FROM NEED TO POWER, ENTREPRENEURSHIP IN G10 FAVELAS - (RE) KNOWLEDGE AND INTELLIGIBILITY OF ALTERNATIVE SOCIAL PRACTICES

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ABSTRACT

Objective: To contribute to the deepening of the theme ‘social entrepreneurship’ in slums, the research aims to analyze the experience of the “G10” Favelas.

Theoretical framework: Considering the constructivist paradigm, a deductive thematic analysis was carried out, through a process of coding and definition of categories and metacategories, based on seven contents produced in media platforms, documentaries, interviews and news reports, recent and of short duration, previously identified, selected and transcribed.

Method: After the coding process, with the definition of 43 emerging categories, meanings were attributed to 10 metacategories: 'entrepreneurship', 'solidarity principle', 'specific and effective public policies', 'alternatives to the absence of public power/State', '(un)employment', 'favela and development', 'favela as power', 'favela as need', 'development factors', 'socioeconomic networks'.

Results and Conclusion: The discussion suggests that G10's experience strengthens the recognition of entrepreneurial practices, and, furthermore, gives credibility to potentialities (and not deficiencies), being an important challenge for society and public policies, due to stereotypical and stigmatizing readings regarding favelas and their residents. Future research can undertake efforts in debates on racial-ethnic, gender, LBGTQIA+, among others, which involve intersectional conceptions in other epistemological horizons.

Keywords: Social Entrepreneurship, Public Policies.

DE CARÊNCIA À POTÊNCIA, O EMPREENDEDORISMO NO G10 FAVELAS - (RE) CONHECIMENTO E INTELIGIBILIDADE DE PRÁTICAS SOCIAIS ALTERNATIVAS

RESUMO

Objetivo: Para contribuir com o aprofundamento do tema ‘empreendedorismo social’ em favelas, a pesquisa visa analisar a experiência do “G10” Favelas.

Referencial teórico: Para tanto, considerando o paradigma construtivista, foi empreendida análise temática dedutiva, mediante processo de codificação e definição de categorias e metacategorias, com base em sete conteúdos produzidos em plataformas de mídias, documentários, entrevistas e noticiários, recentes e de curta duração, previamente identificados, selecionados e transcritos.

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Resultados e conclusão: A discussão sugere que a experiência do G10 potencializa reconhecimento das práticas empreendedoras, e, ainda, confere credibilidade às potencialidades (e não carências), sendo importante desafio para a sociedade e políticas públicas, em função de leituras estereotipadas e estigmatizadoras em relação às favelas e seus moradores. Pesquisas futuras podem emprender esforços em debates sobre a questão racial étnica, gênero, LBGTQIA+, dentre outros, que envolvem concepções interseccionais em outros horizontes epistemológicos.

Palavras-chave: Empreendedorismo Social, Políticas Públicas.

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1 INTRODUCTION

With the constant social, political, economic and cultural changes in modern society, discussions have expanded on sustainability (Stanković, 2020), when social movements and other civil society bodies demand new actions to address pressing global concerns (Sahasranamam & Nandakumar, 2020), with an emphasis on social innovation (Gerli, Chiodo & Bengo, 2021; Grilo & Moreira, 2022), opportunity creation, income development and generation, empathy and entrepreneurial self-efficacy, with an emphasis on responsibility and social justice (Liu & Liang, 2021), social engagement and networking (Sirine, Andadari & Suharti, 2020).

From this perspective, social entrepreneurship gains strength, with renewed interest in various fields of knowledge, such as sociology, social service, economy and politics (Genú, Gómes & Muzzio, 2018; Gabriel-Alexandru, 2022), assuming organizational mission with fertile, innovative field of action, with possibilities to impact and provoke social changes (Sahasranamam & Nandakumar, 2020). Still, the entrepreneurial model mobilizes joint action from multiple sectors of society, aiming to intervene in areas under social vulnerability, remodeling space and transforming social realities (Pereverzieva & Volkov, 2020).

Conceptually, social entrepreneurship, while representing an inspiring model for social change (Meyer & Sroka, 2021), is considered a multifaceted phenomenon (Tauber, 2021), for presenting heterogeneous or hybrid definitions of the business field and elements of the social field (Ran & Weller, 2021; Chliova, Mair & Vernis, 2020; Lambrechts et al., 2020), emphasizing that economic interests must converge with the production of goods and services that who social value (Ran & Weller, 2021; Lambrechts et al., 2020; Tauber, 2021). To this end, Chatterjee, Cornelissen and Wincent (2021) and Meyer and Sroka (2021) understand that an alignment between organizational values and local community values is needed to mobilize support and raise resources for the implementation of their actions with a social impact, both in the public and private spheres.

Considering company with social mission, with the potential to impact in challenging contexts, provoking in a way, social cohesion (Wevers, Voinea & Langer, 2020), the social business focuses efforts on solving problems of social demands (Chatterjee, Cornelissen & Wincent, 2021), studied on the basis of collaborative action and social commitment (Wevers, Voinea & Langen, 2020).

Important contributions have been presented to the theorization of social entrepreneurship. In the international scenario, the research of Hota, Subramanian and
Narayanamurthy (2020), Gabriel-Alexandru (2022) and Grilo e Moreira (2022) show the urgency by precise definitions; and in the national, research by Xavier et al., (2014), Vaz, Teixeira and Olave (2015), and Seba and Casagranda (2016), highlight the social contribution of the actions. In Brazil, still, Ferraz (2022) sustains criticism of the approach to entrepreneurship from the neoliberal point of view, when arguing about the expansion of oppression and exploitation engendered by progressive sectors. Thus, the logic of capital enters the process and social entrepreneurship, which encompasses variants such as black entrepreneurship, in the favela, female, among others, assumes an inclusive version and fights prejudice. The relationship of social entrepreneurship with parts of the population experiencing important social challenges is also considered by Kuyumjian, Souza and Sant'anna (2014). It is also worth noting that there are more than 18 million people living in favelas in Brazil, according to a survey carried out in 2021 by Instituto Locomotiva, Data Favela and Central Única de Favelas (CUFA). On a different path from Ferraz (2022), the authors say that there is a permanent creation and self-creation movement in the communities, or favelas, that produces, on a daily basis, entrepreneurial networks that sustain themselves and reinvent themselves historically. Additionally, Martins (2015, p. 1263), when reviewing the work of Fernandes (2014) informs that favelas are “a territory marked by the stigma of poverty and illegality and under the concentration of a so-called "dangerous class", that is, space for creative connections of entrepreneurship, based on new proposals for visibility and social intervention.

