



Interdisciplinary work in consulting to urban social movements


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ENG Abstract. This article is the product of reflections developed from activities within the scope of an extension program at the Fluminense Federal University / Brazil, “The public university and the right to the city: advice to social movements in the State of Rio de Janeiro”. It discusses the experience of technical consultancy, as interdisciplinary university extension linked to social movements, where, by dialoguing with social movements, it seeks to enhance their protagonism, organizational capacity and autonomy in the struggle for social rights, particularly the right to the city and housing, now denied by the government. It takes as a reference case the advisory to the Forum of the Struggle for Housing, which is a space that brings together neighbors and leaders of the city of Niterói/Rio de Janeiro/Brazil. It is organized in two parts, in addition to the introduction and concluding remarks. The first part presents a brief contextualization of urban and housing planning and the popular movement in the city of Niterói; the second part discusses the practices, obstacles and challenges faced in this consultancy together with the Forum of the Struggle for Housing, pointing out the role of the public, free, secular, quality and socially referenced university.

Keywords: Social Movements; University Extension; Technical Assistance; Social Work; Right to Housing.

ES Trabajo interdisciplinario en asesoría a movimientos sociales urbanos

Resumen. Este artículo es producto de reflexiones desarrolladas a partir de actividades en el ámbito de un programa de extensión en la Universidad Federal Fluminense / Brasil, “La universidad pública y el derecho a la ciudad: asesoría a los movimientos sociales en el Estado de Río de Janeiro”. Se discute la experiencia de la asesoría técnica, como extensión universitaria interdisciplinaria vinculada a los movimientos sociales, donde, al dialogar con los movimientos sociales, se busca potenciar su protagonismo, capacidad organizativa y autonomía en la lucha por los derechos sociales, en particular el derecho a la ciudad y vivienda, ahora negada por el gobierno. Toma como caso de referencia la asesoría al Foro de la Lucha por la Vivienda, que es un espacio que reúne a vecinos y líderes de la ciudad de Niterói/Rio de Janeiro/Brasil. Está organizado en dos partes, además de la introducción y las observaciones finales. La primera parte presenta una breve contextualización de la planificación urbana y habitacional y el movimiento popular en la ciudad de Niterói; la segunda discute las prácticas, obstáculos y desafíos enfrentados en esta asesoría junto con el Foro de la Lucha por la Vivienda, señalando el papel de la universidad pública, gratuita, laica, de calidad y socialmente referenciada.

Palabras clave: Movimientos Sociales; Extensión Universitaria; Asesoría técnica; Trabajo Social; Derecho a la Vivienda.

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Introduction

In a scenario in which the State is progressively exempting itself from guaranteeing sufficient resources for education, even for the university, some extensionist experiences appear that have been reaffirming their

important social function through counter hegemonic actions, as a result of the articulation between the public university and social movements.

This article deals with the extensionist experience developed by the Center for Housing and Urban Studies and Projects (NEPHU), working together with the Center for Studies and Research on Favelas and Popular Spaces (NEPEF) and the Interinstitutional Center for Research on Social Theory, Labor and Social Work (NUTSS), linked to the program “The public university and the right to the city: advice to social movements in the State of Rio de Janeiro”. This is an extension action that combines technical consultancy, political training and popular education, in an interdisciplinary perspective, carried out together with the Forum of the Struggle for Housing, a popular collective that brings together neighbors and leaders of the city of Niterói / RJ/Brazil, who seek their right to the city and to housing.

In this article we consider university extension as “[...] a broad set of activities that integrate processes of an educational, cultural and scientific nature, inseparable from research and teaching, which aim at the relationship between the university and society as a whole” (PNEX, 2001, p. 03), having the “[...] commitment of the university to the transformation of Brazilian society towards justice, solidarity and democracy” (PNEX, 2001, p. 03). We also recognize that, progressively, part of the extensionist actions developed as free activities, of general interest and articulated to social movements have been replaced by mercantilist actions that take the form of paid courses, provision of assistance services, “model offices”, Junior Enterprises, among others, in tune with a process of privatization “from within” Brazilian universities. In them, a logic of buying and selling services prevails, submissive to the market, which moves away from the conception of university extension that privileges and dialogues in a critical and committed manner with the community, i.e., a public, free, secular, quality and socially referenced university.

