

A Socio-Family Matriciality No Social Work with Families No Scope of Suas: Dilemmas and Perspectives

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Abstract

This article aims to reflect on the Matricialidade Sociofamiliar in Social Work with families in the context of Social Assistance. For this, we used bibliographic research and field. Identifies that the Matricialidade Sociofamiliar is a contradictory concept, you can blame the families for the protection of its members, or hold the State by social protection.

Keywords: Social Policy, Welfare, Family, Matriciality Socio Familiar.

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A. INTRODUCTION

This article is referred to as the guiding principle for the Social Family Matriciality and the work carried out by the Social Assistants in the Social Assistance Policy, especially with families accompanied by the Comprehensive Family Care Service. A nature of the research and of how qualitative, with the use of bibliographic and field inquiries, with the use of direct observation and the use of the field diary.

Assistance in Brazil started with the action of the church for means of charity, so that you are richer made donations for those most in need. Later, the assistance was provided by the Holy Houses of Mercy, which those who were considered to be useless as widowed, epileptic, deficient, poor among others, another form of assistance was provided by the first ladies in a philanthropic way, seeking to serve all who to try, thereby these people feel grateful and vote in your companions for the presidential office. Submitted to the Constitution of 1988 that assists becomes a policy asserted in law in 1993, through LOAS (Organic Law of Social Assistance), regulates the Social Assistance policy, in 2004, PNAS (National Social Assistance Policy) and raised to outline the policy of attendance. This policy is of fundamental importance for the Social Worker, it does not matter to the area of implementation in which he is inserted, it is of fundamental importance to know and adopt this policy, because it is articulated with other areas, because of this I consider essential for the training of um Social Assistant.

At Assistance Social is a social policy that is not included in the social security field. No Brazil, there will always be ways of providing assistance, especially in the 1988 Federal Constitution that makes a universalizing public policy and not a contributory one, or even, to enter a policy, it is not necessary to contribute to prevention or to be engaged, to policy and to That it is necessary, the primacy of

executing the policy and responsibility of the State. In 1993, it was approved to the law that regulates Social Assistance to LOAS (Organic Law of Social Assistance), the same established in the Constitution or first benefit only paid in 1995. After two decades of LOAS being approved, in 2004, or National Council of Social Assistance (CNAS), *depois de muita luta* e resistance manages to implement PNAS (National Policy of Social Assistance), in which this document aims to unravel, make explicit and make clear the guidelines and objectives for the effectiveness of assistance.

Social Assistance is a social protection policy and must be articulated with other social policies, ensuring that its members are protected from some inconstancy in life, whether in a natural or social way, such as old age, illness and other different situations, this social protection must guarantee immediate security: security of survival (income and autonomy); of familiarity or family experience. PNAS brings as principles for assistance that social minimums must be guaranteed, equal access for all, must be clear and transparent, respect for the user and their condition and in any circumstance the social must prevail. The objectives set out in the National Social Assistance Policy are aimed at guaranteeing services and programs, equal access for all and enabling centrality in the family and family and community life.

The protection guaranteed in the policy is basic social protection and special social protection of high and medium complexity, but I will focus on basic social protection. What would this protection and its objectives be? Basic protection seeks to prevent situations of social risk, by strengthening family and community bonds. It is aimed at the population in a situation of social vulnerability, poverty destiny, deprivation of access to public services or with affective bonds weakened by discrimination (age, ethnicity, gender or disabilities). It is necessary to develop local programs and projects to welcome and socialize individuals and their families and insert them in the most diverse actions that are offered, and they must always be articulated with the other local Public Policies to overcome and prevent the conditions of vulnerability that may indicate a potential risk. The services will be performed directly by the CRAS (Reference Center for Social Assistance), it is a state-owned public unit with a territorial base, located in areas of social vulnerability, covering up to 1000 families / year.

It is of great value to emphasize the importance of the Social Worker in the performance and implementation of the policy, as the same as a professional inserted in the socio-technical division of labor, he is also a mobilizer and articulator, who can contribute to a reflective process with the objective of emancipation of users in the improvement and quality of services, in addition to informing and raising awareness of their rights guaranteed by law, because only through the struggle are social policies won in favor of the working class.

The challenge of Social Assistance today is to break with the current conjuncture and with its assistance traits of help and charity and with the neoliberal offensive and conservatism, which increasingly press for the reduction of the State and which blame the individual for his condition of poverty, wanting to eliminate policies that are not profitable to capital. In relation to the family, we observed many

transformations and new family nuclei. According to PNAS "we are facing a family, when we meet a group of people who are united by consanguineous, affective and, or solidarity ties" (BRASIL, 2004, p. 28) it can be seen that the family model breaks with the "standard" model that is idealized in bourgeois society. The service at SUAS is centralized in the family, as it contains all the elements to support a service in its entirety. It is worth mentioning the care with excess in making the family responsible for not overloading the family with all the responsibility in the demands brought by the user.