Many researches, still, aim to present conceptual supports, as a function of the debate on the theoretical fragility of the theme. In this way, practical experiences related to social entrepreneurship can contribute to the consolidation of the field of knowledge, integrating theoretical and practical insights necessary to advance the theme (Chliova, Mair & Vernis, 2020). It develops understanding about recognized practices in the scope of social entrepreneurship, increasing the visibility of daily experiences of people who are creatively seeking to solve problems with innovative initiatives, converging with the proposal of Santos (2007), which advocates greater intelligibility to social practices, in the face of the invisibility of many alternative experiences in society.

Thus, the present research aims to contribute to deepening the theme ‘social entrepreneurship’ in favelas, from the Brazilian experience of the ‘G10 Favelas’, which, according to Muniz, Ferradas, Gomez and Pegler (2021), starts in Paraisópolis and then forms a network of favelas to support new emerging business ideas in different places in the country. Gilson Rodrigues as G10 coordinator is known as the ‘Mayor’ of Paraisópolis (Caseff, 2020).

Muniz et al., (2021) point out that during the pandemic derived from the new Coronavirus (COVID-19), G10 Favela actions gained prominence considering community mobilization. The choice of the name "G10" was based on the G7 and the G20 (economic bloc of world leaders, of the richest countries) and brings together the leaders of the 10 largest favelas in Brazil, being: Rocinha - RJ, Rio das Pedras - RJ, Heliópolis - SP, Paraisópolis - SP, Cidade de Deus - AM, Baixadas da Condor - PA, Baixadas da Estrada Nova Jurunas - PA, Casa Amarela - PE, Coroadinho - MA and Sol Nascente - DF. Thus, the research aims to analyze the experience of "G10" Favelas from the theoretical perspective of social entrepreneurship.

2 FROM ENTREPRENEURSHIP TO SOCIAL ENTREPRENEUR

Even though the conceptual debate on social entrepreneurship calls for reflections on neoliberalism as a function of the centrality of capital, the theme runs through alternative paths with the potential to present solutions to the problems of society (Dempsey & Sanders, 2010), daily reinvented in concrete local experiences that demand actions that overcome real complex social problems (Perrini, Vurro & Costanzo, 2010). Such actions demand social representations and leadership (Dempsey & Sanders, 2010) and community engagement (Maclean, Harvey & Gordon, 2013).
They are related to the theme, still, sustainable behavior and concern for the future, while there is greater commitment of society to the environment, which is noticeable in themes such as green marketing, sustainability, social influence and pro-social behavior (Griskevicius, Cantú & Vugt, 2012). Griskevicius, Cantú and Vugt (2012) argue that man's relationship with nature, based solely on the self-interest of profit, contributes to existing social and environmental problems. Thus, they understand that values of reciprocity and responsibility with future generations, as well as the relevance of responsive leadership could add social value.

In addition, Griskevicius, Cantú and Vugt (2012) recognize problems related to individual and collective identity, values of reciprocity and responsibility to future generations, as well as the relevance of responsive leadership and altruism so that these organizations can add social value. They also believe that the study of evolutionary tendencies in relation to human nature could contribute with analyzes on the theme, when they argue that behavior that degrades the environment could also help to explain destructive actions.

Autobiography of social entrepreneurs is studied by Dempsey and Sanders (2010), when they discuss the relationship between life trajectory and entrepreneurial work. There are social representations attributed to work as a "self-sacrifice", it being the entrepreneur who should act according to these representations to meet social expectations, favorable to the credibility and legitimacy of the action of this subject.

In this context, Dempsey and Sanders (2010) discuss the impact of neoliberalism on contemporary forms of paid employment, as well as the narrative on work-life balance. Thus, he suggests that the capitalist model enters the non-profit organizations through the social representations assigned, implying the expectation of significant, alternative work, with social impacts, cultural assumptions, and, even, the capacity of the entrepreneurs to concentrate efforts and generate results.

In this context, it is understood that the "social entrepreneurship movement" (Cook, Dodds & Mitchell, 2003, p. 57) encourages and highlights entrepreneurial social initiatives and partnerships constituted through the public sector, business and third sector of society, aiming at social satisfaction and well-being, activated by the social responsibility of the organizations involved (Baron, 2007). In addition, his work advocates significant work with diversified approaches, both as regards its conceptual definition and its practical institutionalization (Bacq & Janssen, 2011).

Bacq and Janssen (2011), presenting the multiple faces of social entrepreneurship, cover research on the topic in Europe and North America, with analyzes from the origins, up to the relationship with the commercial model, considering four dimensions of research: the individual, the process, the organizational models adopted and the environmental factors. They indicate that entrepreneurial action is (should be) contextualized socially territorially (Bacq & Janssen, 2011).

Of the faces of entrepreneurship, Cook, Dodds and Mitchell (2003) present reflections on well-being, through the construction of social partnerships, between public and private sectors, through the provision of services, model management and strengthening of the ties between non-governmental organizations (NGOs) and corporations for mutual purposes. They recognize that the entrepreneurial model offers ways to rebuild social welfare through community activity, representing alternatives to unemployment and government restrictions on welfare provision. Thus, the entrepreneurial model covers social issues related to citizenship rights, benefits, collective responsibility of/for citizens.

