

International Journal of Human Sciences Research

EXPRESSIONS OF ETHICAL-POLITICAL SUFFERING OF THE HOMELESS POPULATION IN BAIRRO DA LUZ

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Abstract: The article reports the research that emerged from the work of the authors in the extension project “Stay alive!”, in the Luz neighborhood in São Paulo/SP. The intervention was based on the provision of psychological care for homeless people who use psychoactive substances. The objective was to analyze the forms of expression of ethical-political suffering reported by the people assisted. Expressed in different ways, such as inequalities related to issues of gender, ethnicity, age and social class, ethical-political suffering portrays the ethical dimension of the daily experience of social inequality. The option to study social exclusion through emotions aims to indicate the (dis) commitment to human suffering, both on the part of the State, civil society and the individual himself. The cartography method allowed diving into an unknown territory and the construction of know-how, based on the intervention carried out with the participants. The consultations were aimed at listening and accepting the demand and lasted, on average, 15 minutes. Data were produced over a period of 6 months, based on the preparation of field diaries containing information about the activity and notes about the consultations. For data analysis, records of 6 participants were selected, 4 cisgender men, 1 cisgender woman and 1 transgender woman. All participants were black, aged approximately 30 years. The reports identified in the field diary were analyzed in the following categories: social humiliation, guilt and shame and public invisibility. Social exclusion was evidenced through the analysis of emotions, affirming the need for State action in the deconstruction of the logic that sustains social exclusion/inclusion dialectic.

Keywords: homeless people; social exclusion; ethical-political suffering.

INTRODUCTION

This article reports the research that emerged from the immersion in the field and performance in the extension project “Stay Alive!”, promoting listening and welcoming actions for homeless people and drug users, who live in the Luz region, in the city of São Paulo/SP. To act as volunteers in offering psychological care and harm reduction strategies, the authors also acted as researchers, with the aim of analyzing the production of knowledge that was built from this experience.

The extension project “Stay Alive!” was developed by a team of professors and students of the Psychology course at Universidade Presbiteriana Mackenzie, based on initial actions carried out together with other social actors around a housing project that would preserve the ways of life and the memory of the neighborhood. In a previous article, we presented the experience and affirmed the need to understand the ethical-political suffering of homeless people. Circulation and intervention in vulnerable territories provides different perspectives on the city and increases the visibility of people who experience daily situations of violence and humiliation (AZEVEDO, DOMINGUES and IMBRIZI, 2021).

Located in the center of São Paulo, the Luz neighborhood is a territory in conflict with important economic and real estate interests. Since leaving the road, in 1982, there has been a constant migration of people from the periphery to the region, resulting in irregular housing and businesses, such as tenements, informal market, prostitution and drug trade. The region began to experience a growing precariousness, occupied by a diversity of populations supported by an informal economy, thus redesigning the identity of the neighborhood. It is currently known as Cracolândia, in allusion to the

intense flow of crack users, resulting from the popularization of the drug in the mid-1990s in the neighborhoods of Luz, Campos Elíseos and Santa Cecília (CALIL, 2015).

The complexity of the territory shows a situation of extreme social vulnerability and helplessness of the subjects involved there. The different modes of political intervention in the region are ineffective and the dispute over market interests makes public policies that guarantee the social rights of homeless people who circulate there unfeasible.

Only in the city of São Paulo, there was an increase of 31% of people in this situation in the last two years. In 2019, there were 24,344 people, and currently, there are 31,884 people on the city's streets following the Covid-19 global health crisis. In order to have a better dimension of the new reality in São Paulo, the number of homeless people in the city of São Paulo is greater than the number of inhabitants of most cities in the State. Of the 645 cities in São Paulo, 69.6% of the total have fewer residents than the homeless population measured in the municipality (CENSO ANTECIPADO, 2023).

