

When school expels you, street work is an opportunity to dream

Cuando la escuela expulsa, el trabajo en la calle es una oportunidad para soñar

Lorsque l'école est expulsée, le travail dans la rue est une occasion de rêver

Quando a escola expulsa, o trabalho na rua é uma oportunidade de sonhar

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Abstract

The present article arises from a project proposed along with the students of the Mathematics Licenciature degree at the Federal University of Paraná (UFPR), who at the time were studying a course, in the evening period, in Elementary Education Mathematics. The project was motivated by a street salesman and its objective was to understand mathematics, more specifically school algebra, where other people did not. Based on the productions and reflections of this project, this article aims to identify meanings that are produced about working on the street. For that, the corpus of analysis will be the interviews with two black men who work on the street and the interview with one of the students of the mentioned course.

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Theoretically, we are linked to critical studies, with decolonial inspiration. For the analysis of the discourses arising from the interviews, we adopted the Discourse Analysis from the perspective of Eni Orlandi, in order to answer the research question: what are the meanings produced about working on the street? The analysis resulted in three meanings about working on the street from the interviews with the workers and one meaning about mathematics from the interview with the student of the Mathematics Licentiate degree. The observed meanings point to street work as an opportunity to dream when facing expulsion from school, as a risk to be taken due to the devaluation of the formal labor market and also as a stigma; the meaning attributed to mathematics refers to its distance from social experience.

Keywords: Mathematics licentiate degree in mathematics, Discourse analysis, Street salesman, Mathematics education.

Resumen

El presente artículo surge de un proyecto propuesto junto a los alumnos del curso de Licenciatura en Matemáticas de la Universidad Federal de Paraná (UFPR), que en aquella época cursaban, en el período nocturno, un curso de Matemáticas de Enseñanza Primaria. El proyecto fue motivado por un vendedor ambulante y su objetivo era entender las matemáticas, más específicamente el álgebra escolar, donde otras personas no lo hacían. A partir de las producciones y reflexiones de este proyecto, este artículo tiene como objetivo identificar significados que son producidos sobre el trabajo en la calle. Para ese propósito, el corpus de análisis serán las entrevistas a dos hombres negros que trabajan en la calle y la entrevista a una de las estudiantes de la disciplina. Teóricamente estamos vinculados a los estudios críticos, de inspiración decolonial. Para el análisis de los discursos procedentes de las entrevistas, adoptamos el Análisis del Discurso desde la perspectiva de Eni Orlandi, con el fin de responder a la pregunta problema: ¿qué sentidos son producidos sobre el trabajo en la calle? El análisis resultó en tres significados sobre el trabajo en la calle a partir de las entrevistas con los trabajadores y un significado sobre las matemáticas a partir de la entrevista con la estudiante del curso de Matemáticas. Los significados observados apuntan al trabajo de calle como una oportunidad para soñar frente a la expulsión escolar, como un riesgo a ser asumido por la desvalorización del mercado laboral formal e incluso como un estigma; el significado atribuido a las matemáticas se refiere a su distancia de la experiencia social.

Palabras clave: Licenciatura em matemáticas, Análisis del discurso, Trabajadores de la calle, Educación matemática.

Résumé

Le présent article est issu d'un projet proposé avec les/aux étudiants du cours de licence en mathématiques de l'Université Fédérale du Paraná (UFPR), qui suivaient à l'époque pendant la nuit, un cours sur les mathématiques au primaire. Le projet avait comme motivation un vendeur de rue et son objectif était de comprendre les mathématiques, plus précisément l'algèbre scolaire, où d'autres ne comprenaient pas. Basé sur les productions et les réflexions de ce projet, cet article vise à identifier les sens produits sur le travail dans la rue. Pour cela, le corpus d'analyse sera les entretiens réalisés avec deux hommes noirs qui travaillent dans la rue et l'entretien avec l'une des étudiantes de la discipline. Théoriquement, nous nous sommes attachés aux études critiques, avec l'inspiration décoloniale. Pour l'analyse des discours issus des interviews, nous nous sommes associés à l'Analyse de Discours du point de vue d'Eni Orlandi, afin de répondre à la question-problème : quels sens sont produits en travaillant dans la rue ? L'analyse a abouti à trois directions sur le travail dans la rue à partir des entretiens menés avec les travailleurs et un sens sur les mathématiques à partir de l'entretien menée avec l'étudiant en mathématiques. Les sens observés pointent le travail dans la rue comme une occasion de rêver de l'expulsion scolaire, comme un risque à courir en raison de la dévaluation du marché du travail formel et encore comme un stigmate ; déjà le sens attribué aux mathématiques se réfère à leur détachement de la vie sociale.

Mots-clés : License en mathématiques, Analyse du discours, Travailleurs de la rue. Enseignement des mathématiques.

Resumo

O presente artigo surge a partir de um projeto proposto junto aos/às discentes do curso de Licenciatura em Matemática da Universidade Federal do Paraná (UFPR), que à época cursavam, no período noturno, uma disciplina sobre Matemática no Ensino Fundamental. O projeto tinha como motivação um vendedor de rua e seu objetivo era perceber a matemática, mais especificamente a álgebra escolar, onde outras pessoas não percebiam. Embasado nas produções e reflexões deste projeto, o presente artigo tem como objetivo identificar sentidos que são produzidos sobre trabalhar na rua. Para tanto, o corpus de análise serão as entrevistas realizadas com dois homens negros que trabalham na rua e a entrevista com uma das alunas da disciplina. Teoricamente, nos vinculamos aos estudos críticos, com inspiração decolonial. Para a análise dos discursos oriundos das entrevistas, nos filiamos à Análise de Discurso sob a perspectiva de Eni Orlandi, a fim de responder a questão-problema: que sentidos são produzidos

sobre trabalhar na rua? A análise resultou em três sentidos sobre trabalhar na rua a partir das entrevistas realizadas com os trabalhadores e um sentido sobre a matemática a partir da entrevista realizada com a estudante do curso de Matemática. Os sentidos observados apontam para o trabalho na rua como uma oportunidade de sonhar frente à expulsão escolar, como um risco a ser corrido devido à desvalorização do mercado de trabalho formal e ainda como um estigma; já o sentido atribuído à matemática refere-se ao seu distanciamento da vivência social.

