

THE ORIGINS OF EDUCATION AND WORLDVIEW

AS ORIGENS DA EDUCAÇÃO E VISÃO DE MUNDO

LOS ORÍGENES DE LA EDUCACIÓN Y LA VISIÓN MUNDIAL

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ABSTRACT: The article is devoted to the study of the factors that influenced the formation of education, world outlook and civic position of Academician D.S. Likhachev, whose spiritual and moral potential, being embedded in the family, was formed in a dialogue with time and those people who created his cultural and intellectual landscape. In the personality of D.S. Likhachev harmoniously combined courage and dignity, loyalty to high principles, moral exactingness towards oneself and other people, intellectual freedom and a sense of civic responsibility. D.S. Likhachev without exaggeration can be called “the keeper of the national culture and conscience of Russia”, the brightest phenomenon not only of Russian, but also of world culture. Life and work of D.S. Likhachev is a feat of a Russian intellectual who shared the fate of his country, all the trials that it faced in the 20th century.

KEYWORDS: Education. Worldview. Morality. Intelligence. Intellectual freedom.

RESUMO: O artigo se dedica ao estudo dos fatores que influenciaram a formação da educação, visão de mundo e posição cívica do Acadêmico D. S. Likhachev, cujo potencial espiritual e moral, por estar inserido na família, se formou em um diálogo, com o tempo e pessoas, que criou sua paisagem cultural e intelectual. Na personalidade de D. S. Likhachev combinou-se harmoniosamente coragem e dignidade, lealdade a princípios elevados, exigência moral para consigo mesmo e para com as outras pessoas, liberdade intelectual e um senso de responsabilidade cívica. D. S. Likhachev sem exagero pode ser chamado de “o guardião da cultura nacional e da consciência da Rússia”, o fenômeno mais brilhante não só da Rússia, mas também da cultura mundial. A vida e a obra de D. S. Likhachev é uma façanha de um intelectual russo que compartilhou o destino de seu país, todas as provações que este enfrentou no século XX.

PALAVRAS-CHAVE: Educação. Cosmovisão. Moralidade. Inteligência. Liberdade intelectual.

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RESUMEN: *El artículo está dedicado al estudio de los factores que influyeron en la formación de la educación, la visión del mundo y la posición cívica del académico DS Likhachev, cuyo potencial espiritual y moral, al estar incrustado en la familia, se formó en un diálogo con el tiempo y aquellas personas que creó su paisaje cultural e intelectual. En la personalidad de D.S. Likhachev combinó armoniosamente el coraje y la dignidad, la lealtad a los principios elevados, la exigencia moral hacia uno mismo y hacia otras personas, la libertad intelectual y un sentido de responsabilidad cívica. D.S. Likhachev, sin exagerar, puede ser llamado "el guardián de la cultura nacional y la conciencia de Rusia", el fenómeno más brillante no solo de Rusia, sino también de la cultura mundial. La vida y obra de D.S. Likhachev es una hazaña de un intelectual ruso que compartió el destino de su país, todas las pruebas que enfrentó en el siglo XX.*

PALABRAS CLAVE: *Educación. Cosmovisión. Moralidad. Inteligencia. Libertad intelectual.*

Introduction

The era in which a person is born determines their further life, their manner of thinking, experiencing, judging, communicating and acting morally. Outstanding Russian scholar, culturologist, researcher of Old Russian literature and textual criticism, public figure and publicist, a true intellectual and citizen of his country, academic Dmitry Sergeevich Likhachev, shared the same destiny as his country, shared with his country in its ordeals in the 20th century, - the time that comprehended both wonder flights of human thought epitomized in technology, science, social and political concepts, in art, and severe tragedies and sufferings that fell on whole nations in a way that history has not known equaled. Dmitry Sergeevich Likhachev is quite literally called the “guardian of ethnic culture” (LARUELLE, 2014, p. 323), “concentrated by conscience of Russia” (TRIODIN, [21--]). His “scientific and moral testament” (ZAPESOTSKIY, 2006), his lessons of patriotism and civicity are of doubtless importance not only in Russian but also in the world culture of the 20th century.

