

Original Article

Candangos: occupational reconstruction as a tool to understand social problems and transformative action in the utopian city of Brasília

Candangos: teoria da reconstrução ocupacional como uma ferramenta para a compreensão de problemas sociais e ações transformativas na utópica cidade de Brasília

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Abstract

Teaching an occupational therapy agenda of social transformation in Brazilian universities is an ongoing project. In this article we (1) Introduce the theory of occupational reconstructions; (2) Contextualize the *candangos*' – those who built the country's new utopian Brazilian capital, Brasília - situation based on published literature; (3) Describe reforms to expand social inclusion at University of Brasília, Brazil; and (4) Discuss how occupational reconstruction served as a frame for teaching, research and practice. Occupational reconstruction theory explains social transformation as part of the philosophy and knowledge base of 'occupation'. The theory was useful to guide the students' experiences and reach learning outcomes. During the course, students began by recounting their histories while also contacting their elders to find out how the *candangos* dealt with problematic social conditions in Brasília's early days. They were challenged to present a case of the occupational reconstruction as an example of *literatura de cordel*– a low-budget printed booklet; thus, moving the *candangos*' stories into the public sphere. The paper concludes with a critical reflection on the advantages, limitations, and possible future applications of the curriculum.

Keywords: Critical Theory, Occupational Therapy, Higher Education.

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Resumo

O ensino de uma agenda de transformação social nos cursos de terapia ocupacional nas universidades brasileiras é um projeto em andamento. Neste artigo: (1) introduzimos a teoria de Reconstrução Ocupacional; (2) contextualizamos a situação dos candangos –que são aqueles que construíram a utópica nova capital do Brasil, Brasília - com base na literatura; (3) descrevemos esforços para expandir a temática da inclusão social na Universidade de Brasília, Brasil; e (4) discutimos como a reconstrução ocupacional serviu de estrutura para o ensino, a pesquisa e a prática. A teoria de Reconstrução Ocupacional explica a transformação social como parte da filosofia e do conhecimento de base 'ocupacional'. A teoria foi útil para orientar as experiências dos alunos e alcançar resultados de aprendizagem. Durante o curso, os alunos começaram a recontar suas próprias histórias, dialogando com seus familiares mais velhos para conhecer como os candangos lidavam com condições sociais problemáticas nos primeiros dias de Brasília. Eles foram desafiados a apresentar um caso de Reconstrução Ocupacional em forma de literatura de cordel - um livreto impresso de baixo custo; assim, movendo as histórias dos candangos para a esfera pública. O artigo conclui com uma reflexão crítica sobre as vantagens, limitações e possíveis aplicações futuras em currículos.

Palavras-chave: Teoria Crítica, Terapia Ocupacional, Educação Superior.

1 Introduction

Teaching an occupational therapy agenda of social transformation in Brazilian universities faces challenges despite the profession's declared need for research, education and practice addressing social exclusion and marginalization (Emmel et al., 2015; Emmel, 2003; Galheigo, 2011; Lopes & Malfitano, 2016; Santos, 2017; Farias et al., 2019; Farias & Rudman, 2019). To address this problem, in 2017 and 2018, an experimental curriculum using the theory of occupational reconstruction was introduced at the University of Brasília, *Faculdade de Ceilândia* (known as FCE) (Frank & Santos, 2020; Mizue, 2019). Ceilândia was founded by migrant workers, a peripheral settlement to the utopian city of Brasília with a history of racism, poverty, violence, poor nutrition, and inadequate housing (Martins, 2015; Tavares, 2005, 2009)

Occupational reconstruction theory was selected to align with the emancipatory goals of 'southern epistemologies' in occupational therapy (Guajardo et al., 2015). The curriculum focused on interactive, dialogic learning for the students at FCE, children and grandchildren of the *candangos* who built the country's new utopian capital Brasília in the 1950s. This article aims to: (1) Introduce the theory of occupational reconstructions; (2) Contextualize the *candangos*' situation based on published literature; (3) Describe reforms to expand social inclusion in the University of Brasília; and (4) Discuss how occupational reconstruction served as a frame for teaching, research and practice. The paper concludes with a critical reflection on the advantages, limitations and possible future applications of the curriculum.