According to Jezine (2006, p. 2), university extension is considered as that which promotes the articulation between teaching, research and society, reflecting the conditions of the society in which it develops, marked by contradictions and permeated by advances and setbacks. If on the one hand the existence of the National Extension Plan and the institutionalization of the Extension Pro Rector’s Offices represent conquests of the social movements in education, on the other hand, the elements that express the lateralization of university extension are clear: insufficient public budgetary resources; scarce incentives to teachers for extension actions; reduced number of scholarships for professors and students; devaluation of the place of extension in postgraduate programs; and the proliferation of actions that mask mechanisms for the sale of educational services.

These elements, combined with the diffusion of mercantile logic, are articulated with the dissemination of ideologies that reinforce bourgeois sociability, emphasizing research and extension actions that have little to do with the immediate and historical interests of the working class.

Based on these observations, we will examine the experience of the technical assistance provided to the “Forum of the Struggle for Housing”, where professors and students of the careers of Social Work, Architecture and Urbanism, Law and Engineering make available their knowledge with the elaboration of popular plans, architecture and urbanism projects, diagnostics and socioeconomic profiling, political training, education and popular mobilization. This will be done after offering a brief scenario about the municipality of XXX, where the experience is developed and the popular movement that hosts it.

1. Methodological Strategy

In the proposed study, general methods of scientific knowledge (analysis and synthesis) were used to analyze the urban question and the popular movement in XXX of struggle for housing and the importance of the Forum of struggle for housing and interdisciplinary technical advice supported by the different bibliographic sources referred to the treatment of the question.

2. Results

2.1. The urban question and the popular movement in XXX: brief contextualization

Niterói is located in the metropolitan region of Rio de Janeiro, on the edge of Guanabara Bay, home to almost 500,000 inhabitants. The city is characterized by great socio-spatial inequalities. On the one hand, it stands out for its high Municipal Human Development Index (MHDI), the seventh highest in the country, a strong middle class and the highest per capita family income in the state, and an expressive coverage of public services. At the other extreme, about 37% of its total population lives in the 204 favelas (PMN, 2021), facing serious problems such as the risk of landslides or floods and the precariousness of urban infrastructure (water supply, sanitary sewage and regular household garbage collection service). In addition, there are those who informally occupy abandoned buildings and a growing number of homeless people.

After a period of crisis, between 1977 and 1982, resulting from the loss, in 1975, of its position as state capital to the city of Rio de Janeiro, followed by a phase of stagnation between 1982 and 1989, a period of searching for an identity that would allow it to share with Rio de Janeiro the leading role in the search for investment began.

It was also at the end of the 1970s that a land conflict broke out involving some 5,000 families, distributed in twelve discontinuous lots, in a valued area of the city, whose owners sought to take advantage of the income potential that the land could generate at that time. The pressure exerted by the landowners generally took

place in a climate of physical violence and/or psychological pressure, but soon provoked a reaction from the population that initiated the struggle for land ownership, culminating in the creation of the Federation of Neighborhood Associations of the Municipality of Niterói (FAMNIT), changing the character of the struggle for housing, which went on to articulate associations and federations from other municipalities and civil society movements, in an action that included the urban struggle for a housing and land policy at the national, state and municipal levels.

The objective was to reverse the situation observed at the municipal and state level (Niterói and Rio de Janeiro), where attention to the population was given in a clientelistic manner, according to the law of 'who shouts the loudest', of what is 'easier to solve' or even 'whichever allows the greatest political gains/dividends'. (Bienenstein, 2001, p. 248).