Palavras-chave: Licenciatura em matemática, Análise de discurso, Trabalhadores de rua, Educação matemática.

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Have you ever stopped to think about your dream?

Perifericu (2019)

According to some online dictionaries, dreaming means having dreams, daydreaming, fantasizing, thinking consistently about something, and wanting something very much. We start by asking you, the reader, if you have ever stopped to think about your dream. Now we ask you to go a little further. Who can dream the same dreams as you? Who can fantasize, daydream, really want the same dreams as you?

The answer could be “anyone”; after all, we have the freedom to dream, do we not?

No.

At least not when we think about dreams that are actually possible.

The question about dreams is what begins the 2019 short film “Perifericu.” The first scene of the film is a monologue by Luz, a character played by Vita Pereira, a transvestite who lives on the outskirts of a big city, talking about her dreams, including getting married, having children, going to college, traveling, taking her mother of the rent... All are guided by the experience of being a transvestite in a transphobic country like Brazil. The initial monologue ends with Luz saying that “dreaming is making sure that you are alive, and that is my biggest concern,” pointing out that she is so tired that it has been a while since she has been able to dream.

We will move on, for now, to another story, the one that culminated in the writing of this text, and which began on October 18, 2018, at 10:16 am, when one of the authors was going to work and took the photo shown in Figure 1.



Figure 1.

Seller stopped at traffic lights (Author Collection 4, 2018)

On that corner, on sunny, rainy, or freezing cold days, we would always find a man selling packets of snacks and sweets. The corner was strategic, as the crossroads were (are) very busy. When the traffic lights on one of the streets went red, the man would offer his product on that side and so forth. His routine was only broken when someone stopped to talk to him or at lunchtime when he sat on the wall of a concentration and meditation school and contemplated the movement between one bite and the next...

Invariably, he would smile and offer us his product. Some people returned the smile and bought something; some returned the smile but didn't buy anything; others, when they had the car windows down and realized the man was approaching them, would raise them and pretend not to notice his presence; if they already had the car windows up, then they would use their cell phone, or the car radio..., or simply stand still and look straight ahead and hope the car in front would move so the man would get back to the sidewalk and head to the other corner...

And in the same way that we accelerate the speed of scenes in a documentary, film, series,... the days, the people, the cars, the nights go by quickly and, on any given day, from Monday to Monday, whether rainy, sunny or freezing cold, the man will be on that corner selling his products.

How much do we let ourselves be affected by these commonplace encounters? There are countless possible crossings, but who actually sees street workers? How much of these people's knowledge is present - and how much is invalidated - when we think, for example, about formal education? Here, we open a parenthesis to think about knowledge: to Fran

Demétrio and Hilan Bensusan⁵ (2019), remembering, intuiting, perceiving, and inferring are inalienable rights, which must be recognized as acts of knowledge. To them,

Treating epistemic rights as human rights is treating each person as capable of knowing. No one is in complete ignorance. Just as humans are born with a baggage of rights, according to discourses about human rights, they live in an epistemically rich environment. Knowing, therefore, is rather an act in an environment of knowledge - and epistemology is an ecology of knowledge before being engineering. (Demetrius & Bensunsan, 2019, p. 114-115)

The invalidation and invisibilization of the knowledge of street workers permeates negative social stereotypes involved with the profession and with the people present there –a group subordinated by the conditions of informal work– and represents Miranda Fricker’s (2007 apud Demetrio & Bensusan, 2019) notion of epistemic injustice.

Well, but what does this (both stories) have to do with the thematic issue “Mathematics education for historically marginalized people in the school context”?

Initially, because of the four authors, three have degrees in mathematics, and one has a degree in biological sciences, which is, at the moment, closer to mathematics education than to science education. We, authors, have sought to think and problematize the still existing silence in basic education mathematics classrooms, but mainly in the mathematics teaching degree course, regarding gender, sexuality, and race, among other themes –and more, in prospective mathematics teachers’ education, where they also do not discuss the formation of an intellectual person, be it transformative (Giroux, 1997) or critical-activist (Apple, 2017). In this article, we decided to adhere to what was proposed by Apple (2017).

According to Apple (2017, p. 900), “to understand and act on education and its complicated connections with the larger society, we must engage in two sets of understandings,” that is, the process of repositioning and power relations.

The first involves us in the process of *repositioning*. In other words, we must see the world through the eyes of the dispossessed (...) and act against the ideology, processes, and institutional practices that reproduce oppressive conditions (Apple, 2012). Second, we must think in terms of *relations* also. That is, understanding that education requires us to see it, in essence, as a political and ethical act. This means that we need to place it again in the contexts of unequal power relations, in society in general, and in the relations of exploitation, dominance, and subordination, and –in the conflicts– generated by these relations (...). (Apple, 2017, p. 900 and 901, emphasis added).

Most mathematics degree courses have not looked closely at these issues.

⁵ We chose to cite the author's full name in the first mention as a form of recognition and visibility for women researchers.

This is a daily battle –in addition to those traditionally involving the mathematics teachers’ pre-service education, such as training more focused on basic education mathematics classrooms, which has knowledge of school mathematics permeating the entire formation; ... – try to include discussions about social inequalities in mathematics degree courses. But we will keep trying because we were never told it would be simple. The very motivation for writing this article is related to this, inspired by the photo in Figure 1, a photo that was the missing piece to propose a project with the students of the mathematics degree course at the Federal University of Paraná (UFPR), who, at the time, were attending a mandatory subject on mathematics in elementary school at the night shift.

In this sense, this article aims to identify meanings produced about working on the streets. To this end, the analysis corpus will be interviews with two black men (one black and one *pardo*) who work on the streets, Aled and Maurus, and an interview with the student responsible for interviewing Maurus, Aleka. The analysis corpus was created based on the project proposal mentioned in the previous paragraph. In this article, we moved the theoretical framework throughout the text. Therefore, we will not have a specific theoretical framework topic.

