



## (Un)Visible and (Un)Speakable from/of Student Life at the Univers/Cities\*

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### ABSTRACT

This text aims to analyze verbal and image statements, student responses to social voices that produce the space-times, conditions and possibilities of / in university academic life and that express some form of suffering. These statements, dialogues (transcripts) and photographs, were produced in the context of Photography Workshops, which comprised a doctoral research-intervention in psychology, by undergraduate students (a total of 16 participants) of a Brazilian federal university. We discussed these statements as a product/reflection of exclusion in the academic university context, which is, in most cases, silenced and invisible in the midst of logics of productivity, costs, rankings, among others. We conclude on the need to build spaces where the voices of the students can circulate, be heard/read, so that they can effectively assist in the construction of universities and the conditions and possibilities of academic life.

### KEYWORDS

University. Students. School exclusion. Photography. Discourse analysis.

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Submitted: 10 Jul 2020

Accepted: 27 Aug 2020

Published: 17 Feb 2021

 [10.20396/riesup.v7i0.8660434](https://doi.org/10.20396/riesup.v7i0.8660434)

e-location: e021034

ISSN 2446-9424

Anti-plagiarism Check



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## (In)visibilizados e (in)dizíveis da/na Vida Estudantil na Univers/cidade

### RESUMO

Este texto tem por objetivo analisar enunciados verbais e imagéticos, respostas de estudantes às vozes sociais que produzem os espaçotempos, condições e possibilidades da/na vida acadêmica universitária e que expressam alguma forma de sofrimento. Esses enunciados, diálogos (transcritos) e fotografias, foram produzidos no contexto de Oficinas de Fotografia, que compuseram uma pesquisa-intervenção de doutorado em psicologia, por estudantes de graduação (num total de 16 participantes) de uma universidade federal brasileira. Discutimos sobre esses enunciados como produto/reflexo de exclusão no contexto acadêmico universitário que é, na maioria das vezes, silenciado e invisibilizado em meio a lógicas de produtividade, custos, rankings, entre outras. Concluímos sobre a necessidade de construção de espaços em que as vozes das/os estudantes possam circular, ser ouvidas/lidas, para que possam auxiliar, de forma efetiva, na construção das universidades e das condições e possibilidades da vida acadêmica.

### PALAVRAS-CHAVE

Universidade. Estudantes. Exclusão escolar. Fotografia. Análise de discurso

## (En)Visibilizadas y (In)Decible de/en la Vida del Estudiante en la Univers/ciudad

### RESUMEN

Este texto tiene como objetivo analizar los enunciados verbales e imaginarios, las respuestas de los estudiantes a las voces sociales que producen los espacios-tiempos, condiciones y posibilidades de / en la vida académica universitaria y que expresan alguna forma de sufrimiento. Estas declaraciones, diálogos (transcritos) y fotografías, fueron producidos en el contexto de Talleres de Fotografía, que comprendieron una investigación-intervención doctoral en psicología, por estudiantes de pregrado (en un total de 16 participantes) de una universidad federal brasileña. Discutimos estas afirmaciones como producto / reflejo de exclusión en el contexto académico académico, que en la mayoría de los casos es silenciado e invisible en medio de lógicas de productividad, costos, rankings, entre otras. Concluimos sobre la necesidad de construir espacios en los que las voces de los estudiantes puedan circular, ser escuchadas / leídas, para que puedan ayudar efectivamente en la construcción de universidades y las condiciones y posibilidades de la vida académica.

### PALABRAS CLAVE

Universidad. Estudiantes. Exclusión escolar. Fotografía. Análisis del discurso.

## Introduction

The historical production of educational institutions takes place in the midst of discursive plots woven in the tensions between various voices. As an effect, these tensions have produced, organized and made possible *thinkabilities*, *utterabilites*, *sensibilities* - in other words, they have produced subjectivities. Composing the field of education in the same way, the university is also crossed and constituted by these tensions. In college, student life remains and emerges as a product, reflecting and refracting these same historical processes of its constitutions.

Focusing on university student life, we carried out a study aiming to investigate the dialogues that the students weave in their daily lives in and with the UniverS/City<sup>1</sup>. To this end, we carried out a research with undergraduate students from a federal university in southern Brazil, where we worked with Mobile<sup>2</sup> Photography Workshops. In the Workshops we discuss with the students about: the daily life in the UniverS/City; the organization of life, spaces and times; the constitution of the look and the possibilities of visibilities; and the composition and processes of photographic production. In these workshops, the students produced photographs about their daily life in the institution. The photographs were analyzed as image-statements that visualize the way they perceive the context in which they participate, as well as their experiences at the university, constituting responses to the discursive plots that constitute the institutions and the potentialities and possibilities of student life.

