

The challenges for creative/authorial teaching work in the context and labour conditions of the capitalist system

Os desafios para o trabalho docente criador/autoral no contexto e condições laborais do sistema capitalista

Fabiana Luzia de Rezende Mendonça¹ , Daniele Nunes Henrique Silva² , Fabrício Santos Dias de Abreu³

¹Secretaria de Estado de Educação do Distrito Federal (SEE-DF), Brasília, DF, Brasil

²Universidade de Brasília (UnB), Instituto de Psicologia, Departamento de Psicologia Escolar e do Desenvolvimento (PED), Brasília, DF, Brasil

³Centro Universitário Estácio, Brasília, DF, Brasil

HOW TO CITE: MENDONÇA, F. L. R.; SILVA, D. N. H., ABREU, F. S. D. The challenges for creative/authorial teaching work in the context and labour conditions of the capitalist system. *Revista Ibero-Americana de Estudos em Educação*, Araraquara, v. 21, e19577, 2026. e-ISSN: 1982-5587. DOI: <https://doi.org/10.21723/riaee.v21i00.1957702>

Abstract

The article critically analyzes the contemporary conditions of teaching in light of processes of alienation and work intensification, examining their effects on the constitution of teachers' subjectivity and the possibilities for the emergence of creative activity within the school context. Grounded in the Historical-Cultural perspective, teaching is understood as a praxis constitutive of humanization. This qualitative study is based on the microgenetic analysis of teacher narratives produced in a public school in the Federal District, Brazil. The results reveal, on the one hand, processes of precarization, expressed through task intensification, curricular standardization, and restrictions on professional autonomy; on the other, they identify openings in which creative activity emerges through pedagogical authorship, imagination, and collective work. The findings indicate that, although teaching is subjected to alienating conditions, its creative ontological dimension persists, revealing possibilities for the production of new meanings and for challenging hegemonic forms of school organization.

Keywords: Cultural-Historical Psychology; teaching work; imagination; Marxism.

Resumo

O artigo analisa criticamente as condições contemporâneas da docência, à luz dos processos de alienação e intensificação do trabalho, problematizando seus efeitos sobre a subjetividade docente e as possibilidades de emergência da atividade criadora na escola. Fundamentado na perspectiva histórico-cultural, compreende a docência como práxis constitutiva da humanização. Trata-se de uma pesquisa qualitativa, baseada na análise microgenética de narrativas docentes produzidas em uma escola pública do Distrito Federal. Os resultados evidenciam, de um lado, processos de precarização, expressos na intensificação das tarefas, padronização curricular e restrição da autonomia profissional; de outro, identificam brechas nas quais a atividade criadora emerge por meio da autoria pedagógica, da imaginação e do trabalho coletivo. Conclui-se que, embora submetida a condições alienantes, a docência preserva sua dimensão criadora, revelando possibilidades de produção de novos sentidos e de tensionamento das formas hegemônicas de organização escolar.

Palavras-chave: Psicologia Histórico-Cultural; trabalho docente; imaginação; Marxismo.

INTRODUCTION

This article is based on the theoretical and methodological principles of Historical-Cultural Psychology, focusing especially on the studies of L.S. Vygotsky (1896-1934) on imagination and creative activity (Vygotski, 2003, 2009, 2014). Rooted in historical-dialectical materialism, which originated from the social theory developed by K. Marx (1817-1883) and F. Engels (1820-1895), creative activity is articulated in Marxist theory with the ontological principle of social labor

*Corresponding author:

daninunes74@gmail.com

Submitted: August 19, 2024

Reviewed: February 18, 2026

Approved: February 19, 2026

Financial support: nothing to declare.

Conflicts of interest:

There are no conflicts of interest.

Ethics committee approval:

Project approved by the research ethics committee of the Institute of Human Sciences of the University of Brasília, CAEE 42607214.0.0000.5540.

Data availability:

There is any dataset or material available online.

Study conducted at Secretaria de Estado de Educação do Distrito Federal (SEE-DF), Brasília, DF, Brasil.



This is an Open Access article distributed under the terms of the Creative Commons Attribution license (<https://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

activity, which is also called creative work (Konder, 1999). As an ontological category, work is the explanatory key to understanding what is specific to social activity, from which all the objectifications produced by humankind arise (Silva; Paiva; Magiolino, 2017). This proposition allows us to affirm that the difference between human behavior and animal behavior, for example, is explained by the cultural constitution of the former, highlighting a central point of the phylogenetic turn. It is precisely from this qualitative difference that the explanatory thesis of the human creative capacity for elaboration, transformation, and production of the surrounding reality and, consequently, of the human being itself, is located (Luria, 1991).

Starting from the understanding of work as a foundational activity of human development and the possibility of emancipation, this text aims to critically analyze the contemporary conditions of teaching work, in light of the processes of alienation and intensification of work, problematizing its effects on the constitution of teaching subjectivity, as well as the limits and possibilities for the emergence of creative activity in the school context. To that end, the study is based on a selection of teacher narratives from a primary school (grades 1-5) located in the Federal District (Brazil), analyzed using a microgenetic approach. The discussion is organized around interconnected argumentative axes, namely: (1) the contradictions of teaching work in the context of the capitalist mode of production; (2) the processes of precarization, intensification, and proletarianization of teacher training; and (3) the constitution of teacher subjectivity in a context where the worker becomes a commodity, characterizing alienated labor. Finally, based on the data analysis, the aim is to problematize the contemporary conditions of teaching, highlighting the limits and possibilities for the emergence of creative work in the school environment.

The relevance of this argument is justified when considering, from a historical and political perspective, the process of precarization of teaching work. In contemporary educational debate, issues related to professionalism, technicality, and the discourse of competencies take center stage in official documents, guiding educational policies under strong neoliberal influence (Diógenes; Silva, 2020). These policies define the criteria and requirements for teacher training in terms of skills and competencies, as explicitly stated in regulations such as the *Diretrizes Curriculares Nacionais para a Formação Inicial de Professores para a Educação Básica e Base Nacional Comum para a Formação Inicial de Professores da Educação Básica* (Brasil, 2019). It is within this normative and political framework that the conditions analyzed in this study are inscribed, justifying the axes adopted and the need to understand their effects on the work and subjectivity of teachers.

