# SOCIAL MOVEMENTS, TECHNOLOGY AND DIGITAL INCLUSION: THE URGENCY OF A DEBATE

*MOVIMENTOS SOCIAIS, TECNOLOGIA E INCLUSÃO DIGITAL: A URGÊNCIA DE UM DEBATE*

*MOVIMIENTOS SOCIALES, TECNOLOGÍA E INCLUSIÓN DIGITAL: LA URGENCIA DE UN DEBATE*

Jefferson Luis da Silva CARDOSO[1]
e-mail: jefferson.cardoso@ufra.edu.br

Rosângela Araújo DARWICH[2]
e-mail: rosangeladarwich@yahoo.com.br

**Editors**:    Prof. Dr. Célia Tanajura Machado
                Prof. Dr. Kathia Marise Borges Sales
                Prof. Dr. Rosângela da Luz Matos
**Deputy Executive Editor**:    Prof. Dr. José Anderson Santos Cruz

---

[1] Rural Federal University of Amazonia (UFRA), Belém – PA – Brazil. Researcher in the field of Teacher Education, Teaching Work, and Didactics. Member of the Study Group on Literature, Culture, and Society (GELICS). Assistant Professor at UFRA Campus Tomé-Açu.

[2] University of the Amazon (UNAMA), Belém – PA – Brazil. Doctoral degree in Psychology: Theory and Research on Behavior from PPGTPC/UFPA. Leader of the Research Group "Everyday Poetry: Experiential Groups and Resilience." Permanent Professor at PPGCLC/UNAMA.

**ABSTRACT**: This study addresses the theme of Social Movements and their relationship with Technology through Education and Digital Inclusion. The objective is to analyze, in Brazilian academic production, at a Stricto Sensu level, the advances and challenges social movements face in the search for digital inclusion. The research is exploratory and bibliographic, searching the databases of the Digital Library of Theses and Dissertations – BDTD, available online, which brings together Stricto Sensu research in Brazil. To this end, the descriptors "Social Movements and Technology", "Social Movements and Digital Inclusion," and "Social Movements and Education" were used. The systematic and critical integrative analysis of the fourteen selected productions was interpretative. It was possible to conclude that the position that the MST holds in the fight for education in Brazil is consolidated, while the use of technology via digital inclusion by Social Movements remains a fertile and comprehensive field for future research.

**KEYWORDS**: Social movements. Education and Digital Inclusion. Technology.

*RESUMO: Este estudo aborda a temática dos Movimentos Sociais e sua relação com a Tecnologia por meio da Educação e Inclusão Digital. O objetivo é analisar, na produção acadêmica brasileira, em nível Stricto Sensu, os avanços e desafios enfrentados pelos movimentos sociais na busca pela inclusão digital. A pesquisa é exploratória e bibliográfica, com busca nas bases da Biblioteca Digital de Teses e Dissertações (BDTD), disponível on-line, que congregam as pesquisas Stricto Sensu no Brasil. Para tanto, usaram-se os descritores "Movimentos Sociais e Tecnologia", "Movimentos Sociais e Inclusão Digital" e "Movimentos Sociais e Educação". A análise sistemática e crítico-integrativa das catorze produções selecionadas foi a interpretativa. Foi possível concluir que a posição que o MST detém de luta pela educação no Brasil está consolidada, enquanto o uso da tecnologia via inclusão digital pelos Movimentos Sociais permanece um campo fértil e abrangente para pesquisas futuras.*

*PALAVRAS-CHAVE: Movimentos Sociais. Educação e Inclusão Digital. Tecnologia.*

*RESUMEN: Este estudio aborda la temática de los Movimientos Sociales y su relación con la Tecnología a través de la Educación y la Inclusión Digital. El objetivo es analizar, en la producción académica brasileña, a nivel Stricto Sensu, los avances y desafíos que enfrentan los movimientos sociales en la búsqueda de la inclusión digital. La investigación es exploratoria y bibliográfica, buscando en las bases de datos de la Biblioteca Digital de Tesis y Disertaciones – BDTD, disponibles en línea, que reúnen investigaciones en Stricto Sensu en Brasil. Para ello se utilizaron los descriptores "Movimientos Sociales y Tecnología", "Movimientos Sociales e Inclusión Digital" y "Movimientos Sociales y Educación". El análisis sistemático y crítico-integrador de las catorce producciones seleccionadas fue interpretativo. Se pudo concluir que la posición que el MST ocupa en la lucha por la educación en Brasil está consolidada, mientras que el uso de la tecnología vía inclusión digital por parte de los Movimientos Sociales sigue siendo un campo fértil y completo para futuras investigaciones.*

*PALABRAS CLAVE: Movimientos sociales. Educación e Inclusión Digital. Tecnología.*

## Introduction

Contemporary issues related to social rights acquired by citizens within the core of democratic countries, such as Brazil, become crucial milestones in establishing a more just, egalitarian, and libertarian society in the broad sense of these concepts. Education and technology, in this context, are subjects of the struggle for organized civil collectives that seek to demonstrate the diversity of thoughts, knowledge, wisdom, cultures, and practices that guide the advances of a globalized society. According to Gohn (2016), Social Movements have historically played a role in political and social arrangements in Brazil, especially regarding the theme of education, as a result of these groups' learning and socio-educational projects.

