

Carnival service providers' imaginary about HIV prevention: a psychoanalytical reflection

El imaginario de los proveedores de servicios de carnaval sobre la prevención del VIH: una reflexión psicoanalítica

O imaginário dos prestadores de serviço do Carnaval sobre prevenção do HIV: uma reflexão psicanalítica

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Abstract

Brazilian carnival is synonymous with national identity, together with football, a sport for the crowds, and on both lies the complex task of building the seductive image of the mastery of making shows that mainly marks Rio de Janeiro as a cultural and tourist center. The general objective was to analyze the carnival service providers' imaginary about the Aids disease and its prevention. This study aimed to describe the socio-educational profile of carnival service providers, identify the imagery related to Aids or HIV and prevention and analyze the meaning of the words HIV and HIV prevention for these service providers in the light of psychoanalysis. The study of the carnival service providers' imagery about HIV prevention is relevant in that it will make it possible to establish a profile of this population, based on the studied dimensions of the HIV prevention imagery and, consequently, it will be able to scale up actions educational activities necessary to consolidate this practice in this population. Results were obtained through data collection to substantiate the conclusion and achieve the objectives with resolutions of the research problem.

Descriptors: Prevention; Service Providers; Psychoanalysis; HIV.

Resumen

El carnaval brasileño es sinónimo de identidad nacional, junto con el fútbol, un deporte para las multitudes, y en ambos radica la compleja tarea de construir la imagen seductora de la maestría de hacer espectáculos que marca principalmente a Río de Janeiro como un centro cultural y turístico. El objetivo general fue analizar el imaginario de los proveedores de servicios de carnaval sobre la enfermedad del SIDA y su prevención. Este estudio tuvo como objetivo describir el perfil socioeducativo de los prestadores de servicios de carnaval, identificar el imaginario relacionado con el SIDA o el VIH y la prevención y analizar el significado de las palabras VIH y prevención del VIH para estos prestadores de servicios a la luz del psicoanálisis. El estudio del imaginario de los prestadores de servicios de carnaval sobre la prevención del VIH es relevante porque permitirá establecer un perfil de esta población, a partir de las dimensiones estudiadas del imaginario de prevención del VIH y, en consecuencia, podrá escalar acciones. actividades educativas necesarias para consolidar esta práctica en esta población. Los resultados se obtuvieron a través de la recolección de datos, con el fin de apoyar la conclusión y lograr los objetivos con la resolución del problema de investigación.

Descriptorios: Prevención; Prestadores de servicios; Psicoanálisis; VIH.

Resumo

O carnaval brasileiro é sinônimo de identidade nacional, em conjunto com o futebol, esporte das multidões, e sobre ambos recai a complexa tarefa de construir a imagem sedutora da maestria de fazer espetáculos que marca, principalmente, o Rio de Janeiro como centro cultural e turístico. O objetivo geral foi analisar o imaginário dos prestadores de serviços do carnaval sobre a doença Aids e de sua prevenção. O presente trabalho teve como objetivos descrever o perfil socioeducacional dos prestadores de serviço do carnaval, identificar o imaginário relacionado a Aids ou HIV e prevenção e analisar o significado das palavras HIV e prevenção do HIV para esses prestadores de serviço à luz da psicanálise. O estudo sobre o imaginário dos prestadores de serviço do carnaval sobre a prevenção do HIV é relevante na medida em que possibilitará estabelecer um perfil dessa população, a partir das dimensões estudadas do imaginário da prevenção do HIV e, consequentemente, poderá propiciar o dimensionamento das ações educativas necessárias para consolidar essa prática nessa população. Foram aferidos resultados através de coleta de dados, de modo a fundamentar a conclusão e alcançar os objetivos com resoluções dos problema da pesquisa.

Descriptorios: Prevenção; Prestadores de Serviços; Psicanálise; HIV.



Introduction

The epidemic caused by the Human Immunodeficiency Virus (HIV) is one of the biggest public health problems in Brazil and in the world. It is transmitted through contaminated blood, unprotected sex and vertical transmission. The first cases were recorded in the 1980s, among male homosexuals, injecting drug users and sex workers. The supposed selectivity of the disease to certain population groups generated the terminology "risk group", which marked the history of the acquired immunodeficiency syndrome (Aids), better known by its acronym coming from the English, Aids¹.