In this set of formative guidelines, issues related to innovation, creativity, and problem-solving skills occupy a central place in defining what is expected of teaching work. However, this centrality has been predominantly operationalized through indicators and metrics, resulting in a quantitative emphasis on these processes and contributing to the standardization and control of pedagogical work (Silva; Magiolino, 2022). As a consequence of this movement, the decharacterization of the teaching function, associated with the erosion of the meanings attributed to the work itself, is a central concern in the current Brazilian educational scenario.

CONTRADICTIONS OF TEACHING WORK IN THE CONTEXT OF THE CAPITALIST MODE OF PRODUCTION

In general, the institutions that make up the capitalist production system, including schools, are conceived and function according to a business model of meeting the needs of the labor market. In this direction, Cardozo (2007) draws attention to the fact that, in this context, school-based educational work assumes as its main task the discipline of students, oriented towards adapting them to social and productive life, in order to prepare them to meet the demands of the production model environments in which they are historically embedded.

In this direction, Santos (2004) warns that several multilateral bodies, subservient to the logic of capital – including organizations and programs funded by the World Bank (IDB and IBRD), as well as the United Nations Children's Fund (UNICEF) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) – have directed increasing attention and interest to education issues. According to the author, such interventions aim to adapt contemporary education to the needs and demands of capital. Galvanin (2005) explains that the guidelines

of the World Bank, for example, as they are progressively absorbed into national educational policies, lead to the incorporation of ultra-neoliberal capitalist precepts and conceptions into daily school life. The adoption of criteria of efficiency, productivity and effectiveness among teachers and students, as well as the concepts of employability and competence, has reinforced the culture of performance, directing school institutions towards preparation for the labor market. As a consequence, school relations are mediated by meritocracy and competitiveness, highlighting individual characteristics and attributes in the school organization to the detriment of collective and cooperative actions and projects. Creativity, understood as a competence or skill external to the subject, is one of the attributes valued and required in the schooling process oriented towards the reproduction and development of capital (Dudová; Cíba, 2015; Jónsdóttir, 2017; Klimenko, 2008; Mendonça, 2018).

In this context, the autonomy of teaching work is called into question. In fact, teachers often find themselves trapped and restricted in their activities by a severe discipline of organizing school time and space; a routine that is filled with numerous obligations, extensive and fragmented curricula, which limit their freedom of planning and innovation (Silva; Magiolino, 2022). Performance goals imposed on teachers negatively influence their work, as they generate pressure related to the formal knowledge that students need to achieve at each stage, grade, or year of schooling, in addition to intensifying demands related to early literacy. Beyond these aspects, teachers generally have to deal in their daily school life with precarious physical structures; a scarcity of teaching and learning resources; little institutional space to collectively reflect on pedagogical practice; and complex external evaluations disguised as instruments for controlling teacher performance (Mendonça; Silva, 2015).

The fact is that teachers often perform their work in an isolated and individualized manner, within a context that, according to Vasques-Menezes and Codo (2002), favors reactions of giving up associated with feelings of discouragement and apathy, as well as a dynamic of depersonalization. This dynamic can be characterized, within the scope of teaching practice, as the loss of meaning in the relation with one's own profession. This process is linked to neoliberal policies of the minimal state, which, over the years, have deepened and culminated in the loss of rights, the intensification of precarious working conditions, and the constitution of fragmented labor relations, marked by reduced power of collective action and union organization, as well as by submission and passivity in the face of the State and the demands of the labor market (Antunes, 2015; Duarte, 2011).

PRECARIZATION, INTENSIFICATION AND PROLETARIANIZATION OF TEACHER TRAINING

The processes of precarization, intensification, and proletarianization of teaching work have become central elements in the contemporary restructuring of education, producing profound impacts on teacher training and on the very ontological meaning of the category of work. As previously stated, embedded within a logic of productivist rationalization and managerial control, teaching work has been progressively emptied of its formative, creative, and humanizing character, moving closer to fragmented, instrumentalized forms of execution subordinated to the demands of capital.

In this context, the interinstitutional research conducted by Oliveira and Vieira (2012) shows that the organization and working conditions in educational institutions reveal the consolidation of processes of intensification and precarization, which have led to professional dissatisfaction and teacher illness. According to the authors, these processes initially manifest themselves in the expansion of teachers' functions and responsibilities, which go beyond classroom work and specific training, as well as in aspects related to remuneration and working hours, frequently marked by the teacher's affiliation with multiple teaching units. Furthermore, these processes are expressed in the increasing complexity of mechanisms for controlling pedagogical work, increasingly mediated by private consultancies and outsourced companies. Thus, these working conditions lead to what Oliveira and Vieira (2012) call teacher hyper-responsibility, associated with processes of intensification and self-intensification of work, as well as the precarization of working conditions, resulting in increased absenteeism in schools.

Due to physical and mental exhaustion, many teachers begin to take leave from their activities for prolonged health treatments, which can culminate in functional readaptations and early retirement.

According to Dal Rosso (2006), intensification is associated with processes in which the worker expends more intensely their physical, cognitive, and emotional capacities so that results are elevated in a quantitative and/or qualitative dimension. Although guided by the logic of worker versatility and the insertion of new technologies in companies, these processes imply, according to the author, simply more work in the same time interval. In this direction, Hypolito, Vieira, and Pizzi (2009) warn that the burdens and work overloads imposed on teachers, resulting from current forms of organization of educational work – marked by the expansion of working hours, the multiplication of administrative tasks, the intensification of pedagogical demands, the mechanisms of control, evaluation and individual accountability, and the pressure for results – produce profound transformations in teacher subjectivity. Teachers are affected holistically, both physically and emotionally, as they internalize the mechanisms of work intensification to which they are subjected, converting them into processes of self-intensification. This dynamic contributes to the emptying of the ontological meaning of teaching work, since the work ceases to constitute itself as a creative activity, mediating humanization and the formation of oneself and others, and begins to assume an alienated, fragmented character subordinated to the productivist logic.

Therefore, teaching work is configured as a service provision in which there is no clear separation between producer and product, nor between the production and consumption process. This specificity, however, does not exempt it from being subject to the processes of proletarianization and capital accumulation, in their different reconfigurations and forms of exploitation. In this context, both work and teacher training begin to express the impacts and contradictions of the prevailing labor relations in the capitalist mode of production. These impacts are not limited to the objective dimensions of work, but directly affect the subjective constitution of teachers, influencing the meanings attributed to the work activity itself.