In addition to the street situation, the subject is associated with drug use in a cause and effect relationship, as if substance abuse led the individual to the street situation. However, this relationship can show the opposite: as a result of the extreme vulnerability, the subject in a street situation “has difficulty in enduring the physical and psychological suffering without something that softens the experience of the harsh reality” (DANTAS et al, 2012, p. 271). Drug use may be linked to “[...] survival strategies that gain importance as their effects produce sensations, not only of pleasure, but also of euphoria and power, but also confer changes in psychic perception against the painful reality internal and external of these people” (CARVALHO, 1999, p. 491).

We also highlight the increase in crack

consumption due to the great potential it offers for chemical dependency, the low cost when compared to other substances that have a quick effect and the need for repeated use. The drug acquires the filling function, in an attempt to overcome the lack of security, food and affection (TONDIN, BARROS NETA and PASSOS, 2013).

Data that support this statement can be analyzed in the 2021 Census, in which 92.3% of respondents reported that they want to leave the streets and understand that the condition to leave a situation of vulnerability is to have a permanent job (45.7%), followed by housing (23.1%). Other answers were also considered: returning to the family home or resolving conflicts (8.1%) and overcoming dependence on alcohol and other drugs (6.7%) (EARLY CENSUS, 2023).

As a response to social exclusion, public management has used prohibitionist strategies aimed at controlling the consumption of psychoactive substances and total abstinence as a treatment. In addition to being ineffective in controlling drug use, the prohibitionist model reproduces repressive practices that reinforce the stigma of drug users, making it difficult to create a link between health devices and users. “[...] as a way of controlling the production, circulation and trade of certain substances, prohibitionism assumes an explicitly repressive and police posture based on the principles of Public Security” (CALIL, 2015, p. 24).

The prohibitionist paradigm favors tutelary, heteronomous and rights-violating practices supported by the medical-moral model. Thus, this model reinforces, against the grain of the Brazilian Psychiatric Reform (BPR) and the anti-asylum struggle, compulsory and involuntary hospitalization, in addition to treatment aiming at abstinence as the only possible goal (CONSELHO FEDERAL DE PSICOLOGIA, 2013, p.28).

This research emerged in the midst of intervention experiences that took place in this territory. The objective was to map and analyze the expressions of ethical-political suffering reported by homeless people who circulate in the Luz neighborhood and who were assisted by the “Stay Alive!” project.

We adopted the ethical-political suffering as a category of analysis of the inclusion/exclusion dialectic, as we understand that the individual suffers due to socially delineated intersubjectivities. We understand that the expressions of suffering cannot be understood as something individual and arising from maladjustments and maladjustments, but rather as social determinations. The ethical-political suffering:

[...] it portrays the daily experience of dominant social issues in each historical era, especially the pain that arises from the social situation of being treated as inferior, subaltern, worthless, a useless appendage of society. It reveals the ethical tonality of the daily experience of social inequality, of the socially imposed negation of the possibilities of the majority to appropriate the material, cultural and social production of their time, to move in the public space, and to express desire and affection (SAWAIA, 2014, p. 106).

By analyzing social exclusion through the category of ethical-political suffering, we empower the subject without removing the responsibility of the State.

To study exclusion through the emotions of those who experience it is to reflect on the “care” that the State has for its citizens. They are indicators of (dis)commitment to human suffering, both on the part of the state apparatus, civil society and the individual himself (SAWAIA, 2014, p. 101).

Ethical-political suffering can be expressed in different ways, for example, in inequalities related to gender, ethnicity, age, social class, physical or mental disability. Its expressions pervade the construction and stabilization

of capitalism as an economic model in force since the 20th century, after the Second World War, when the new economic-political model of the Social Welfare State constituted the notion of “universality of the condition of citizenship” (SPOSATI, 1998). The capitalist model allowed the alternative of social inclusion as a possibility of equality and social equity, while society assigned to the State the responsibility of guaranteeing the rights of all subjects, whether marginalized or not.

Social inclusion is “the process of disciplining the excluded, therefore, a process of social control and maintenance of order in social inequality” (SAWAIA, 2014, p. 108), which can be understood as perverse inclusion. The central idea of the exclusion/inclusion dialectic is that society includes the worker in order to alienate him, serving as a strategy for maintaining the social order.