Fowler (2000), for example, defines civic innovation as a conception capable of explaining these organizations, and understands the need to seize opportunities for creating value that can reinvigorate their activities, to overcome challenges related to sustainability, to financial incorporation allied to principles of cooperation, to the legitimacy of the actions carried out, and, even, to the growing dependence on the raising of resources. Grilo and Moreira (2022) also note that financial sustainability is essential to social business. Desa and Basu
(2013) further recognize that social entrepreneurship needs a specific theoretical approach, and present a proposition, defined as context of action, underpinned by the capacity to mobilize resources, and favorable conditions for that capacity.

Research by Perrini, Vurro and Costanzo (2010) also recognizes increased institutional and political interest at the local and regional level, as well as the role of development of social purpose organizations. They understand that the process-based approach can contribute to identifying opportunities, while innovation would be tied to solving complex social problems, supported by the dimensions: (i) identifying opportunities, (ii) individual dimension, (iii) formalization, (iv) exploration, (v) context of opportunities.

Another contribution to the sustainability of social business is made by Hoogendoorn (2016), when he seeks to explain the failure of some models listed in the 2009 Global Entrepreneurship Monitor (GEM), he argues that support, cultural values, and the relationship of dependency with other organizations are essential to understand the institutional development of these organizations. The institutionalization of social entrepreneurship, as Nicholls (2010) notes, is of particular importance, while regulatory frameworks and the presentation of disclosures broaden the interest of the community, especially when there is regulation and consensus of legitimacy, space for the discussion of conflicting ideas about regulation and regulatory boundaries.

Gabriel-Alexandru (2022) recognizes that there are paradigmatic variations for the theme, ranging from more structural-functionalist, conflictualist to psychosocial approaches, with varying definitions, according to structure theory, institutional theory, social capital theory, social movement theory, evolution theory and emergence theory. The author rehearses a conceptual or ‘taxonomic’ proposal to define social entrepreneurship in three perspectives (Table 1): (i) social entrepreneurship as cultural orientation, (ii) social entrepreneurship as management strategy and (iii) social entrepreneurship as political philosophy.

**Table 1 - Taxonomic Dimensions of Social Entrepreneurship**

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Definition</th>
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<tbody>
<tr>
<td>As a cultural orientation</td>
<td>It refers to a system of values and beliefs that are internalized in collective consciousness. In this case, social entrepreneurship is used to designate a set of attitudinal factors at the intersection of a community mindset (based on social responsibility, collectivism, altruism, and morality) with an entrepreneurial mindset (based on risk-taking, efficiency, innovation, proactivity, and diligence).</td>
</tr>
<tr>
<td>As a management strategy</td>
<td>It considers strategic and sustainable planning methods applied in non-governmental organizations. Thus, social entrepreneurship refers to a set of practices whose aim is to derive revenue from social innovation in a way that generates social value, exploiting perceived opportunities found in economic or symbolic markets. In this case, social entrepreneurship works in accordance with a new organizational planning model that reinvents the modus operandi in the non-governmental sector.</td>
</tr>
<tr>
<td>As a political philosophy</td>
<td>It focuses on ways in which resources can be distributed to achieve social justice. Social entrepreneurship is therefore discussed in relation to possibility of creating a market to face social problems in a competitive way, as well as in relation to possibility of producing social changes under the same logic. Therefore, social entrepreneurship reinvents the process of government by challenging the boundaries between public and private institutions and their social roles. It is a philosophy that rejects the incompatibility between profit-oriented initiatives and social good initiatives. In this sense, social innovation is understood as a value-added driver, which can be achieved through methods to attract financial capital and capitalize on sustainable potential to support social change efforts and well-being.</td>
</tr>
</tbody>
</table>

**Source:** Adapted from Gabriel-Alexandru (2022)

Of the three dimensions defined by Gabriel-Alexandru (2022), it is observed that there are analyzes of the level of the individual and of the collectivity, in the context of the values and rationality that guide the actions in society; there is consideration of the “how” one can
undertake efforts in the social business field, in the light of the managerial processes that guarantee financial sustainability to the enterprise; and, also, the conception of the State, and its relationship with the idea of market and society, in the configuration of "how" the combination of these entities can sustain the premise of social justice.

Kuyumjian, Souza and Sant'anna (2014) present a study that adds discussion to the Gabriel-Alexandru model (2022), when they start from the idea of Integrated and Sustainable Local Development (DLIS), aimed at overcoming situations of social exclusion, based on endogenous human and social potentialities, for the exercise of citizenship. Training for local management, institutionalized participation mechanisms, carrying out diagnoses for planning actions, linkages between various instances of society, including those of government, are essential to local development. The authors also consider that sustainable, not-for-profit entrepreneurial development should accompany the strengthening of civil society, including monitoring mechanisms.

3 METHODOLOGY

With support in a qualitative approach, the observational study (Gil, 2008) follows the analysis of documentaries, interviews and news, recent and short duration, previously identified, selected and transcribed that reference the performance of the G10 favelas. To this end, it is recognized that content produced on media platforms represents an increasingly recognized source of research evidence, such as podcast investigations recently conducted by Howard-Sukhil, Wallace and Chakrabarti (2021), Vasquez Heilig and al. (2021), Lundström and Lundström (2021), Moten (2021) and Hoydis (2020).

Thus, the evidence gathered that forms the corpus of the research are: (i) Meet the G10 Favelas, (ii) Union of residents and commerce of Paraisópolis - Fantástico Program, (iii) Who is not investing in the favela is losing money, says president of the G10 of the favelas, (iv) NGO 'G10 favela' makes 500 days of actions in the communities of Brazil to help affected families, (v) Employs Communities, (vi) COVID19 - 10 initiatives of the Paraisópolis Model and (vii) Bairro Committee G10 against Corona - Action Paraisópolis.