Utterings, dialogues and images that have emerged in the Workshops have made it possible to visualize and listen to dimensions of student life in the university context, which have been commonly veiled and/or silenced. One of these dimensions, which we focus on in this text, is often expressed as suffering that is experienced by students who need to deal with a series of conditions to maintain themselves in these institutions and conclude their courses.

Statements from students in the context of the Workshops express suffering from the dialogism (BAKHTIN, 2017, 2018; VOLOCHÍNOV, 2013; 2017) that constitute the tensions and discursive arenas of Brazilian public higher education. With that being said, this study aims to analyze verbal and image statements that emerged as a response of students to the social voices that institute spaces, conditions and possibilities of academic life.

<sup>1</sup> UniverS/Cidade [UniverS/City] - is the writing that we created to refer to the institution and the city where the study was conducted. Written this way, it represents the city and the higher education institution (as big as a city and also fragmented and composing it).

<sup>2</sup> Mobile refers to the cell phone. The workshops were conducted thinking about the production of photographs with cameras available on these devices because they are devices that most of the academic population has access to (unlike cameras), and also for their practicality in transportation and for the production of images about everyday life (which were the focus of the workshops). All of the participants used their cell phones during the workshops, with the exception of one who had a camera and preferred to work with it.

## University, Economy and Time

The processes of transformation of universities have been analyzed for some time in relation to the impacts of economic logics and international organizations that promote the transformation of law education into service (CHAUI, 2001, 2003, 2016; SANTOS, 2001, 2010). This transformation has produced institutional daily lives increasingly marked by goals and performance indicators, being education's quality measured by quantity, time and cost.

Recent studies have demonstrated the maintenance of this link between the expansion of Brazilian higher education with capital's globalization process and the State's adoption of liberal policies regarding the financing of education, policies on competitiveness, patents and copyright, distance education and the commercialization of education (COSTA; GOULART, 2018; MANCEBO; SILVA JÚNIOR; SCHUGURENSKY, 2016; SIGAHI; SALTORATO, 2018). Therefore, educational policy is reduced to a subset of economic policy, producing a culture of performativity in which success is measured by flexibility, adaptability, efficiency, performance and competitiveness (SIGAHI; SALTORATO, 2018). While these policies have enabled access to education, according to enrollment data (INEP, 2018), standardization in higher education has shown its most perverse side: not only the production of numbers, but also the training of employability-oriented workers, by becoming more productive, flexible, multipurpose and adaptable to new forms of organization and work management, with great willingness to support the intensification and precariousness of working conditions and predisposed to accept and take risks (MANCEBO; SILVA JÚNIOR; SCHUGURENSKY, 2016; SIGAHI; SALTORATO, 2018).

In this context, we read statistical data referring to illness, stress, wear and/or mental suffering in undergraduate and graduate students, either in academic works that are accessible in bibliographic databases or in journalistic media that disclose them (ESPIRIDIANO et al., 2013; GRANER; RAMOS-CERQUEIRA, 2017; MATTA; LEBRÃO; HELENO, 2017). By addressing these issues, studies have concluded on the need for institutional actions and policies. However, these actions do not focus on the logics that produce the conditions in which suffering/sickness emerges as a product, but rather on the need for adaptation of the students.

The studies developed by Matta, Lebrão and Heleno (2017) and Yosetake et. al. (2018), refer to time as excess workload or lack of free time, but without discussing what produces these conditions. In Basso et. al. (2013), the researchers report on the work of time organization workshops and study methods they built that were conducted with undergraduate students from a federal university. As reported by students, they point out the following items as motivators for the search of the workshops: "difficulties in organizing time; the need to improve study organization; problems of focusing attention; the need to learn how to discipline oneself; low academic performance; maximizing one's performance; seeking balance between academic life and personal life" (BASSO et al., 2013, p. 281). However, by focusing on "academic performance", the study only suggests actions regarding the student's

adaptability, without analyzing the logics that support the institution's functioning. The same occurs in Oliveira et. al. (2016), when reporting on Workshops held with students regarding the organization of time. In the article, they conclude that psychologists who work in universities can "replicate these workshops or use the information and techniques reported in individual or group attendance that are focused on academic adaptation, in the case of undergraduate students; or on productivity in the case of graduate students and research professors" (OLIVEIRA et al., 2016, p. 231).

Similar conclusions are presented in other studies: construction of forms of psychological aid to students or increase in the number of professionals for this purpose (MATTA; LEBRÃO; HELENO, 2017; PADOVANI et al., 2014; YOSETAKE et al., 2018), strategies of time organization (BASSO et al., 2013; MATTA; LEBRÃO; HELENO, 2017; OLIVEIRA et al., 2016) and expansion of leisure activities and family and social interaction (MATTA; LEBRÃO; HELENO, 2017; PADOVANI et al., 2014; YOSETAKE et al., 2018). Also, in order to combat prolonged permanence (taking longer than expected to complete the courses), Pereira et. al. (2015), emphasize the construction of institutional actions to improve academic performance, such as academic support programs (e. g., tutoring and monitoring), stimulation of internships and bringing the university closer to society. In these studies, performance, productivity, adaptation and organization remain important, with students being solely responsible for their successes or failures. Therefore, the institution is only considered in relation to ways of supporting adaptive processes.