The supposed selectivity of the disease towards a certain group or a certain way of life created a first representation for the phenomenon: in homosexuality it could be at its origin, which made homosexuals a population considered, in epidemiological terminology, "at risk"². The use of the term "risk group", although common in the context of epidemiology, would indelibly mark the social and historical construction of Aids. This labeling terminology has generated stigma and discrimination around the affected groups and a false sense of immunity to the rest of the population.

It is important to highlight that, during the period from 1995 to 2005, it was characterized by feminization, impoverishment, heterosexualization and internalization of the epidemic. In the 1990s, the creation of the concept of vulnerability arises to reinforce that everyone is exposed and can become infected with the HIV virus, however even with this change, the stigma in relation to people living with HIV remains. The concept of vulnerability classifies as biological vulnerability one in which all individuals, once exposed to the virus through sexual intercourse or contact with contaminated blood, can become seropositive. However, despite the existence of a fundamental epidemiological reality, specific and identifiable actions involving two or more people are required for HIV transmission to occur^{3,4}.

However, it is important to highlight that in recent years there have been important changes and transformations in the framework, which were identified through the 2019 HIV / Aids Epidemiological Bulletin, which showed that the epidemic is currently concentrated on the most vulnerable and most at risk sexual populations. HIV infection, such as gay men and MSM, transvestites and trans women. Among men, there was a predominance of the category of homo / bisexual exposure (40.3%), exceeding the proportion of cases reported as heterosexual exposure (38.7%). The proportion of injecting drug users (IDUs) has been decreasing over the years throughout Brazil, representing 2.4% of cases among men and 1.5% of cases among women in 2018⁵.

Regarding HIV infection cases reported in Sinan from 2007 to June 2019, according to sex, a total of 207,207 (69.0%) cases in men and 93,220 (31.0%) cases in men were reported in Sinan women. The sex ratio for the year 2018 was 2.6 (M: F), that is, 26 men for every ten women. Regarding the cases of HIV infection registered in Sinan from 2007 to June 2019 in individuals over 13 years of age, according to the category of exposure, among men, it was

found that 51.3% of the cases were due to homosexual or bisexual exposure and 31.4% heterosexual, and 2.0% occurred among injecting drug users (IDUs). Among women, in this same age group, it is noted that 86.5% of cases fall into the category of heterosexual exposure and 1.4% in the category of IDU⁵.

The HIV / Aids Epidemiological Bulletin of the Department of Diseases of Chronic Conditions and Sexually Transmitted Infections, of the Secretariat of Health Surveillance informs that in Brazil, in 2018, 43,941 new cases of HIV were diagnosed and 37,161 cases of Aids - reported in Sinan, declared in SIM and registered in Siscel / Siclom -, with a detection rate of 17.8 / 100,000 inhabitants (2018), totaling, in the period from 1980 to June 2019, 966,058 Aids cases detected in the country. Since the year 2012, there has been a decrease in the Aids detection rate in Brazil, from 21.4 / 100,000 inhabitants in 2012 to 17.8 / 100,000 inhabitants in 2018, representing a decrease of 16.8%; this reduction in the detection rate has been more accentuated since the "treatment for all" recommendation, implemented in December 2013. As the notification of HIV infection is still being absorbed by the health surveillance network, the rates referring to it are not calculated to that data⁵.

The public strategies for controlling and reducing diseases / illnesses have as their starting point, not the recognition of the increase in notifications, but the recognition of the existence of information / component factors present in the pre-pathogenic period, which could indicate a greater probability of occurrence. Thus, the campaigns run in the media with programmatic elaboration of the Ministry of Health's National STD / Aids Program begin one week before the carnival and end on Ash Wednesday.

The first account of an official media campaign at the carnival was in 1995, entitled Aids-amor. Thousands of male condoms were distributed in places where carnival parties took place, thinking that the Brazilian carnival, considered the largest popular party in the world, led to an increase in the number of STI and Aids cases to justify the need for prevention campaigns, specifically at that time.