In this sense, for Baalbaki and Nascimento (2021), popular organization in the form of Social Movements is the result of the articulation among intellectuals, politicians, students, and religious figures aiming for the participation of individuals – theoretically from the poorer and more vulnerable population – in political debates, attentive to the country's social problems, reducing international dependence, and promoting nationalism to seek a more egalitarian society. Education is a central element in this debate, as it aims for the critical-reflective emancipation of individuals, allowing them to understand and create the capacity to change the lived reality through strategies and coordinated actions with public officials in the promotion and implementation of public policies focused on solving the problems presented in Brazilian society.

In the struggle for Social Movements, the need for the engagement of collectives in accessing and understanding the uses of technology and digital media present in our daily lives emerges from the expansion of globalization and the technological evolution of societies. Therefore, the issue of digital inclusion comes into play as a promoter of individuals' computerization in the technological area. According to Warschauer (2006), it is necessary to observe the complex factors that limit digital inclusion, such as physical, digital, human, and social resources and equipment, while ensuring access to the digital language of new technologies through education and technical-scientific literacy. Institutional and community structures necessary for individual information should not be overlooked.

Thus, this study addresses the role of Social Movements and their relationship with Technology through Education and Digital Inclusion. The research question driving the study is: how have social movements been represented in specialized literature on the use of technology through education and digital inclusion? In this regard, the general objective is to analyze, in Brazilian postgraduate academic production, the advances and challenges social

movements face in seeking digital inclusion in the use of technologies.

The study consists of sections: Introduction, providing general impressions on the analyzed object; Methodology, named Methodological Movement, outlining the research paths; and Social Movements, Technology, and Digital Inclusion: Dilemmas of the Present Time, presenting the results of the integrative critical-reflexive literature review, as it sought to compare previously conducted research to identify trends for subsequent studies. Finally, the concluding remarks provide perspectives for new investigations that relate the Social Movement as an organized collective and technology as a crucial factor in digital inclusion through education in our modern and globalized society.

## Methodological Movement

This investigation is based on exploratory research, given the need to analyze specialized literature in the field (Gil, 2008), dealing with the topics of Social Movements, Education, and technology in service of digital inclusion. The study adopts a qualitative approach, evaluating impressions, different realities, social phenomena, and distinctive characteristics of the studied objects (Fonseca, 2002). It comprehends individual human experiences and addresses aspects of social dynamics, holistically perceiving the reality of the studied phenomena (Polit; Beck; Hungler, 2004) to indicate responses.

Bibliographic research was employed in collecting and selecting materials already published in written or electronic media, such as books and scientific articles, which are the outcomes of other analyses (Fonseca, 2002). These materials are essential for providing an overview of the studied subject and expanding the boundaries for new knowledge production. The utilized database was the Digital Library of Theses and Dissertations – BDTD, available online, aggregating postgraduate research in Brazil.

A critical-integrative and interpretative analysis was employed to assess the collected data and information contained in productions already published within the scope of postgraduate programs operating in Brazil. This strategy combines a critical reading of the material already produced in the studied area, confronts it with the gathered data and information, and allows for a broader view of the investigated social reality (Flick, 2009), facilitating new reflections on the research objects.

**Social Movements, Technology, and Digital Inclusion: Dilemmas of the Present Time**

The process of recognizing Social Movements as a category that arises from the collective need of historically marginalized and subjugated groups and/or segments globally has its roots in the resonance of the European workers' movement. Strengthening worldwide around 1840, this movement originated from the demands of workers who joined unions and socialist or communist political parties, strongly influenced by Marxism (Grinberg; Ribeiro, 2018). In Brazil, they gained strength in the 1960s, fighting against the oppressions experienced during the civil-military dictatorship, focusing on citizenship at that time. During this period, "unions and political parties of socialist and communist orientation would represent, in this perspective, the most finished form of this type of organization [...] at most, they would be archaic and pre-political movements or mere matters of the working class" (Doimo, 1995, p. 39, our translation).

The authors emphasize the importance of the term "class" as a concept to be understood by society, as it can largely determine the beliefs, values, politics, economy, ideas, intellectuals, knowledge, and practices that, when organized, can define a social group. In this regard, Thompson (1987) warns about class consciousness, which precisely evaluates how cultural experiences, previously described, are treated—be they traditions, ideals, valued systems, and institutional forms, or experiences of distinct professional groups expressing their demands, never exactly in the same way and proportion.

Education is a fundamental point for Social Movements in the field of struggles. Through education, the organized collective gains access to knowledge, wisdom, and practices systematized in schools to increase its members' intellectual capital. This pursuit "has a historical character, is procedural, occurs, therefore, inside and outside schools and other institutional spaces" (Gohn, 2011, p. 398, our translation). Today, in the face of technological escalation, the issue of digital inclusion has become crucial for social development, marked by significant social differences in Brazil. It is necessary to affirm that "the fight against inequalities and exclusion must aim for the gain in the autonomy of the people or groups involved" (Lévy, 1999, p. 238, our translation), a horizon in the process of conquest by Social Movements.

Since education is a central element in this discussion and given its diversity in Education of the Field and Popular Education, it is necessary to differentiate them. The term "Education" follows the parameters established by the Law of Guidelines and Bases of Education – LDB 9.394/96, which, in article 1, presents it as a formative process initiated by

the family and developed over time in human coexistence, work, educational institutions, research, social movements, civil organizations, and cultural expressions (Brasil, 1996).