TEACHER SUBJECTIVITY AND THE WORKER AS A COMMODITY

In Marx's (1996, 2003) analysis of the position of work in the constitution of human sociability, the author argues that, under the logic of the capitalist mode of production, work is reconfigured, becoming subordinate to exchange relations and private property. In this context, work ceases to be primarily asserted as the foundational activity of human life and takes the form of a commodity, a process in which the worker himself also becomes a commodity, "[...] insofar as he actually produces commodities in general" (Marx, 2003, p. 457). Teaching work is no exception to this determination, also fitting into the contradictions inherent in capitalist relations of production, as previously indicated.

In this scenario regulated by the rules of capital, a process of objectification of the worker, of work, and of the products of labor activity themselves is consolidated, establishing a structurally contradictory relation between labor and capital. To guarantee their subsistence and access to socially produced goods, workers are compelled to sell their labor power, submitting to continuous and exhausting effort. However, the more they work and the more wealth they produce, the less they appropriate the results of their own activity, since the objects they produce become part of their own possessions to belong to others and assume a social value superior to that of the worker himself.

In this dynamic, not only does the product of labor become autonomous in relation to the subject who created it, but the work itself (and the worker) begin to take the form of a commodity, deepening the processes of alienation, estrangement, and commodification of life. In the case of teaching work, this contradiction manifests itself in the requirement that the teacher sell his labor power under increasingly controlled and standardized conditions, submitting to goals, curricular prescriptions, and external evaluations that restrict his professional autonomy. To ensure his subsistence, the teacher is frequently compelled to intensify his work, often assuming multiple employment relations. Under these circumstances, the teacher ceases to recognize himself in his own activity, since it no longer configures itself as an expression of his creative activity, that is, as a conscious objectification of his human praxis.

Work begins to appear as something external, strange, and independent of the subject who performs it, breaking the relationship between the producer and their vital activity. This distancing expresses a process of alienation in which work loses its ontological character of mediating humanization and becomes an imposed, fragmented, and meaningless activity, progressively subordinated to the logic of commodification.

Navarro and Padilha (2007), when discussing abstract labor, point out that it contains an estranged and fetishized dimension of human activity. This dimension can be defined, according to the authors, as a “[...] distancing of man from his human essence, his conversion into a thing, his reification” (Navarro; Padilha, 2007, p. 15). This estranged activity limits work and its place in the lives of subjects to a condition of subsistence. Concomitantly, it causes society, which is also estranged, to hinder the development of human potentialities in a free and emancipatory way. This means that the consciousness of singular individuals fails to develop to the point of reaching current generic stages of historical development, relegating their subjectivities to a process of degradation and alienation that gradually intensifies.

Within the capitalist mode of production, teaching work is therefore subjected to an increasingly intense process of subsumption, in which pedagogical activity is reorganized according to criteria alien to the logic of human formation. In other words, educational work loses its ontological status as a mediating activity of humanization, being converted into instrumental, fragmented, and alienated practice. The school, far from constituting itself as a space of emancipation, tends to operate as an instance of reproduction of capitalist social relations, reinforcing processes of adaptation, conformity, and disciplining. This dynamic produces profound effects both on the subjective constitution of teachers and on the historical and cultural development of students, whose education becomes more oriented towards adaptation to the current system than towards the critical transformation of reality (Tonet, 2012). In light of Marxist analysis, this configuration contrasts with the ontological meaning of human labor, which is not defined solely by the capacity to transform nature or natural matter through action. Labor is characterized, above all, by the possibility for human beings to intentionally and consciously project, in advance, the objectives, means, and objects necessary for the realization of their action, anticipating them in the realm of imagination.

In these terms, labor can be understood, in its ontological sense, as a transformative and intentional action of human beings on nature, oriented towards a previously conceived end (Lessa; Tonet, 2011). As a protoform of being and social praxis, labor constitutes an essential condition for human development, enabling increasingly complex forms of sociability and opening the prospect of a freer and more emancipatory existence (Konder, 1999). However, under the logic of the capitalist mode of production, this ontological determination is profoundly reconfigured, and work takes the form of abstract labor (Marx, 1996, 2003). In this specific historical condition, work is primarily oriented towards the production of use values geared towards human needs and serves the interests of capital accumulation. Thus, what, in its genesis, is configured as creative, humanizing, and transformative activity, becomes subsumed to a logic that subordinates the social utility of labor to the valorization of capital.

In the context of teaching work, the process of reification manifests itself when the objectives, means, and meanings of educational work become defined externally to the teacher, a situation that intensifies with the adoption of digital platforms that provide work plans, content, and teaching sequences that are pre-structured for easy execution (Viegas; Lamb, 2025). Under these conditions, the teacher, in many cases, is only responsible for operationalizing prescriptions, reducing their role to the technical dimension. This configuration empties teacher autonomy and compromises the possibility of experiencing work as a conscious, creative, and intentional practice, affecting its formative dimension.

In the neoliberal context of production, work, in general, has its creative nature and its constitutive character of what is proper to humankind substantially emptied. That which, in its genesis, is configured as a creative activity, distinctive of human action in relation to other animals, marked by continuous processes of transformation, re-signification of reality and of man himself, is progressively subsumed to the logic of capital reproduction, becoming just another functional instrument for accumulation. It is precisely this historical subsumption that causes such determinations not to remain on the abstract plane, but to materialize in the daily school routine as concrete historical and social productions.

In this article, such processes are investigated through teacher accounts, understood, from a historical-cultural perspective, as situated discursive productions in which mediations, contradictions, and meanings constructed in the exercise of educational practice are expressed. These accounts constitute the empirical material of the research and are subjected to systematic analysis procedures, according to the methodology presented below.

METHODOLOGY

In order to better understand the process of decharacterization of teaching work in its creative and authorial dimension within the capitalist production system, we decided to present excerpts of empirical data from the doctoral research produced by *Mendonça (2018)*. The choice of this research is justified by the fact that its theme, which consists of the development of creative activity in the context of teaching work, is related to the focus of this study.

Mendonça's (2018) investigation was carried out with a teaching collective (15 participants) from a primary school (1st to 5th grade) in the Federal District (Central-West region of Brazil) and had as its central objective to discuss aspects of creative activity in the educational context: limits and possibilities of the emergence of authorial work in teaching practice. For this article, an excerpt was made from the narratives of 04 teachers (Tania, Meire, Renata, and Anita), whose names have been changed due to ethical requirements.

The empirical work was developed as a formative experience throughout 2015, with 11 group meetings held with the participants, each lasting 4 hours. In these meetings with the teaching staff, the participants analyzed their own pedagogical practices, previously video-recorded by the researcher, using them as material for reflection and collective discussion. All of these meetings were video-recorded and meticulously transcribed for the composition of the analysis of the empirical material.