The importance of these studies lies in, in some way, giving visibility to an important issue: the problems faced by university students. However, it is also necessary to recognize that they do not advance in necessary discussions about the production of student life in universities and its daily effects, which are expressed in various forms of suffering that are encompassed in a set called mental health. As a consequence, these studies maintain the old logic of the production of school failure and the individualization of the student's responsibility (PATTO, 1999). Let's see how times and spaces in universities conform the student's life.

## Space-time Production

When dealing with conditions that affect mental health and generate suffering to students at universities, time emerges in the studies cited as little explored. However, time forms a dialectic pair with space, being mutually constitutive and inseparable: they are space-time, transformations in space that also occur in time, and vice-versa. In space, always "current, synchronous and given as a whole" (LEFEBVRE, 2013, p. 164), there reside accumulated times, "the historical, the diachronic, the generating past leaves its incessant inscriptions in space" (LEFEBVRE, 2013, p. 164). Synchronously, in space one can read the history of human experiences, a configuration historically built (CARERI, 2013).

The educational institutions' historical process of constitution occurs together with processes that organize life in society from Modernity onwards. In this period, the organization of space was allied to and favored the consolidation and advances of the capitalist economic system, directed to the production and circulation of goods and people (BENJAMIN, 2015; LEFEBVRE, 2013; SANTOS, 2014). The space is now rationalized and linearized to facilitate circulation and control (prediction of possibilities of occupation/use of space). This same process has simultaneously produced the possibilities of feeling, experiencing and understanding time and its relations (ELIAS, 1998; LEFEBVRE, 2013; SANTOS, 2014). Conditioned by the continuous movement clocks (devices-symbol of modernity), what we understand by time starts to be organized and produced in such a way that it is experienced and felt by everyone in a homogeneous way with the "progressive establishment of a well-integrated grid of time regulators" (ELIAS, 1998, p. 36). This creates the sensation of synchronicity of processes, actions that occur concomitantly. As an effect, they seek to produce homogeneous spaces that are experienced by all in the same way; hiding uses and unforeseen occupations (CARERI, 2013; CERTEAU, 2014), slow times that allow to see remains and leftovers of this process (BENJAMIN, 2015; SANTOS, 2014).

This organization is also reflected in the universe of work, conditioning the forms and possibilities in which it takes place and constituting not only the possibilities of its realization, but also the forms of life in society. The circulation of people and products needs to be agile, in a short time, in a short space. This way, a series of conditions and possibilities are produced - the objective materiality in which the processes of production of subjectivities, sensibilities, *utterabilities* and *thinkabilities* are given.

These same processes can also be recognized in the production of Modernity's educational institutions (ESCOLANO, 2001; FRAGO, 2001; THIESEN, 2011). This also happens with higher educational institutions, which have been increasingly marked by aspects of economic policies (CHAUÍ, 2001, 2003, 2016; COSTA; GOULART, 2018; MANCEBO; SILVA JÚNIOR; SCHUGURENSKY, 2016; SANTOS, 2001, 2010; SIGAHI; SALTORATO, 2018), producing the spaces where student life takes place (MACHADO; ZANELLA, 2018). Therefore, the spaces where schooling takes place are not only places and times where the transmission of knowledge, historically produced by humanity, occurs. In the structures and ways of functioning of educational institutions lie voices and social values that tell of the processes of formation and, consequently, of the processes of production of subjectivities.

In the history of the school institution, each different conception of the teaching-learning processes defines spatiotemporal forms in which they occur: the place of desks and other furniture; spatial division by sexes; places destined to teachers, students and employees; moments of study, recreation or physical activities; the control of bodies and discipline; the marking of time with bells and signs; the distribution of contents according to their complexities; the serialization of classes; the duration of classes; etc. (ARROYO, 2012; THIESEN, 2011). From the 19th century on, with the consolidation of collective educational institutions, simultaneous teaching methods (equal activities to be developed by a collective)



were adopted. These are linked to the conception of a high school student that is "represented by the school as subordinate, disciplined, attentive, obedient, fast, always busy, with immediate response and adjusted to the school environment, having a productive and rigorous relationship with time" (PINHO; SOUZA, 2015, p. 668). The average student, therefore, condenses the idealization that all of them establish the same relationship with time, not allowing/enabling malleability for different forms of living/experiencing time and learning processes. When the average student is instituted, categories are also created above and below, which include those that do not meet the average requirements. Responding to these conceptions, homogenizing principles start organizing school institutions: time, space, contents and their ordering, serialization, etc. (MARQUES; OLIVE TREE; MONASTERY, 2015; PINE; SOUZA, 2015, 2017; THIESEN, 2011). The organization of the teaching-learning process is done in a similar way to the organization of the world of work, with ordering of journeys and rhythms, work habits as opposed to recreation or leisure, and the valorization of productivity (ARROYO, 2012). In this scenario, the most effective teaching practices are those that most rapidly submit students to their logic and obtain the best productivity from them.