Table 2 - Audiovisual research documents

<table>
<thead>
<tr>
<th>TITLE / DATE / DURATION</th>
<th>LINK</th>
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<tbody>
<tr>
<td>Meet G10 Favelas 01/07/2020; 3:54&quot;</td>
<td><a href="https://www.facebook.com/UniaoParaisopolis/videos/conheCA7a-o-g10-favelas/694988471353525/">https://www.facebook.com/UniaoParaisopolis/videos/conheCA7a-o-g10-favelas/694988471353525/</a></td>
</tr>
<tr>
<td>Those who are not investing in the favela are losing money, says the G10 president of the favelas 15/09/2021; 3:00'</td>
<td><a href="https://www.youtube.com/watch?v=tBuPaypLT6g">https://www.youtube.com/watch?v=tBuPaypLT6g</a></td>
</tr>
<tr>
<td>&quot;G10 favela&quot; NGO conducts 500 days of community actions in Brazil to help affected families 02/08/2021; 1:56'</td>
<td><a href="https://www.youtube.com/watch?v=d9-eXgzNFmM">https://www.youtube.com/watch?v=d9-eXgzNFmM</a></td>
</tr>
<tr>
<td>Employs Communities 04/12/2020; 3:37&quot;</td>
<td><a href="https://www.youtube.com/watch?v=geC3Y13xSP4">https://www.youtube.com/watch?v=geC3Y13xSP4</a></td>
</tr>
<tr>
<td>COVID19 - 10 initiatives of the Paraisópolis Model 19/05/2020; 5:20'</td>
<td><a href="https://www.youtube.com/watch?v=hh9Zrrvc3K0">https://www.youtube.com/watch?v=hh9Zrrvc3K0</a></td>
</tr>
<tr>
<td>Neighborhood Committee: G10 against Corona - Action Paraisópolis 02/04/2020; 4:09&quot;</td>
<td><a href="https://www.youtube.com/watch?v=GSTunvqgiLw">https://www.youtube.com/watch?v=GSTunvqgiLw</a></td>
</tr>
</tbody>
</table>

Source: Survey data (2022)
For the analysis of the data, the thematic analysis was carried out, which aims to "discover the nuclei of meaning that make up a communication whose presence or frequency means something for the intended analytical purpose" (Minayo, 2007, p. 316), with the attribution of meaning from the context of analysis, and also because of the objective of the research. To this end, "Pre-analysis" was undertaken, with "Exploitation of the material", concluded by "data classification and aggregation". Subsequently, the three stages proposed by Minayo (2007) were carried out, the reading of the transcribed material, followed by the coding and cutting of the selected material, closed by the empirical categorization and data processing, accompanied by the interpretation and determination of the results.

Considering the constructivist paradigm, thematic analysis assumes a deductive profile, going beyond the semantic content of the data, since it aims to learn latent themes (ideas, assumptions and underlying conceptions) based on socially produced experience and reproduced in sociocultural context by the subjects of the narratives, recognizing the recursive character of the process of classification, codification and categorization of the data (Braun and Clarke (2006)). It was also considered the sequence for thematic analysis presented by Braun and Clarke (2006) in six phases: (i) familiarizing themselves with their data, mediated by the transcription of verbal data; (ii) generation of initial codes; (iii) looking for themes; (iv) revision of themes, which implies taking criteria for judging categories based on internal homogeneity and external heterogeneity; (v) definition and naming of themes; and (vi) production of the report, which involves analytical narrative in response to the objective of the research.

For proper understanding of narratives, the contextualization of the speech of the subjects involved in the observed social field was emphasized during the coding that gives empirical categories. First, the researcher is located in the social, economic and political environment of the researched group, followed by the researcher's 'encounter' with the facts, connecting recorded observations and communications, followed by the final analysis, which develops from the verified relationship between the data collected, the theories and the analytical and empirical categories identified (Minayo, 1992).

The software Atlas.ti (Archiv fuer Technik Lebenswelt und Alltagssprache) Ti (Text Interpretation), version 7.5.10 was used to carry out a thematic analysis, considering the experience of using this software with this method of analysis, developed, for example, by Chopra et alSME. (2022) and Blattner, Nixon, Jaye, and Dovey (2012). It is also followed by recommendations from Soratto, Pires and Friese (2020) regarding the use of this software to store the relevant information, providing greater security in data management, with verification and validation of the coding process based on primary documents, quotes, codes, memos and comment, ensejandoinsights throughout the research, and organization in graphic schemes (Netview) (Kelle, 2004; Bandeira-de Melo, 2006).

Coding, finally, can follow more abstract and complex patterns, with the definition of metacategories, when codes with a similar meaning are grouped (Castleberry & Nolen, 2018), brought together for categorical systematization that favors the analysis of the results.

4 PRESENTATION OF RESULTS

Table 2 brings together a set of segments of narratives extracted from the reading of the transcriptions of the research data. The coding procedure was carried out by video, as separated in the table, and, following this, the codes gave meanings that suggested the definition of metacategories used for the analysis of the results.
The G10 favelas is a bloc of social leaders and entrepreneurs from Brazil's 10 largest favelas. [...] in order to be able to do the transformation process, fund rapprochement, entrepreneur rapprochement and drive this economy, we should work together. And it was like this, inspired by the G20, of the rich countries, that we created the G10, [...] we took all this power, that the G10 was organizing itself through entrepreneurship, to help those who need it most. So, we took advantage of the network that was already established [...] we are transforming business, that were before by business, into social business, [...] So, we had to create an innovation process, where trade, from the favela, had to adapt [...] The main difficulties at this moment, [...] is the absence of effective public policy "for" favelas. The favelas in 2019, billed 119 billion together, so, the favela "is" positioning itself as a power and not as marginal or violent [...] we are a market, that consumes in a great way, in Brazil, that generates employment, that generates opportunities, [...] We created 12 initiatives has been replicated in the whole Brazil, in more than 300 communities [...] not stop arriving new states that has asked us for help, to be able to organize the process of street president, [...] [...] restructure a program "Pra Frente", in partnership with the Dom Cabral Foundation, 3 initiatives: [...] support entrepreneurs who need it most, [...] offer training in various areas through online courses, [...] offer credits to people who need it most, to entrepreneurs who need to keep their business running or create new businesses.