This article does not intend to present all the analyses derived from the data constructed in the research, but to illustrate and deepen the theoretical issues discussed so far, in order to explain the historical and social determinants that affect pedagogical practice in the contemporary context of precarious teaching work, as well as, contradictorily, the possibilities for creation that persist within it. This analytical choice requires a methodological procedure capable of grasping such determinations in their concreteness, which is why the selected data were examined using a microgenetic approach.

Microgenetic analysis proves particularly relevant, as it allows us to examine what *Góes (2000)* calls indicative minutiae, identifiable in specific temporal segments. Furthermore, as the author points out, this approach makes it possible to articulate, in a dynamic-causal way, singular and subjective situations to broader historical and cultural practices and determinations, which is consistent with the analytical objectives of this study. In the case of this article, attention is focused on the moments when the teachers surveyed report about their working conditions.

The analysis is organized into two complementary moments: (1) the discussion on the precariousness of teaching work and (2) the analysis of the possibilities of the emergence of creative activity in the exercise of teaching. In the first, teacher accounts that highlight the processes of deterioration of teaching work in the contemporary educational context are examined. Next, we analyze accounts that point to the creative possibilities of teaching work in the school environment, as will be presented below.

RESULTS AND ANALYSIS

This section presents the results and analysis of the data, organized in a way that highlights the contradictions that permeate teaching work in the contemporary educational context. As mentioned earlier, the analysis is structured in two complementary moments: initially, teacher accounts that explain the processes of deterioration and precariousness of teaching work are examined; subsequently, accounts that point to the emergence of creative possibilities in the exercise of teaching are analyzed, revealing tensions, gaps, and mediations present in the daily school routine. This organization allows us to understand, in an articulated way, both the limits imposed by the current conditions and the potentialities still present in pedagogical practice, as discussed below.

Part 1: On the precariousness of teaching work

In one of the meetings, the teachers were invited by the researcher to reflect about the conditions for the emergence of creative work in the school context. Tania commented:

[...] no matter how much one innovates and renews, how much one tries to do something different, one always ends up falling into an unproductive moment... One always ends up falling into repetition because it is very complicated for a person to get out of [...] how do we say it? To get out of the sameness.

Tânia's statement forcefully expresses the difficulty of breaking with repetition and routine in teaching work, even when there are conscious attempts at innovation. By stating that, "no matter how much one innovates and renews", the work "always ends up falling into repetition", the teacher highlights the tension between the desire for creation and the limits imposed by the objective working conditions, which tend to redirect pedagogical practice to sameness. This movement does not stem from a lack of individual initiative, but from the forms of organization of school work, marked by curricular prescriptions, time control, standardization of content and overload of tasks, which restrict the possibilities of experimentation and creative elaboration.

In this sense, the repetition mentioned by Tânia can be understood as an activity that tends to lose its conscious and intentional character, being repeatedly captured by routines that empty the meaning of pedagogical work. The difficulty of "getting out of the sameness", therefore, reveals less a subjective limitation of the teacher and more a structural contradiction of teaching work in the contemporary context, in which creation appears as a desired possibility, but constantly strained and contained by the historical and social determinations that organize the school. Meire complements her colleague's comment, pointing out the factors that prevent or hinder innovation in the classroom:

[...] And "you going out to innovate" is very complicated. You go out to innovate in a context where everything is asked of you, where everything is demanded of you, where everything has to be done within a structure, within a curriculum, within [...] in the classroom itself, no matter how hard you try, no matter how many resources you bring, you always fall into this routine.

Meire follows up on Tânia's observations and deepens the analysis by bringing concrete examples of the precarious working conditions of teachers. The teacher points to the existence of a strongly prescriptive curriculum and a rigid organizational structure, which hinder the emergence of authorial practices and creative activities, significantly reducing teacher autonomy. The school routine, according to her account, seems to tie down the teacher's actions, since everything is previously defined in the curriculum, in the management devices and in the institutional regulations.

From this description, one can infer the presence of a process of mechanization of teaching work, expressed in the excess of external control over what should occur in the classroom, supported by a closed and centralizing institutional structure. This dynamic deepens the reduction of labor autonomy and contributes to the emptying of the meaning of pedagogical work. In this direction, Marx observes that, "[...] when alienated labor reduces self-activity, free activity, to a means, it makes the generic life of man a means of his physical existence" (Marx, 2003, p. 465), a formulation that illuminates the condition described in the teachers' accounts.

Contributing to this process of labor alienation, Meire reinforces, in her discourse, that the school context, as it presents itself, is not conducive to creative processes, generating in teachers a certain conformity with the stagnation of the educational system. She warns that

[...] Theory in practice becomes very different, far from each other [referring to the articulation between educational policies, pedagogical proposals and practice in school]. Isn't that right? No matter how hard you try, you can't have all these new resources available, because you have the human machine. You have all the difficulties. You have all the limitations. So, you have to respect all of that too. You understand? So, it ends up becoming stagnant in the same way.

The excerpt highlights the perception of a structural distance between educational policies, pedagogical proposals, and the daily practice of the school, revealing the difficulty of effectively transforming teaching work. By stating that “theory in practice is very different” and that, despite attempts, “it ends up becoming stagnant in the same way”, the teacher expresses feelings of paralysis and discouragement, which significantly reduce the possibilities of the emergence of creative activities in the educational context. This perception suggests a form of conformity in the face of the commodification of teaching work, as if the school routine presented itself as a given, rigid reality that is impossible to change.

This experience can be understood in light of Duarte’s (2000) analysis, according to which one of the central elements of neoliberal ideology consists of the inculcation of the idea that capitalism is an insurmountable system, producing subjectivities marked by passivity and adaptation. In this regard, Tânia points out that educational proposals, when put into practice in schools, prove to be less fruitful than advertised, mainly due to the concrete difficulties of implementation, among which the insufficient training of professionals responsible for developing them in the daily life of the school stands out.

Furthermore, the experience reported by the teacher highlights the historical discontinuity of pedagogical policies and proposals, which are frequently interrupted or replaced with each change in political-party orientation and government programs. This instability reinforces the feeling of immobility and discredit, contributing to the naturalization of the limitations imposed on teaching work and to the weakening of the possibilities of building more autonomous and creative pedagogical practices.