The analysis of forms of exclusion/inclusion cannot consider them as categories in themselves, with specific invariant and independent qualities. It is necessary to understand that the dynamics between exclusion and inclusion form an inseparable pair, as we cannot speak of inclusion without exclusion and vice versa. This dialectic demonstrates the ability of a society to exist as a system (SAWAIA, 2014).

METHOD

Because it is a research that was carried out from interventions carried out in an extension project, we adopted cartography as a research method, as this implies a non-prescriptive orientation of the researcher. When mapping, the researcher does not follow pre-defined objectives, but performs a reversal of the traditional meaning of method – “no more walking to reach pre-set goals (metá-hódos), but tracing, during the walk, your goals (hódos-metá)” (PASSOS and BARROS, 2009, p.17). The “methodological path” is precisely in the

act of using experience as a know-how, that is, making use of the knowledge that arises from experience.

From the immersion in the field, the researchers were able to inhabit a previously unknown space and relate to subjects who experience the territory on a daily basis and materialize it through their experiences. The research proposal was not based, therefore, on carrying out participant observations, but on a dive and direct contact with the territory and with the people who are part of it. For cartography, it is necessary for the researcher to let himself be carried away by the forces that emerge from the field in order to be able to trace what permeates the constant movement of the phenomenon in question (BARROS and KASTRUP, 2009).

What we seek, in cartographic research, is the dissociation of the investigated object and the subject who investigates, since not only is given the possibility of changing the field, but also of being an agent of change for the subject as a researcher (PAULON and ROMAGNOLI, 2010). The method assumes that research is in process all the time and monitoring this process demands constant attention and care, in addition to demanding the collective construction of knowledge.

Data production occurred through interventions carried out fortnightly, on Saturdays, in the morning, over 6 months. The proposal was based on offering a space for listening and reception free of any requirement and lasting, on average, 15 minutes. Reports of care were recorded in field diaries prepared by the researchers.

For analysis purposes, the records of 6 participants were considered: 4 cisgender men: Rodrigo, Pedro, Jorge, Joaquim; 1 cisgender woman: Laura and 1 transgender woman: Amanda. All participants were of African descent, aged approximately 30 years.

The analysis method was carried out

through reading and rereading the diaries, which gathered objective information, such as date, activity carried out and people assisted, in addition to notes of the stories heard and observations of the territory. Writing the field diary made it possible to return to the experience, so that we could speak from within it and not about it (BARROS and KASTRUP, 2009).

EXPRESSIONS OF ETHICAL-POLITICAL SUFFERING

From the field experience, it was possible to inhabit the territory of the research attentive to the expressions of ethical-political suffering reported by the people assisted. Social humiliation, guilt and shame and public invisibility were the identified expressions that will be analyzed below, based on excerpts collected in the field diaries.

SOCIAL HUMILIATION

On the day we met Amanda, urban cleaning was being carried out, with a large truck carrying water, with city hall cleaners and the police. The territory was chaotic, with many people walking and running, carrying their belongings and with many police officers being aggressive with those who resisted to leave the place they were. They threw jets of cold water so that the bodies left the place and, if they did not use water, they used batons and violence. All officers wore gloves, helmets and masks. Other policemen, who were blocking the streets, asked us, the collective, to move away and said that we mustn't be there, because it was dangerous. We were ordered to stay inside the police base for some time. Inside the base, we could hear screams and bombs.

When the situation calmed down, the police at the base recommended that we stay there for a short time and we set up a small table with few supplies and close to the police base. We were afraid to be there (excerpts from field diary)

Due to the implementation of a prohibitionist policy, police violence is present not only in the reports of research participants, but also in the social context in which they are inserted. This model disregards the different modes of subjectivity and criminalizes the subjects who use them.

The moral/criminal model approaches drug consumption as a crime subject to imprisonment and the disease model understands this issue (consumption and dependence) as a pathology whose sufferer must be treated and rehabilitated. Treatment models based on this perspective are considered of “high demand”, as no type of consumption is tolerated and abstinence is placed as the sole final objective, which makes health institutions spaces that are not welcoming to users.