Union of Residents and Commerce of Paraisópolis - Feature aired in the program Fantástico (Globo); https://www.facebook.com/UniaoParaisopolis/videos/7295295252579/

I was born in Paraisópolis, we know our needs, we are showing it... I'll go here (in the front seat of the ambulance) I'll go in front...

There have been more than 10 thousand calls so far, if we had not created this alternative here, we would probably have many deaths in Paraisópolis, why the help of the public power has not yet arrived...

The most recent survey, from August, shows that the death rate from COVID stood at 54 per 100,000 inhabitants in Paraisópolis (source: Instituto Pólis, according to data from March to August/2020), lower than the city of São Paulo: 133 (deaths) per 100,000 (inhabitants - source: Instituto Pólis).

This movement has spread throughout Brazil, today has more than 14 states, reproducing what Paraisópolis did... where before people saw only violence and marginality, we showed potency, effective action and salvation of lives...

Except that this "is" threatened now, the donations that keep the two private ambulances, the salary of the health personnel, "so" decreasing and the service may end [...] The city did not want to give interview, replied, by note, that there is a unit of the SAMU intended for the care of the community, based on the "AMA PARAISSÓPOLIS I" and did not say if it will install the service, as created, during the pandemic and circulates throughout the community [...]”

‘Those who are not investing in the favela are losing money,’ says the G10 president of the favelas; https://www.youtube.com/watch?v=tBuPaypLT6g

I believe that Paraisópolis, it is a little portrait of this Brazil that "is" growing, "is" developing, that did not dream of living in the favela, we did not dream of living in the stream, we did not dream of suffering with the flood, nor lack... nor have problems with lack of water... and that the service of SAMU does not come here... we dreamed of being able to live in a neighborhood, to be able to transform our lives and for a long time put us in the condition of poor, violent, marginal, in which we had to hide, that we lived in the neighborhood. [...] we would have a more aggressive police approach, we would have fewer job opportunities and fewer course opportunities [...] But when we realized that the great transformations could happen in the community will be made by the residents themselves [...] the power was within ourselves [...] the question of economic strength, was what, at this moment, drove us most. The slums are billionaires. [...] So, the one who is not "investing" in the favela, probably, is losing money. [...] a bloc of leaders, which is inspired by the G7 and the G20, of the rich countries. This block earns seven billion a year. [...] we realize that by developing our trade, we are developing our neighborhood, generating jobs and opportunities. If this model is possible in...
Paraisópolis, it can be carried out all over Brazil and today we are in 16 states and 389 communities, replicating the action model through the G10 Hub* that is to take business, lead entrepreneurship, [...] the favela is potent, it can be an agent of its own transformation, using the economy...

We think we can do much more [...] Investing in e-commerce, investing in entrepreneurship.

How cool! Talk about financial power.

NGO "G10 Favela" makes 500 days of actions in Brazilian communities to help affected families; https://www.youtube.com/watch?v=d9-eXgzNFnM

We talk about Paraisópolis, in the south of São Paulo, where today the delivery of basic food baskets took place. This is an action that is repeated every day around here, but this help from the G10 Favelas is not restricted to Paraisópolis, it reaches almost 400 communities from all over the country. Since March 2020, 1 million baskets, 1.7 million masks and almost 2 million marmites have been delivered, like these that are now being distributed.

[...] is to create business offices so that the population can undertake, be agent of its own transformation, have access to credit [...] We believe a lot in the power, slum, economic. So we're creating alternatives for people to start businesses, to undertake and to be agents of their own transformation. [...] we need to create ways to put the money in the pocket, in the hands of the population and to be able to undertake it is the best way now, at this moment.

Employers Communities;
https://www.youtube.com/watch?v=geC3Y13xSP4

Hi guys, it's okay, I'm Rejane Santos and I'm the founder of the Employee Communities (Facilities/ Labor Outsourcing; Professional Qualification; Self Employed Professionals (small repairs); Employment Agency). (Actions in Paraisópolis: adopt a diarist - 7300 diarists adopted for 3 months). The Employs Communities it is a platform for the connection of companies with the candidates, inhabitants of the communities of Brazil. Here, in our space (Social Pavilion G10 Favelas - Paraisópolis/SP), a registration of candidates who are outside the labor market [...] We will be doing a job task force.

One job right now is what we need most (230 relocated professionals), but we know it's not easy. There are 13 million people in Brazil, unemployed, and in Paraisópolis we almost doubled, now there are 16,000 people.

The idea is to drive business forward. Making companies realize that it’s important to invest in communities, it’s important to give people jobs. And that there are in the communities people with a lot of ability, a lot of skills and very good people!

For this job tour to happen, I'd like to invite your company to hire our candidates, our residents. This job tour, it is itinerant, [...] I have a business that is called Employing Communities [...] So if you have a company, close to other communities, come participate with us [...] we have residents with all professional qualifications, [...] within the diversity wedge, so this is where all the candidates you need, to work in your company!

Let's take advantage of this moment that is having the relocation and the resumption of the companies' trades, so, this is a special moment, to relocate the inhabitants into the labor market. So, we invite your company, to come participate, to hire our professionals [...]”

Thanks and here's the signed card, huh? (She shows the CTPS, smiling.)