Education in the Field emerges as a phenomenon led by the organization of rural workers seeking to articulate educational policies for the peasant class. Additionally, it aims to anchor rural individuals through work with the land, local culture, their struggle for rights, and their development projects for the country in the rural scenario (Caldart *et al.*, 2012). Finally, Popular Education is discussed as a new epistemology that respects and exalts common sense, values the daily practices of popular sectors, and seeks unknown theories for the people. This is a way to problematize them for incorporation into scientific, rigorous, and unitary reasoning (Gadotti, 2018).

This section discusses the findings of the online research conducted on the Digital Library of Theses and Dissertations (BDTD), aggregating academic productions from Brazil at the stricto sensu Postgraduate level. The search used descriptors such as "*Social Movements and Technology*," "*Social Movements and Digital Inclusion*," and "*Social Movements and Education*". Regarding the first descriptor, six productions were found, comprising three theses and three dissertations. As for the second descriptor, no productions were found, suggesting a considerable gap in such an important topic for organized and technological civil society, characteristic of the globalized world that requires computerized individuals. The third descriptor found 42 studies, including 26 dissertations and 16 theses.

After this effort, the initial evaluation of the productions was based on the title, abstract, and keywords, along with the introduction to capture elements relevant to the object of this analysis. Given the low number of works found in the first descriptor, two studies were discarded as they did not contain the central discussion of this study. Ten relevant studies stood out in the third, more numerous descriptor, totaling 14 productions that constitute the results presented below.

**Table 1** – Systematization of literature from the systematic review

| Author/Year | Title |
|---|---|
| **THESIS** ||
| Paciornik (2021) | Movimentos sociais e tecnologias digitais – cultura digital brasileira, software livre e tecnopolítica. |
| Menezes (2017) | Educação do Campo do Semiárido como política pública: um desafio local à articulação dos movimentos sociais. |
| Souza (2021) | Estado, Movimentos Sociais Populares e Educação do Campo. |
| Lima (2018) | A Pedagogia da Libertação no contexto da reestruturação capitalista: da "escola com os pés no chão" aos desafios da educação popular no labirinto dos "Novos Movimentos Sociais". |
| Costa (2014) | Movimentos Sociais e Educação Superior: ação coletiva e protagonismo na construção do plano nacional de educação (2014-2024). |
| **DISSERTATIONS** ||
| Pedroso (2013) | Desenvolvimento e tecnologia nos Movimentos Sociais: um estudo sobre a cultura digital e os pontos de cultura. |
| Zampier (2007) | Movimentos Sociais, apropriação das tecnologias da informação e da comunicação e a centralidade na rede da Coordinadora Latinoamericana de Organizaciones Del Campo. |
| Parcionik (2013) | Movimentos Sociais e Novas Tecnologias da Informação e Comunicação: um estudo de caso na zona sul da cidade de São Paulo, a casa dos meninos. |
| Chaves (2011) | Contribuições dos Movimentos Sociais na democratização do acesso à educação: a luta do MST em São Paulo pelo acesso à educação. |
| Coelho (2015) | Internet e Educação: articulações inspiradas pelos movimentos sociais articulados em rede para formação de sujeitos. |
| Meira (2017) | A educação não formal praticada por Movimentos Sociais e suas implicações para identidade da Comunidade de Faxinal Marmeleiro de Baixo. |
| Freire (2019) | Educação Popular no contexto brasileiro: percepções dos representantes de movimentos sociais sobre o marco de referência da educação popular para as políticas públicas. |
| Nascimento (1999) | Movimentos Sociais, Educação e Cidadania: um estudo sobre os cursos pré-vestibulares populares. |
| Coutinho (2014) | Processos comunicacionais contra-hegemônicos e direito à educação em São Gonçalo nas vozes de movimentos sociais populares. |

Source: Authors' Compilation (2022).

After organizing the selected works for the critical-integrative analysis in this study, it is possible to perceive that research on the representation of Social Movements in Brazil has been decisive in shaping and articulating various public policies to meet the needs of the diverse groups that make up these collectives. The prominent position of the Landless Workers Movement (MST) on the national scene can be recognized. In addition to the struggle for land as social security, they also advocate for all the services to which Brazilian citizens are entitled throughout the national territory.

Regarding the central object of this research - social movements and technology - the production at the stricto sensu level addressing this theme is still scarce. Considering that Social Movements gained strength in Brazil in the mid-1960s, as discussed here, it signals the need for future research to broaden the subject's horizons. Concerning the dyad Social Movements-

Education, significant productions range from the organization of collectives fighting for fair, quality, and universal education to contributing to public policies impacting the lives of marginalized groups in Brazil.

Here is a synthesis of what researchers have been doing to popularize the knowledge, wisdom, and practices produced by Social Movements in Brazil regarding the theme of technology and education, as well as their relationship with the process of improving living conditions, work, and social inclusion, which are constitutive elements of citizenship in Brazil. The analyses follow the order of Table 1, starting with Theses and ending with Dissertations.