When analyzing the film “Modern Time’s”, Tania makes the following analogy:

In that part where a new machine comes into the factory to produce more, I consider educational policies. Because it is by decree that educational policies are put in place in Brazil. [...] the base has to be prepared to receive that information that, apparently, is beautiful! But which, functionally, is worthless. It will go wrong. And it causes confusion in the base that underpins education, which is us, who take the dough and educate the children... You can't get to a certain point and cut and put in different things and demand that things work... There should be intervention and preparation for that professional who will deal with this. There should actually be, and not just by decree.

Tânia’s account reveals feelings of dissatisfaction and depowering directly related to the concrete conditions of teaching work. The teacher highlights situations marked by contradictions, stemming from the precariousness and intensification of work, as well as submission to permanent regulations and new demands imposed by the educational system and the policies that guide it. These conditions significantly impact her subjective experience, limiting the possibilities for creative appropriation of pedagogical work. Tânia’s discourse – who, even after her retirement, felt compelled to return to teaching due to financial needs – resonates with the findings of Anjos (2013) research, which analyzes discourses produced by experienced teachers. According to the author, these teachers, having experienced successive reforms and reorientations of educational policies, tend to express feelings of burnout, discredit, and exhaustion, associated with the instability and intensification of demands imposed throughout their professional trajectories. In other words,

they have a hardened and skeptical stance towards ‘new’ proposals. They have seen countless proposals presented as a panacea, a lifeline, only to be abandoned later. Many of these teachers have had their knowledge questioned and have been accused of being solely responsible for school failure. Over time, strategies for economizing action and protection are created, ways to try not to be so affected, so as not to suffer (Anjos, 2013, p. 38).

In this process, teachers begin to recognize the limits imposed on their possibilities for action and creation, as they find themselves inserted in a servile and alienated relation in the face of the demands of the educational system and the duties of their function. Under these conditions, teaching work tends to become a bargaining chip, reduced to a means of subsistence and restricting the development of subjectivity to a unilateral dimension, to the detriment of an omnilateral formation.

Renata, in listing the challenges for the development of creative practices, makes explicit the concrete limits imposed on teaching work in the daily school routine. She narrates: "[...] *I think that due to the rush, even the issue of the pressure of the situation itself, I don't consider myself a person with that ease. You understand?*"

For Renata, faced with the "rush" and "pressure of the situation", she doesn't consider herself someone who easily creates and develops new activities. The teacher explains how the intensification of work and the constant pressure for immediate answers directly affect her self-assessment and perception of creative potential. Her comment indicates that the difficulty in creating is not experienced as an external determination, but tends to be internalized as an individual limitation, highlighting the subjective effects of objective working conditions.

Renata's speech also expresses how the contemporary organization of teaching work restricts time, elaboration, and imagination, central elements for the emergence of creative activity. Subsequently, the teacher explains the pressure she experiences in the school system, highlighting that it stems from multiple demands:

Everything! From time itself. Sometimes, for example, my husband is always complaining that I go to bed late. [...] Sometimes, you give up having a commitment with a friend on the weekend because you have to do things, you take up your time, don't you? There are all the demands that involve our lives that are already demanding our attention. So [...] I really never stopped to try to create! We go [...] with the support we have! [puts fingers on head, as if pointing to what is stored in the brain].

It is observed, in this context, that the material and objective conditions that circumscribe teaching work today are quite complex and contradictory. Because of this, teachers generally produce meanings about their professional performance that distance themselves from and diverge from the socially attributed meaning of the teaching function. Teachers carry out their daily work pressured by time, by the scarcity of materials, coerced by performance goals to be achieved (to guarantee their jobs and survival) and subjected to the control of the management team, which in turn, also responds to external demands for the maintenance of positions and institutional resources.

As also evidenced in the study by Giannetti (2016), the activities developed in the classroom require little creative elaboration, both on the part of teachers and students. They are generally repetitive and based on textbook exercises, associated with the fulfillment of specific and immediate objectives of the current curriculum, which are fragmented and dissociated from the totality of the school educational process. In this way, teachers have their possibilities for subjective expansion limited, which distances them (as well as the students) from a generic human formation.

Although teaching work is historically captured by hegemonic purposes and principles that shape it as abstract work, guided by the logics of adaptation, productivity and reproduction of current social relations, its ontological dimension cannot be entirely suppressed. In the light of the ontology of social being, as formulated by Karl Marx (1996, 2003) and developed by György Lukács (2018), work constitutes a foundational activity of humanization, bearing a creative power that persists even under conditions of alienation. In this direction, the historical-cultural perspective allows us to understand teaching work as a mediated and contradictory activity, in which objective social determinations and possibilities for the production of new meanings are articulated. It is precisely in this tension, between teaching work as an alienated activity and its creative ontological nature, that the possibilities, albeit historically limited, of the emergence of authorial and potentially emancipatory pedagogical practices are inscribed. Thus, even in contexts marked by the intensification, precariousness, and alienation of work, fissures open up in which creative activity can emerge as a transformative activity, as will be discussed below.

Part 2: The possibilities of the emergence of creative activity in teaching

Creative activity, from the perspective of Historical-Cultural Psychology, constitutes an essential part of the development of the specificities that characterize the human being. It is dialectically and intrinsically associated with imagination, since, in order to transform the environment, man needs to create, and to create, it is necessary to imagine (Silva, 2012).

In this theoretical sense, it can be stated that imagination emerges, in the creative process, as a psychological process that (re)combines elements that are objectified in something new or original (Maheirie et al., 2015). Thus, the processes of imagination make it possible to configure, in reality, an unprecedented or unusual object or product (Vigotski, 2009).

It is important to emphasize that there is an intrinsic and indispensable relationship among work, language (understood here as all symbolic production or representation) and imagination/creation in human constitution/development. It is through the link between language and imagination in the process of human development, in and through social work, any type of cultural creation and/or production becomes possible. Only in this scenario does the human being begin to confer upon nature and upon himself (who is also part of this nature) processes of signification; being able to transform, improve and plan his actions according to previously conceived (imagined) objectives, means and results, in increasingly complex ways (Mendonça, 2018).

That is, in an ontological sense, work consists of a creative process of transformation of nature and of the human being himself, in which the intertwining of language (of the processes of signification) and imagination (prior ideation) is indispensable. In this perspective, Pino (2006, p. 54), when describing the creative capacity of the human being, states:

Indeed, the simple fact of mentally anticipating the action, the way to carry it out and the expected result of it, reveals, in itself, the creative capacity of man. To bring into existence in the realm of imagination, as Marx says, that which has not yet materialized in the real world is to give existence to something that did not exist, that is, it is an act of creation.