COVID19 - 10 initiatives of the Paraisópolis Model;https://www.youtube.com/watch?v=hhZryvc3K0

The main problem that the favelas are facing [...] is the lack of a specific public policy for the favelas. Slums have grown in disorderly ways, without access to infrastructure, without access to water, without access to basic services so that it can develop fully. So, we're responding to every initiative that's absent from government, we're creating a positive response to address these problems. "Street presidents," out of every 50 houses, we have two residents volunteers, one president and one street vice president, who care for these families. [...] they are responsible for raising awareness [...] by activating our ambulances [...] as the SAMU does not come and [...] we decided to hire 3 ambulances that stay 24 hours here in the community. This ambulance is joined by a team of 8 professionals: 2 doctors, 4 nurses and 2 first responders who stay here in the community 24 hours a day, answering the calls of the street presidents. We also decided to create a

### Regional development

- Investment in entrepreneurship
- Financial power
- Business Offices Agent/ Social Actor
- Access to credit
- Alternatives
- Social Action in Crisis Period
- Connection Platforms - Business and Candidates
- Job crunch
- Unemployment and relocation
- Employment as an investment in the community
- Invitation to hire - we have qualification and diversity.
- Labor market
- Signed wallet
- Specific public policy for favelas/ communities
- Disorderly development of slums
- Initiatives for absences from the State
- Troubleshooting

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group of first responders, train first responders, residents of the community [...] Another “Reception Houses” initiative, which in total shelter 520 people and are functioning within state schools (2 state schools reformed) [...] another initiative that is to support the population that most need with the use of masks, which is the project "Stitching Dreams Brazil", through the home office of the seamstresses of the favelas of Brazil [...] we created the program "Adopt a Diarista", in which we have already 1032 diarista adopted, ...] "Strengthening Local Commerce", where we have stimulated people who are donating to buy directly in our trade and also the residents to continue buying here, instead of buying in the big retail networks [...] "Hands of Mary Program", which are producing, almost 10 thousand marmites daily and a good part of these marmites are purchased from the local restaurants here in the community and distributed free to community. [...] creating a large solidarity network. If you can help, help, in two ways: the first is by pressuring the government to create a specific public policy for the favelas, be it in your municipality, in your state or in Brazil, and also by helping through crowdfunding campaigns, by contacting us through our social networks, donating resources and materials so that we can support the communities.

<table>
<thead>
<tr>
<th>Neighborhood Committee: G10 against Corona - Action Paraisópolis; [<a href="https://www.youtube.com/watch?v=GSTunvqgIiw">https://www.youtube.com/watch?v=GSTunvqgIiw</a> (seen 06.12.2021)]</th>
<th>Examples: Street President; Homestays; Stitching dreams Brazil; Strengthening local commerce; Hands of Mary.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The situation of the favelas of Brazil, and here in Paraisópolis, it is a public calamity. We need help from everyone, [...] In the face of the situation, which so far none of the governments has spoken the word favela, we are organizing ourselves to create a solution. We're setting up the Neighborhood Committees! [...] to map the community, [...] we are identifying 420 leaders, 420 volunteers who will take care, each one, of 50 houses, that is, we will cover the 21 thousand households of Paraisópolis, in a population of 100 thousand inhabitants. On average, each person, each leader, will take care of 250 to 300 people. This leader, we're giving him the name of street president or street president. [...] So we are setting up a structure here of war, why we are understanding that we are being abandoned to our own fate! [...] That is, we are organizing ourselves, through the neighborhood committees, the street presidents, creating an ever stronger connection and a network of solidarity between our community, to protect each other. [...] we have a mobile operator in Paraisópolis, Paraisópolis Cellular, will distribute chip to the residents, to facilitate communication between us and also we will be able to send directly, through SMS, information about our community and our challenges. [...] we are putting sound cars passing [...] tracks, to raise awareness. [...] that we can become better human beings, from this, but that mainly, the government creates a specific public policy for the favelas. There's a policy to save the banks, there's a policy to save the malls, there's a policy to save the retail trade and the word favela, so far no one's talked about how to save!</td>
<td></td>
</tr>
</tbody>
</table>

**Source:** research data (2022)

In addition to the sources of evidence gathered in Table 2, it is worth noting that the project ‘G10 Favelas’ has been widely reported, such as Jornal Nacional (Rede Globo de Televisão), Band News (Grupo Bandeirantes de Comunicação), Programa Encontro (Rede Globo de Televisão), about the centenary of Paraisópolis and actions carried out (September 2020), Revista Veja (September 2020), Portal Uol (26/11/2019), issue in Jornal Valor (26/01/2021), Folha de São Paulo (10/12/2019), Portal Terra (03/08/2021), Diário de Pernambuco (12/05/2021), among others.

### 5 DISCUSSION OF RESULTS

To develop the analysis, considering thematic analysis, the categories and metacategories defined for the study will be discussed, according to Table 3.
Table 4 - Empirical categories and research metacategories

<table>
<thead>
<tr>
<th>Empirical Categories</th>
<th>Metacategories</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entrepreneurship as a power. Investment in entrepreneurship. Results in figures</td>
<td>Entrepreneurship</td>
</tr>
<tr>
<td>Specific public policies. Specific public policy for favelas/communities. Effective Action</td>
<td>Specific and effective public policies</td>
</tr>
<tr>
<td>Initiatives for absences from the State. Alternatives to Public Power</td>
<td>Alternatives to the absence of the public authority/state</td>
</tr>
<tr>
<td>Unemployment and relocation. Employment as an investment in the community. Job heaps. Invitation to hire - we have qualification and diversity. Signed wallet. Labor market</td>
<td>(De)Employment</td>
</tr>
<tr>
<td>Slum as a result of development? Disorderly development of slums. Crisis context/ Public disaster</td>
<td>Slum and development</td>
</tr>
<tr>
<td>Favela as economic-financial power; Favela as market - employment, income, opportunities - consumption.</td>
<td>Slum as power</td>
</tr>
<tr>
<td>Depiction of the slum: Stream, flood, lack of water, and lack of assistance. Poor, violent, marginal. Smaller opportunities</td>
<td>Slum as a shortage</td>
</tr>
<tr>
<td>Social business; Networks; Business offices. Leadership mapping</td>
<td>Socio-economic Networks</td>
</tr>
</tbody>
</table>

**Social Practices:** Street President; Homestays; Stitching Dreams; Strengthening Local Commerce; Hands of Mary. Connection Platforms - companies and applicants. Neighborhood Committees

**Source:** Survey data (2022)

To facilitate understanding of the relationships between the categories for thematic discussion, the software Atlas.ti was used, considering the Netview feature, to establish discussion on emerging themes. Figure 1 below graphically presents the metacategories set out in Table 3.