The struggle lasted until the end of the 1990s, having achieved some important victories, such as the creation of the State Secretariat of Territorial Affairs and Human Settlements (SEAF), today the Institute of Land and Cartography of the State of Rio de Janeiro (ITERJ) and the expropriation, in the social interest, of the lands subject to the conflict, by the state government. The movement was cohesive, even managing to overcome internal difficulties that arose from the beginning and manifested themselves especially around election periods, which could lead to the demobilization and division of the population (Bienenstein, 2001, p. 328).

From 1986 onwards, the movement began to count on the technical support of the university, through the NEPHU, in the form of technical advice.

In 1989, the emergence of a new political group marked the period of recovery of the lost pride of the city's inhabitants and the beginning of two urban policy initiatives, one of a social nature, with different programs and a new Master Plan, anchored in the concepts of social justice and environmental protection (Drumond, 2019). Despite being innovative, Villaça (2010) has seen little progress in public policies that would benefit the inhabitants of popular territories.

The other planning initiative favored the valorization of the city and sought to build an urban identity and a positive image of the city's quality of life, using for this purpose especially cultural actions (Azevedo, 2012) and striving to attract investments and create a favorable climate for business, i.e., affirming planning as an action aimed at commodifying the city (G. Bienenstein & Sousa, D. & R. Bienenstein, 2019). Infrastructure improvements in middle and upper-middle class neighborhoods and occasional urban renewal interventions characterized this phase of municipal management, in a process that could be identified with what Harvey (1996, p. 48) called "urban entrepreneurship".

In this scenario, the right to housing was secondary, even after the 1988 Federal Constitution, which allowed the implementation of "a new model of planning and management, based on the universalization of urban rights, on the democratic management of the city and on the redistribution of costs and expenses of urbanization" (Ribeiro, 1995, p. 135).

The approval of the Statute of the City (Federal Law No. 10,257/2001) and Provisional Measure No. 2,220/2001 and the creation, in 2003, of the Ministry of Cities, reaffirmed these principles. The construction of channels for popular participation in urban management, the approval of the National Urban Development Plan and the National Social Interest Housing Plan and, later, in 2008, Federal Law No. 11.888 on Technical Assistance in Architecture and Engineering complemented the necessary structure for the democratization of the city. Guidelines and requirements were established by the Ministry of Cities so that municipalities could receive federal funds.

In this context, Niterói complied with the guidelines and requirements, guaranteeing federal resources, but did not change its position regarding social housing, which remained absent from the public agenda, continuing to prevail some punctual actions, in response to the social movement or some catastrophe, instead of an effective housing policy aimed at supplying the existing quantitative and qualitative deficit, mainly in lower income groups (Drumond, 2019).

The municipality's action focused only on the production of new housing, only during the city's participation, in 2013, in the Minha Casa Minha Vida Program. Regarding the precarious popular settlements, the actions continued to be punctual and inconclusive, as mentioned above.

In 2013, planning aimed at the business and solvent strata of the population was reinforced, with proposals for revitalization, densification and verticalization of the central area, which was then extended to the city with the approval of the new Master Plan in 2019. But the actions towards the construction of the city-commodity did not stop there. The approval of a bill on land use and occupation is underway, which only points out as a measure aimed at popular areas the permission, in some of its sectors, for the construction of buildings of up to 10 floors. Nothing is proposed regarding the reservation of land in areas with infrastructure for the future implementation of popular housing or the use of empty and underutilized buildings that do not fulfill their social function. The popular movement, which had remained strong until the 1990s, lost its strength because it did not find new channels of expression or achieve broader and deeper social changes. Added to this, the growing siege of different parties in pre-electoral periods and the historical process of co-optation of leaders, ended up paralyzing the struggle for housing (R. Bienenstein, 2001).

From 2016, the progressive worsening of conditions in the country materialized in several actions, among which stands out the approval of Federal Law No. 13,465 of 2017, on the regularization of urban and rural land ownership, which aims to privatize public lands and prioritize property titling to the detriment of comprehensive land regularization, i.e., that which adds quality to housing. In addition, in 2019, the financing of the "Minha Casa Minha Vida Program" (PMCMV), type 1, was suspended, i.e., the country's institutional and

legal framework was being dismantled and, mainly, financing options for lower income groups were being reduced.