1.1 Southern epistemologies and occupational reconstruction theory

The idea of ‘southern epistemologies’ is not strictly geographic but maps onto conditions of exclusion created by capitalism, colonialism, racism, and patriarchy wherever they exist (Guajardo et al., 2015). Philosopher Boaventura de Sousa Santos (2018), originator of the concept of ‘epistemologies of the south,’ writes that these epistemologies have to proceed according to what he calls the sociology of absences, that is to say, turning absent subjects into present subjects as the foremost condition for identifying and validating knowledges that may reinvent social emancipation and liberation. Occupational reconstruction theory aligns with ‘epistemologies of the south’ because of its relative openness and lack of presumptions, but rather its interest in supporting marginalized people’s capacities to liberate themselves.

Occupational reconstruction theory explains social transformation as part of the philosophy and knowledge base of ‘occupation’ (Frank & Santos, 2020; Baranek et al., 2020). It focuses on collective action as an expression of a shared desire to improve situations through ‘doing something about something,’ ie. through active, mind-body engagement (Frank, 2013, 2017, 2020; Frank & Muriithi, 2015). A working heuristic includes these interrelated elements: (1) The *problematic situation* identified by the social actors; (2) The *collective occupations*—that is, the kinds of ‘doing’ or action - involved in the their shared efforts; (3) The *mind-body practices* that comprise their participation in these occupations; (4) The *narrative dimension* of stories and histories that allow participants to align their action and that structure their participation as events in time; (5) The *creative possibilities* that arise when collective action disrupts routine habits of thinking and doing; (6) The self-organizing desire, or *intrinsic motivation*, to do something about something; and (7) The sense of *hope* in the face of risk and indeterminate outcomes when claiming authority and power.

1.2 The *candango* situation: underdevelopment in utopia

The *candangos* recruited to Brazil’s remote interior to build the new capital Brasília in the 1950s, live today in a zone of social exclusion. As labor historians Luiz & Kuyumjian (2010, p. 257) put it, Brasília was built in an atmosphere of euphoria originating in the First World countries, where a “[...] wave of capitalism rendered generous social dividends, making the dream of consumption an ecstatic reality” [*onde o capitalismo rendia generosos dividendos sociais, fazendo com que o sonho de consumo se transformasse em uma extasiante realidade*”]. Thus commenced Brazil’s ‘golden era’ [*Era de Ouro*] (1950-1960) under president Juscelino Kubitschek, a rapid shift away from an agricultural economy marked by the ideals of modernization [*modernidade*], industrialization [*industrialização*] and social progress [*progresso social*]. The *candangos* labor helped make this shift possible but they were excluded from its rewards.

1.3 Building the utopian city, 1957-1960

Kubitschek led the project to move the capital in the crowded, agitated environment of Rio de Janeiro to the country’s remote central plain and to create an entirely new Federal District according to a precise, comprehensive and rational plan (Kubitschek, 1975). The *candangos* were essential to this expansive architectural, engineering and

1.4 From heroes to ‘invaders,’ after 1960

During the period of constructing Brasília, *Candangos* were recognized as national heroes, nation-builders representing the “anonymous titan” (Holston, 1989). This social recognition promoted workers’ morale, giving them a sense of belonging to the Federal District and the nation. Within the brief period from 1957-1960, the *candangos* had built the Plano Piloto, the original urban project shaped as an airplane (see Figure 1). The government’s populist rhetoric valorized the project as a rejection and rupture with the past and replacing it with the promise of modernity, industry and progress. However, the *Candangos*’ precarious working conditions were known but not addressed by the government (Holston, 1989; Luiz & Kuyumjian, 2010).

Yet the exclusion of the workers was already set in place. Unlike the administrators and managerial class designated *os Pioneiros* [‘the pioneers’], workers that laid bricks belonged to a different category (*os candangos*) (Laraia, 1996). After the capital’s inauguration on the first day of spring in 1960, were perceived and marginalized as a low-skill and unqualified work force. The workers had built a city that they could not afford to live in and the majority relocated to nearby areas, while commuting from their ‘satellite cities’ (*idades satélites*) to work in Brasília’s center, not so much anymore in construction but in other, less-skilled, low-paying jobs.