D. S. Likhachev was born on 28 November 1906 in St. Petersburg, in a family of intellectuals Sergei Mikhailovich and Vera Semyonovna, died on 30 September 1999. Dmitry Sergeevich was fated to be an eyewitness of how the citizens of Russia studied and lived before the revolution of 1917, how the revolution broke out and the deadly civil war began, how people were exiled to Solovki, how St. Petersburg, renamed as Leningrad, withstood a terrible blockade in the years of the Great Patriotic War, how life was restored after the war (PIVOVAROV, 2019), how the country in the era of “perestroika and glasnost”, strenuously, in tough political and ideological discussions and polemics, was looking for a way to modernization and a “different socialism”, developing new ways of thinking about the country, society and a person, about their present, past and future, faced an epochal crisis in economics,

politics, interethnic relations, moral ideals and overall values, how the largest in the period from 1922 to 1991 state in the world – the Soviet Union as a subject of international law and geopolitical reality under the influence of internal and external forces, cultural and socio-ideological factors ceased to exist (BUTENKO, 1999; MEDVEDEV, 2003; HANSON, 2016) in order to form an independent, internationally recognized state – the Russian Federation, the succession to the USSR, which retained “a memory of the Soviet period” but did not intend to return to it (MARPLES, 2014). All these events, in various ways entered into the biography of D. S. Likhachev, in the experience of his thoughts, feelings, value judgments and creativity, influenced the formation of his personality, his moral and civic consciousness, his awareness of the purpose and meaning of his life.

The study aims to develop understanding of the factors that influenced the key ideas and value categories that made up D. S. Likhachev’s system of beliefs about the intellectual and moral culture of society, its socio-political agenda and consolidating spiritual resource and which influenced the nature of public dialogue in modern Russia.

The study subject is the objective and subjective factors that influenced the totality of psychological attributes, knowledge, preferences and beliefs, worldview attitudes, life-meaning orientations, socio-philosophical concepts and ideas that determined D. S. Likhachev’s intellectual and original manner, his civil position reflected in his public and journalistic activities.

The relevance of the study is derived from the need to analyze the role of personality of the intellectual as an example of civil and national self-awareness, as the “conscience of society”, “guardian” of cultural and worldview traditions in the formation of the political, ideological and cultural status of society. Scholarly reflection on Dmitry Sergeevich Likhachev’s life, his formation as a “public intellectual” and a “figure of national importance” (ZUBOK, 2017, p. 15) makes it possible to identify tendencies of social development” (MOSHKOVA, 1994, p. 131). An exceptional demand for D. S. Likhachev’s worldview judgments at the crossroads of the country is obvious: he managed to give the most convictive answers to the questions facing Russia in the post-perestroika period when the established system of values began to collapse in the process of “renewing life”. In the 21st century, the ideas of Academician D. S. Likhachev acquire a new meaning in the context of spiritual, moral and worldview seeking. The scholar’s journalism which “creates a logically meaningful and emotionally conceived list of the people, preserving it for posterity in an accessible, expressive and figurative word”, requires deep analytical elaboration and socio-value interpretation today (POLONSKIY, 2008, p. 59).

The study of life and the writerly journey of academician D. S. Likhachev does not have a rich tradition; it began at the beginning of the 21st century. The works by Vodolazkin (2017), Granin (2002), Zapesotskiy (2006), Zubok (2017), Pivovarov (2019) reveal various aspects of the scholar's personality, touch upon issues concerning his highest scientific and moral standing, his special status in the national and world culture of the 20th century.

Materials, Methods, Theoretical Framework

The material for the study was the books by D. S. Likhachev *Notes and Observations* (LIKHACHEV, 2018a) *Thoughts of Life. Memories* (LIKHACHEV, 2018b), containing notes and publicistic works of different years and revealing his personality as an outstanding scholar, a true citizen and a real intellectual who is justly called the moral symbol of the era.