Methodological-Analytical Path

In class on October 26, 2018, we presented the project proposal as one of the assessment instruments for that subject. The project title was “Algebra da (na) Rua” [Algebra from (on) the streets], motivated by the person in the photo in Figure 1. Its objective was to recognize mathematics, more specifically, school algebra, where other people did not recognize it.⁶ Seven groups of five people were formed, and each group selected a person who worked on the streets and invited them to participate in the research.

For some groups, the task seemed impossible. For others, it was unnecessary, without a noticeable contribution to their education as prospective mathematics teachers. Under the aegis of the false neutrality of mathematics, some groups were unaffected by the possibilities presented there. In fact, schooling and literacy teaching bring a vision based on formal official language and professional categories, which makes it difficult to understand other types of knowledge. However, it is necessary to consider that formal education is only one among many forms of learning (Munir Fasheh, 2004). Thus, “we need to analyze not only what literacy adds

⁶ We emphasize that the focus of this article is not to discuss algebra in the speech of the people interviewed. Furthermore, the interviews, in a natural and dynamic process, led to other themes based on the experiences and highlights that the people interviewed made in this process.

in the way it is conceived and implemented, but also what it subtracts or makes invisible” (Fasheh, 2004, p. 159).

The knowledge of those who work on the streets was invisible to many academic eyes, who only sought to fit formal mathematics into that context, without realizing that such knowledge did not present axioms, theorems, and demonstrations. To strip away the lenses acquired throughout schooling to look in other directions, some students allowed themselves to go through this marginalized knowledge, questioning, at the end of the process, the rigidity of their education and the frequent epistemic isolation within the academic leadership.

In this article, we highlight the interview with Maurus (Figure 2) due to the similarities and possible crossings with Aled’s story (Figure 1). Both sell their products at traffic lights, both work Monday to Monday, both did not finish school, and both had fathers and mothers who were also unable to complete basic education. We are far from suggesting social determinism, but we intend to highlight how both stories culminated in informal employment in a profession whose exercise is marginalized at school, often attributed precisely to people who could not complete basic education. In addition to school dropouts, we believe that many people end up being excluded from school, not a failure, but rather a school exclusion.



Figure 2.

Candy seller (Author Collection 4, 2018)

Paulo Freire (1982) considers that the criteria for the possibility and impossibility of dreams are historical-social and not individual. Therefore, the limits of the possibility of a dream are closely related to the social place occupied. What are the limits of Maurus’s and Aled’s dreams? Do they still dream? How different are our dreams from their dreams? Did school knowledge have answers to their dreams?

There are many questions and beyond giving answers, we wish to problematize them in this article.

To do so, we will resort to the discourse analysis from Eni Orlandi's perspective.

Discourse analysis, as its name indicates, (...) deals with discourse. And the word discourse, etymologically, has within it the idea of course, of route, of running through, of movement. Discourse is thus a word in movement, a language practice: by studying the discourse, we observe human beings speaking (Orlandi, 2020, p. 13).

And more,

Through this type of study, we can better understand what makes human beings special beings with their ability to signify and signify themselves. Discourse analysis considers language a necessary mediation between human beings and natural and social reality. This mediation, discourse, makes possible both permanence and continuity and displacement and transformation of the human being and their reality. The symbolic work of discourse is at the basis of the production of human existence. (Orlandi, 2020, p. 13).

Based on Eni Orlandi's contributions, we aim to answer the following question: based on the interviews with Aled and Maurus, what senses are produced about working on the streets?

This article used music as theoretical, beyond strictly academic references. As we stated previously, we recognize that different forms of knowledge and learning should also be validated, music being one of them. The disqualification of forms of knowledge and their different ways of propagation in favor of maintaining a hierarchy that privileges specific knowledge -in Brazil, due to the colonization process, knowledge of European origin- is what Aníbal Quijano (2005) calls Eurocentrism, a phenomenon that implies the legitimization and imposition of knowledge considered superior and the discarding and subalternization of other ways of knowing. In this way, we ensure that music is a form of knowledge that should also be valued in academia.

The place of discourse analysis

According to Orlandi (2020), discourse analysis does not seek a truth or a true meaning, it seeks to understand how a symbolic object (a statement, painting, music, etc.) produces ideologically determined meanings based on a relationship between subject-language-history.

Before producing meanings, we must delimit the corpus of analysis, or linguistic surface, as the "collected raw language material, as it exists" (Orlandi, 2020, p.63). In this research, the corpus of analysis will consist of the transcriptions of the interviews with Aled (carried out by two of the four people who wrote this article), with Maurus (carried out by a group participating in the "Álgebra da (na) Rua" project) and with Aleka (the person

representing the group who invited and interviewed Maurus). At the end of the “Algebra da (na) Rua” project, each group appointed a representative person, and this representative was interviewed by the people responsible for the class (author 3 e author 4).

The analytical device we present is based on the production conditions that “fundamentally constitute the subjects and the situation.” (Orlandi, 2020, p.28). In addition to these two concepts, the conditions of production interact with the way in which discursive memory is activated, constituting “the discursive knowledge that makes all saying possible and that returns in the form of the pre-constructed, the already-said that is at the basis of the sayable, supporting each take of the word.” (Orlandi, 2020, p. 29).

Following this device, it is important to locate the subjects that make up the analysis from the place from which they speak, i.e., the position they occupy in a network of socially established meanings, since this is guided by a relationship of forces that signalize what the subject can say, affecting the conditions of speech production (Orlandi, 2020). It is worth highlighting that the subject of analysis to which we refer differs from the synonym, commonly used in Portuguese, of individual or person. When we refer to a subject, we are considering the inclusion of a process of historical constitution, which takes as a reference the individuals interviewed and all the discourses that constituted it as a historical product, i.e., “the subject does not adhere to discursive formations automatically and they, in turn, do not present massive spaces of meaning” (Orlandi, 2007, p. 87).