Paciornik's study (2021) emphasizes the discourses made by Social Movements about techniques, technologies, and digital technologies, as well as the uses and inventions of digital technical objects that constitute digital culture in Brazil. Its central objective is to analyze the discourses involving the use of free software in the national political scenario involving the second decade of the 2000s in the internet segment. In the extensive evaluation of the subject under analysis, exciting issues are pointed out, such as the creation of what he calls autonomous community networks, the promotion of courses and workshops addressing technology issues, installations, and inventions of free software and hardware using their platforms, demarcating true territories of social transformation.

Regarding the subject studied by the author, several questions were raised, such as the position of social movements in the Brazilian State in its progressive version; the conception of their theories about technique, technology, and their uses; digital culture from free software and hardware; the struggle between the wealthy using paid software and the less privileged using free software; issues of gender, race, class, and sexual orientation affecting all segments of Brazilian society; the problems experienced concerning the space-time dyad in motion; territory and decolonization, with an effect on social progress; and techno-political training within Social Movements, which, in addition to contributing to the digital inclusion of Social Movements, allows the open techno-political (trans)formation of all citizens (Paciornik, 2021).

The literature produced by Menezes (2017) addresses the protagonism of Social Movements and their contribution to education in Brazil, especially in rural areas, in formulating public policies that allow and, above all, ensure the civil rights proclaimed by the Federal Constitution of 1988 the country. Thus, the research sought to understand the actions and articulations of Social Movements in the Brazilian Semi-Arid region at the municipal level and their resonances for realizing truly experienced education.

The research reveals the strength of Social Movements in the countryside as a

development project for their demands, specifically in terms of knowledge, wisdom, and practices in the northeastern region of the country, as well as their contribution to the struggle network for public policies that allow "1) access and permanence and [...] ensure equal opportunities and conditions [...]; 2) attention to diversity. The countryside is plural, and [...] cultures require differentiated and appropriate policies for their plurality [...]; 3) quality and learning [...] of these individuals" (Menezes, 2017, p. 220, our translation).

The study by Souza (2021) addresses the issue of promoting rural education requested by Social Movements from the State, generating political, economic, and social tensions in Brazilian society. The author develops his research in the contemporary discussion about the place/role of the State in promoting social rights, aiming to understand the educational practices of rural education through popular Social Movements.

The Neoliberalism presence is marked as an intervener and director of public policies - minimal, to say the least - to meet the population's needs and is directly confronted by organized collectives to demand, as in the other research, that the Federal Constitution of Brazil of 1988 be fulfilled, and that the Nation-State serve all citizens. In the theoretical argumentation, the author uses prominent scholars to speak about the role of the State in the development of societies, warning about the Welfare State that also involves discussions about the class struggle as a mark of the appearance of popular Social Movements worldwide and, in Brazil, resonates in the constitution of the MST and its demands (Souza, 2021).

The work developed by Lima (2018) aimed to demonstrate the relevance of what he calls "New Social Movements" in promoting education based on the Pedagogy of Liberation (conceived and developed by Paulo Freire while in exile, shortly after the civil-military coup of 1964). This movement, in contrast, suggests thinking about education within the school environment—a line of thought that emphasizes the need to embrace and recognize the school reality as an essential element in promoting emancipatory education for individuals. In this context, once again, the MST emerges as the protagonist of popular action, maintaining in its educational practices the so-called "school of work," referencing the class struggle and its direct relationship in the work-education dyad, advocated by Paulo Freire for the strengthening of what he calls the Citizen School.

In the development the thesis, it revisits the historical path of struggles between the State, Social Movements, and the pursuit of popular education, based on the historical-critical perspective that intertwines with the pedagogy of liberation. It highlights the elitist nature of education in Brazil, confronted by counter-hegemonic movements of Marxist and revolutionary

origin, which in the educational sphere have demanded an educational praxis focused on solving social problems and strengthening human emancipation through school and work as part of human dignity (Lima, 2018).

Costa's thesis (2014) focuses on higher education and the role that Social Movements played in formulating and implementing the National Education Plan for the 2014-2024 decade, aiming to identify which elements materialized in the guidelines, goals, and strategies of the PNE are part of the historically marked organized claims in the political debate on collective access to the university. Despite the emphasis on the National Education Conference (CONAE) and the National Education Forum (FNE), which indicate the main social demands to the educational managers in Brazil.

The study seeks to recognize the influence and prominence of the agendas of Social Movements in the struggle for quality, democratic, and universal education. The study situates the historical period in the elaboration of official documents that regulate Brazilian democracy, such as the different Federal Constitutions of 1934 and 1988, as well as the PNEs of 1937, 1962, 2001 (and the multi-year plans of 2004, and 2008) until the current version of 2014, which remains in force until 2024. Additionally, it highlights the upheavals, tensions, clashes, and agreements among the constituent characters of Brazilian society, with a focus on the figure of Social Movements—once again, the MST shapes the dialogue agendas with the government to minimize the social disparities in the country (Costa, 2014).