As the major methods, the study used the method of observation and the method of problem-thematic analysis of journalistic texts, provided with the primary data collecting necessary for solving the formulated problems, as well as the biographical method which made it possible to identify and reflect on the key contexts and circumstances of D. S. Likhachev's life experience as factors in the formation of his personality, value and worldview attitudes and ideas. The cultural and psychological approach to D. S. Likhachev's journalistic work ensured the shift of emphasis from his life experience to his personality, his moral and civic attitude which are traced in his activities, actions and works. The method of description made it possible to present the results from the research in a systematic form.

The theoretical framework of the research was the works by Russian and foreign scholars in the field of cultural history and social thought, social cultural studies, journalism, such as Zizek (1999), Kvasova (2009), Medvedev (2003), Misonzhnikov (2014), Narozhnaya (2019), Polonskiy (2008; 2016), P. Hanson 2016, M. Laruelle (2014), D. N. Shalin (2012) *et al.*

Contemplation and Discussion

Personality socialization of the future academician was in his childhood and adolescence. The childhood of Dmitry Sergeevich Likhachev was happy thanks to the festive atmosphere which his parents always tried to maintain. "Typical Petersburgers" (Likhachev), connoisseurs of art and ballet, they regularly went to the Mariinsky Theater with little Mitya

who admired the standout performances, the artists' acting skills, and glorious music. Dmitry Sergeevich was a lifelong ballet lover.

The Likhachev family was on friendly terms with many representatives of arts intelligentsia of St. Petersburg whom they met during their summer holidays with. Regular trips to the holiday village of Kuokkala, situated on the coast of the Gulf of Finland, contributed to Dmitry's cultural immersion. Here he first saw K. I. Chukovsky, V. V. Mayakovsky, M. Gorky, I. E. Repin, F. I. Chaliapin. "People of art have become for us [...] easily recognizable, close, known" (LIKHACHEV, 2018, p. 68). In addition to a variety of games and entertainment, children treading in adults' steps worked for charitable causes and sold badges, "on the day of Camomile – in a benefit for tubercular patients, during the First World War – in a benefit for the wounded" (LIKHACHEV, 2018, p. 68). Life in Kuokkala, according to D. S. Likhachev's memoirs, was in a marked contrast to the modern one. Going on visits, discussion of news, walks through the surroundings and the beach were traditional, for which they shaped up in advance, select painstakingly a suit and shoes for walking. Dmitry Sergeevich noted, "[...] They dressed up not only to boast about their dressmakers but also to develop "their identity". All of this created a culture. The culture of the country society was a repetition of Russian culture on the whole, but to a lesser extent" (LIKHACHEV, 2018, p. 72-73).

Of great consequence for personality becoming of the future scholar were the trips in various parts of his homeland, during which he noticed even insignificant, at first glance, details. The boy was not only fascinated by the unique nature but also took a lively interest in the originality of peoples, folklore and architecture of new places. In 1914, the Likhachevs set off on a journey along the Volga. Dmitry enthusiastically kept a good look-out for everything that surrounded him with curiosity and the delight of a "discoverer". The Volga filled with the sounds of life fixed in his mind forever, "The steamers were whistling and greeting each other. The captains were shouting into their voice pipes [...] The laders were singing. The songs were heard from the shore. They were also singing on the lower deck [...]" (LIKHACHEV, 2018, p. 81-82).

The key role in the formation of the moral potential of D. S. Likhachev was played by schools and teachers whom he always remembered fondly gratefully. Admission to the preparatory class of the Humanitarian Society Gymnasium in 1914 coincided with the outbreak of the Imperialist War. Despite the hardships of wartime, the teachers managed to create and maintain a friendly, creative atmosphere in the educational institution. The first educator and teacher with a big T was Kapiton Vladimirovich Mamai – "strict, stately, intelligent and fatherlike when it might be" (LIKHACHEV, 2018, p. 65).

In 1915, Dmitry Likhachev became a pupil of the gymnasium and K. I. Mai's real school after, which was distinguished by the applied training. The best teachers with high moral and professional qualities worked here. With special gratitude D. S. Likhachev recalled his class teacher M. G. Gorokhov who taught how to treat each other correctly, how to behave, set high school students as an example. D. S. Likhachev wrote in his memoirs, "K. I. Mai's school left a strong imprint on my interests and my life, I would say, worldview experience" (LIKHACHEV, 2018, p. 87).