Criminalization and marginalization produce a feeling of social humiliation as effects of a capitalist system, for which an individual cannot exist without money, income and steady work.

Social humiliation has, in its mechanism, economic and unconscious determinations. We must propose it as a modality of anguish triggered by the enigma of class inequality. As such, it is both a psychological and a political phenomenon. The humiliated goes through a situation of impediment to his humanity, a situation recognizable in himself - in his body and gestures, in his imagination and in his voice - and also recognizable in his world - in his work and in his neighborhood (GONÇALVES FILHO, 1998, p. 15)

The State, as a system of guaranteeing rights and protection, acts as a driver of this feeling to the extent that the capitalist mode of production is exclusive due to the impossibility of universalizing employment and due to social inequality as structural and inherent to this system (SPOSATI, 1998).

Joaquim reports that he was prevented from getting a job due to his time in the prison

system and, consequently, without income and on the street (excerpts from field diary)

Through the reports obtained, it was noted that the institutions that must offer care, reception and protection do not, thus becoming inaccessible places. This dynamic exemplifies the dialectic of inclusion and exclusion of the homeless population: it is included in the system due to the condition of homelessness, at the same time that it is excluded due to the lack of access to services that must guarantee its protection and existence.

In addition to the reports, in the field experience we witnessed various types of violations of rights: in the criminalization of individual drug users, in the police violence present in everyday life and in the absence of devices that effectively offer care for basic needs. Socioeconomic inequality is expressed in the emotional suffering pervaded in the body of each of the participants.

The way in which the inclusion/exclusion dialectic works produces, on the one hand, humiliating conditions that remove the subject from his human condition, on the other hand, include him in the system precisely because of this condition. In the model of capitalist society, it is necessary for a social group to occupy this marginalized position, in order to justify the established - and profitable - order of social inequality.

GUILT AND SHAME

Amanda reports being ashamed of her physical appearance, thin and with a “dry, drugged” face (excerpts from Field Diary).

In addition to the marginalization and criminalization suffered by people living on the streets - either because of drug use, or because of their socioeconomic condition and/or their predominantly black ethnicity - there is a culture of blaming these subjects for their own condition. The street space becomes

a social confinement in an engineered and continuous process of discrimination, just as it used to happen in asylums, always acting at the service of the capitalist model (GRACIANI, 1997 apud TONDIN, BARROS NETA and PASSOS, 2013).

Rodrigo asked us to call his sister and tell her that he was alive, however, he was very ashamed of his physical and mental state and would not want his family to know that he was in those conditions - using drugs and living on the street, in the favela from "Cracolândia". He reported feeling disgusted with the state he was in, that at home he used to get ready, apply gel to his hair, take a shower, make himself smelly and that now he didn't do any of that anymore. He looked at his fingernails in disgust, constantly apologized for not showering and his face being dirty. (excerpts from field diary)

Pedro commented that he felt dirty, ugly, with several scars on his face (excerpts from field diary)

Laura reported that she was ashamed to call her mother and tell her about the condition she was in, even more pregnant and dirty (excerpts from field diary)

The excerpts above translate the expressions of shame due to their physical and mental state, either because of the way they are dressed or because of their emotional instability due to drug use. There is a strong presence of feelings of guilt and loss of self-confidence.

Their bodies do not cause abjection due to the lack of cleanliness or the possibility of transmitting a disease, for example, but because they are ambiguous and confuse the notions of identity, system and order and because they do not respect borders. They are placed on the sidelines and because they have the quality of ambiguity, they express both danger and power. They are "abject bodies", "one whose life is not considered legitimate and, therefore, which is almost impossible to materialize" (BUTLER apud RUI, 2012, p.11).

PUBLIC INVISIBILITY

Rodrigo commented, looking at the street as if he were very far away, with an empty look, that if he decided to throw himself in front of a car, everything would be better and calmer. Besides, no one would miss you (excerpts from field diary).