The Technology linked to Social Movements is present in the study conducted by Pedroso (2013), which opens our analysis of the selected dissertations for this integrative review. The work sought the connection of the cultural network as public policy and the bridge made with social collectives. Furthermore, it provides an interesting review of the Culture Viva Program, started in 2004, which had five actions at that time: Culture Viva Agenda - training and professionalization of young people in the cultural area; Digital Culture - systemic functioning of culture; Living School - connection of formal education with non-formal in the sense of the intersection between education and culture; Griôs - masters of knowledge - diffusers of Afro-Brazilian culture; and, Culture Point - strengthening the body of culture in the country, preserving creativity and new popular languages. In the scope of the study, "digital culture plays its decisive role, allowing, albeit in a very timid way, other forms of organization, creating transversal themes that become common flags for all groups" (Pedroso, 2013, p. 81, our translation).

The investigative itinerary of Zampier (2007) is anchored in the coordination of the

Latin American Coordination of Field Organizations (CLOC), which brings together countries in Latin America to articulate and use information and communication technology in a network, to build central positions of Social Movements that integrate the highlighted institution. Its activities began in 1989, marking 500 years since the discovery of the Americas, and have undergone constant organizational changes in countries such as Guatemala, Chile, Colombia, Ecuador, the Dominican Republic, Peru, Bolivia, Argentina, Paraguay, Honduras, Venezuela, and Mexico, where in the latter, its capacity for action has expanded.

In this direction, the study traces its journey through the structural modernization of agriculture worldwide and the disproportionate impacts felt by small family-level producers. It indicates the dazzling experience that technology, through Digital Social Networks in all their interfaces, has on individuals, and the appropriation of this knowledge should be channeled into the realm of resistance against dominant and exploitative ideologies (Zampier, 2007).

In the line analyzing the contribution of information and communication technology to Social Movements, Paciornik (2013) delves into a case study in the state of São Paulo, Brazil, aiming to find the intra-movement connection that highlights conflicts and social demands arising from the reconfiguration of technology uses. The institution *Casa dos Meninos* was highlighted for its exceptional daily struggle, which, since 1949, has been using technology in a "systematic and inventive" way to combat the dictatorship initially, adjust trade union opposition, fight for daycare centers, identify polluting companies, highlight the fight for the rights of children and adolescents, systematize youth in the periphery, and advocate for public and quality education.

The author links the production with other bibliographies discussing the relationship between Social Movements and Technology, up to the experiences shared in the technical, technological, and contemporary struggles in the social space of Casa dos Meninos. Within the study's limits, the Social Movement under analysis seeks "[...] to create a young reference, to create a new subject with another political culture, realizing that the dispute over individuation processes with capital continues at full steam" (Paciornik, 2013, p. 168, our translation).

The study conducted by Chaves (2011) analyzes the scenario of the MST in the struggle for social rights guaranteed to all Brazilian citizens, emphasizing promoting public, accessible, quality education that is also universal. It reviews the movement of rural workers in the country during the republican period, their organization, mobilization, and structuring until the strengthening of the collective in the episode of redemocratization. It is important to note that rural education was never a priority in the history of Brazil; however, with the "modernization

and industrialization" of the rural environment, it was necessary to reconsider the positions of "indifference, unwillingness, and devaluation" with which the rural individual had always been seen in Brazil. The agrarian sector, for example, was linked to conservative and neoliberal policies in the early 1990s, with Fernando Collor de Mello and Fernando Henrique Cardoso, which benefited the country's agrarian elite much more than the working class. Regarding the educational struggle waged by the MST and the governments, it is pointed out that "education must serve the interests of the struggle; it must clarify to the worker his condition of being exploited and, above all, it commits to forming the ideological basis that will bring about changes in social reality" (Chaves, 2011, p. 100, our translation).

Coelho's production (2015) focused on the importance of the Internet for forming a network of individuals belonging to Social Movements and understanding the political influence that digital inclusion manifests among educators in organized collectives. The research follows a case study methodology on the Free Fare Movement (MPL) triggered in early 2015, resonating through the Twitter platform as a social network for communication and dissemination of the protests carried out by the MPL.

Technology is highlighted as a strategic element for the successful action that problematized social upheaval, the plurality of ideas, and mobilization in favor of a common right for the movement. It emphasizes the conscious use of social networks through social engagement, implying the understanding, use, and dissemination of knowledge, skills, and good practices experienced in the interconnected context of modern societies. It underscores the activism of Social Movements worldwide and in Brazil, with appropriate ideas and debates on democratically acquired rights, understanding others and oneself for the evolution and even revolution of societies (Coelho, 2015).

The work developed by Meira (2017) analyzes non-formal education practiced by the *Faxinal Marmeleiro De Baixo Social* Movement in the state of Paraná and the resonance of pedagogical activity for strengthening the identity of the investigated community. The focus is on the didactic materials used in the teaching and learning process of those involved, in the evolutionary perspective of the community, and its contribution to valuing the highlighted Social Movement. To do so, the author references the traditional communities that originated the community, considering issues of territoriality, with their social and cultural values linked to the economic influence of their historical path, highlighting three social elements for understanding the living reality: 1) the traditional craft of the Healers; 2) the Lace and Bruises Seamstress; and finally, 3) the Midwives. The author establishes the web of these relationships

since "the importance of non-formal education practiced by these movements and support organizations is perceived, based on the experienced tradition of popular education in Brazil" (Meira, 2017, p. 125, our translation).