Ceilândia was one of these peripheral cities, which the government eventually redesignated as an ‘administrative region.’ Located approximately 40 kilometers from the Plano Piloto, Ceilândia’s name evokes precisely how the state sought to manage the population of *candangos*. The name is an acronym of ‘Center to Eradicate the Invaders’ [*Centro de Erradicação de Invasores*] plus the suffix, ‘land’ (*-lândia*). Scarce political interest in the satellite cities resulted in informal living arrangements, including self-built neighborhoods, which the local authorities later began attempts to regulate.

Ceilândia continued to grow as a new wave of *candangos* settled there looking for an affordable place to live. Its local economy and local identity began to develop (Tavares, 2005, 2017). Ceilândia is now one of the largest cities in the Federal District (Brasília, 2018). Many living in *favelas* (slums). After 1960, the *candangos* were quickly redefined as the dangerous Other, a sort of permanent invader that the privileged population of the Plano Piloto had to learn to tolerate living close, a source of cheap domestic and other low-wage labor (Santos et al., 2019b).

1.5 Ceilândia as a zone of injustice and cultural revanchism, today

Ceilândia is a symptom of a larger issue of the growing income and wealth inequality in Brazil and the world (United Nations Educational, Scientific, and Cultural Organization, 2016). For example, between 2006 and 2012, the top one per cent in Brazil accumulated 28 per cent of all personal income growth (Medeiros, 2016). Ceilândia is host to the *Sol Nascente* (‘Rising Sun’) *favela*, which according to the national news is on its way to becoming the largest in the country (Mariz, 2018). The government investment exists mostly in the form of palliative responses to public health, educational or public security crises. The *Sol Nascente* has only one public school and one primary health center for more than 80.000 inhabitants (Santos et al., 2018). Ceilândia is portrayed by the media as riddled with crime and a haven for criminals.

Ceilândia become its own center for internal migration from states mainly in Brazil's northeast, its population reaching about 432.927 people, as compared with about 221.326 in the Brasília administrative center, the Plano Piloto (Brasília, 2018). The result has been a distinctive hybrid urban culture with a strong Afro-Brazilian component. Social movements asserting black pride have flourished, sharpening the racial dimensions of local identity and denouncing police violence, abandonment by the state, and other social injustices (Procopio et al., 2019; Tavares, 2009). Participants have resisted marginalization and created alternative 'cultural texts' through music, events and educational initiatives (Beal, 2015). In 2012, for example, the group Viela 17 (the name of a street in Ceilândia) released a video of its song "20 for 40" that expresses a common theme in Brazilian hip-hop, the contestation and renegotiation of claims to territory (Beal, 2015).

Viela 17's video opens with a clip from a 1971 government-produced film featuring such images as a bus, rows of public housing, electrical lines and running water. Ceilândia was described as a "pioneering social solution in South America" ["solução social pioneirana América do Sul"], part of the Campaign for Squatter Eradication [*Campanha de Erradicação de Invasões*] (Beal, 2015, p. 65). The film did not mention that in March 1971, 80,000 people working in the informal economy in Brasília were forcibly relocated from the center to Ceilândia, which mostly lacked running water and electricity. While there was public transportation so that workers could commute, the fare was the most expensive in the country.

As cultural studies scholar Sophia Beal notes, Viela 17 exposes this structural violence and history of injustice through their ironic clip from a government propaganda film. Beal's analysis calls attention to the vitality and importance of narrative in local cultural forms. The lyrics of the song "20 for 40" quoted by Beal express identification with and cultural ownership of Ceilândia's contested territory, specifically the *Expansão do Setor O* neighborhood:

Ceilândia na cena, Viela, expansão
Onde fiz a minha história, meu irmão [...]
As luzes da cidade escura não ofuscam o meu brilho, não
[Ceilândia on the scene, Viela, expansion
Where I made my story, my brother [...]
The lights of the dark city do not dim my brightness, no.]