The expression of ethical-political suffering identified in the report above, as well as in reports about the difficulty of creating lasting ties with his family, the non-existence of friendships and support networks and the absence of guarantee of rights, reveal the presence of feelings of non-existence, helplessness and invisibility.

Jorge said that he had already missed an endoscopy exam, as the patient is required to take a companion. He had asked a friend to accompany him, but on the day of the exam, the friend did not show up. (...) Jorge has been in the Cracolândia region for 4 years. He said he stayed at a shelter in the area, but no employee could accompany him for his exams. Jorge started to cry and thank me for the attention I was giving him, because that was rare (excerpts from field diary).

Public invisibility is a psychosocial phenomenon characterized by the disappearance of a subject among others. Imposed on this social group, this condition raises "the feeling of not being like all those who have rights and a state of alertness of someone who is almost waiting for a reprimand or some order", and is expressed through feelings of "discomfort, anguish and suffering in the lives of those affected by this phenomenon" (NASCIMENTO, 2022, p. 151, 154-155).

These individuals are part of a process of excluding their rights and participating fairly in the social and political life of society. This process ends up generating an identity marked by suffering and a feeling of inferiority (NASCIMENTO, 2022, p. 151).

The feeling of invisibility was also observed in the dynamics that were established between researchers and assisted people. There was a silent apprehension and a constant state of alertness on the part of the people overheard. There was a difficulty in understanding the type of offer that was being made: listening. The feeling of strangeness reveals the lack of opportunities for people who inhabit this place to be listened to and cared for.

Public invisibility confirms the idea that ethical-political suffering cannot be associated only with a physical need, since “desire, as a conscious expression of appetite, will be passionate along with your body and active along with it. Body and soul, they are assets or liabilities together and in full” (SAWAIA, 2014, p. 103). Suffering affects both body and soul, due to social discredit. The desire to “be people’ is not just to match, but to distinguish and be recognized” (SAWAIA, 2014, p. 116).

FINAL CONSIDERATIONS

Following the clues of the cartography method, the research allowed us the possibility of producing new realities and, from them, outlining the research objectives. We seek, here, to analyze social exclusion through emotions, from the construction of an ethical and professional disposition for the testimony, validation and listening to the different forms of expression of ethical-political suffering that cross the subjects in a street situation.

We learned from this experience that, by introducing the analysis of emotions, the concept of human need is also introduced beyond biological need, thus overcoming the dichotomy between ethics and need.

To study exclusion through the emotions of those who experience it is to reflect on the “care” that the State has for its citizens. They are indicators of (dis)commitment to human suffering, both on the part of

the state apparatus, civil society and the individual himself (SAWAIA, 2014, p. 101).

Ethical-political suffering “is located in a conflicting society, in the experience of subjects in the process of class struggle”, since the way in which the capitalist system includes individuals is perverse, using strategies to “reproduce and sustain the servitude, passivity, misery and, mainly, the alienation of the worker” (BERTINI, 2014, p. 61).

They [individuals] come to realize that material or symbolic appropriations lead them to ‘be part’ of the whole, finally corresponding adequately to what society creates at every moment. This system includes to exclude, that is, to keep men dependent on a state of affairs that does not concern their own freedom and power, they are led to never reach market satisfaction, as the market postpones the notion of perfection. An inclusion that, in fact, perverts the image of the subject in the collective and the understanding of the image of the collective in the experience of individuals (BERTINI, 2014, p. 61-62).

We considered that the responsibility of the State is essential for there to be a humanized treatment free from the reproduction of guardianship practices, heteronomous and violating human rights, such as the prohibitionist policy. There is an urgent need to rescue the ethical values proposed by the Brazilian Psychiatric Reform so that social inclusion does not become a space for disciplining the excluded, of social control and that does not condone the maintenance of social inequality.

As long as the State does not act as a potentiating agent for the care and reconstruction of the autonomy of the subjects in question, the inclusion/exclusion dialectic will be a component of the way we live as a society.

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