The literature produced by Freire (2019) reports on the importance and marks of Social Movements for contributing to public policies in terms of the reference for popular education in Brazil as a major expression of the articulations of universities, social organizations, and educators in promoting actions that endorse educational practice for a more egalitarian society. One highlight in their work is the figure of Simón Rodríguez, of Venezuelan origin, who marked the studies of popular education in the early 19th century for his liberating republican ideals in the struggle for the independence of South American countries. The author conducts a parameterized analysis of the concepts of Popular Education that endorse public policies of popular education in Brazil as a radicalism presented and experienced in revolutionary contexts, pointing out that "the Reference Framework is radicalism, the result of the expansion of a revolutionary idea: popular education" (Freire, 2019, p. 72, our translation).

The work produced by Nascimento (1999) begins with an analysis of the influence of the Pre-Vestibular Movement for Blacks and Needy from the perspective of its leaders, which has been in operation since 1993 in the Baixada Fluminense region of Rio de Janeiro. It reveals the interrelation of Social Movements in the struggle for education based on concepts such as democracy, citizenship, autonomy, identity, and interculturalism. This exploration traces the historical context of post-military dictatorship democratic Brazil, with a focus on education, which becomes the subject of demands from Social Movements of the most deprived and excluded population. Nevertheless, the figure of the Black population became the basis for the creation of pre-university courses for the poor, Black, and needy in the Baixada Fluminense, establishing "a democratic education founded on the idea of active citizenship, equality, solidarity, respect for human beings, and the appreciation of the ethnic-cultural diversity of Brazilian society" (Nascimento, 1999, p. 101, our translation).

To conclude the critical-integrative analysis of this study, Coutinho's production (2014) focuses, as in the previous study, on the state of Rio de Janeiro, this time in the periphery of São Gonçalo. It seeks to understand how local Social Movements use communication channels and media as political and counter-hegemonic articulation for their struggles regarding the right to education. The research is bold in character and delves into the theoretical foundations of the use of communication media, including the website of the Association of Residents and Friends of Jardim Catarina (AMAJAC), Orkut, YouTube channel, Facebook page, and the community

newspaper "*Opinião Pública*." In the considerations regarding the understanding of the power of Movements and the forms of communication established by the studied community, "their actions and presence are legitimized through their own documents and means of visibility [...] making themselves capable of being heard, participating actively and critically in the processes of policy development and citizenship rights" (Coutinho, 2014, p. 104, our translation).

In the conducted analyses, it was also possible to perceive collective actions regarding the use of technology by Social Movements in the presented studies. The works of Paciornik (2021), Pedroso (2013), Zampier (2007), Paciornik (2013), Coutinho (2014) and Coelho (2015) each pointed, in their way, to the specific use of technology and the internet as allies of Social Movements for the development and dissemination of knowledge, skills, and practices related to the handling of both technology and the internet, with a view to digital inclusion.

It is worth understanding that, in contemporary times, technology is considered part of human evolution, as the expansion of human-technology relationships has increasingly intensified on the global stage (Arendt, 2001). This influence arises from our strictly technological period, given that the recent social transformations based on democratizing access to technology require accurate and precise information. Daily, information and social scenarios change, demanding from people a more technical knowledge of the technological apparatus of the modern world, a situation that supports the presented research (Gadotti, 2000; Morin, 2000; Ireland, 2013).

On the other hand, the studies of Menezes (2017) and Souza (2021) precisely demonstrated the ability of Social Movements to fight for education in rural areas to be effectively offered, managed, and made available by the State to the people living in rural areas of Brazil. They highlight the MST as protagonists of collective action, fighting for the citizenship of men and women in rural areas, articulating themselves socio-politically, and seeking conditions that allow them to live, develop, and educate themselves in and by the field from an agroecological and sustainable perspective, becoming resistances in the rural areas of the country (Arroyo; Caldart; Molina, 2004; Duarte, 2003; Hage, 2005, 2006; Ramos *et al.*, 2004; Souza, 2006).

The works of Costa (2014) and Chaves (2011) articulated the movements of Social Movements to demand access and permanence of individuals in formal schooling, especially in occupied areas, peripheries, and peri-urban regions. They critically argue about the State's obligation to democratize education for all, without restriction, promoting public, fair, egalitarian, and inclusive education that prepares individuals for society in a critical-reflective

manner. In the foreground, they fight for an education capable of contributing to the nation's development (Brandão, 1986; Gohn, 2006, 2010; Ribeiro, 2002).

On the other hand, non-formal and popular education were the subjects of studies by Lima (2018), Meira (2017), Freire (2019), and Nascimento (1999). These branches of education deserve attention and are also agendas of movements that believe in various forms of instructing individuals, including outside institutionalized schools. Non-formal and popular education are voluntary processes of socialization and solidarity, with collective social development occurring in a decentralized manner from formal schooling. Moreover, they result from the achievements of Social Movements. They are provided in non-governmental organizations, trade unions, community centers, institutions, and entities that seek, with this alternative, to meet the needs of a significant part of the population outside of state-managed schools (Gohn, 2007; Simsom; Park; Fernandes, 2001; Trilla, 2006).

## Final considerations

The collective organization of individuals worldwide demonstrates the need for unity in pursuing fundamental rights, which are materialized in democratic societies globally. Social Movements that emerged in the mid-19th century, during the Industrial Revolution, indicate strong elements for understanding different realities. They point towards the acquisition and strengthening of a political critique that encompasses economic, cultural, environmental, and social conceptions, attempting to ensure protagonism in formulating government public policies that impact the lives of the community at large. They systematize their demands firmly, with theoretical foundations and based on human rights common to all, thus being true counter-hegemonic resistances of contemporary times.