Furthermore, it is in discourse that subjects and meanings are constituted, and it is possible to see the language-ideology relationship (Orlandi, 2020). The subject is constituted as such in the production of meanings, in crossing language and history, and cannot be separated from ideology (Orlandi, 2020). Thus, “language produces meaning by/for subjects” (Orlandi, 2020, p.17), and speech production conditions redefine the subject position several times. In this sense, according to Orlandi (2020), the position one assumes as a subject speaks in the place of the person, and this means the person, giving them an identity.

That said, the subject Aled’s place of speech is based on his experience as a black man, aged 47 at the time, who studied until the eighth grade and works selling products on the streets. The subject Maurus’s place of speech is conceived based on his experience as a brown man, aged 30 at the time, who studied until the eighth grade and works selling products on the streets. The characteristics that we highlight to locate the place of speech of the interviewees are already responsible for meanings, which locate the subjects in society based on hierarchical relationships.

Dealing with the situation, when we observe the place occupied by the context of the interviewees, we enter into *speech characters* (Orlandi, 2007) who, surrounded by the social imaginary, can present the illusory impression of constituting the origin of saying, as an independent and autonomous producer of meanings; however, we are all characters in social discourse (Orlandi, 2007).

Thinking about social discourse “is about showing how meanings are understood by the “people” as a whole, even if the words established for these meanings are not spoken” (Orlandi, 2007, p. 108). The author also highlights that the idea of people is also constituted by the contradiction in power relations and discursive heterogeneity, while social discourse concerns what is written in a given society, everything that is narrated and argued, taking advantage of the social narratable, “thus, when we consider social discourse as functioning in a state of social formation, we can see that it covers only one of the aspects of the processes of signification.” (Orlandi, 2007, p. 110). With this theoretical device, we reinforce the place occupied by the interviewees as an instrument for analyzing social discourse; that is, “[...] one cannot think of the existence of a discourse separate from the social group that supports it” (Orlandi, 2007, pp. 110-111).

After delimiting the corpus and situating the subjects’ place of speech, the first step of the analysis is to look for their discursivity in the text based on the construction of discursive objects that affect the enunciative forgetfulness of the order of enunciation, i.e., the forgetfulness that concerns us thinking that what we say cannot be said any other way. Discursive objects are, then, constructed from the exercise of metaphor. In other words, taking one word for another causes slippage in the meanings arising from the discourse under analysis (Orlandi, 2020). The use of metaphor consists in the search for the polysemy of meanings that relate the saying with other possible sayings, “and it is through this relationship, this superposition, this transfer (metaphor), that significant elements begin to confront each other so that they are coated with a meaning” (Orlandi, 2012, p. 42).

In addition to the metaphor, we strongly use the idea of the unsaid, that is, the conception that “[...] saying has a direct relationship with not saying, and this must be accepted methodologically and practiced in the analysis.” (Orlandi, 2020, p. 80). The author’s understanding is based on Oswald Ducrot, who projects the possibility of the implicit, presupposed, and implied unsaid, enabling an analysis focused on language and context. The unsaid -what is silenced- makes up the meaning of what is said -what is not silenced (Orlandi, 2020), and these silences, silencing, and oblivion also constitute memory (Orlandi, 2017).

The next section of the article will focus on the analysis of the speeches, including the interviews with Aled and Maurus, which will be analyzed simultaneously according to the proximity of the resulting meanings. We will also analyze the discourse of the interview with Leka, a group representative who produced the work based on Maurus's interview.

Meaning 1: When school expels you, working on the streets is an opportunity to dream

Aled: *That's exactly it, right? Work overload, right? **Most of the companies I worked for, I always worked a little extra time.** It's eight o'clock, but I always did twelve or sixteen.*

- I. **Slipping:** Most of the companies I worked for, I always worked more than agreed.
- II. **Slipping:** Most of the companies I worked for always abused their labor.
- III. **Slipping:** Working for most companies is being abused.
- IV. **Unsaid:** Working informally is a possibility of justice.

It is worth highlighting that the unsaid in the form of a subtopic refers directly to a construction made from the topic that precedes it. In the excerpt, the interviewee blames school dropout, in principle, on work overload. This overload positions the discourse analyzed by the experience of formal employment, in the corporate space, in a configuration of labor abuse. The discourse not only distances the individual from the formal work environment but can also worsen growth prospects in school and formal education since formal education strongly tends to lead to formal work (place of exploitation, for the interviewee). Configuring the new slipping:

- V. **Slipping:** Formal education is heading towards a place of abuse and exploitation.

Since formal work is the point of arrival to be achieved through formal education and this form of work is not attractive due to the abuse and exploitation of the people who work there, school becomes a meaningless space for the interviewee, who perceives it as a means to achieve an undesired end. Similarly, Maurus in his interview:

Maurus: *"I went to the streets, because I thought studying wasn't useful for me. **I'm not patient enough to study [...].** I really admire people who study, who go ahead... **But for me, studying is not useful.**"*

- I. **Slipping:** Studying requires not being in a hurry.
- II. **Slipping:** Studying was not the means to achieving my goals.
- III. **Slipping:** Studying was not useful for my dream.

IV. **Slipping:** School wasn't for me.

A. **Unsaid:** School is not for everyone.

V. **Slipping:** After the school experience, I chose to go to the streets.

Like the other interviewee, Maurus started working on the streets to get money quickly. From the first slipping, we noticed that the interviewee's speech suggests that the financial results arising from the study are achieved in the long term and that, to do so, one must take one's time. As a result, he started working on the streets to meet his immediate objective of earning money more efficiently. As the group Racionais MC's say in the 2002 song "A vida é desafio" [Life is a Challenge], the capitalist reality forces people to try to be successful, so a common dream for people from a low social class is to become rich. However, the knowledge taught at school is not a quick answer to realizing such a dream. Again, it is possible to notice a discourse that distances the interviewee from education and formal work.