![Figure 1: Metacategories of Thematic Analysis - Narratives about G10 Favelas](image-url)

**Source:** output from software Atlas.ti, version 7.5.1
The ‘G10 Favelas’ experience comes during the Slum Summit (slum summit), held on November 23, 2019, in the gym of Paraisópolis - São Paulo, Brazil, with about 720 people: community representations from all over the country. This training was based on data presented by the company Outdoor Social, where the financial and consumption potential of the favelas reached billionaire figures, and this was the element that led to the creation of the G10. This initiative highlights civic innovation (Fowler, 2000) and social organization based on co-responsibility (Baron, 2007).

The block aims to increase the self-esteem of the resident, present the favela as environment/place of success, contribute to the change of perception of society in relation to the favela, revealing its ability to generate goods and services, in line with the scores of Desa and Basu (2013), regarding the mobilization of local resource. From the event, it is intended to raise collective funding for investment in projects in the peripheral regions, awakening the power of people to transform their realities.

The G10 Favelas is structured with representations from several favelas in the country, with regular meetings, collaboration and impact assessment of the actions carried out by the group (https://g10favelas.com.br). To do so, the social block has a whole structure for collecting data, following up the activities and the impact caused by them.

This is when the theme ‘metacategoria’ (Castleberry & Nolen, 2018), ‘entrepreneurship’, is central to the design of the G10. In relation to the idea of generating employment and income in the Favela, Gilson Rodrigues, then president of the Union of Residents of Paraisópolis, coordinator of the G10 stresses the need to potentialize the entrepreneurial movement in community, with expansion of investments, another one, Bacq and Janssen (2011) present this model of organization in the perspective of the individual, process, organization and environment. To do so, they make emphatic use of the volume of financial resources and of the large market located in the shantytowns, with figures that merit, as the parties involved point out, being taken into consideration, reaching values of about 7.7 billion, with an estimate of 128 billion.

The social adjective to entrepreneurship comes from the perspective of the "solidarity principle", defining the values underlying entrepreneurial actions. In this occasion, the ‘collective work’, ‘solidarity’ and the permanent search for solving community problems, from social innovation, as described by Gerli, Chiodo and Bengo (2021) and Grilo e Moreira (2022), are highlighted.

Problem solving is also related to the routine lack of structure of slums, which, due to urban issues in the process of development without any greater planning, raise critical situations for people who live in fragile conditions. The theme "slums and development", therefore, highlights that the living and working conditions in the communities enhance critical experiences in the context of crisis (Perrini, Vurro & Costanzo, 2010), due to the lack of adequate infrastructure and support and assistance services.

Linked to the challenges of development in cities, slums also concentrate problems related to unemployment, expanding social entrepreneurship beyond the charitable actions of NGOs (Fowler, 2000). As a theme of analysis, questions involving dignity are highlighted, related to employment, from the yearning for relocation in the market and investment in the community, to the significance of work in social dynamics (Dempsey & Sanders, 2010). Social entrepreneurship, in reference to the G10, therefore, calls for the dimension of the problem "unemployment" to be debated, including giving greater visibility to the qualification and diversity present in the communities, with actions that involve guaranteeing new hires by means of mobilization "mutirão" and community engagement (Maclean, Harvey & Gordon, 2013) in favor of inclusion in the labor market.

With this debate, we have the analysis of the relationship with the State, in the political implications (Griskevicius, Cantú & Vugt, 2012). The reports demand greater participation of public policies with specific actions for the problems of the slums, while these challenges
demand knowledge about the historical-social-economic and urban determinants that shape the living, working and living conditions of these territories (Baron, 2007). Thus, it is understood that the social entrepreneurship represented by the G10 sustains mobilization with "alternatives to the absence of public-state power". In this sense, entrepreneurship gains a sense of survival, in the face of urgency, and a political dimension, demonstrating the demands of the State, and a yearning for public policies that are appropriate to reality (Kuyumjian, Souza & Sant’anna, 2014; Perrini, Vurro & Costanzo, 2010).

In this way, one can observe the fight against the social representations attributed to the people who reside in the shantytowns. The theme "favela as deficiency" brings together challenges underlying state investment through public policies aimed at qualifying and developing potentialities, since structural issues are recognized to the definition of the subject of the favela, as someone incapacitated by the circumstances of its context (Perrini, Vurro & Costanzo, 2010).

The narratives, as far as he is concerned, highlight the need for new representations for the "slum as a power", from the recognition of economic possibilities from endogenous development, with support in the potentialities of the social actors residing in these territories (Desa & Basu, 2013). To this end, specific actions would be needed, considering "development factors", which, if activated, can contribute to the development of this potential, generating favorable transformations of local-regional development (Bacq & Janssen, 2011). Factors related to the knowledge of the needs of the communities, support, training, access to credit, for example, are presented. In addition, specific consideration is given to ensuring the sustainability of initiatives (Stanković, 2020).