### Suffering, Exclusion and the Emotional-volitive Basis of Actions

To understand the human being in their collective and singular dimension, it is necessary to encompass their material conditions of existence, their relationships and the senses that involve their actions. According to Sawaia (2006), it is necessary to shed light on the emotional-volitive basis that motivates human actions. It is important, then, to look at the subject as the center, in which their experiences, possibilities and conditions of sensibility, *utterability* and *thinkability* are objectified as emotion, (un)motivation, need and will. Focusing on the objectification of forms of exclusion that are experienced socially, Sawaia (2006) conceptualizes ethical-political suffering as a category for analysis of the "daily experience of dominant social issues in each historical epoch, especially the pain that arises from the social situation of being treated as inferior, subaltern, worthless, useless appendix of society" (p. 104).

Exclusion is analyzed from the dialectic expression inclusion/exclusion, so that both form an inseparable pair. In the dynamics of life, they guarantee the maintenance of social order through the incessant reconstitution of "forms of inequality, such as the process of commercializing things" and people (SAWAIA, 2006, p. 108). From this conception, ethical-political suffering translates into the possibility of "analyzing the subtle forms of human spoliation behind the appearance of social integration and, therefore, understanding exclusion and inclusion as two modern faces of old and dramatic problems" (SAWAIA, 2006, p. 106).

In the same sense, we can infer from the philosophy of the Bakhtin's Circle Language contributions to reflect on this aspect. The philosophy of the responsible act congregates the dialogism, the philosophical principle of the Circle's work that expresses the tense and infinite dialogue between social voices (semantic-axiological complexes with which human groups

say and build the world) (BAKHTIN, 2016, 2017, 2018; VOLÓCHINOV, 2017), as well as the theory of the linguistic sign (every sign is ideological<sup>3</sup>, there is no sign or enunciation that does not express values produced socially and historically) (VOLÓCHINOV, 2017). For Bakhtin and the Circle, every act is responsible and is characterized as an event situated in the concrete world of human relations, a condition also for the production of senses in the field of language (BAKHTIN, 2016; VOLÓCHINOV, 2017; VOLOCHÍNOV, 2013; MACHADO; ZANELLA, 2019). In the ideological and dialogical universe of language, every act is always responsive (for responding to previous acts/enunciations in a dialogical web), and responsible (in each act the subject assumes the realization of a decision, a positioning in a valued universe and tensions). The responsible character of the act, therefore, has nothing to do with rationality; it refers to the assumption of a position in the discursive webs of social voices, having the emotional-volitive character of the action as its center, "essential moment of the act" (BAKHTIN, 2010, p. 86). The emotive-volitive tone is what "guides in the singular existence, which really guides and affirms the content-sense" (BAKHTIN, 2010, p. 87). Inserted in and responding to the dialogic webs, the tensions between the social voices (which also constitute it), the volitional character of the action and the material conditions in which it emerges in the existing-event configure its singular condition.

Therefore, every act is singular and unrepeatable since it carries in its composition the valorative (ideological), responsive (dialogic) and responsible (positioning in the dialogic webs and guided by the emotional-volitive tone) characters, the conditions of possibilities (context) in which it emerges. The act in expressing a set of values socially and historically constructed also carries within itself the marks of the subject herself/himself, of the conditions and interests that compose the emotional-volitive tone in the totality of their architecture. This way, as we approach the concepts of Bakhtin's Circle to those of Sawaia (2006), we understand that the discursive and dialogical dimension of language matters to Psychology's field. This enables understanding "the psychosocial ingredients that sustain the discourses of the excluded on the intra- and intersubjective plane, and what the long-term exclusion costs in terms of suffering" (SAWAIA, 2006, p. 113) from the emotional-volitive conditions of the subject. Therefore, the social production of ethical-political suffering is of interest, considering the tensions that institute it and the way each person responds to them.

## The Conduct of the Study

Based on Bakhtin's Circle's Language Philosophy (BAKHTIN, 2010, 2011, 2016, 2017; FREITAS, 2009; SOUZA; ALBUQUERQUE, 2012; VOLOCHÍNOV, 2013; 2017; MACHADO; ZANELLA, 2019), we conducted an intervention research<sup>4</sup> (BRITO; ZANELLA, 2017; FREITAS, 2010), working with Workshops (BRITO; ZANELLA, 2017;

<sup>3</sup> Ideological, in this context, refers to an evaluative dimension that is produced collectively in a given time and space. This understanding that there are two coinciding universes disrupts understandings of human language as a process of communication between emitter and receiver, in which language is only a means to be codified and decoded between them (FARACO, 2003; VOLÓCHINOV, 2017)

<sup>4</sup> Research project approved by the Ethics Committee for Research with Human Beings, according to Certificate of Presentation for Ethical Appreciation No.: 59949416.9.0000.0121. e. Approval Report No. 1.767.876.