1.6 Higher education in the periphery, occupational therapy at FCE and the course in occupational reconstructions

As Brazilian sociologist Souza (2017) claims, access to public universities in Brazil have historically been limited to the middle and upper classes, reproducing structural injustices including racial exclusion. In 2008, a number of reforms took place in the country including an ambitious federal project, *Programa de Apoio a Planos de Reestruturação e Expansão das Universidades Federais* [Program to Assist with Plans for Restructuring and Expansion of Federal Universities], aimed to double enrollment in public institutions of higher education and promote access in peripheral locations (Almeida-Filho, 2011). The University of Brasília, Faculdade de Ceilândia (FCE)

campus was established, including the professional baccalaureate program in occupational therapy, as a consequence of this policy but not without negotiations.

1.7 The cultural geography and politics of education at FCE

The Ceilândia campus was only realized because of strong mobilization from within the community, which took advantage of the political momentum of the time to form the *Movimento Pró Universidade Pública de Ceilândia*. The University of Brasília initially planned to offer training programs mainly in cutting-edge interdisciplinary areas. However, the community found these programs to be unknown and unattractive, and they expressed their desire to add social prestige and value to the campus with training programs in the health field that they perceived as more likely to enhance their life opportunities. This process of negotiation between representatives of the University and of the community resulted in the decision to offer training in the allied-health professions, nursing and public health (Universidade de Brasília, 2018).

Initially, the Ceilândia expansion lacked its own campus. Classes were held in a small rooms in the city center, then a school space that the academic staff and university students shared with a local secondary school. This deficit was strongly contested by the *Movimento dos Estudantes Sem Campus* (Movement of the Students without Campus). Finally, in 2013, the Ceilândia campus (FCE) was finally inaugurated four blocks away from the previous space, and now with large classrooms, theater, library, meetings and staff rooms, along with a beautiful view of the region grassland. The main characteristic of the Ceilândia programs was (1) to focus on allied-health and rehabilitation from interprofessional and non-individualistic perspectives; and (2) to articulate with the Brazilian universal health care and public health systems (Parreira et al., 2016). However, there were challenges concerning the social content of students' education. For example, the first author found that his students often lacked an understanding—and sometimes interest—in academic materials that they felt were too distant from their lives.

This was the context for the first author to propose a course on occupational reconstructions to the faculty of the University of Brasília, *Faculdade de Ceilândia* (FCE). It was designed through internet conversations between the first and the second authors and first offered as an elective course in spring 2017. The first and the second authors worked collaboratively during the course development. The first author was responsible for the implementation and delivery of the course, and the third author served as teaching assistant. The three authors have different level of theoretical knowledge and teaching experiences that allowed multiple perspectives. The authors engaged by in-depth discussions and contextualization of the Candangos situation and course delivery. The proposal to the FCE cited the growing body of theory in occupational therapy concerning social exclusion, occupational injustices and transformational practices (Farias et al., 2019; Farias & Rudman, 2019; Hammell & Beagan, 2016; Pereira, 2017; Whiteford et al., 2018). The course, Occupational Reconstruction and Social Transformation [Reconstrução Ocupacional e Transformação Social] was offered in spring 2017 and fall 2018, and, at the decision of the faculty board, was open to advanced baccalaureate students that met the requirement of completing the course, Health and Society III: Social Diversity and

Health. The students who elected to take the course came from occupational therapy, physiotherapy, collective health and nursing.

The course was offered as 2-credit course; meaning two hours of face to face class/workshop per week for 14 weeks. The content was designed to initially present and explore the concepts of occupation, collective occupations, and social transformation. This was followed by an introduction to the theory of Occupation Reconstruction; and constant revision of student's positionality and the city's history. This was a reflexive and collaborative process – influenced by dialogical approach with readings, lectures, tutorials and workshop to complete the assessment task: *literatura de cordel*.

1.8 The FCE curriculum as research about--and practice of--occupational reconstruction

The vast majority of the twenty students at Ceilandia (FCE) who took the occupational reconstruction course identified themselves as part of the new generation of *candangos*. All came from the administrative regions around Brasília, but mainly Ceilândia, where the FCE campus is located. Typical of the campus demographics, the participants were mainly young women born in the region whose parents and/or grandparents were migrants. Most were unmarried and without children. They expressed, however, a strong sense of family responsibility with respect to fulfilling their parents' hopes and expectations as the first generation of *candangos* to achieve a higher education.