The research in question examined the scientific production of stricto sensu level available in Brazil regarding the process of technology utilization by Social Movements through digital inclusion via education. As the readings progressed, several horizons were identified: a) groups generally form from marginalized and excluded minorities; b) the MST is the most frequently mentioned organized group in the productions and linked to the struggle for education, whether in rural or urban areas; c) Social Movements emerge from the denial of a social right, particularly housing, health, and education; d) they have a defined political position aligned with a counter-hegemonic perspective; e) the use of technology by organized groups is still timid, limited to handling certain media; f) no research on digital inclusion was recorded,

making it a fertile field in the studied area; and g) the resistance position of Social Movements has been "recognized/embraced" by popular-character governments and "diminished" by neoliberal, autocratic, and elitist governments. For all these reasons, they continue to fight!

## REFERENCES

ARENDT, H. **A condição humana**. Tradução: Roberto Raposo. Rio de Janeiro: Forense Universitária, 2001.

ARROYO, M. G.; CALDART, R. S.; MOLINA, M. C. **Por uma educação do campo**. Petrópolis, RJ: Vozes, 2004.

BAALBAKI, A. A. K.; NASCIMENTO, L. A. M. Movimentos sociais e Educação Popular no Brasil. **Pleiade**, [*S. l.*], v. 15, n. 32, p. 28-37, jan./jun. 2021.

BRANDÃO, C. R. **O que é educação**. 17. ed. São Paulo: Ed. Brasiliense, 1986.

BRASIL. **Lei n. 9394/96, de 20 de dezembro de 1996**. Estabelece as Diretrizes e Bases da Educação Nacional. Ministério de Educação e Cultura. Brasília, DF: MEC, 1996.

CALDART, R. S. *et al*. **Dicionário da Educação do Campo**. São Paulo: Expressão Popular, 2012.

CHAVES, R. J. **Contribuições dos movimentos sociais na democratização do acesso à educação**: a luta do MST em São Paulo pelo acesso à educação. 2011. Dissertação (Mestrado em Educação) – Universidade Federal de São Carlos, São Carlos, SP, 2011.

COELHO, I. C. **Internet e educação**: aproximações inspiradas pelos Movimentos Sociais articulados em rede para formação de sujeitos. 2015, Dissertação (Mestrado em Educação) – Universidade Federal de Santa Catarina, Florianópolis, 2015.

COSTA, A. M. M. **Movimentos Sociais e educação superior:** ação coletiva e protagonismo na construção do Plano Nacional de Educação (2014-2024). 2014. Tese (Doutorado em Ciências Sociais) – Universidade Federal do Rio Grande do Norte, Natal, 2014.

COUTINHO, N. F. **Processos comunicacionais contra-hegemônicos e direito à educação em São Gonçalo nas vozes de movimentos sociais populares**. 2014. Dissertação (Mestrado em Educação) – Universidade do Estado do Rio de Janeiro, Rio de Janeiro, 2014.

DOIMO, A. M. **A vez e a voz do popular**. Rio de Janeiro: Relume-Dumará/ANPOCS, 1995.

DUARTE, V. P. **Escola públicas do campo**: problemática e perspectiva: uma estudo a partir do Projeto Vida na Roça. Francisco Beltrão, PR, 2003.

FLICK, U. **Introdução à Pesquisa Qualitativa.** 3. ed. Porto Alegre: Artmed, 2009.

FONSECA, J. J. S. **Metodologia da pesquisa científica**. Fortaleza: UEC, 2002.

FREIRE, A. C. **Educação popular no contexto brasileiro**: percepções dos representantes de movimentos sociais sobre o Marco de Referência da Educação Popular para as Políticas Públicas. 2019. Dissertação (Mestrado em Educação) – Pontifícia Universidade Católica de Campinas, Campinas, SP, 2019.

GADOTTI, M. Paulo Freire e a educação popular. **Revista Trimestral de Debate da FASE**, [*S. l.*], 2018. Available at: https://sindacs.org.br/novo/wp-content/uploads/2018/06/Paulo-Freire-e-a-Educa%C3%A7%C3%A3o-Popular.pdf. Access: 01 July 2023.

GADOTTI, M. **Perspectivas atuais da educação**. Porto Alegre, 2000.

GIL, A. C. **Como elaborar projetos de pesquisa**. 4. ed. São Paulo: Atlas, 2008.

GOHN, M. G. Movimentos sociais e lutas pela Educação no Brasil: experiências e desafios na atualidade. Reunião Científica Regional da ANPED Sul: educação, movimentos sociais e políticas governamentais. *In:* ANPED SUL, 11., 2016, Curitiba. **Anais** [...]. Curitiba: UFPR, 2016.

GOHN, M. G. Movimentos sociais na contemporaneidade. **Revista brasileira de Educação**, [*S. l.*], v. 16, n. 47, maio/ago. 2011.

GOHN, M. G. **Educação não formal e o educador social**: atuação no desenvolvimento de projetos sociais. São Paulo: Cortez, 2010.