SPINK; MENEGON; MEDRADO, 2014). We developed Mobile Photography Workshops at a Brazilian public university, being offered as an extension activity to two groups of eight students. Sixteen students participated, divided in two groups (this quantity was defined in order to give more possibility of dialogue between the participants, because in larger groups some could feel inhibited). With ages between 18 and 30 years, 12 of them were women, from different undergraduate courses (Architecture and Urbanism, Occupational Therapy, Biological Sciences, Graphic Expression, Journalism, Pedagogy and Law). They are identified in this text with their real names, according to the decision in the Term of Free and Informed Consent (TCLE).

The Workshops lasted eight weeks, with weekly meetings of approximately two hours each. All meetings were recorded in audio and later transcribed. We carried out the following activities: in the first two weeks in class, based on photographs, videos and maps, we discussed daily life in the city and at the university; what is or is not visible in the spaces through which one passes; the production of sight; the history of photography and urban photography; photography as a production of a subject and as a cutout of reality; technical and composition issues; and photography with the cell phone. In the third week we took an aesthetic walk (CARERI, 2013) through spaces of the city and the university. The fourth week was dedicated to the production of photographs: we asked the students to produce photographs from the following question: "what do you see or not see in your daily life in the UniverS/City? In the fifth week we exposed the photographs to the group and collectively discussed each one of them. In the sixth week we worked with the organization of the exhibition, with the choice of the photographs and their ordering, discussing meanings that it could provoke. In the seventh week the exhibitions were mounted in two university spaces - one exhibition for each group, which were exchanged after the fourth week; thus, the exhibitions remained open to visitation for nine weeks<sup>5</sup>. Of 167 photographs produced in the Workshops, 120 (60 from each group) were selected by the students to compose exhibitions. In the eighth and last week of the workshops, we held a discussion about the experiences in participating in the Workshops and about the production of images and academic life.

The work with photography with the students was carried out from the understanding of photography as a language, taking it mainly from its discursive and dialogical dimensions (ROUILLÉ, 2009; ZANELLA, 2011). Photo-image was assumed as enunciated, a "real unit of discursive communication (BAKHTIN, 2016, p. 22) constituted in the discursive webs, being an answer, produced by someone who, in the ethical and aesthetic act of its production, situated in the world before and from sets of values (ZANELLA, 2011, 2016). In the work with photography, we are interested in the way the person who produces it grapples his or her gaze at the world, how she or he understands it, arranges it, produces it, enunciates it and how it fits into the dialogic webs (KOSSOY, 2012; ROUILLÉ, 2009; ZANELLA, 2011).

<sup>5</sup> Later they were transformed into permanent virtual exhibitions - Facebook page:

<https://www.facebook.com/Oficinas-de-Fotografia-Mobile-UFPR-691044781079959/>

Group 1: <https://www.flickr.com/photos/149363309@N04/sets/72157682018495062/>

Group 2: <https://www.flickr.com/photos/149363309@N04/sets/72157681856242262/>.

Based on this understanding, the work with the photographs was done by problematizing and articulating them with daily looks and visibilities in the UniverS/City. Photography's technical issues composed the work as an element for the construction of photographs, not having a central place in the discussions. Thus, in the analysis, what the students produced (images and discourses) was considered a response: to the context of the workshops; to the problems brought by the researcher (the form of organization and logics that constitute the university and the city, university routines, etc.); to the works of photographers and other artists that we exposed as triggers to the discussions; to the historically and socially produced forms of constituting images; to the hierarchies and images that are present in the relationship between the researcher and the participants in the research; and to the conditions that the university presents to them.

The analyses we built were based on the understanding that the researcher composes the interlocution situations, not being neutral and/or exempt, but rather an active subject in the production of senses and in the dialogues between the analyzed social voices. In the analyzed verbal and imaged statements, we seek to see/listen to the social voices that make themselves visible and echo, as well as the effects they produce (marked by expressions of suffering) in the daily life of academic life.

### (In)Visibility and (Un)utterability to the Discursive Plot(s) at the University

In the third meeting of the Workshops, we exhibited the images produced by the students with a multimedia projector, which was accompanied by readings and interpretations performed and discussed by the group. The discussions were instigated by the researcher, who cast questions to both the authors of the images so that they could talk a little more about them, about the portrayed places, what motivated them to the production (a little of the history of the images), as well as to the other students of the group.

In Group 1 discussions emerged regarding the image produced by Deivisson<sup>6</sup> (Figure 1), student of Occupational Therapy.

