil; Ivone Lara, the first woman to have a samba-enredo (samba theme song) sung in the avenue in Brazil; Milton Nascimento, who, without giving up poetry, delicacy, and sensitivity, combats racism and exalts African strength; Martinho da Vila, always combining humor with social criticism; Sandra de Sá, whose song "Macau," released in 1982, became a symbol and manifesto of Black pride; among other artists.

Regarding cinema, in addition to films and series on the subject, various actors who played significant roles in cinematography and were activists in the fight against racism and prejudice were featured. Such as Viola Davis, who was considered by Time Magazine as one of the 100 most influential people on the planet and became the first Black actress to win an Emmy, on top of that, she has also published books about the Black population's struggle. In Brazil, Milton Gonçalves, a Black movement activist, and Lázaro Ramos, one of the most engaged actors in the Black movement in the country, had his activism portrayed on screen with the release of "*Na Minha Pele*" (In My Skin) and later in the pages of books. Ruth de Souza,

who, in the 1960s, was one of the first Black women to have a prominent role in a soap opera, among others.

To avoid making the reading tedious by detailing all the personalities from each segment, we will highlight the foremost activists engaged in this fight and who were part of the project. Among them, it is inevitable to mention historical global figures such as Martin Luther King, an American activist who fought against racial discrimination and became one of the most influential leaders of the civil rights movement for Black people in the United States, and Nelson Mandela, a rebel leader and former president of South Africa, considered the most critical leader in Africa, both Nobel Peace Prize laureates. In addition, two crucial contemporary figures were not left out: Michelle Obama and Barack Obama, who became the first African-American president of the United States.

In a national context, historical figures from the time of slavery, such as Zumbi dos Palmares and Dandara Palmares, as well as Luiz Gama and Milton Santos, were discussed. The discussion extended to more contemporary figures, such as Sueli Carneiro, Conceição Evaristo, Djamila Ribeiro, and Marielle Franco, who were brutally murdered for defending the fight against social and racial inequality in Brazil.

In light of the above, during the project, some dynamic activities captured the attention of the students/socio-educational subjects. An example of this is the list of racist expressions that are used daily in our society. The list was created based on the booklet "Racism Behind the Words," made available by the Secretariat of Justice and Citizenship (*Secretaria de Justiça e Cidadania*), containing various expressions that are verbalized without an awareness of their racist nature, drawing attention to the need to use them no longer.

Regarding the practical part of the project, several dance workshops (Hip-hop, Capoeira, and Samba), handicraft production (origami), and dioramas (representing the end of slavery) were developed. It is also worth highlighting the materials used, such as the Google Meet platform, multimedia projector, PC, speakers, Word, PowerPoint, questionnaires, notebooks, pencils, A4 paper (white and colored), glue, ruler, plaster, paint, brushes, and Styrofoam.

Furthermore, it should be noted that throughout the month, various theme-related activities were carried out with the individuals at the CASE. Additionally, it is worth mentioning that all socio-educational participants in the unit were included due to the atypical

period (suspension of regular classes due to the COVID-19 pandemic), even if they were not enrolled regularly at the CEJA¹³.

The decision to include everyone was made due to the challenging situation everyone was going through. Many adolescents already had reduced educational and recreational activities in the system and decreased visitation time and family bonds, which exacerbated an already restricted isolation.

Some of the references used in the construction of the project as a whole were essential for its successful implementation. In addition to the History and Geography textbook, the EJA collection - final years of elementary school (*coleção EJA – anos finais do ensino fundamental*) theoretical contributions such as the book *O que é racismo estrutural?* (What is Structural Racism) by Silvo de Almeida, *Racismo à brasileira: uma nova perspectiva sociológica* (Racism à la Brazilian: A New Sociological Perspective) by Edward Telles, and *Introdução à História da África e da Cultura Afro-Brasileira* (Introduction to the History of Africa and Afro-Brazilian Culture) by Beluce.

Despite the specificities of the space and the impossibility of working with the commonly used curriculum content, the project was concluded with a positive evaluation of the activities developed and the proposed objectives. Thus, the assessment system was implemented continuously, monitoring the student's progress from the beginning of the discussions, inquiries, classes, and raised reflections to the practical activities, as well as individual and collective tasks.

The humanized reflection intended by the project aligns with what the Humanities and Social Sciences entail in schools' educational and teaching paths. Therefore, reflecting on and analyzing the humanities that permeate our historical time is to understand our roots and awaken an understanding of the importance of the subjective focus of our belonging as human beings.

We conclude this section by promoting reflections on how the approach to Humanities and Social Sciences should be experienced, even in projects of this kind, developed by teachers in diverse contexts. The specificities of systems of deprivation of liberty are limiting factors for these professionals in their daily practice, requiring interdisciplinary and multidisciplinary work to overcome existing peculiarities and relying on creativity to overcome a traditional teaching perspective.

¹³ It is common for some students/socio-educands not to be regularly enrolled in the CEJA, which is explained by the shortage of teachers. This is a reality not only in educational systems within spaces of deprivation of liberty but also in a significant part of public primary education in the country.

Final considerations

Considering the aspects observed, we have made an effort to make visible the potential of teaching Humanities and Social Sciences and its contribution beyond the scientific field, shaping the student and assisting them in understanding reality and their role as a social subject. In this way, we have contributed with an experiential account that aligns with discussions in the field of the socio-educational system, as well as its goal of restoring sociability and critical thinking to the student deprived of their freedom.

We must remember that these spaces' complexity requires deep and reflective actions in the educational and social spheres. The subjectivities and humanities of the trajectories of these individuals/students must be considered, highlighting their experiences and life stories in the construction of an interdisciplinary and multidisciplinary curriculum. Thus, we have sought to demonstrate the crucial importance of introducing the study of Humanities and Social Sciences into the primary education of these socio-educands through a methodological and didactic instrumental that enables an understanding of systematic social reality, developing the capacity for analysis and interpretation.

Through our understanding, we have also reflected on the concrete school practice within the socio-educational internment unit, understanding it as part of the social fabric. Therefore, the experience discussed in this text is a crucial aspect for understanding the possibilities and limitations related to teaching Humanities and Social Sciences in schools, even in an unconventional period and context.

In this regard, we consider the conceptual approach of Humanities and Social Sciences presented here to be positive and the experiential account of the Black Consciousness Month project carried out at CASE/Mossoró. By linking these discussions, we have provided significant reflections on the field in school contexts and atypical periods, stimulating debates that will later contribute to understanding this temporal mark.

Through these discussions, the teaching of Humanities and Social Sciences in these spaces should contribute to expanding the socioeducation students' capacity to understand reality, enhancing their critical sense regarding the world they are part of despite their vulnerable moment. Therefore, our concern in this article is to enable reflection and clarity that this current reality of the individual/student should be the starting point for building knowledge for life in society. Thus, the discussions will help understand the humanistic and sociability aspects of the purpose of these educational practices and resocialization actions.

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