The interviewee's response, together with the slippings, positions the place of work on the streets as an alternative, a possibility to dream or, perhaps, to stop dreaming, taken after the school experience. This movement brings to light the current school model as a space that does not serve all people, and the choice to work on the streets as linked to dropout and school expulsion. The interviewee adds:

Maurus:[...] I really admire people who study, who go ahead... But for me, studying was no use, so I went out onto the streets, and I'm going to take this money, and I'm going to go on like this, trying to build my own business, do you understand?

I. **Slipping:** People who study go ahead.

A. **Unsaid:** Not studying is an insubordinate attitude.

B. **Unsaid:** Not studying is looking for other directions.

II. **Slipping:** Studying is following the expected direction.

III. **Slipping:** The place of study is at school.

IV. **Slipping:** For me, the study would need to be functional.

V. **Slipping:** I don't have my own business yet

This new excerpt demonstrates the interviewee's understanding of the study directly linked to the normative/normalizing/standardized process of the school environment that loses its usefulness. Normative by the norms inherent to the school environment in a social and cultural bias, normalizing in the sense of the individual and the expected trajectory of students and normalized, thinking about the effective incorporation of these norms, both by the school

environment itself and by the expected product of the people who pass through. This response and analysis point to a possible dream: opening one's own business, detached from formal education. Crossed by dropout rates, school expulsion, and street work, a new meaning emerges, constructed from the following statement: *When school expels you, working on the streets is an opportunity to dream.*

Meaning 2: Working on the streets is a risk resulting from the devaluation of formal workers

Aled: *6 years, but then I worked in registered companies and sold [things] here too, on Saturdays, on holidays. After hours, right, in the afternoon, like, to work 8 hours at the company, then I would come here for a couple of hours, three hours, right, starting in the afternoon, right?*

- I. **Slipping:** Working in companies is not enough.
- II. **Slipping:** Being a hired employee requires income supplementation.
 - A. **Unsaid:** The remuneration for formal work is not enough to cover living costs.

Unlike the previous construction, here, the interviewee reports a moment in his life when he had a routine job, possibly outside the exploitation of unpaid hours. Even so, this discourse is part of a reality of income supplementation through informal work, which, thinking about hypotheses, we can point to the culture of the individual who, since childhood, worked informally, even configuring a possibility/intention to escape from formal work, or due to the possible need for additional income. Both hypotheses reinforce the idea of formal work as insufficient, directing the interviewee to work on the streets and, consequently, increasing their workload. This context is not distant –despite the chronological distance– with that pointed out by Carolina Maria de Jesus (2020, p.19): “Currently, we are slaves to the costs of living.”

In the song “Um homem também chora (Guerreiro menino)” [A man also cries (Warrior boy)] from 1983, Gonzaguinha sings that the dream is a person's life, however, the person's life is work. Orlandi (2020) says that subjects are made from a well-determined social structure, in this case, the capitalist society. Therefore, it is possible to associate that capitalist society transforms dreams into jobs, transforms basic survival requirements into dreams.

Still in the same answer, the interviewee stated the following:

Aled: [...], *in those times of crisis, companies were reducing the higher salary numbers a little, then hiring other employees with lower wages. Then they reduced [salaries] a lot. Then I was alone.*

- III. **Unsaid:** Then they left me alone.
- IV. **Slipping:** In times of crisis, companies leave longest tenure employees helpless.
- V. **Slipping:** In times of crisis, companies devalue employees.
- VI. **Unsaid:** In times of crisis, formal work is unstable.
- VII. **Slipping:** Formal work, in times of crisis, is helplessness and devaluation.

The report and slippage lead to helplessness in formal work, devaluation of the interviewee's labor, and the individualization that permeates the process. This practice of firing the longest-tenure employees and hiring new ones with lower salaries is a strategy aimed at cutting costs in economic crises, which brings instability to formal work and the feeling of failure for those who are fired. The time dedicated to the company is disregarded to curtail costs, reducing the employee(s) to a number - an expense at the end of the month. Thus, in the report and slippages, formal work is associated with instability, helplessness, and devaluation.

In a context of insecurity due to the temporary/provisional and precarious nature of work, in which layoffs are expansively simplified for companies, working people become more and more exposed to market fluctuations, having the companies' risks transferred to them (Dardot & Laval, 2016). Furthermore, according to Dardot and Laval (2016, p.363), "The neoliberal management of the company, internalizing market coercion, introduces the uncertainty and brutality of competition and makes subjects accept them as a personal failure, a shame, a devaluation."

The interviewee adds:

Aled: *The country still has no policy unless they managed to create a... a job registered with everyone. Unless they rotated the vacancies of a civil servant. [...] . Even so, there still wouldn't be jobs for everyone. [...] . Because... it causes financial loss. The State has its number of vacancies and is always cutting, reducing, scalling down vacancies. Because then they begin to have losses, then there is no way to pay, There are so many things to do with money, there is health, there is education, there is this, there is that, there is asphalt, there is infrastructure, there are so many things that are being done. So, the tendency is for vacancy numbers always to decrease.*

- I. **Slipping:** The country's political organization does not provide formal jobs for everyone.

- II. **Slipping:** Formal jobs for everyone would cause economic losses to the State.
- III. **Slipping:** Because formal work must generate economic profit.
 - A. **Unsaid:** The economic bias justifies the scarcity of hired works.
 - B. **Unsaid:** Acceptance and justification of social organization.

In this answer, the interviewee expresses his conception of the absence of formal work necessary for hiring everyone. This positioning is based on the country's policies and is then justified from an economic perspective, configuring a justification and acceptance of reality. Furthermore, we again notice the association of employees with costs, first of the companies and now of the State, in a disposition that converts working people into merchandise - violence typical of the capitalist system (Dardot & Laval, 2016). Further, he talks about informal work:

Aled: [...] As I already had this practice of working on the streets as a middle person, I thought that now I'm going to work on the streets jobbing, because I know it will work now. Then I thought: if it doesn't work, looking for another area, getting hired again, or renting a business place, opening a store, grocery store, market, I don't know, something I was going to do, right?

- VIII. **Slipping:** Exclusively informal work was a risk and a life possibility to be assumed.

The context configuration creates scope for exclusively informal work, crossed by two mutually antagonistic markers: the risk to be assumed and the confidence due to experience in the field.