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<sup>6</sup> The names of the students are real, according to the option they made when signing the Free and Informed Consent Term.

**Figure 1.** Photograph produced by Deivisson dos Santos Soares



Source: Deivisson dos Santos Soares - photography produced in the *Mobile* Photography Workshops

The image produced by Deivisson drew the attention of his colleagues to the issue of aggravating aspects of mental health of students due to academic demands:

Juliana (Journalism student): Wow, that was pretty macabre! It's like a horror movie cover.

Deivisson: (laughs) So, actually I found the light pretty interesting, which was fine... which was illuminating the hallway, like this. Then my friend was there and I asked him to stay there. Because I had one... like, I attended two lectures that talked about anxiety and depression in college students. And that's the question, like this, of how the workload, of how the intensity of university life is... it hurts and... even harms the question of mental health, because there are people who can't deal many times with the questions, with the demands that the university has, right? Which is routine.

Juliana: There is no mental health at the university.

Researcher<sup>7</sup>: And your idea in this photo was to portray a bit of that?

Deivisson: Yeah, and even the contradiction that you have in health courses. Many times... at least in my course there's a lot of this thing of considering the next and understanding the other, but many times the workload, the issues of the institution itself, don't allow us to... like, we just have to adjust to the routine and fulfill what we have to fulfill. No...

Researcher: So you have to deal with the health of the others only?

Deivisson: Yes. Our health is not considered (laughs).

Juliana: That's heavy, what you said.

Gustavo (Graphic Expression student): laugh.

Researcher: Do you identify with this? (asks Juliana)

Juliana: A lot.

Researcher: Anyone else?

Gustavo: I don't identify myself anymore, right, because... But I've already gone through weeks without sleep either.

<sup>7</sup> "Researcher" refers to the first author of this work.

Juliana: Gosh, last week I was calculating, I was 44 hours without sleep, doing paperworks.

Gustavo: Yeah, exactly... But I, one hour I saw that's what was happening and I said "Yeah, no... I won't give priority to it not to get ill". And so much so that I abandoned some subjects and delayed the course, like this, but ...

Juliana: But I don't have that possibility anymore. I'm one semester late already and my major has changed the curriculum now. So I have to adapt, you know? Because the subjects I'm having won't be offered anymore.

Gustavo: Either run, or run.

The "macabre" image of a "horror movie cover", as Juliana states, was composed by the student with the intention of referring to the mental health aspects of the students at the university in view of the workload and the intensity of academic life, according to him.

Reflecting on the intensity of life at the university, in the final meeting we discussed the process of the Workshops, the experiences and meanings attributed by the students. Being part of the process of the Workshops, we also questioned what it was like for them to see their work exhibited at the university, if colleagues and friends had seen it, what comments they had heard, etc. Faced with this question, Juliana answered that she did not have time to see the exhibitions due to the rush and the volume of activities to be accomplished. Based on this, the researcher questioned the students about their perceptions regarding time in university life:

Researcher: So, is there a lot of rush at the university? What do you think?

Leomara (student of Biological Sciences): I don't know, I think... at least in my case. I charge myself to organize more. Because a little bit of this rush is because I'm leaving things, like this... So... But, in general there is. Sometimes it gets in the way of life...

Gustavo: Social...

Leomara: Yes. No, it doesn't exist (laughs). Like, inside the university you have a social life. Outside is very rare. Complicated. I don't know if it's part of...

Daniela: In my office there are a lot of people with anxiety, with anxiety crises, people taking medicines because... It's a huge rush, I'm in my fourth year, so there's TCC (Graduation Final Work) and more internship and sometimes the internship too we're not prepared to see what we see. Like last semester I did... It was with children, with neuropsychiatric. So we don't go... we go without any preparation. We go there, a child with a rare syndrome arrives and you... and we don't know how to deal with it. You're dealing with people there all the time, it's hard. And the TCC pressure, which has a deadline and... Because TCC is a subject...

Leomara: It's chaos...

Juliana: Me and my friends, there are times when we say that college is a lack of what to do, because... everybody is like this... surging all the time. That's what she said, that everyone is having an anxiety crisis, taking medicine? A big part of my class is also on it. It's not exclusive.

Daniela: We take care of others but don't take care of us (laughs). (inaudible) says that the people who are health professionals are the ones who take less care of their own health. They take care of others and don't take care of themselves.

Gustavo: Yeah, I prefer to mess with machines. (laughs). I, in the academic life, like this, had a few runs, but lightly. I've never been desperate, but it's because I've never given so much priority to academic life. I always prioritized projects outside and the academy was in the background. So much that I delayed my major. But you can still feel a bit of the rush. You see a friend who despairs because he is missing the deadline for this, the deadline for that. And you have all the external pressure too, of the family, or of the job... it ends up not only of your pressure, there are a lot of people like that. But I've been passing a very quiet graduate course (laughs).