D. S. Likhachev's training at the Lentovskaya school from 1918 to 1923 was associated with the formation of not only ideological but philosophical and literary views. It was facilitated by the teacher of literature, L.V. Georg, who possessed, according to D. S. Likhachev, all the qualities of an ideal teacher, "multi-talented, smart, witty, always unexcitable, he had all the makings of an actor, knew how to get on young people easily and pedagogically manage the most [...] difficult [...] situations" (LIKHACHEV, 2018, p. 102). In every young man the teacher fostered self-respect, brought out the interesting sides of their soul and talent, helped to find their true identity, their vocational aptitude. In class, students often disputed discussing various items, defended their opinions. Note that at the workman's school named after L. D. Lentovskaya Dmitry Likhachev attended various study circles, among which his favorites were literary and philosophical, which contributed to the formation of his philosophical outlook and system of moral values.

The First World War served as a trigger for the subsequent revolutionary events in Russia, which "stirred up" the masses at large. Dmitry Sergeevich bore a strong feeling of pity for his compatriots, he was worried about the future fate of the country, "I was brought up [...] to love-pity [...] I only dreamed of what could be done to save Russia" (LIKHACHEV, 2018, p. 120). Watching peasants who came to Petrograd to earn money gave Dmitry bad vibration in his soul: provided with sandals, they were building a house and carrying a heavy load on their backs. "I was close to smother with pity for them", wrote Dmitry Sergeevich (LIKHACHEV, 2018, p. 72). A susceptible teenager could not remain indifferent to barrowmen unloading barges with bricks and firewood. Dmitry imagined the lives of these people who were cut off from their families, "[...] they are cold at night ... they are sick for a sight of their children for whom they earn money hard" (LIKHACHEV, 2018, p. 72).

An important milestone in the development of D. S. Likhachev's research interests was the admission to the Faculty of Social Sciences of Petrograd University.

During his studies, Likhachev, in addition to general disciplines, attended seminars and pro-seminaries where they read and interpreted various texts. It was the years prolific in

outstanding teachers who taught at university, “In the world there was no such an entire galaxy of literary scholars, linguists, historians as in Leningrad University [...] in the 1920s.” (LIKHACHEV, 2018, p. 116). Despite the political dictatorship, there was cultural pluralism in society: students conducted free conversations, attended debates and lectures that were held in various lecture halls. Student Likhachev was a member of the popular Helfernak circle (Philosophical and Scientific Academy of Literature and Art). Here, “potentially dangerous” questions of a literary, philosophical and religious nature were free up to debate.

In the late 1920s, the situation in the country changed radically: the authorities began to liquidate all sorts of groups. For the sake of safety, young people gathered in joking communities, hoping that the political leadership would not be able to recognize them as a serious organization. This is how the Space Academy of Sciences has appeared – a kind of masquerade performance. Its main principle was the principle of funny science looking for joyful answers. The participants of the academy made up extravagant forms of reports and speeches.

The time had changed. The polyvocality of the intelligentsia’s democracy was replaced by a political and cultural monologue. In 1928, The Space Academy of Science was closed, its participants were arrested. For “counter-revolutionary activity”, for overt action against the reform of the Russian spelling in 1918, D.S. Likhachev was sent to the Solovetsky special purpose camp (SSPC).

From the first days of imprisonment, Dmitry Sergeevich performed various types of work: he was a woodcutter, an electrician, a longshoreman, and he even did the work of a horse. After such exhausting work, D. S. Likhachev had serious health complications. Prayer, support on his friends and the marvelous nature of Solovki helped the young man to pass through many misfortunes and to survive.

A case to have forever changed D. S. Likhachev’s view of life was the execution of three hundred prisoners by firing squad. His last name was also on the execution list. By a fortuitous coincidence, Dmitry Sergeevich managed to escape. Upon learning that another person had been shot instead of him, he realized that now he would have to live for two so that not to feel shame in front of the murdered person, “[...] every day is a gift from God [...] I need [...] to be happy out that I have one more day to live [...]” (LIKHACHEV, 2018, p. 199).