Aled: That's more or less like that, [I arrive] before 8. After 8pm, I'll think about whether I will stop or continue a little more. Saturday, Sunday or holidays [the movement] decreases, right? Then, after normal days, always more than 12 hours. [...]. There is very little free time. [...]. There's hardly much time because I already have this routine here. There's barely much time.

- I. **Slipping:** Working hours are defined by the amount of sales.
- II. **Slipping:** Working on the streets requires an intense workload.
 - A. **Unsaid:** The high workload almost completely limits free time.

The discourse that emerges from the interviewee's speech aligns with a meritocratic perspective, in which it is necessary to work intensely, exert excessive effort, to have a significant financial return. This reflects the inconstancy of Aled's working hours, which are not pre-established, but rather defined based on the amount of sales each day. According to article 7, item XIII, of the Brazilian Constitution, people who work under contract have a

stipulated maximum working day, which cannot exceed eight hours per day and forty-four hours per week. The feeling of freedom pointed out in other speeches by the interviewee is once again questioned because, while there is the perception attributed to the neoliberal ideology of being one's own boss, the autonomy resulting from owning one's own business requires an almost exclusive dedication of one's life to the work.

Regarding the intense working hours working on the streets, we highlight an excerpt from the interview with Maurus:

Maurus: *A friend of mine sold candy, but he sold it there, and I couldn't sell it there too. [...]. He started telling me that business was good, I just had to work to be successful. He would come there, sell two boxes, and leave. I started thinking, I said hey, but if this dude starts to really work he will make money from it. [...]. I work two periods, from 6am to 9am and from 4pm to 8pm. Every day. And weekends, only from 3pm to 7pm.*

I. **Slipping:** If you don't work hard, there won't be a significant financial return.

II. **Slipping:** To really work is to work excessively.

Bearing in mind the slippages and the unsaid pointed out based on this second moment of analysis, another meaning about working on the streets emerges from the following statement: *Working on the streets is a risk resulting from the devaluation of formal workers.*

Meaning 3: Working on the streets is stigma and self-effacement

Aled: *[...] When it works, if the lights go out, the customers are in the middle, they have their change, decide to eat something and take it, right? Without, like, staying, right? Screaming, yelling, forcing the sale on the customer to buy. The customer will decide. I'll just be doing a good presentation, huh? And the customer will decide to buy, taking good quality merchandise.*

This excerpt is full of markers that position the interviewee in a kind of **company of one's own**, with customers and accountability as a salesperson for the quality of the product and its presentation. The interviewee also highlights the fact that the process is organic, that is:

I. **Slipping:** Sales is an organic process, without shouting, yelling and forcing the customer.

A. **Unsaid:** The process is civilized.

B. **Unsaid:** The interviewee respects customers.

The statements point to an unspoken discourse in favor of the individual's self-defense as a citizen, a social, rational being and benefactor of the place they occupy. Making anticipation latent in the interviewee's speech, "They thus anticipate their interlocutor regarding the meaning that their words produce. This mechanism regulates argumentation in such a way that the subject will say one way or another, depending on the effect they intend to produce on their listener." (Orlandi, 2020, p. 39). This configuration allows us to point to a narrative of self-defense on the interviewee's part, i.e., a way of trying to denaturalize possible stigmas the individual faces by considering that these conceptions (stigmas) could be part of the people with whom they talk. In Maurus' speech, we can notice the frustration with the stigmas that permeate his occupation:

*Maurus: The disadvantages [of working on the streets] are people who, like, have little understanding. People, like that, who think you're asking for alms [...]. So it's the public, right? You have to move the public. [...] **If I am not well, give a bad look at the customer or treat them badly, it will be like a spark in the gasoline.** [...]. Now, I've learned to develop, treat everyone well, and be lighthearted. Nowadays, it seems that this **burden is already light.***

- I. **Slipping:** To sell the product, it is necessary to treat all customers well, including those who treat you badly.
 - A. **Unsaid:** Even though I may be stigmatized, I must always nullify the feeling of discontent.
 - B. **Unsaid:** Working with the public is a burden.

Similar to the discourse arising from Aled's speeches, here we also observe a fear on the part of the interviewee of being treated poorly by the public, who, sometimes, do not understand that the activity they carry out is work. Both interviewees' speeches move towards a mercantilist conception that "the customer is always right"; therefore, the salesperson must cancel themselves out as a subject who also has feelings to complete the sale of their product. From a dominant capitalist ideology, the discourse is constructed in the direction that the product is worth more than the person who sells it. In this excerpt, Maurus also comments on people's views on working on the streets. This way, we can think of other slippages:

- II. **Slipping:** Some people don't understand street work.
- III. **Slipping:** Some people associate working on the streets with begging.
- IV. **Unsaid:** Working on the streets is not seen as work.
- V. **Slipping:** The street worker is not seen as a worker.

The statements suggest the negative social imaginary built around street work, disregarding the street as a space for work. Furthermore, this vision focuses on people who work on the streets, who are not credited in their condition as working people. In this sense, work and the working person are made invisible.

Still on the relationship with the public, we highlight Aled's speech:

Aled: "***People passing by don't want the person to stop working [...]. The people... they insist a lot for us not to leave the place. They want us to stay there***"

I. **Sliding:** Whoever buys the product wants the street worker to continue doing their job.

A. **Unsaid:** Whoever buys the product does not want the street worker to stop working on the streets.

The interviewee's speech is constructed with having as an axis -and desire- the perception of feeling useful. Ailton Krenak (2020), using Michel Foucault as a reference, states that the society in which we live only considers human beings useful when they are producing. Therefore, Aled's speech is constructed from a capitalist ideology that simultaneously subordinates his job and considers it valuable. Still on the discourse arising from the interviewee's speech, we noticed that the people who buy his products -who pass by Aled in their cars- like him to carry out this work these very people stigmatize. In the song "Beco sem saída" [Dead end] from 1990, the group Racionais MC's says that the bourgeoisie, while disgusted, loves poverty, as it is what their wealth is made of. Similarly, a meaning that emerges from Aled's speech is that the people who cross his path want him to continue in this position so that they can assert themselves as superior. As Criolo would say, "Those who are not 'in the cake' hide their misfortune⁷."