Students began by recounting their own histories while also contacting their elders to find out how the *candangos* dealt with problematic social conditions in Brasília's early days. Occupational science literature was assigned to engage students in theories of social transformation, critical thinking and narrative approaches. Consequently, the classroom was place for on-going conversations about the students' and their elders' worldviews, perceptions, discourses and engagement on social problems encountered in their lives. The research phase of the course involved conducting more formal interviews with *candangos* to elicit their narratives about problematic situations in which they participated collective action to address a specific injustice.

On the practice side, students moved the *candangos*' stories into the public sphere in two ways. First, despite their peripheral status in relation to Brasília, the students were well acquainted with and adept at using digital media. They create a website (Reconstrução Ocupacional Candanga, 2020) where they posted transcripts of the *candangos*' stories. Second, but of greater importance to the social relevance of the course, the final assessment of students' performance was not the usual exam or essay. On the contrary, students were challenged to present a case of occupational reconstruction as an example of *literatura de cordel* (literally "string literature"),

Literatura de Cordel is a distinctive narrative genre once common in Brazil's northeastern states and a part of the students' cultural heritage. *Literatura de cordel* has a long history, but the Brazilian string literature is unique as it combines oral and written traditions in a low-budget printed booklets that contain poems, songs, folk stories or legends, similar to the English pamphlets ('chapbooks') once sold by peddlers. This differs from the so-called string literature from 18th and 19th Centuries' Portugal, that lacked of uniformity (Alves, 2017). The booklets in Brazil are traditionally hung by a

string in public places for display and sale. Due to its unique cultural importance, *literatura de cordel* has been declared to be part of the Brazilian Intangible Cultural Heritage (see Figure 2). Over the semester, while immersing themselves in the theory of occupational reconstructions, they also learned about *literatura de cordel* as a popular and folk tradition. The FCE course's use of "string literature" reaffirmed the students' own significance as participants in the local art form and the *candangos'* shared histories.

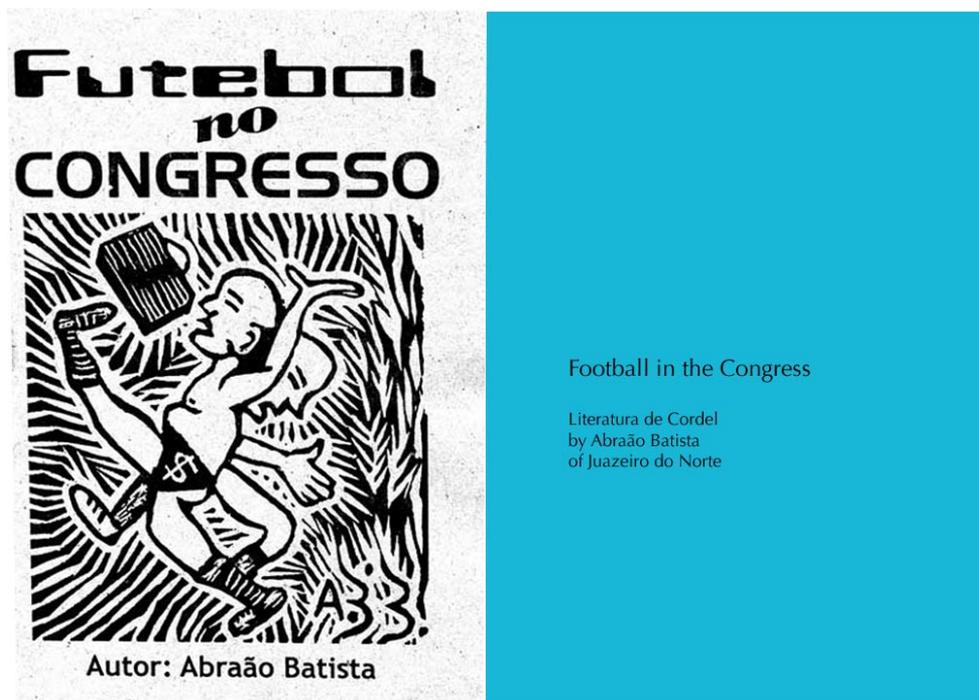


Figure 2. An example of *literatura de cordel* from the National Library of Cordel.
Fonte: CON/VIDA (2019).