One of Vigotski's (2009) important points about the processes of imagination is that they are present in all aspects of human cultural life, permeating dimensions such as artistic, scientific and technical development. For the author, such processes crystallize through the creation of objects and productions of a material and symbolic nature. In line with this perspective pointed out by Vigotski, Pino (2006, p. 48) reaffirms that imagination is present and precedes any creative activity, arguing "[...] that, ultimately, the imaginary is what defines the human condition of man". The aforementioned author, based on Vygotskian theory, explains that creative activity emerges historically in and through the development of work, in close relation to language and imagination. As a result of this complex development, it became possible for humanity to intentionally act upon nature, through prior planning of its objectives, transforming it and transforming itself in a dialectical way. Such transformation, from a historical-cultural perspective, implies attributing to nature (of which humanity is a part) an unusual form of existence, of a material and symbolic order.

Although, at first glance, it may seem simple, creative activity involves complex psychological processes of abstraction and conceptual elaboration. It is a human activity that cannot be reduced to mere reproduction, under penalty of stripping away the human character in its historical dimension. Consequently, the act of creating constitutes an essential need for human existence, and it is possible to affirm that "[...] everything that exceeds the framework of routine and contains something new, however small, is related, by its origin, to the creative process" (Pino, 2006, p. 56). In this sense, the author emphasizes that all human production, whether material or symbolic, presupposes imaginary activity, understood as creation.

Within the framework of Historical-Cultural Psychology, creative activity is understood as a constitutive dimension of the human condition, directly related to the capacity to transform reality and oneself in the process of social existence. In this sense, Sawaia and Silva (2015), when discussing creative activity, attribute a revolutionary character to it, since it is through it that human beings, in the face of the contradictions and challenges of daily life, can generate transformations capable of redirecting the course of their own history and reality. From this perspective, creative activity asserts itself as a concrete possibility of liberation in the face of the material and ideological conditions that subjugate, restrict, or condition human freedom.

However, when this understanding is confronted with the concrete conditions of teaching work, the illustrative cases analyzed above show that the school routine has significantly restricted the possibilities for teachers to reflect and plan, systematically and collectively,

about the object of their work: pedagogical practice. This restriction stems from the multiple daily demands and responsibilities, as well as the very way the school context is organized, which contributes to the dilution of the meaning of work amidst an excess of obligations, effectively hindering the performance of creative activity.

Even so, the empirical examples analyzed reveal that the teachers recognize the existence of creative activities in the school context, especially those that are constituted from collective work with students. According to the reports, such activities are characterized by: (a) being dynamic and challenging, breaking with the mechanized and repetitive routine; (b) mobilizing pedagogical controversies and conflicts; (c) favoring the exchange of knowledge and experiences among students; (d) enable the expression of divergent ideas; (e) allow students to express already consolidated knowledge and skills about certain content or themes; and (f) promote the development of new knowledge and cognitive skills.

When asked what they understood by “creative activities”, Renata and Anita, respectively, reported that:

[...] creative activities are those that differ from a standard routine. It is something that emerges as new; something not yet done, even if it is inspired by what already exists, but in some way it must be enhanced. Modified and enhanced...

Create collective moments so that unity and trust in colleagues can be awakened, allowing each one to collaborate in their own way. Create groups, usually of four. And then, sometimes, you put the concept on the board and throw in a [...] “Oh! I want you to read there and explain this to me”. And then you make them, each in their own way, in their own experience, they themselves can achieve it.

For the teachers, these collective learning situations are fundamental to the students’ development, as they mobilize processes of imagination and creation in the classroom. The teachers reported that such activities occur, above all, during the introduction of new content, as these are situations conducive to the development of new teaching proposals and the use of diverse pedagogical resources that cognitively challenge the students.

In the teachers’ discourse, we can also perceive that there are different levels of creative activities. At some moments, the teachers: a) personalize the activity, creating new ways of developing it, based on the production of another colleague, using their creative and imaginative resources; and b) at other times, the creation emerges from shared experiences and knowledge, resulting in unusual activities.

This can be evidenced in situations where the teachers point out the different ways in which they create in their pedagogical practice. Renata, for example, once stated that “[...] sometimes you go after what already exists and, from there, you give it a new form. But you take what already exists and work with it! Adapt it to what you want to develop”. She also explains that she “[...] feels she created when the activity [...] was something that didn’t exist and she gave it form...”.

As we can see, in some pedagogical situations, teachers break with what is formally institutionally foreseen, promoting activities that broaden the meanings of pedagogical activity and the processes of imagination, impacting the development of all those involved in the teaching situation. Such educational activities can, as pointed out by Tonet (2014), assume an emancipatory character insofar as they provide subjects with broad access to the cognitive, artistic, and technological heritage produced by humanity. An emancipatory education, in this perspective, is one that allows subjects to think about their own thinking, attributing new meanings to their own work. That is, a process of self-awareness about the historical, material, and ideological conditions that guide their actions in the workplace. It is a movement that can only be effective through socially shared creation.

CONCLUSIONS

In light of the ontological dimension of work, this study starts from the understanding that creative activity constitutes a fundamental trait of human praxis, since it is through work that human beings inaugurate a permanent process of creation, marked by the transformation of nature and human self-transformation, always in a historically and socially situated way.

This perspective allows us to affirm that creation is not reduced to an exceptional or individual attribute, but integrates the very dynamics of the constitution of the social being (Silva; Paiva; Magiolino, 2017).

However, in the context of the capitalist mode of production, work assumes historically determined forms of alienation, precariousness, and intensification, which directly affect the organization of pedagogical work and the constitution of teaching subjectivity. Teaching becomes traversed by processes of control, standardization, and emptying of meaning, which strain its formative and creative dimension (Tonet, 2012). Even so, as demonstrated throughout the article, such determinations do not completely eliminate the ontological dimension of work, but subject it to a contradictory movement.

It is in this sense that the activities The creative activities analyzed in this study are understood as a potential locus for the emergence of still incipient and sporadic emancipatory processes that arise in the gaps of daily school life, involving teachers and students. By subverting, albeit in a localized way, the logic of what is foreseen and expected by curricula and institutional routines, these activities open space for new modes of awareness in relation to reality, knowledge, and ways of knowing. Such practices do not deny the structural alienation of teaching work, but emerge contradictorily within it, highlighting fissures in the hegemonic forms of organization of pedagogical work.