Based on the third analysis construction, a new statement about working on the streets emerges: ***Working on the streets is stigma and self-effacement.***

Next, we will present the discourse analysis based on the interview with Aleka, a group member who interviewed Maurus. Aleka, a white woman, aged 29 at the time, was responsible for the interview with Maurus, because she approached him and invited him to participate in the research.

Meaning 4: Mathematics is not lived experience

⁷ Song "Fermento pra massa" [Yeast for dough] from 2014.

Aleka: *The mathematical part has a lot of things, a lot that can be learned, but... I, myself, didn't want to see math.*

In this report, the academic who interviewed Maurus brings to the discussion her motivation around looking at the experience investigated, linking reality as a factor unrelated to academic mathematics, possibly because she does not recognize this mathematics as something that fits the researched reality. This enables an interpretation that takes us in the opposite direction. In other words, academic mathematics itself does not usually contemplate these experiences. In this aspect, we built the following slippages:

- I. **Slipping:** I didn't want to see math.
 - A. **Unsaid:** I wanted to see the lived experience.
- II. **Slipping:** Experience is not mathematics.
 - A. **Unsaid: Mathematics is not lived experience.**

This effect of meaning contemplates a scientific view of mathematics that distances itself from social realities. If we engage in a discussion about mathematics education, would this be the idealized place for mathematics within schools? We do not think so.

Aleka: *So, mathematics, as I said, the mathematics that we learn here, calculus, in college, calculus, things like that, you don't see it that way. Only if you go really deep and want to get something, but you already have to, it's not like you're going to build from there. You keep looking, observing all that, it's basic mathematics.*

- I. **Slipping:** College math is not seen in social reality.
- II. **Slipping:** There is a mathematics that is contemplated in the lived experience.
- III. **Slipping:** Recognizing mathematics involves observation.

The basic mathematics mentioned by Aleka, connected with the observed reality, leads us to the recognition of possibilities for a mathematics education that, with other mathematics, can connect with realities and, through observation, awakening, and criticality, make use of teaching based on raising awareness among citizens. Aleka continues:

Aleka: *I have somen difficulty creating mathematics. Create from scratch, take one, one plus one, and do something with it.*

- I. **Slipping:** School doesn't prepare me to create mathematics.
 - A. **Unsaid:** School prepares me to reproduce mathematics.

When reading Aleka's statement, we have a fundamental question: What is creating mathematics? Given the context in which this statement was produced, the answer to this question revolves around the setting and recognition of mathematics in the most varied social

events. This difficulty also leads us to think about the place of detachment in schooling that often remains apart from social problems, presenting a decontextualized, obscure mathematics, ... (Godoy, 2015).

We agree with Fasheh (1998), when he argues that basic education mathematics cannot be taught in an effective, meaningful, comprehensive way,...., apart from the culture or the individual student.

Aleka: **There is mathematics here [at the university]**, in this account that I'm doing here, **in this demonstration. But that one there [of social reality]**, you know, provokes a lot of debate, **no one accepts**.

- I. **Slipping:** Knowledge of university mathematics is valued.
- II. **Slipping:** Social reality is devalued as a producer of knowledge.

Filipe Santos Fernandes (2018) says that the title of queen of sciences for mathematics, given by Gauss, transforms it into the “fundamental language of science at the same time that logical-deductive thinking would be established as a legitimate way of meaning the world” (Fernandes, 2018, p. 145). And even more so, this title

[...] would reveal not only its hegemony, but also its position alongside the State: *queen* it is a reference to regulation and normalization that would go hand in hand with mathematics and its practices, subordinating other ways of thinking, acting, relating to the world and knowledge (Fernandes, 2018, p. 145-146).

Mathematics teachers' education generally and predominantly presents the idea that mathematics is placed “where power is concentrated, as a nodal point of relationships that make the emergence of other ways of existing unfeasible” (Fernandes, 2018, p. 146).

By hindering other modes of existence, this or that mathematics teacher, when entering the basic education classroom, ends up reproducing this *modus operandi*, so you cannot break the vicious circle. In this sense, the project “Algebra da (na) Rua” proposed among students of the mathematics degree courses at the Federal University of Paraná (UFPR), who, at the time, were attending a mandatory subject on Mathematics in Elementary School in the night shift, was an attempt to produce some kind of fissure in this formation, in this vicious circle that seems unbreakable. We also consider that the fissure occurred mainly because, in one way or another, students were affected by the proposal. We highlight, for example, the group that considered the project proposal to be of little relevance to their education, but who presented an interesting work when interviewing a street artist from Curitiba. We believe that the most powerful aspect of the project developed, together with the mathematics prospective teachers

at UFPR, was its proposition, our disobedience in suggesting flights to little-explored places, from our point of view, in mathematics teaching degree courses.

Final Remarks

We began this article with the epigraph “Have you ever stopped to think about your dream?”, taken from the 2019 film *Perifericu*, a short film that tells the stories of some black-peripheral-trans people, rarely made visible by our society, visibility which is also denied to Mr. Aled and Maurus. How often, for different reasons, do we ignore them, whether at headlights, supermarket entrances, shopping centers, etc.? How often do we actually see them, ask their names, talk leisurely, recognize ourselves in them...

And answering the question asked by Luz, we dream of the day that “not recommended to society” (Caio Prado, 2014) is only that which is harmful to humans or non-humans, to nature, and not a label for people like Mr. Aled, Maurus, or the transvestite Luz. We dream of the day when each and every norm is just an urban (or rural) legend. Anyway, we dream many dreams because we are alive, we are visible to our society, and, among all these dreams, one last one we would like to share in this text: it is about realizing that educating mathematics teachers also means preparing critical, activist, intellectual people who can shake and produce fissures in the efficient systems of oppression (patriarchy and racism, to name just two). May basic education mathematics classrooms be spaces for communication, dialogue, and criticality, always aiming to combat any and all forms of oppression; may it shelter anti-systems-of-oppression mathematics. May the chorus of Belchior’s song (1976): “Tenho sangrado demais, tenho chorado pra cachorro, ano passado eu morri, mas esse ano eu não morro” [I’ve been bleeding too much, I’ve been crying my eyes out, last year I died, but this year I won’t] is one of the countless cries echoed in the fight against any and all forms of oppression.