1.9 The *candangos'* occupational reconstructions

The *candangos'* stories were authored using the poetic folk form of short stanzas voicing confidence, pride and a bit of hip-hop style swagger (Reconstrução Ocupacional Candanga, 2020). The content was analyzed in depth by the third author, a participant in the course (Mizue, 2019). Here we focus on the overall themes and examples of content. The students' works of *literatura de cordel* described how locals enacted creative solutions in situations of scarce resources and insufficient public services, experienced by family members, community members, or the students' themselves. We have selected the following *cordel* to discuss: *A Caixa D'água* (The Water Tank), by Júlio Cesar Alencar Ramos (Appendix A).

A Caixa D'água is a heroic tale of resistance to social, economic and political marginalization by the migrant population. The *problematic situation* was that there was no water supply when poor people settled the Rising Sun favela in the 1990s, where the author of the narrative, Julio Ramos, lives. He describes the settlers, who 'slept with misery sleeping by their side,' as nevertheless hopeful and resilient.

. . . I want to introduce you
The population of the Rising Sun
A people that despite everything that has passed and passes
They are a strong, hard-working and smiling people
And so came the so-called “surroundings”
Clusters with all kinds of people
With poverty and many dreams in common
So also came the rising sun
Among so many dreams
There was and still is one in particular
The dream of escaping high rents
And build a “shack” to call it home.

The author locates himself within this history, including the lack of appreciation, respect and concern for the *candangos*' contributions to the Federal District (DF).

The DF was erected
By the hands of the Northeastern people
And I hear this long story
Since I was just a boy
But the system is cruel
And these people the DF built
However, the State sent them a short and thick message:
“Northeasterners, go to the whore who gave birth”.

The Federal District responded with determination to remove the migrant population by destroying their shacks. But the people refused to leave.

But these people are insistent
Very hardworking, as I said just now
Did not give up their homes
And they continued raising the wall and plastering
Besides that I just told you
There were problems that the population faced
Problems that many still experience
Like lack of light, sanitation and water.

Since the Federal District refused to provide public services, each family had to supply its own water by the gallon. It fell on the population to carry out this difficult, expensive but necessary chore for the family.

Before that the community went to the center of Ceilândia
And I bought gallons for 5 reais
Gallons that had hot and fresh water
But they were heavy for the arms and for the pocket it was a hole.

The neighbors took action to reconstruct the situation by creating their own improvised water system. They constructed a tank eight meters high and ten meters

long, with precarious but functional pipes that tapped into a nearby spring and supplied 70 households. Their improvisation is the pivotal element of a *collective occupation*—'the doing something about something.' This solution was not perfect, but it improved the lives of people in the neighborhood.

There are different lines about water
But some did not even assess its quality
Some say it was clean, others say it was dirty
And in the end what weighed was the need
And yes, for all that water was good
It served to smile, served to love, served to eat
Served to bathe, served to drink
Used to wash, used to live.

Finally, in the 2000s, the government ('the State') could no longer ignore the situation and began to provide public roads, transportation, housing, electricity and water 'for everyone.' The water tank was replaced with a new, upgraded system. For author Julio Ramos, this is another improvement, but, of course, the struggle continues.

It is important to highlight
And of course I can't help saying
That many people who live in the Rising Sun
Still have no adequate life to live
That many people in the Rising Sun
You still don't have a suitable home to live in
There is still no good food to eat
There is still no good water to use.

Julio Ramos ends the poem by emphasizing the lessons that his narrative conveys. First, he demands that the State recognize and take responsibility for the people still living in the zone of exclusion on Brasília's periphery. He phrases these demands as consciousness-raising questions (*perguntas de conscientização*) and follows them with three hope-filled affirmations.