The cases analyzed indicate that the pedagogical situations recognized by the teachers as promoting imagination and creation are based precisely on this creative dimension made possible by imaginative functioning. Imagination, as discussed, permeates all areas of human life and must be understood ontologically as a place of freedom and emancipation (Mendonça, 2018; Sawaia; Silva, 2015), even though it is permanently strained by the material and ideological conditions of work.

From this perspective, pedagogical work, although historically subjected to processes of alienation, precariousness, and intensification in the capitalist mode of production, and even when controlled and reified, does not have its ontological dimension completely suppressed. This is precisely why he finds his contradictory element in the creative experience; not as an immediate overcoming of alienation, but as a disruptive moment in the face of the institutional confinement that marks the experience of many teachers. It is a limited, tense, and historically conditioned creation, but one that preserves the potential for producing new meanings and opening up other social horizons.

ACKNOWLEDGMENTS

We thank the Graduate Program in Developmental and Cultural Psychology (PGPDE), Institute of Psychology, University of Brasília (UnB), and the Department of Education of the Federal District (SEEDF), Brasília, DF, Brazil.

REFERENCES

- ANJOS, D. D. **A profissão docente em questão**: gênero de atividade, gênero do discurso e habitus. 2013. 325 f. Tese (Doutorado em Educação) – Programa de Pós-graduação em Educação, Universidade Estadual de Campinas, Campinas, 2013. Disponível em: <https://www.repositorio.unicamp.br/acervo/detalhe/907092>. Acesso em: 22 out. 2024.
- ANTUNES, R. A sociedade da terceirização total. **Revista da ABET**, João Pessoa, v. 14, n. 1, p. 6-14, 2015. Disponível em: <http://periodicos.ufpb.br/index.php/abet/article/view/25698>. Acesso em: 31 jan. 2023.
- BRASIL. Conselho Nacional de Educação. Conselho Pleno. Parecer CNE/CP nº 22, de 7 de novembro de 2019. Diretrizes Curriculares Nacionais para a Formação Inicial de Professores para a Educação Básica e Base Nacional Comum para a Formação Inicial de Professores da Educação Básica (BNC-Formação). **Diário Oficial da União**: seção 1, Brasília, DF, 20 dez. 2019. Disponível em: https://portal.mec.gov.br/index.php?option=com_docman&view=download&alias=133091-pcp022-19-3&category_slug=dezembro-2019-pdf&Itemid=30192. Acesso em: 16 fev. 2024.
- CARDOZO, M. J. P. B. **A reforma do ensino médio e a formação dos trabalhadores**: a ideologia da empregabilidade. 2007. 281 f. Tese (Doutorado em Educação) – Programa de Pós-graduação em Educação, Universidade Federal do Ceará, Fortaleza, 2007. Disponível em: https://repositorio.ufc.br/bitstream/riufc/5957/1/2007_TESE_MJPBCARDOZO.pdf. Acesso em: 15 fev. 2024.
- DAL ROSSO, S. Intensidade e imaterialidade do trabalho e saúde. **Trabalho, Educação e Saúde**, Rio de Janeiro, v. 4, n. 1, p. 65-92, 2006. DOI: <https://doi.org/10.1590/S1981-77462006000100005>.

DIÓGENES, E. M. N.; SILVA, V. M. C. B. O neoliberalismo e a Base Nacional Comum Curricular (BNCC): aproximações contextuais. **Revista Plurais**, Anápolis, v. 10, n. 3, p. 350-366, 2020. Disponível em: <https://www.revista.ueg.br/index.php/revistapluraisvirtual/article/view/12126/8547>. Acesso em: 15 fev. 2024.

DUARTE, N. A anatomia do homem é a chave da anatomia do macaco: a dialética em Vigotski e em Marx e a questão do saber objetivo na educação escolar. **Educação & Sociedade**, Campinas, n. 71, p. 79-115, 2000. DOI: <https://doi.org/10.1590/S0101-73302000000200004>.

DUARTE, J. F. **Trabalho docente em tempos de neoliberalismo**. 2011. 148 f. Dissertação (Mestrado em Educação) – Universidade de Brasília, Brasília, 2011. Disponível em: <http://www.repositorio.unb.br/handle/10482/10905>. Acesso em: 17 jan. 2024.

DUDOVÁ, I.; CÍBA, J. Application of creativity in the educational process. *In*: CBU INTERNATIONAL CONFERENCE ON INNOVATION, TECHNOLOGY TRANSFER AND EDUCATION, 2015, Praha, Czech Republic. **Proceedings [...]**. Praha: Central Bohemia University, 2015.

GALVANIN, B. Reforma do sistema educacional dos anos 90: breves considerações sobre os aspectos históricos, econômicos e políticos. **Hórus: Revista de Humanidades e Ciências Sociais Aplicadas**, Ourinhos, n. 3, 2005.

GIANNETTI, S. A. L. **Criatividade e cognição inventiva no primeiro ano do Ensino Fundamental**. 2016. 199 f. Dissertação (Mestrado em Psicologia) – Universidade de São Paulo, São Paulo, 2016. Disponível em: https://teses.usp.br/teses/disponiveis/59/59137/tde-25072016-150233/publico/Giannetti_S_A_L_2016_Criatividade_e_cognicao_inventiva_no_primeiro_ano_do_ensino_fundamental.pdf. Acesso em: 22 dez. 2024.

GÓES, M. C. R. A abordagem microgenética na matriz histórico-cultural: uma perspectiva para estudo da constituição da subjetividade. **Cadernos CEDES**, Campinas, v. 20, n. 50, p. 9-25, 2000. DOI: <https://doi.org/10.1590/S0101-32622000000100002>.

HYPOLITO, A. M.; VIEIRA, J. S.; PIZZI, L. C. V. Reestruturação curricular e autointensificação do trabalho docente. **Currículo sem Fronteiras**, Porto Alegre, v. 9, n. 2, p. 100-112, 2009. DOI: <https://doi.org/10.1590/S0101-32622000000100002>.

JÓNSDÓTTIR, S. R. Narratives of creativity: how eight teachers on four school levels integrate creativity into teaching and learning. **Thinking Skills and Creativity**, Amsterdam, v. 24, p. 127-139, 2017. DOI: <https://doi.org/10.1016/j.tsc.2017.02.008>.

KLIMENKO, O. La creatividad como undesafío para laeducación del siglo XXI. **Educacióny Educadores**, Chía, v. 11, n. 2, p. 191-210, 2008.