This scenario does not represent a major challenge for Niterói, considering that the city is a beneficiary of oil royalties, and that this represents an important reinforcement in the municipal budget. Therefore, it is up to Niterói to decide whether or not to face the inequalities present in its territory.

2.2. Forum for the struggle for housing and interdisciplinary technical assistance

The demobilization of the struggle lasted until 2016, when, faced with the precariousness of the environmental sanitation conditions, aggravated by landslides with fatalities, residents and leaders “dissatisfied with the direction that the struggle for housing had taken, organized themselves in the collective they called the Forum of Struggle for Housing (FLM), [...] a horizontal space for articulation of different struggles and exchange of experiences” (R. Bienenstein & Gorham & Alves, 2019, p.6) and sought technical, social and legal advice from NEPHU/UFF for the struggle they were initiating.

This university consultancy, whose origins date back to 1983, has supported and strengthened movements against removals and for the right to the city, and specifically for the right to housing. In the case of the Forum for the Struggle for Housing, it aims to support popular collectives in the municipalities of Niterói, São Gonçalo and Rio de Janeiro that fight for the right to the city, understood not only as the right to public services and housing, but also the right to planning that aims to expand the conditions of access to the benefits of urban life.

The Forum expresses the exercise and defense of civil, political and social rights in the face of the accentuated criminalization/judicialization of social struggles. In the format of a political-pedagogical work, the technical assistance seeks to train and strengthen the capacity of organization, mobilization and autonomy of workers.

The technical assistance developed in the Forum is circumscribed as an expression of university extension to the urban social movement in the struggle for the right to the city, together with workers’ organizations, whose incursion is given in dependent capitalism by the pattern of external domination (Fernandes, 1980), marked by social inequality and the permanent expropriation of its wealth.

The consolidation of the discrepancy of social, sexual and racial inequality in labor and its increase in the relations of production of Brazilian capitalism is configured by the expression of the overexploitation of the labor force (Marini, 2005) as a fundamental characteristic of the dependent condition. This conformation is marked by the “intensification of the process of transfer of values produced in the periphery and accumulated in the countries of the center” (Amaral and Carcanholo, 2009, p. 216). In this scenario, it should be noted that the process of capital accumulation leads to the formation and strengthening of an industrial reserve army in dependent countries, especially in Latin America. According to Marini’s understanding (2000, p. 109), “dependence must be [...] understood as a relationship of subordination between formally independent nations, within which the relations of production of the subordinate nations are modified or recreated to ensure the expanded re-production of dependence.”

More specifically, the dynamics of the unequal exchange of value transfer processes (from the periphery to the center) leads to the overexploitation of the labor force and the expansion of relative overpopulation. This ends up implying a regressive redistribution of income and wealth that leads to social aggravation, including the question of the city in this already recognized process of social, sexual and racial inequality.

The forced displacement of working families is recurrent in the formation of cities since the genesis of capitalism, and an intrinsic part of real estate speculation for the location of public and private investments in infrastructure and services, etc. (Lefebvre, 2001 and Lojkin, 1981).

For Marx (1857), land is a natural resource of production in which value is the result of labor, just like air and water. In this sense, land derives from the relation between classes and, therefore, land rent derives from payment for the use of a right. In this sense, land rent based on the labor-value theory represents an adequate share of the collective surplus generated by labor. According to Lefebvre (2001), the issue of land ownership in Marx’s work (1857) is unveiled as follows:

Land ownership remains within the framework of private property in general. Although this immovable property has given way to real estate, money and capital, it persists. And even if it is consolidated, since Marx’s time, the bourgeoisie has enriched itself by buying land, constituting itself into agrarian property (and, consequently, reconstituting, on the basis of a new monopoly, agrarian property and land rent). Land ownership, fundamentally intact, reconstituted by capitalism, weighs on society as a whole (Lefebvre, 2001, p. 160).