When answering the researcher's question, the students talked about the conditions in which they are inserted and how they produce their sensibilities, *utterabilities* and *thinkabilities*. In the image produced by Deivisson it is possible to read and see/hear also answers to other social voices, some enumerated by him: that of a speaker who spoke to the students about anxiety and depression; that of students from the same major as him, colleagues perhaps, or from health graduate courses, which point out a contradiction in health courses, since what matters is the health of the others and not the student's; voices of students from other courses, which resonate in the speeches of Juliana and Gustavo, when enunciating the effects of the life conditions in which they are inserted; voices that tell about the space-time organization in education, constituting rhythms and intensities to be followed by the students; as well as institutional voices that, sometimes, when showing the laurels of the university, silence other effects such as the suffering, which remains as one of its products.

Juliana, who says she identifies with the image presented by Deivisson, also says that time is an important aspect to be considered when talking about mental health. She reports having stayed more than 40 hours without sleep to be able to finish academic papers. However, in this discussion of the third meeting, Gustavo, in the same way he does in the discussion of the last one, presents the formula he adopted so as not to go through what others have referred to: canceling subjects, delaying the time to finish his major and not giving priority to academic life. This action, however, seems to have a price: the non-conclusion of my major in the foreseen time, to which Gustavo was willing to pay. For Juliana, however, this price is not possible: "I have to fit in, you know?"

The voices that sustain logic regarding productivity (training professionals in a certain time, numbers related to the costs of training in the institution) and the need for time to be fulfilled and experienced in a certain way, seem to weave conditions in which, sometimes, some strategies of confrontation are not possible. In front of them, adjustments remain: "run, or run", concludes Gustavo about Juliana's situation. With this in mind, in the face of the possibility of exclusion of those included in federal public higher education, the plots of the organization of time, the supposed synchronicity of processes to be experienced and fulfilled by all, the supposed homogeneity of students that guides the academic organization and disregards diversities, produce the individualization of problems. The difficulties faced by the students are imputed to themselves and, in order to face them, they resort to strategies of time organization. This plot results in the production of subjectivities that are more adaptable and available to the intensification of precarious working conditions, as analyzed by Mancebo et al. (2016) and Sigahi and Saltorato (2018). It is possible to hear in Leomara's speech ("I charge myself to organize more, thus. Because a little of this rush is because I am leaving things") voices that, by instituting the conditions and possibilities of academic life, still instill the responsibility for the failure to the students who cannot, in some way, handle the activities. By making social voices that advocate productivity, flexibility, individualization, acceleration and homogenization of spaces prevail in the policies that conduct the organization of academic life, the university institution institutes mechanisms that produce suffering, the effect of the feeling of inadequacy, incapacity and insufficiency. In the same

process, there is also the silencing of this feeling of non-adaptation, which, if visualized or audible, is meant by these same voices as reasons that justify exclusion.

In this complex plot, social life, the outside of the institution, "gets in the way" or "doesn't exist". Medication, crises, pressures and "outbreaks" can be read as responses of the students to the context in which they are inserted and to which they were invited to reflect with the work of photographic production and reading of produced images.

Group 2 also had discussions that brought suffering as an indicator of important issues related to the conditions of academic life. In the meeting where we presented the photographs to the group, the researcher instigates Thuany (student of Architecture and Urbanism) regarding the process of creation and photographic composition, as well as the elements she had chosen to compose one of her images (Figure 2):

**Figure 2.** Photograph produced by Thuany Aline Santos



Source: Thuany Aline Santos - photography produced in the *Mobile Photography Workshops*

Researcher: Why the black and white here in this room?

Thuany: I have a picture of it, of this same room, that I took at the beginning of the year, when everything was organized, like, perfect symmetry; all the chairs were aligned... And this picture I had left in black and white... I think it's because this room was very traumatic to me. So I look... now we're having classes again in this room and I hate having classes in it. Because I remember the misfortune that was last year. I don't know, I can't associate with colors and with life, and with cool things that happened in this room. So, for me it has to be black and white. I think that's it.

Researcher: But did something bad happen in this room?

Thuany: No, it's because the year was a year of crisis, I almost dropped out of college and this exaggerated workload then... I think it was a bit of this.



By questioning why some photos were produced in black and white, the researcher seeks to understand the motivations that led the student to compose photography that way. In this sense, we understand that it matters not only what appears in the photograph, but also the form-content relationship with which it is produced and the intentionality of who produced them. Black and white, commonly associated with feelings and sensations of sadness, emptiness, etc., is used by the student with that same intention.

How many students do not reach limit situations like Thuany's, of almost giving up college or doing it? In black and white, a messy room, misaligned desks, windows from where the lights gush, bathing walls and exposed works - there are more than references, there are experiences and the student's gaze to the room visualized in the image. The room that Thuany cannot "associate with colors and life, and with cool things", remains as a result of a "traumatic" process that reminds us of the "disgrace that was last year", marked by "exaggeration" of workload.