It should also be noted that the psychoanalytical theoretical framework of the present work is composed of authors who allow reflection on the theme⁶⁻¹³.

Furthermore, the psychoanalytical approach to work is convergent with the qualitative approach. Qualitative analyzes are exploratory, that is, it aims to extract from the interviewees their thoughts that were confidently said about some theme, object or concept¹⁴.

It is also important to note that other STI and Aids prevention projects were created at the same time by Prof. Dr. Marcio Tadeu Ribeiro Francisco, while Coordinator of Regional campuses at the State University of Rio de Janeiro (UERJ). The projects of his authorship were developed in partnership with public agencies (Federal, State and Municipal) and with the communities of the Samba Schools such as Morro da Mangueira, Salgueiro and Visa Isabel and aimed to identify the perceptions and knowledge that school workers of samba had on Sexually Transmitted Infections (STI) and Acquired Immunodeficiency Syndrome



(Aids) and what their doubts, fears and difficulties, in addition to guiding and informing them, through lectures, folder, demonstrative activities on the placement of condoms in anatomical models, videos, among others, regarding the prevention and transmission of STIs / Aids in order to minimize contamination between partners, propagate information, clarify doubts and show the importance of the project in your life.

The interlocution with two other projects, "Women, Samba and Health" and "Only Joy Will Infect! Prevention Samba Will Catch This Carnival", also coordinated by the teacher, led to an understanding and interpretation of different ways of seeing perceive and feel the Human Immunodeficiency Virus (HIV) and Aids and their faces and interfaces in their socio-cultural trajectory.

For this reason, the present study has the following guiding questions: What is the imaginary of carnival service providers about HIV prevention? How is Aids meant by carnival service providers? The objective of this study was to analyze the carnival service providers' imaginary about the Aids disease and its prevention.

It is understood that this theme is relevant to the extent that it will make it possible to understand the context in which this phenomenon is inserted, based on the studied dimensions of the HIV prevention imaginary and, consequently, it may provide the dimensioning of the educational actions necessary to consolidate this practice in this population. It is also relevant since it may lead them to reflect on the subject and encourage them to be multipliers on the importance of this and other preventive measures.

Methodology

This is an exploratory and descriptive study, with a qualitative approach. The field of study is composed in the Sambódromo in the city of Rio de Janeiro.

Research is understood as the entire process that involves the issues and procedures that stand out; the data collected in the participant's niche; the analysis of the data inductively constructed from the particularities and the interpretations made by the author about the meaning of the collected data. Qualitative research has the natural environment as a direct source of data, with the researcher being the fundamental instrument¹⁵. The Greek term *Méthodos* is composed of the words "Meta" and "hódos", which can be interpretatively translated as the path through which "[...] science is made"¹⁶. Qualitative research tends to avoid being centered on numbers, but to deal with interpretations of social realities¹⁷.

Together for an adequate basis, there was a literature review, in search of the most grounded resolution of research problems. The literature review provides insights into the ways in which the researcher can limit the scope to the required area of research to achieve the objectives of the study, providing a framework for establishing the importance of the study, as well as serving as a reference for comparing the results with others that already exist, being the basis of comparison of the qualitative study¹⁵.

The inclusion criteria adopted in the study were: to be working in the barracks and during the parades, at

Marquês de Sapucaí; be Brazilian or have lived in Brazil for at least 12 months of both sexes, aged 18 and over; accept the participation of the research by signing the Informed Consent Form. The exclusion criteria were not knowing how to read or write (illiteracy); visual / intellectual impairment or impairment that makes it impossible to read the questionnaire.

It is noteworthy that the activities had permanent articulation with the carnival and educational institutions, public bodies, community centers and with the samba schools of the special group's associations, through their carnival workers present on the collection days.

The elaboration of the data collection instrument considered the objectives of the study, as well as the social and work dynamics of the research site.

To compose this study, variables related to socioeconomic profile and knowledge, behaviors and attitudes towards HIV were selected.