B. METHOD

The way to understand the object and answer the problem formulation is by using methods. The method used must be precise and in accordance with the characteristics of the object of study and the nature of the research. So, this study uses a qualitative descriptive method, namely the data obtained will be described to understand and know the phenomena in the study. This method aims to understand the underlying meaning of human behavior. In addition, qualitative methods are also used to produce in-depth data and get a comprehensive picture. This research was conducted using library research, which is research conducted by examining data sources in the form of books, papers, articles, and other research results that are still relevant to the object of research.

C. RESULT AND DISCUSSION

Sociofamily Matriciality, as the central point of SUAS, is a contemporary theme in the theoretical sphere, simultaneously fascinating, due to its influence for the effectiveness of the Social Assistance policy in Brazil.

Based on bibliographic researches it was possible to analyze different understandings and interpretations about the scope of the Sociofamiliar Matrix in SUAS. It was observed that there is not a single example and not a single reading in the elaborations of the Social Service about the referred theme. Different views and contexts are presented, there is no consensus on the real meaning attributed even to the conceptual application. Thus, it was noted that the use of the expressions Sociofamiliar Matriciality and

Centrality in the Family are similar and are also known for the Social Assistance policy theme, or family in Social Assistance. Therefore, it can be concluded that the term Sociofamiliar Matrix as a concept is not questioned, making it only understood as a synonym for family. Another perspective on this same context was the progress in the Social Assistance policy, since the family was given an important role in the organization and implementation of the policy, that is, Matriciality became possible to overcome the focus and break historical actions that were developed by Social Assistance.

With the Sociofamiliar Matrix, the approach of the individual, isolated and displaced to his family, as previously mentioned, is seen as an advance, but it is also seen as a challenge for the Social Assistance Policy as mentioned by Teixeira (2009, p.

257):The Social-Family Matrix, in which attention is given to families and their members, based on the territory of experiences, with priority to those most vulnerable, an effective strategy against the sectorialization, segmentation and fragmentation of care, taking into account the family in its totality, as an intervention unit; in addition to the preventive character of social protection, in order to strengthen the social ties and bonds of belonging among its members, in order to break with the character of emergency care and post-depletion of the family's protective capacities.

The Sociofamiliar Matriciality identified the strong pressures that the processes of social partner exclusion generated on Brazilian families, marking their weaknesses and contradictions. The weakening of family ties is triggered by the transformations that occur in contemporary society of an economic nature, of work organization, values, customs, of strengthening individualism, making these families more vulnerable.

It is due to the intense process of penalizing families that are more and more vulnerable that SUAS establishes the Sociofamiliar Matrix as central. In this way, the focus on the family, as the center of Social Assistance policy, can be articulated with other Public Policies that are also important for citizens to access rights (VANZETTO, 2005).

Variable conceptual interpretations were seen in the articles related to Social-Family Matrixing, in which it was possible to point out three predominant trends in reading and productions presented by Social Work on the theme discussed above.

The first trend is responsible for reading the concept of Sociofamiliar Matrixing as the centrality of the family in the Social Assistance policy, that is, the interpretation and that the family based on SUAS assume the focus of attention and therefore receives the centrality. Castilho and Carloto (2012, p. 02), affirm that Social Assistance "assumes the centrality in the family, including choosing as one of its guidelines the Sociofamiliar Matriciality".

The second trend present in the texts justifies the Sociofamiliar Matriciality, linked to the idea of reinforcing the family's protective functions. According to this trend, the Social Assistance policy must make an investment in the family so that it is a protective instance. Garcia et al (2014, p. 6), point out that "this centrality of the family in the actions of the Social Assistance policy is justified by the recognition of this sphere as an instance of protection".

The third trend critically addresses Social-Family Matrix. She questions the initiative to strengthen the family's functionalities. In view of the arguments of the second, this trend is the one that has the greatest support in Social Work productions. It is concluded then that the second trend recognizes the importance of the family as a space of care, education and protection of its members, it also recognizes that the Social Assistance policy needs to strengthen the family in these aspects, it criticizes the reinforcement of this protective function, calling into question the balance and functions attributed to the family and the State.

The blaming of families is irrefutable when talking about their important role as a provider of well-being, so there is a lack of support and inclusion services for families. These practices present in social policy and Social Assistance do not differ from this, they prove that “in relation to the social protection system, the adoption of the principle of subsidiarity of State intervention is visible, which is never exclusively state, and only appears when the family fails to protect and care” (TEIXEIRA, 2015, p. 217).