In the same meeting, while we were visualizing the images produced by Jackson (student of Architecture and Urbanism), he comments on one of them (Figure 3):

**Figure 3.** Photograph produced by Jackson Reis Rispoli de Oliveira



Source: Jackson Reis Rispoli de Oliveira - photography produced in the *Mobile* Photography Workshops

Jackson: The sixth photo is there in front of the Architecture Department. There you have those little models there. Then I thought: "Wow, the people who pass by and see these models, they're like: 'wow, how cute! (laughs). They don't know the blood and sweat... (laughs) within those models. So I also found it interesting to photograph.

Researcher: Who studies architecture? (students identify themselves - in this group, there were five out of eight participants).

Jackson: And those (models that are portrayed in the image) are from TFG (Graduation Final Work), more elaborated, thus.

Carla (student of Architecture and Urbanism): Generally, they don't look so pretty (laughs).

Jackson: No... But the effort is the same.

In the context of the Workshops where they produced their photographs, the students were invited to reflect on their looks, on what they see or not in their daily lives in the UniverS/City. By talking about the images and the process of their production, the authors allow us to access something that at first is not accessible to us. By photographing mockups on display in the corridors of the department where they have classes, Jackson provokes the reader to scrutinize the game of visibilities and invisibilities that characterizes the image as a discursive production, with the tensions that connote it. The referent, the beautiful exhibit mockups, hide something that the narrative about the production process and the author's intentionality reveal to the reader: the blood and sweat spent in the construction of the works exposed to the academic community. The visible to the eye holds within itself another dimension that is not apparent. Just like the models, the results of the universities in the rankings of the best institutions or of evaluations of the education system are also constituted through games of visibilities and invisibilities, with their effects on the academic community.

The images and discourses, the dialogues and the narratives about the production process of the photographs-enunciated by the students are characterized, in the context of the Workshops, as responses to a set of social voices that constitute the academic life. Thus, as we return to the questions we enumerated at the beginning of this work, we emphasize the need to build ways for other social voices to be heard, so that they can be uttered by the students. This makes audible and visible the effects of the configuration of student life in universities that have been invisible and silenced. These other voices, briefly presented here, refer us to questions involving the ways in which time is experienced by students, as well as its dialectic pair, space. Educational institutions are organized under the aegis of productivity demands, by cost calculations and rankings. It organizes academic life through voices that occupy a central place in it. Listening to students and reading the images they have produced allow them to see and hear other voices, which denounce subtle forms of exclusion in which suffering remains as a product.

## Final Considerations

The suffering statements of the university students who participated in the Workshops emerged as a response to the invitation to look at everyday spaces. By directing their eyes to the ways in which their own lives are organized in and by the UniverS/City, they began to visualize what until then was invisible in their routines, how much "blood and sweat" there is

in what they fulfill every day. In doing so, they denounced the perverse effects of the logics that predominate in institutions of higher education, guided by social voices that advocate market interests.

The enunciations that express suffering that emerged in the Workshops are in the enunciated images, in the discourses about the production process of their own photographs, and in the discussions resulting from the invitation to look at the daily life in another way. Through an emotive-volitive tone, they denounce the social organization logics of the institutions that, in the same process that enables possibilities of sensibilities, *utterabilities* and *thinkabilities*, they individually blame those that, in one way or another, do not fit or adapt, promoting as effect the suffering that the students speak about.

Therefore, statements that emerged in response to the invitation to look and produce images portray forms of exclusion that are invisible and of which little has been said in higher education institutions. At the same time, they highlight the voices that have centrality and that constitute the ways of being in these spaces and the way they impact on the production of academic life conditions. They bring out veiled aspects and conditions that are not portrayed in rankings or quality indexes of education; they have made visible and have been able to say what cannot be said within the logics that are central in educational institutions. That is, what remains as not apparent, blood and sweat that sustain and condition structures, behaviors, ways of acting, thinking and feeling. In the Workshops, with the invitation to look at daily life, it was possible to build practices in which what is not apparent cannot only be revealed, but also said and discussed.

The research also made possible to visualize the importance of the constitution of spaces in which constitutive tensions of the logics that govern the academic life can be visualized. Moreover, that the suffering or other feelings can be said, thought, understood in the complex plot of voices that institutes them, condition so that some of their dimensions can be reconsidered. With that being said, we understand that this construction should not be made exclusively through the expansion of mental health care services, or with works focused on the organization of time and studies in order to cope with an increasing number of demands. The availability and expansion of psychology professionals in educational spaces is important; however, the transformation of the scenario visualized with the research requires the problematization of the values that underlie and that are present in the various spaces and times of the university, as well as in other education levels. Enabling to hear the voices that speak of this suffering, as well as the statements that reproduce them, is fundamental for this transformation.

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