The actions developed by the Forum, in contradiction with the projects of society in dispute in Brazilian society, are focused on political training, mobilization and popular organization and have privileged educational practices, highlighting the “critical dimension, ... [the] uncompromising defense of human rights, democracy and the consolidation of citizenship and, in this way, support for the process of workers’ self-organization” (CFESS, 2018). In addition, the elaboration of technical and legal studies become instruments of struggle. The monitoring and mapping of conflicts, extension courses on the right to the city, citizenship, instruments for the democratization of the city, the elaboration of diagnoses and the People’s Plans and socioeconomic profile of the inhabitants are some of the themes present in the technical assistance.

These actions involve a routine of meetings, workshops and debates that address the current political situation in real time, detail the conflicts, identify protagonists of the resistance and opposing agents of the struggle (Bienenstein, G. & Bienenstein, R. & Sousa & Gorham, 2017).

To strengthen popular interests in the class struggle, the Forum's interdisciplinary technical advice supports the self-management of popular mobilization and organization. With this, the work is developed having as subjects and protagonists of the advisory action the inhabitants, community leaders and members of urban social movements, social subjects of the actions.

The meaning of counseling, in this area, is not that of an operator of the action, but is situated as a propositional subject of alternatives presented considering its accumulation in the housing issue and its consequences for the spatial organization of the city, social policies, social rights and educational practices with the population. On this definition we dialogue with Matos (2006, p. 31-32), who understands consultancy in this way:

Thus, we define advisory/consulting as that action that is developed by a professional with knowledge in the area, who takes reality as the object of study and intends to change reality. The advisor is not the one who intervenes, but must propose paths and strategies to the professional or team he/she advises, and they have the autonomy to accept or reject his/her proposals. Therefore, the advisor must be studious, permanently updated and capable of clearly presenting his or her proposals (Matos, 2006, p. 31-32).

We understand that it is in the university where counseling finds its fertile ground in the triad of teaching, research and extension as a "privileged space to build" (Matos, 2009, p. 519), enhanced by the diversity of actors of the academic community involved (teachers, students, technical-administrative staff), in addition to being added as an interlocutor space for the production of knowledge from the movement of the dimension of social life in real time. Thus, it reinforces the particular social function of the Public University, subsidizing the qualification of the self-organization processes of these subjects, who must have autonomy to accept or not the propositions presented by the consultancy. Therefore, adding to the discourse of Matos (2009), the consultancy is not mere political militancy, although they are interrelated in the rearticulation and/or strengthening of social movements.

Specifically, the project is related to three areas of the university: Architecture and Urbanism, Engineering and Social Work, in addition to the OAB/Rio de Janeiro Section, the Land and Housing Nucleus and the 6th Nucleus of Collective Guardianship, both of the Public Defender's Office of the State of Rio de Janeiro. Here, the experience of technical consultancy condenses knowledge separated from the social life of other spheres of human life, understanding interdisciplinarity in the scope of a political and ethical dimension. It consists, therefore, in processes of interaction between knowledge that are so different and, at the same time, inseparable in the production of the meaning of life (Pereira, n/d).

In the horizon of the social function of the Public University, the relationship of the university with social movements is based on the production of knowledge and political training from the perspective of popular education.

The initiative of the Forum of Struggle for Housing has been demanding actions from the Public University that associate the production of knowledge and political training from the perspective of popular education, understood as: "[...] a way of doing education that contributes to the mobilization and organization of workers and favors the awakening of a critical consciousness, considering in this conception the dimension of class and the need to overcome this societal order." (Helfreich, 2017, p. 305)

The realization of workshops, lectures, courses and the monitoring of training processes are examples of demands that come to NEPHU from social movements fighting for housing. Although these experiences are still embryonic, they materialize the socialization of knowledge that was historically built, consolidating what we call: the social role of the public university.

It is in this sense that the training experience is inserted: articulated with Popular Education, which is presented here as a way of doing education. It is a participatory, progressive (or liberating) methodology, as Paulo Freire used to say; or disinterested, in Antonio Gramsci's conception.