KONDER, L. **Marx: vida e obra**. São Paulo: Paz e Terra, 1999.

LESSA, S.; TONET, I. **Introdução à filosofia de Marx**. São Paulo: Expressão Popular, 2011.

LUKÁCS, G. **Para uma ontologia do ser social**: obras de Georg Lukács. Maceió: Coletivo Veredas, 2018. v. 14.

LURIA, A. R. A atividade consciente do homem e suas raízes histórico-sociais. *In*: LURIA, A. R. **Curso de psicologia geral**. Rio de Janeiro: Civilização Brasileira, 1991. v. 1, p. 25-57.

MAHEIRIE, K. et al. Imaginação e processos de criação na perspectiva histórico-cultural: análise de uma experiência. **Estudos de Psicologia**, Campinas, v. 32, n. 1, p. 49-61, 2015. DOI: <https://doi.org/10.1590/0103-166X2015000100005>.

MARX, K. **O capital**. São Paulo: Nova Cultural, 1996. Tomo I.

MARX, K. O trabalho estranhado: extrato. **Idéias**, Campinas, v. 9, n. 2/1, p. 455-472, 2003. DOI: <https://doi.org/10.20396/ideias.v9i2.8678210>.

MENDONÇA, F. L. R. **A atividade criadora e a sua dimensão ontológica**: significados partilhados e sentidos produzidos no trabalho docente. 2018. 345 f. Tese (Doutorado em Psicologia do Desenvolvimento) – Instituto de Psicologia, Universidade de Brasília, Brasília, 2018. Disponível em: https://bdtd.ibict.br/vufind/Record/UNB_38b8f696b908ad0cc64f530df8db2df1. Acesso em: 9 maio 2021.

MENDONÇA, F. L. R.; SILVA, D. N. H. **Formação docente e inclusão**: para uma nova metodologia. Curitiba: Appris, 2015.

NAVARRO, V. L.; PADILHA, V. Dilemas do trabalho no capitalismo contemporâneo. **Psicologia e Sociedade**, Belo Horizonte, v. 19, n. spe, p. 14-20, 2007. DOI: <https://doi.org/10.1590/S0102-71822007000400004>.

OLIVEIRA, D. A.; VIEIRA, L. F. (ed.). **Trabalho docente na educação básica**: a condição docente em sete estados brasileiros. Belo Horizonte: Fino Traço, 2012.

PINO, A. A produção imaginária e a formação do sentido estético: reflexões úteis para uma educação humana. **Pro-Posições**, Campinas, v. 17, n. 2, p. 47-69, 2006.

SANTOS, L. L. C. P. Formação de professores na cultura do desempenho. **Educação & Sociedade**, Campinas, v. 25, n. 89, p. 1145-1157, 2004. DOI: <https://doi.org/10.1590/S0101-73302004000400004>.

SAWAIA, B. B.; SILVA, D. N. H. Pelo reencantamento da psicologia: em busca da positividade epistemológica da imaginação e da emoção no desenvolvimento humano. **Cadernos CEDES**, Campinas, v. 35, n. spe, p. 343-360, 2015. DOI: <https://doi.org/10.1590/CC0101-32622015V35ESPECIAL154115>.

SILVA, D. N. H. **Imaginação, criança e escola**. São Paulo: Summus, 2012.

SILVA, D. N. H.; MAGIOLINO, L. Capital-trabalho-educação: criatividade, habilidades socioemocionais e (con)formação do sujeito empreendedor de si mesmo. **Revista Psicologia Política**, Florianópolis, v. 22, n. 55, p. 735-749, 2022.

SILVA, D. N. H.; PAIVA, I. L.; MAGIOLINO, L. S. The problem of work, consciousness, and sign in human development. *In*: RATNER, C.; SILVA, D. N. H. (ed.). **Vygotsky and Marx: toward a Marxist psychology**. London: Routledge, 2017. p. 118-133. DOI: <https://doi.org/10.4324/9781315276632-4>.

TONET, I. **Educação contra o capital**. Maceió: Edufal, 2012.

TONET, I. Atividades educativas emancipadoras. **Praxis Educativa**, Santa Rosa, v. 9, n. 1, p. 9-23, 2014. DOI: <https://doi.org/10.5212/PraxEduc.v9i1.0001>.

VASQUES-MENEZES, I.; CODO, W. O que é Burnout. *In*: CODO, W. (ed.) **Educação: carinho e trabalho**. 3. ed. Petrópolis: Vozes, 2002. p. 237-254

VIEGAS, M. F.; LAMB, M. E. Plataformas digitais, Estado e desigualdade no trabalho docente com dados. **Cadernos CEDES**, Campinas, v. 45, e289632, 2025. DOI: <https://doi.org/10.1590/cc289632>.

VIGOTSKI, L. S. **Psicologia pedagógica**. Porto Alegre: Artmed, 2003.

VIGOTSKI, L. S. **Imaginação e criação na infância**. São Paulo: Ática, 2009.

VIGOTSKI, L. S. **Obras escogidas II: pensamiento y lenguaje**. Conferencias sobre Psicología. Moscou: Editorial Pedagógico, 2014.

Authors contribution

FLRM: Conceptualization (study design, definition of research questions and objectives), Methodology (research methodological design), Data curation (management of data and metadata, maintenance of data for initial and future use), Data collection (conducting experiments and implementing data collection procedures, such as forms/interviews), Data analysis (interpretation of results and attribution of meaning based on predetermined theoretical frameworks), Resources (provision of materials, equipment, and software), Data visualization (visual organization and preparation of tables, charts, and other graphical elements), Writing – original draft (preparation of the original manuscript), Writing – review & editing (critical review of the original manuscript and approval of the version to be submitted). DNHS: Conceptualization (study design, definition of research questions and objectives), Methodology (research methodological design), Data analysis (interpretation of results and attribution of meaning based on predetermined theoretical frameworks), Project administration (guidance, supervision, or coordination), Writing – original draft (preparation of the original manuscript), Writing – review & editing (critical review of the original manuscript and approval of the version to be submitted). FSDA: Data analysis (interpretation of results and attribution of meaning based on predetermined theoretical frameworks), Writing – original draft (preparation of the original manuscript), Writing – review & editing (critical review of the original manuscript and approval of the version to be submitted).

Editor: Prof. Dr. José Luís Bizelli

Deputy Executive Editor: Profa. Dra. Flavia Maria Uehara