In view of this, what arises as a major problem in the interpretation of Sociofamiliar Matrix is the “how much” is expected of the family in the scope of Social Assistance, because when it relates to the public service the function of strengthening the family, aiming that it fulfills its role of provider of care and well-being (as referred to in the second trend), emphasizes familism.

According to Mito and Campos (2003), the “familist” tradition within the scope of social policy, has been constituted from the assumption that there are two “natural” channels to satisfy citizens' needs: the market (via work) and the family. The State should only intervene when these channels fail, and it would be temporary.

Precisely from the 1990s, Brazil adheres to the Neoliberal ideology that negatively impacted the social protection configurations achieved with the Federal Constitution of 1988. Economic and private interests were intensified and the State saw significant changes in responding to demands and manifestations of the social issue. As Pereira (2010) points out, facing this scenario, there is a new trend around Social Policies, called Pluralism of Social Welfare, which consists of the more active participation of the private sector and non-governmental organizations (third sector), due to a break in the centrality of the State in the provision of well-being, demanding greater commitment from society and the family.

Currently, two types of pluralism are identified, according to Pereira (1995), liberal pluralism in which its central idea is to transfer the responsibility of the State to civil society, through privatizations, destroying the conquered social rights, resulting in a model residual value of Public Policies. It is the Collective Pluralism that would be the participation of society, with the presence of the State, based on the institutional model of Public Policies in a universal way, thus strengthening the extension of rights, therefore not overburdening the family.

According to Mito (apud DONATI, 1996; BARROS, 1995), a negative practice occurs, that even with the recognition of the centrality of the family, it is being penalized by the institutions that should promote them, denying this recognition.

This relationship divides tasks and responsibilities between gender and generations, a great pillar of the Welfare State, a family solidarity required by laws, dissipating a very assistentialist culture in Public Policies in which State aid should only occur in a compensatory way, when families cannot afford it.

The protective proposal differs from the familist, as it is configured by the affirmation of social protection through the guarantee of universal social rights, which in fact consolidates citizenship, equity and social justice (MIOTO, 2010). From

this point of view, Public Policies must be formulated and implemented with the objective of preventing and protecting social vulnerabilities and risks, thus strengthening their potential, increasing the social promotion of families.

D. CONCLUSION

Social Policies in Brazil are characterized as a Policy of great difficulties and contradictions and with little social effectiveness, with submission to the dominant economic interests. For a long time, Social Assistance was seen as a favor, always being secondary and borderline in the set of Public Policies. Only with the Federal Constitution of 1988, it was recognized as a fundamental right and component of the social protection system, becoming a mechanism for a new social pact in the direction of the inclusion of the poorest, allowing to expand the attainment of citizenship, even in a unequal society, breaking with the tendency of inclusion in the social protection system only members of the national community, located in activities regulated by legal principles, such as labor legislation. Contrary to the logic of insurance, all those in need are entitled to Social Assistance, which is not limited only to those workers who were recognized by the law.

The execution of PAIF at CRAS, in turn, emphasizes that one of its main actions and family monitoring, its main objective is to establish, carry out the axis of Socio-Family Matrix, one of its fundamental principles and the qualified professional so that it can thus build with families a relationship of bonds, trust, respect so that a deeper understanding of the family and its life story occurs.

The families that lived in the context in which models were imposed as correct, a society outlined by a capitalist, neoliberal, totally exclusionary and unequal social system in which it concentrates a strong income and precarious working conditions, excluding and alienating the working class each time more, and so gradually making them more needy.

In view of this reflection, how can we blame families if these same families are not only able, but also subjective, to protect their family group. In turn, what is meant to be a living space ends up becoming a conflictive environment. It is worth mentioning the lack of understanding of the professionals themselves about the concept of social and family matrixing described in the documents. It is not problematized, only attributed as the centrality of the family in the Social Assistance Policy. It is important to consider that the principles that aim at Sociofamiliar Matriciality enable the understanding of the subjects' reality and the knowledge of the ways to resist and face the expressions of the social issue that are inserted.

It is worth noting that an instrument that must be used to implement the Social Assistance Policy is the articulation and integration between sectoral policies, performing in an articulated and integrated manner, contributing to the exchange of knowledge and providing a solution when considering the totality of the problems of the users, that is, that their problems are not treated in a fragmented way through disjointed actions that hinder their social inclusion, breaking with a culture present in national politics, marked by assistentialist, clientelist and paternalistic actions. The

sectors must dialogue with each other, know and build ways of working together to allow improvements in the living conditions of families, especially those in situations of vulnerability and social risk, access to benefits, services, programs and projects that are part of SUAS.

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