In Freire's analytical contributions, the purpose of education is human freedom, which "occurs when the population reflects on itself and on its condition in the world, when it is more conscious, when it can be included as the subject of its own history" (Freire: 1971, p. 96). For the Italian author, education must "prepare subjects to govern or to lead those who govern" (Gramsci, 2006, p. 136). In his studies, mainly in *Cadernos do Cárcere*, emphasis is placed on the need to respect popular knowledge, even if it is presented in an inorganic and fragmented form, but without refraining from making a critical assessment of the opinions and "beliefs" disseminated in the field "of common sense", in order to establish a dialectical relationship with the "common sense" present in so much knowledge.

The Gramscian perspective points to the need to learn to create a critical distance from officially "accumulated" and "transmitted" knowledge, seen not as obvious and natural, but discovered as organized and administered by a class that has political objectives. It is from this awareness that the popular classes and their intellectuals begin to demarcate the elements of rupture and overcoming in relation to the dominant conceptions, to operate a new synthesis, to the extent that they acquire "a progressive awareness of their own historical personality" (Gramsci: 2006, p. 79).

For Gramsci, all men are intellectuals, since they have knowledge, the capacity to relate to others and to be subjects of history, even if they do not exercise the role of intellectuals in society. Education in this line is not the institutionalization of knowledge, but the conscious possibility for men and women to construct

themselves historically. As for popular education, we understand that this new subject, the “new intellectual”, while critically analyzing and “disorganizing” the projects of the dominant class, is dedicated to promoting a “new social intelligence” capable of thinking production, science, culture and society from the perspective of the working classes (Semeraro, 2001).

It is from this angle of analysis that the formative actions are carried out in the Forum of Struggle for Housing, that is:

1. From the experience of the “Extension Course for the Right to the City: Fundamentals of Conflictive Planning”.

The course, lasting one semester, had undergraduate and graduate students and professionals from different areas of knowledge, in addition to social movements from Niterói, São Gonçalo and Rio de Janeiro, who are interested in the theme and fight for the right to the city, with the objective of preparing them for a qualified participation in the urban management process.

The Course is based on the assumption that the learning process is a tool for the transformation of the populations affected by these realities because, as Saviani (1991) states “[...] politics is not done without competence and there is no technique without commitment” (Saviani, 1991, p. 53). Thus, the conception of popular education claimed here presupposes an education that is not neutral, but, above all, political and with a liberating horizon. Here we claim popular education practices aimed at transforming oppression.

In this course, we start from an understanding of the right to the city not only as access to public services and housing, but also the right to urban planning aimed at expanding access to the benefits of the city. The general topics include notions of conflictive and participatory planning as a strategy to guarantee the right to the city and to housing; obstacles and challenges to its implementation; available institutional spaces and their characteristics; experiences of social and spatial organization processes based on conflict situations; urban legislation, tenure, property, concession and land regularization.

These are weekly events organized in four modules: (i) Introductory module: details of contents and menus; (ii) Theoretical module: construction of a theoretical basis based on the reality of the participating communities. It includes conversation circles, film screenings and exchanges of experiences and lectures; (iii) Practical module: preparation of a popular diagnosis for a settlement participating in the course; and (iv) Concluding module: preparation of the final diagnosis and presentation to the community studied.

2.3. The experiences of the workshops in the Forum

As explained above, the forum meetings seek to imprint a formative character, building the agenda collectively, and guaranteeing a space to discuss topics of interest to the participants, also betting on the possibility of contributing to the “conscience formation process”.

We held two important workshops: 1-) on the counter-reform of social security and 2-) on the Statute of the Child and Adolescent (1990) – this one held in a community that is part of the Forum. Both workshops challenged us to work on complex issues, through popular education, seeking to relate dense contents with concrete experiences in order to build meaning between the participants’ knowledge and reality. For example, in the workshop on children’s rights in the community, we counted on the participation of the neighbors of the community, culminating in the creation of a bulletin board that was placed in the neighborhood association on the subject, where the educational practice made possible the process of knowledge of the subjects.