In relation to the theme "socio-economic networks", the narratives understand the need for greater investment in the "networks" (Sirine, Andadari & Suharti, 2020), considering the potential for transformation by the collective. With this, there is consideration for business and office networks in the desire to activate greater investment and development of entrepreneurship in the communities.

The model adopted is centered on raising funds (Chatterjje, Cornelissen & Wincent, 2021; Meyer & Sroka, 2021) that is given priority among the inhabitants, with support in generating internal income that makes it possible to finance social actions. Meanwhile, investors from outside the communities are also mobilized by the G10, so that greater opportunities for residents and social enterprise arise.

Finally, some experiences or social practices adopted by the G10, are presented by the narratives, namely: Street President; Homestays; Strengthening local commerce; and, Neighborhood Committees. All developed to solve specific problems experienced by the favela collective, aiming at the empowerment of residents and the generation of internal income, using community leaders for the engagement and mobilization necessary for the actions developed.

Other experiences can be recorded as:

✓ **Fund for the Development of Social Impact Entrepreneurship**, launched at the 1st Slum Summit in 2019, crowdfunding that aims to raise about R$ 2 million for investment in projects in the areas of the urban peripheries, using crowdfunding;

✓ **Application** that enables financial transactions between residents of the communities, with the use of blockchain technology, a type of individual financing, in partnership with the company eSolida, a platform that works with the support and management of tools with non-profit institutions, offering technological support, greater visibility and fundraising;

✓ **Office of Business and Innovation, launched 2021**, a Business Hub, held as an enhancement of the Fund for the Development of Social Impact Entrepreneurship, based in Paraisópolis;

✓ **G10 Bank**, a community bank, considered the "Grameen Bank" of Paraisópolis, based on internal financial relations between residents and favelas;
Supported by G10 Bank the **Favela Brasil Express** venture, a logistics company founded by Giva Pereira, a young 21-year-old;

**Employs Communities**, founded by Rejane Santos, the community leader of Paraisópolis, the “LinkedIn das Favelas”, conducts intermediation in the employment relationships of unemployed people through a connecting platform;

**Reseller Academy**, a startup that provides training for women to generate income through sales;

**Stitching Dreams Brazil** was conceived in 2017 by Suéli Feio, having initially trained 250 women in cutting and sewing. The project was designed to support women of Paraisópolis in a vulnerable situation, through this training offered as a means of reception and learning, and also to provide opportunities for female empowerment, income generation and the chance of financial independence. Over the years, this initiative has managed to positively impact other communities, acting in various regions of the country;

**Hands of Maria**, guided in the training of women cooks for the production and distribution of marmites in Paraisópolis.

Based on the thematic analysis and reference to the social practices developed by the G10, it is noted that the dimensions, defined by Gabriel-Alexandru (2022), in relation to social entrepreneurship, are evidenced. The cultural orientation is manifested by the solidarity principle, which permeates collective sense and mobilization in favor of the improvement of material and symbolic conditions in the territory; management strategies, are organized through processes innovations for attracting investment, reinvestment and offering opportunities for access to credit, for example; in relation to the political philosophy, still, experiences and narratives resort to the search for survival, considering the concrete and contextual possibilities; these, situate the market and the demand for resources to guarantee dignity. Thus, the search for social justice reinforces that the profitability of social enterprises are essential to the well-being of the people involved, not excluding the demand for greater participation of the State with public policies suitable to the social fabric of the favelas.

6 FINAL CONSIDERATIONS

From the perspective of contributing to the deepening of the theme "social entrepreneurship" in favelas, based on the Brazilian experience of the "G10 Favelas", thematic analysis was undertaken with the support of the definition of the metacategories "entrepreneurship", "solidarity principle", "specific and effective public policies", "alternatives to the absence of public power/State", "(des)employment", "favela e o Desenvolvimento", "favela as powerhouse", "favela as deficiency", "factors of development", "socioeconomic networks". Thematic analysis starts from the constructivist approach, and advances in the perspective of situating experiences and narratives the social, economic, cultural and political context of a social fabric known as favelas, which reveal weaknesses in the process of development and urbanization of cities, in particular, of the capitals and large Brazilian cities. In this occasion, it seeks to understand social entrepreneurship not as ideology, in analytical considerations that merit deepening the debate under the neoliberal lens, as Ferraz (2022) suggests, but, only, the concrete and urgent need to survive, which centralizes the efforts of the G10.

With the ‘taxonomic’ reading of Gabriel-Alexandru (2022) it was possible to systematize understanding around the assigned metacategories, demonstrating not a priori a theoretical weakness, but, as Santos (2007) signals, the absence of greater interest, with a guarantee of intelligibility to emerging social practices, contextually urgent, in the sense of
minimum guarantees of dignity and survival for the social actors involved. The recognition of these practices as social entrepreneurship, still, lends credibility to the potentialities (and not the needs), being an important challenge for society and public policies, as a result of stereotyped and stigmatizing readings in relation to the favelas and their inhabitants.

With the experiences of the G10 Favelas it was possible to recognize the challenges of social entrepreneurship that overcome the debate that problematizes the relationship of entrepreneurship with the State, by the connotation of subservience or of the free market. But, rather, adherence to the multiple possibilities of life, alternatives, that emerge from critical social contexts. Thus, it is not advocated that social entrepreneurship be a solution for the lack of investment in specific and effective public policies for the favelas, and, rather, that social entrepreneurship reveal ways for the development of public policies suitable to the potentialities of social actors who manage to overcome, collectively, and in solidarity, the ‘determinants’ of their adverse social conditions.

Future research may undertake efforts to provoke in-depth analyzes in research, such as, for example, the conditions of effectiveness of public policies aimed at social entrepreneurship, based on the diversity of the players and the social issues they experience. In this scope, debates are crossed on the ethnic racial question, gender, LBGTQIA+, among others, which involve intersectional conceptions in other epistemological horizons.

REFERENCES