The discussion carried out by this research also points to the importance of contact and social responsibility in environments that work with the education of teachers who teach mathematics, considering that throughout our initial education we were affected by the lack of discussions that tensioned the logic of “neutral” knowledge, or even critical contact with social realities.

All of this may seem like a utopia, and it is, in Antonio Flavio Barbosa Moreira’s (1997) approach, on which we were inspired. Moreira (1997, p. 20) “emphasizes the symbolic function of utopian constructions and conceives utopias (...) as possible projections of an imaginary time or place, in which social conflicts and contradictions can be confronted, resolved, annulled, neutralized, or transformed.” Furthermore,

Utopias are, from this perspective, texts that stimulate reflection and imagination more than appeal in favor of a specific program of social transformation (...). The utopian formulation involves both the critique of existing social tensions and conflicts and the presentation of possible alternatives to the current order. This vision implies a dispute between conflicting possibilities, the effect of which is to increase the perception of contrasts, inverting standards and values to make the familiar strange. The aim is to disrupt, to develop critical thinking and emphasize that social realities, being historically constructed by individuals, can be transformed. (Moreira, 1997, p. 21).

Between possible and utopian dreams, we hope that, at least, dreaming is democratic. May the dreams of a large portion of the population not be restricted to their basic survival needs. Quoting Criolo: “Saneamento básico é o cac***, isso é o mínimo” [Fuck basic sanitation, that’s the least]. When the least becomes a dream, dreaming itself ceases to make sense. Based on the construction of meanings about working on the streets and considerations about dreaming from Luz, we created the collage in Figure 3, which contains an excerpt from the song “Fermento pra massa” [Yeast for the dough], by Criolo, and photos of Luz, Aled, and Maurus. It is worth noting that the image of Aled used was extracted from Google Maps, on an April 2019 update. Aled is also present in the February 2020, December 2018, October 2017, and February 2017 updates. Always working, always in the same place.

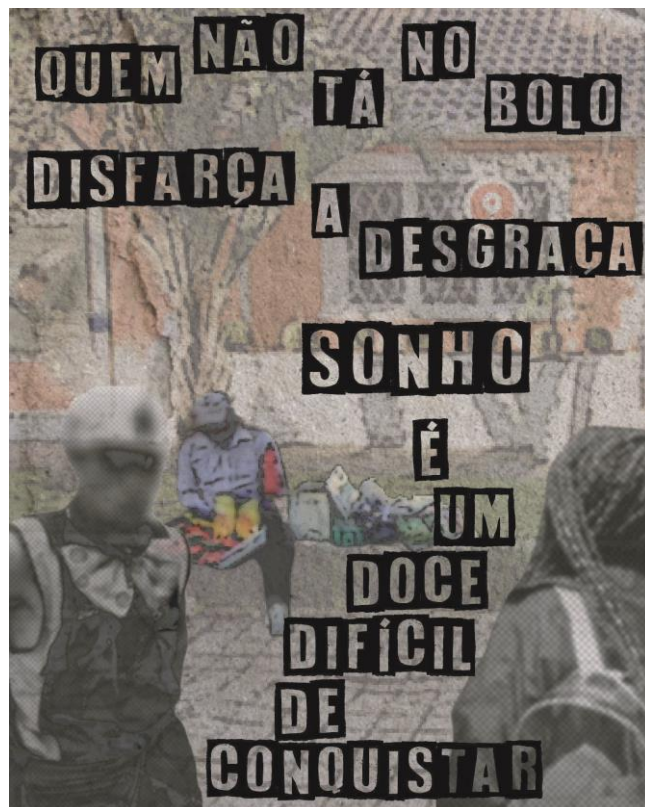


Figure 3.

Brewing dreams (Authors, 2023)

Returning to the point of forging people who teach mathematics to act as critical intellectuals/activists, we believe that such education represents the gasoline that is missing in our monotony because

O fogo é ritual, é reação, é pulsão de vida [Fire is ritual, it is reaction, it is the drive of life]

Acende, acorda, acorda, acorda, acorda [Light up, wake up, wake up, wake up, wake up]

Queimo fel na sua vista [I burn bile in your sight]

Bana essa monotonia [Banish this monotony]

Autonomia chama [Autonomy calls]

Comoção que sana [Commotion that heals]

And acende, acorda, acorda, acorda, acorda [And light up, wake up, wake up, wake up, wake up]

♪

Taco gasolina na tua monotonia [I throw gasoline to your monotony]

Chama adrenalina [Call adrenaline]

Chama, chama adrenalina [Call, call adrenaline]

Taco gasolina na tua monotonia [I throw gasoline to your monotony]

Chama adrenalina [Call adrenaline]

Chama, chama adrenalina [Call, call adrenaline]

(...)

Francisco, el Hombre (2019).

May we be the people who pour gasoline on the monotony of mathematics teacher education courses that do not teach “the ‘silences’ of the official curriculum (...) the stories and experiences of individuals and subordinate groups” (Moreira, 1995, p. 13), subordinated since the moment of the invasion of Brazilian territory in 1500; that do not enhance the political dimension of the pedagogical, i.e., “inserting education into the political sphere and understanding schooling as a struggle around the definition of meanings and power relations” (Moreira, 1995, p. 13), much less the pedagogical dimension of the political, considering students critical social agents, distrusting the production, creation, distribution,... of legitimate knowledge (Apple, 2006), encouraging dialogue and communication in search of encouraging curricular knowledge to be critical, emancipatory, disobedient, subversive, and many other things. (Moreira, 1995).

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Data Availability Statement

The data supporting the results of this study will be made available by the corresponding author, [EVG], upon reasonable request.