GOHN, M. G. Educação não-formal, participação da sociedade civil e estruturas colegiadas nas escolas. **Ensaio**, [*S. l.*], v. 14, n. 50, p. 27-38, jan./mar. 2006.

GOHN, M. G. **Educação não-formal e cultura política**. São Paulo: Cortez, 2007.

GRINBERG, L.; RIBEIRO, V. V. **História dos movimentos sociais no Brasil**. Volume único / – Rio de Janeiro: Fundação Cecierj, 2018.

HAGE, S. M. (org.). **Educação do Campo na Amazônia**: retratos de realidades das escolas multisseriadas no Pará. 1. ed. Belém: [s. n.], 2005.

HAGE, S. M. Por uma Educação do Campo na Amazônia: currículo e diversidade cultural em debate. *In:* CORRÊA, P. S. A. (org.). **A Educação, o Currículo e a Formação dos Professores**. Belém: EDUFPA, 2006.

IRELAND, T. D. Revisitando a CONFINTEA: sessenta anos de defesa e promoção da educação de adultos. **Revista Brasileira de Educação de Jovens e Adultos**, [*S. l.*], v. 1, n.1, 2013.

LÉVY, P. **Cibercultura.** São Paulo: Editora 34, 1999.

LIMA, M. R. **A pedagogia da libertação no contexto da reestruturação capitalista**: "da escola com pés no chão" aos desafios da educação popular no labirinto dos "Novos Movimentos Sociais". 2018. Tese (Doutorado em Educação) – Universidade Estadual de

Campinas, Campinas, SP, 2018.

MEIRA, A. M. K. **A educação não-formal praticada por movimentos sociais e suas implicações para identidade da comunidade Faxinal Marmeleiro de baixo**. 2017. Dissertação (Mestrado em Educação) – Universidade Estadual do Centro Oeste, Irati, PR, 2017.

MENEZES, A. C. S. **Educação do Campo no semiárido, como política pública**: um desafio à articulação local dos movimentos sociais. 2017. Tese (Doutorado em Educação) – Universidade Federal da Paraíba, João Pessoa, 2017.

MORIN, E. **Os sete saberes necessários à educação do futuro**. 2. ed. Brasília, DF: UNESCO, 2000.

NASCIMENTO, A. **Movimentos sociais, Educação e cidadania**: um estudo sobre os cursos pré-vestibulares. 1999. Dissertação (Mestrado em Educação) – Universidade do Estado do Rio de Janeiro, Rio de Janeiro, 1999.

PACIORNIK, G. F. **Movimentos sociais e as novas tecnologias da informação e comunicação:** um estudo de caso na zona sul da cidade de São Paulo, a Casa dos Meninos. 2013. Dissertação (Mestrado em Sociologia) – Universidade Estadual de Campinas, Campinas, SP, 2013.

PACIORNIK, G. F. **Movimentos sociais e tecnologias digitais**: cultura digital brasileira, software livre e tecnopolítica. 2021. Tese (Doutorado em Sociologia) – Universidade Estadual de Campinas, Campinas, SP, 2021.

PEDROSO, J. C. **Desenvolvimento e tecnologia nos movimentos sociais:** um estudo sobre a cultura digital e os pontos de cultura. 2013. Dissertação (Mestrado em Desenvolvimento Humano e Tecnologias) – Universidade Estadual Paulista, Rio Claro, SP, 2013.

POLIT, D. F.; BECK, C. T.; HUNGLER, B. P. **Fundamentos de pesquisa em enfermagem**: métodos, avaliação e utilização. Tradução: Ana Thorell. 5. ed. Porto Alegre: Artmed, 2004.

RAMOS, M. N. *et al*. **Referências para uma Política Nacional de Educação do Campo.** Brasília, DF: Secretaria de Educação Média e Tecnológica, Grupo Permanente de Trabalho de Educação do Campo, 2004.

RIBEIRO, M. Educação para a cidadania: questão colocada pelos movimentos sociais. **Educação e Pesquisa**, São Paulo, v. 28, n. 2, p. 113-128, jul./dez. 2002.

SIMSOM, O. R. M. V.; PARK, M. B.; FERNANDES, R. S. (org.). **Educação não-formal**: Cenários da Criação. Campinas, SP: Unicamp, 2001.

SOUZA, D. D. L. **Estado, movimentos sociais populares e Educação do campo**. Juiz de Fora, MG: UFJF, 2021.

SOUZA, M. A. **Educação do campo**: propostas e práticas pedagógicas desenvolvidas no MST. Petrópolis, RJ: Vozes, 2006.

THOMPSON, E. P. **A formação da classe operária inglesa**. Rio de Janeiro: Paz e Terra, 1987.

TRILLA, J. **A pedagogia da felicidade**. Porto Alegre: Artmed, 2006.

WARSCHAUER, M. **Tecnologia e inclusão social**. São Paulo: Editora Senac, 2006.

ZAMPIER, M. B. **Movimentos Sociais, aproximação das tecnologias da informação e comunicação e a centralidade da rede da Coordinadora Latinoamericana de Organizaciones del Campo**. 2007. Dissertação (Mestrado em Ciências) – Universidade Federal de Viçosa, Viçosa, MG, 2007.

*CrediT Author Statement*

**Processing and editing: Editora Ibero-Americana de Educação.**
Proofreading, formatting, normalization and translation.