First, he insists that 'We'—the *candangos*, but also appearing to include the reader of the *cordel*—must believe in our human capacities to perform transformative social actions. Further, we have a responsibility and always the opportunity ('the duty and a chance') to organize collectively. And, finally, there is the hopeful yet not unrealistic perspective, based on the evidence presented in the *cordel*, that the world can be made better, if slowly, by asserting claims to citizenship.

And now, I start to question
How long will the state not care?
How long will we live in these situations?
When will our leaders fulfill their obligations?
While this day does not arrive
We must maintain the belief in humanity

Performing actions like this one that was narrated
In order to reach another level of society
I also believe and say in this string
That we have a duty and a chance to organize
No matter the form and where
So that together with the State our rights can claim.

2 Conclusion

Occupational reconstruction theory aligns with ‘southern epistemologies’ because of its interest in local perspectives, collective action and possibilities for social transformation. While not entirely without presuppositions, the theory is relatively open, rather than prescriptive, a structure for inquiry rather than an ideology or set of norms. It was possible to introduce university students in Brasília’s periphery to occupational reconstruction theory from the standpoint of *teaching* and *research*. Examples included post-civil war reconstruction in Guatemala (Frank, 2013) and the civil rights and anti-apartheid movements in the United States and South Africa (Frank & Muriithi, 2015). These and other cases helped to raise the FCE students’ awareness and readiness to study their own histories and communities on the periphery of the ‘utopian’ city of Brasília.

Occupational scientist Whiteford (2017) notes that participation in higher education is itself a powerful form of social inclusion, enabling “a transformation of identity and socio-economic status through the transitional occupation of student” (p. 54), this is especially relevant in developing countries where racism and inequalities limit opportunities and experiences in higher education (Santos et al., 2019a). The invitation for the FCE students to present their findings in the form of “*literatura de cordel*” added a crucial third transformational dimension to the occupational reconstruction curriculum, that of *practice*. We call attention to the layered, recursive nature of this practice, which offered students an embodied creative occupation—producing a *cordel*— that gave them an opportunity to explore and voice a contribution to the *candangos*’ ongoing struggle for inclusion and justice, of which they themselves are a part. In this way, the *cordels* manifested and affirmed the *candangos*’ presence as subjects, their freedom, creativity, persistence, pride and hope.

Future educational applications of occupational reconstruction theory should consider that the FCE curriculum worked well with a small group of students, where each had a chance to actively participate and exchange ideas and where all identified as belonging to the same local community. They shared a repertoire of history, local experiences and memories and a sense of solidarity. An elective course at the more diverse University of Southern California also has worked well with small groups (12-15 students) in which students pair up to identify and analyze cases of occupational reconstruction and present them to the class in digital format (PowerPoint) (Frank 2017).

This article has focused on the introduction of occupational reconstruction theory into the curriculum at FCE, we invite readers to consider participating in these recommendations: (1) Use the theory for teaching, research and practice with other student populations in marginalized communities; (2) Document the results in academic publications, move the knowledge produced about local occupational

reconstructions into locally appropriate public spaces and also document those actions; (3) Develop evaluation measures of students' learning experiences from 'pre-' to 'post-' and of the social impact of their learning and practice; and (4) Experiment with using occupational reconstruction theory in professional occupational therapy practice with a social transformation agenda.

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Author's Contributions

Vagner dos Santos and Gelya Frank worked collaboratively to conceive, analysis and present the article content. They discussed the results and contributed equally to the final manuscript. Ana Mizue made preliminary analysis in the course material. All authors approved the final version of the text.

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Appendix A. Cordel: A Caixa D'água.