Virgínia Fontes (2005), taking up the Freudian contribution, constructs an interesting articulation between the psychoanalytic and historical dimensions: the author says that there is a connection that can be made between the thematization and the subject-workers, by amalgamating in the models of social existence –or in the “[...] forms of ways of being [...]”–, singularized transformation and a certain dimension of transformative praxis (2005:121), which, from our point of view, these subjects also carry out, by collectively seeking to resist, denounce, fight, transforming silence, passivity and apathy into resistance and struggle, no longer individual, but social.

Thus, even if slowly and gradually, it is understood that training activities, besides being social activities, can contribute to the process of sensitization of workers. Such actions/activities can point to a social direction that imprints a commitment to the strengthening of the political organization in which they participate, with struggles aimed at the practical confrontation of the innumerable forms of violation of rights.

Certainly, in these formative experiences, a good indicator is when we realize that we have influenced the creation of mechanisms that motivate the participation of workers in collective spaces built for the purpose of democratic control, such as councils, forums, among others, where generally the main actors in the fruits of the debates that are developed there, are isolated and/or underrepresented.

In lasi’s (2007) reading, this process of consciousness formation is, at the same time, multiple and individual. Each individual lives his own particular overcoming, transits from some conceptions of the world to others, lives subjectively the web of relationships that constitute the material basis of his conception of the world.

Taking into account the set of issues presented, we also consider that Social Work, in view of its socio-educational-organizational character, can contribute together with other professional categories with its technical-operational, theoretical, methodological and ethical-political knowledge for the improvement of social movements.

Thus, the bet on actions linked to political education and popular education means reaffirming the possibility of the working class to become a historical subject, capable of presenting/constructing an alternative, counter-hegemonic project of society. Even understanding that this arduous and long process does not happen by chance, it is built slowly and gradually.

Thus, still anchored in Iasi's (2001) reflections on the importance of political education, the first task of popular education is to make common sense emerge as an affirmation and to put it in contradiction. To question it not directly, but through dialogue and maieutics, so that the subject sees its statement as something external that came out of him and entered in contradiction with logic.

When common sense is born, the space it used to occupy is opened for the reconstruction of the concept. However, the reconstruction of the concept requires a kind of simulation –through group dynamics– of a lived relationship so that a link is established through experience so that a new concept can be presented as a value to be assumed by the individual. In this sense, the group is the key element of the educational dynamics, the place where the individual, in the courses, reproduces the identity process and sees in the group the manifestation of himself. In this way, the basis of the relationship that can generate the introjection of new concepts is recreated (Iasi, 2001).

Finally, it is worth underlining the importance of popular education and highlighting that, although it would seem that popular education is in disuse, or is something that dates back to the period of the end of the dictatorship or the redemocratization,

[...] it is valid to say that there is still a variety of experiences that, not being systematized, fall into invisibility. Some of these are still carried out by social movements (such as the Landless Workers Movement, Homeless Workers Movement, Feminist Movement, Black Movement) and political parties such as PCB, PSOL, PSTU and independent groups that still bet on popular education as a strategy and method of political formation, but that due to their informality, or lack of valorization of their formal knowledge, little systematize and/or publish their experiences (Bienenstein, 2017, p. 306).

For this, in addition to the need to value these experiences, it is up to social workers, architects and urban planners in their daily professional practice, as well as to the actors who interpellate themselves in the course of popular education, to recognize popular knowledge, encourage reflection, dialogue between workers, valuing their culture, so that it is possible to let the common sense that exists in each subject sprout, and as far as possible, to work it.

3. Conclusions and discussion

The choice of this article was to highlight the extensionist actions of interdisciplinary technical assistance, political training and popular education for social movements with the experience of the Forum of Struggle for Housing in Niterói, São Gonçalo and Rio de Janeiro. In a scenario of lateralization of university extension in relation to teaching and research, the article presents the horizon of a project of society in consonance with the subaltern classes, understanding the ethical-political nature of the professional project and its critical radicality expressed in the class struggle.