After the shattering experience, D. S. Likhachev was transferred to work in the Criminological Office, where he organized a children’s colony. He was looking for children and adolescents who were weired to starvation death, “Their sufferings affected me terribly, I was in awe of their stories [...]” (LIKHACHEV, 2018, p. 88).

The second university, but the primary one, according to D. S. Likhachev, was his communication with the Solovetsky intelligentsia, with those who represented the “creative elite” of the early 20th century – B. Glubokovsky, Y. Kazarnovsky, M. Künert, A. Peshkovsky, etc. They shared with the young man their personal experience, knowledge from various fields of science, philosophy, theater, literature, poetry, linguistics.

According to D. S. Likhachev, Solovki taught him what he didn't know, “First of all, I realized that every man has but one destiny.” (LIKHACHEV, 2018, p. 88).

In November 1931, D. S. Likhachev was sent to the construction of the Belomoro-Baltic Canal. In 1932, he was early-released “for high-powered work”. He returned to Leningrad with a new experience of life, of thought and soul.

In 1934, D. S. Likhachev was assigned as a proofreader at the Leningrad branch of the Academic Press. He considered it a great school to communicate with highly educated employees of the Publishing House: the technical editor, L. A. Fedorov, and the future famous Scandinvist, M. I. Steblin-Kamensky, in co-authorship with whom he published an instruction manual for proofreaders of the Academy of Sciences.

In the course of his work, the scholar finally established himself in his intention to devote his life to the study of the culture of Ancient Rus. He was soon accepted as a specialist in Old Russian literature at the Institute of Russian Literature of the USSR Academy of Sciences (The Pushkin House). Shortly before the beginning of the Great Patriotic War, he defended his Ph. D. thesis on the Novgorod chronicle of the 12th century. D.S. Likhachev was not sent to the front because of his ill health, he lived in a barrack-like room at the institute and participated in self-defense during the blockade of Leningrad.

In the Pushkin House, the scholar had been engaged in scientific and social activities for more than fifty years. D. S. Likhachev was always open to discuss any issues. He was deferential to an interlocutor even in the event of fundamental disagreements. Spiritual strength, honesty, firm human decency, formed by the experience of life, helped D. S. Likhachev to withstand, to undergo any ideological and moral test. So, representatives of the creative and scientific intelligentsia faced harassment during the so-called “reviews”. In *Vestnik LSU* there was published an article which accused D. S. Likhachev of “all mortal sins” and called him “a monarchist, a Socialist-Revolutionary, and a Trotskyist [...]” (LIKHACHEV, 2018, p. 439). The experience of “public dislike” did not break D. S. Likhachev, did not force him to sign a collective letter from members of the USSR Academy of Sciences published in the newspaper *Pravda* in 1973 with a harsh condemnation of the activities of A. D. Sakharov, an outstanding scientist, academician, public figure and a human rights advocate. During the August 1991

putsch, being already an eighty-four-year-old man, D. S. Likhachev, at the risk of losing his life, addressed thousands of people who gathered on the Palace Square in Leningrad against the “coup-plotters”

Conclusion

Exploring the background of D. S. Likhachev and his journalistic oeuvre which encapsulated the history of life and the ethical and moral stand of the scholar, it is worth mentioning D. S. Likhachev’s peculiar style, his respectful and benevolent social manner, his speaking gently, but at the same time his finding a receptive ear, his high thoughts and words imbued with ideological content. Dmitry Sergeevich was distinguished by exactingness not only to others, but, first of all, to himself. Having a firm academic standing and profound arguments, he was not afraid to enter into a dialogue as an opponent with any structures and organizations, upholding his ideals and convictions. All this made D. S. Likhachev an exemplar of intelligence and indisputable civic authority.

Academician D. S. Likhachev was nationally acclaimed for his life experience, for his edifying activities. He became an ethic standard for all generations. Researchers stress an undoubted gravity of Dmitry Sergeevich Likhachev’s worldview “lessons” for society, who, both by his word and by his actions, shows a dignified human life.

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