Em algum ponto da história de nosso país
No final do século passado
Pessoas viviam por um triz
Com a miséria dormindo ao seu lado

E eu quero lhes apresentar
A população do Sol Nascente
Um povo que apesar de tudo que passou e passa
É um povo forte, batalhador e sorridente

Haaa, meus amigos e minhas amigas
Espero que vocês não duvidem disso
Pois posso lhes apresentar provas
De tudo isso que lhes digo

O Sol Nascente no DF
Sempre foi tratado como “magiqui landi”
Ninguém sabe, ninguém viu
Como sofria e ainda sofre tanta gente

E já que falamos no DF
É bom lembrar um pouco de sua história
De quem realmente deu sua vida para lhe construir
De quem, no fim das contas, recebeu toda glória

O DF foi erguido
Pelas mãos do povo nordestino
E eu escuto esta comprida história
Desde que eu era apenas um menino

Mas o sistema é cruel
E esse povo o DF construiu
Porém o Estado lhes mandou um curto e grosso recado:
“Nordestinos, vão pra puta que pariu”

E assim surgiu o chamado “entorno”
Aglomerados com todo tipo de gente
Com a pobreza e muitos sonhos em comum
Assim também surgiu o Sol Nascente

Dentre tantos e tantos sonhos
Existia e ainda existe um em particular
O sonho de fugir dos altos aluguéis
E construir um “barraco” para chamá-lo de lar

Quando construía seus “barracos”
O governo do DF mandava e manda derrubar
Era e é a AGEFIS que fazia e faz o trabalho sujo
E deixava e deixa esse povo sem ter onde morar

Mas esse povo é insistente
Muito batalhador, como eu disse agora há pouco
Não desistiram de suas casas
E continuaram levantando parede e passando reboco

Além disso que acabei de lhes contar
Existiam problemas que a população enfrentava
Problemas que muitos ainda vivenciam
Como falta de luz, saneamento e água

Eu tenho um objetivo final nesse cordel
Que é lhes contar uma história em particular
História de ação voluntária e de esperança
Que surgiu para uma situação problema melhorar

A falta de água é o problema que foi resolvido
Presente em um trecho específico da ocupação
Foi resolvido de forma pragmática e valente
Por alguns membros daquela população

Haa, e de que forma que eles resolveram?
Eles construíram uma grande caixa d’água
Caixa que captava água de uma nascente
Nascente que entregava água de casa em casa

A caixa realmente era muito grande
Possuía 8 por 10 metros de largura
Armazenava 50 litros de água
E tinha 2 metros de fundura

Através de encanamentos distribuídos para a caixa e poços
A água chegava às casas

Umas 70 pessoas se beneficiaram
Dos canos dessa rede improvisada

Antes disso a comunidade ia até o centro da Ceilândia
E comprava galões a 5 conto
Galões que tinham água gostosa e fresca
Mas que eram pesados pros braços e pro bolso era um rombo

Alguns pequenos obstáculos apareciam
Como carros passando por cima dos canos
Entupimentos e pessoas capinando
Ou o Estado através do IBAMA, enchendo o saco e alertando

Encontram-se falas diferentes sobre a água
Mas alguns nem avaliavam a sua qualidade
Uns dizem que era limpa, outros dizem que era suja
E no fim das contas o que pesava era a necessidade

E sim, pra tudo essa água servia
Servia pra sorrir, servia pra amar, servia pra comer
Servia pra banhar, servia pra beber
Servia pra lavar, servia pra viver

E assim foram seguindo até início dos anos 2000
Até que o Estado começou a chegar junto
Trazendo transporte, comércio e moradia
Asfalto, energia e água pra todo mundo

A CAESB solicitou que entupissem a caixa
Logo todos viam o que ia se modificando
Encanamentos adequados e relógios nas casas
A nascente perdendo água, caixa e poços secando

É importante ressaltar
E claro que não posso deixar de dizer
Que muitas pessoas que moram no Sol Nascente
Ainda não têm vida adequada pra viver

Que muitas pessoas no Sol Nascente
Ainda não têm casa adequada pra morar
Ainda não têm comida boa pra comer
Ainda não têm água boa pra usar

E agora, começo a questionar
Até quando o Estado não vai se importar?
Até quando viveremos nessas situações?
Quando nossos governantes cumprirão suas obrigações?

Enquanto este dia não chega
Devemos manter a crença na humanidade
Executando ações como esta que foi narrada
Para assim chegarmos a outro nível de sociedade

Acredito e digo também neste cordel
Que temos o dever e a chance de nos organizar
Não importa a forma e onde
Para que juntos do Estado nossos direitos possamos reivindicar.