From what has been announced here, we can condense some conclusions about this experience. The first is that the extensionist actions in the scenario of the hegemonic project verticalized in the set of counter-reforms imposed on higher education are composed against the grain of a commodified and privatized education from the determinations of the collective bodies of capital (World Bank, International Monetary Fund and World Trade Organization), according to the document World Bank A Fair Adjustment of 2017 of the World Bank. In the analysis, we highlight the privatization of the higher education system as a consequent impoverishment of the social function of the university and the commodification of knowledge production (Mancebo, 2004). The sense of the Forum's experience is the preservation of the university and its critical space in the face of the growing attacks on the social right that evidence the despotic and ultra-conservative character.

In this logic, the extension actions articulated to the social movements, in particular the Forum, imprint the refusal to

[...] the subordination of research, extension and technology development to corporate interests, limiting the freedom to teach and learn and intensifying the internal difference between the different areas of federal educational institutions, mainly, between those that manage to raise funds from those that fail to do so (ANDES, 2019).

The second conclusive premise is that interdisciplinary technical consultancy articulated with social movements expresses a conception of education and the world understood in the expansion and consolidation of citizenship (Marques & Dal Moro, 2012). In this context, it contemplates the defense of expanded democracy, in the direction of equity and social justice and in the defense of fundamental rights and social guarantees to confront social inequality. We have included in the process of educational practice the mechanisms of articulation between teaching, research and extension from the demands of the neighbors who fight for housing in the collective of workers, working the process of sensitization of the subjects. Here, the sense of interdisciplinary technical advice is understood, therefore, as a space for Social Work and other professions limited to the social and technical division of labor in the history of resistance and rupture with conservatism and social barbarism.

In the end, we only understand the ethical-political character of this professional project and its critical radicality if we apprehend a given phenomenon: the type of relationship that is constituted between Social Work and the class struggle; and, more specifically, how the project of society of those 'from below' impacts the political, valuational and normative dimension of this professional category (CFESS, 2018).

The third reflection refers to the Forum's experience linking technical advice with political training and popular education. The experience appears as a resistant body that requires organization and/or mobilization of class struggles and has fulfilled this legacy.

The radicalization of social inequalities and the confrontation and resistance in the diffuse context requires the organization of social struggles, political formation and mobilization in the face of the dilemmas of deregulation of social rights, labor relations, the commodification of public education and, in particular, the (re)concentration of land and real estate with forced evictions. The latter, we recognize as a historical action that refers to the phase of primitive accumulation configured in the genesis of capitalism when the prehistory of capital and the capitalist mode of production was constituted, which was constituted in a violent process of expropriation of family, peasant and corporate artisanal production, creating a huge vacuum for the construction of social violence (Marx, 2013).

The relationship of forced eviction shows the historical relationship on the essence of the issue of private ownership of the means of production, where land takes center stage. In the relationship with international capital in the social division of labor, with imperialist scope, the impoverishment of the population, exhausted by the overexploitation of labor, intensifies. The Forum has been constituting itself as a space of resistance in the class struggle, establishing a rupture with this historical process insofar as it confronts private real estate ownership with a collective logic of land use.

Finally, the experience of the Forum externalizes the particularity of the Brazilian social formation that demands a struggle where the tendencies of the General Law of Capitalist Accumulation (Marx, 1985) intensify the expressions of the social question in the imposition of social barbarism. In these terms, the tradition of the labor-value theory and land rent give the valuation of the privileged spaces of social movements and popular education, in terms of everyday life and localized reality, the centrality for political vindication in the set of social struggles under the theme of urban land use.

That said, this work constitutes, as well, a space of resistance against the inequality of urban space and the poor living conditions of the working class. We show that it is necessary to consider the confrontation of the housing issue and the right to the city as excluding guidelines of the public policy agenda in the struggle between different projects of society.

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