Results and Discussion

Aids, since its discovery, has been constituted as a disease that goes beyond the limits of the biomedical dimension: characterized as an incurable clinical pathology that leads to death, it has also entered the psychological and social fields. This means that the experience of falling ill is fraught with prejudice, discrimination, fear, violence, loneliness, uncertainty, unemployment, poverty, prostitution, and gender inequalities. It is, therefore, an important public health problem and of great proportions. In the face of this problem, the research sought to identify what goes on in the imagination of people working in the Rio carnival when it comes to the themes of HIV and HIV prevention.

Socio-educational profile of Carnival service providers

Table 1. Sociodemographic data. Rio de Janeiro, RJ, Brazil, 2019

Sex	N	%
Male	159	52,47
Female	144	47,53
They did not answer	0	0
Total	303	100%
Gender	N	%
Swan	228	75,25
Transgender	3	0,99
They did not answer	72	23,76



Total	303	100%
Sexual orientation	N	%
Bisexual	7	2,31
Heterosexual	261	86,14
Homosexual	29	9,57
Other	6	1,98
Total	303	100%
Age range	N	%
18 - 24 years	42	13,86
25 - 29 years	48	15,84
30 - 39 years	88	29,04
40 - 49 years	71	23,43
50 - 59 years	38	12,54
60 years or older	16	5,29
Total	303	100%
Education	N	%
Fundamental	42	13,86
Average	133	43,89
Higher	88	29,04
Postgraduate studies	40	13,21
Total	303	100%
Skin color	N	%
Yellow	7	2,31

White	70	23,10
Indigenous	5	1,65
Brown	134	44,22
Black	85	28,05
Other	2	0,67
Total	303	100%
Stable relationship	N	%
Yes	210	69,31
No	92	30,36
They did not answer	1	0,33
Total	303	100%
Sexual intercourse with a person of the same sex as yours	N	%
Yes	50	16,50
No	252	83,17
They did not answer	1	0,33
Total	303	100%
More than five sexual partners	N	%
Yes	25	8,25
No	278	91,75
Total	303	100%
Registration in Family Clinic	N	%
Yes	154	50,83
No	149	49,17



Figure 2. Word cloud of the set (up to five) of terms or expressions reported by workers in the Rio carnival about HIV. Rio de Janeiro, RJ, Brazil, 2019



Table 3. Set of words or expressions reported when thinking about HIV. Rio de Janeiro, RJ, Brazil, 2019

Set of words or expressions reported when thinking about HIV	N	%
Death	69	6,56
Fear	62	5,89
Disease	58	5,52
Condom	53	5,03
Prevention	53	5,03
Caution	31	2,94
Preconception	27	2,56
Suffering	26	2,47
Sadness	26	2,47
Sex	23	2,18
Others*	625	59,35
Total	1053	100%

Note: *Other words and expressions: Treatment; Medicines; Incurable; STI; Aids; Respect; Sex without a condom; Carelessness; Depression; Lack of care; Irresponsibility; Life; dread; Vulnerability; Discrimination; Protection; Bad; Health; Transmissible; Illnesses; Ache; End; Infection; Information; Promiscuity; Blood transmission; Virus; Consultation with health professional; Cure; Disinformation; Communicable disease; Empathy; Responsibility; Risk; Self-care; Consciousness; Family; Multiple partners; I do not have; concern; Blood; Sexual transmission; Support; Heads up; embarrassment; Contamination; Despair; Dangerous disease; Drugs; Hope; Exam; Lack of information; Thinness; Change; Sharp objects; Guidance; Danger; Quality of life; Seriousness; Resilience; Only partner; Shame; Biological accident; Reception; Aidetic; Psychological support; Repentance; Low immunity; Sharing sharp objects; Trust; Care; Fault; Discouragement; Neglect; Unfamiliarity; Sloppy; Unpreparedness; Undoing; Difficult; Disease; damn; Sexually transmitted disease; Terrible disease; Drama; Education; Exclusion; Lack of care; Lack of prevention; Faith; Loyalty; Weakness; Insecurity; Instability; Fight; Evil of the century; Curse; Normal; Other STIs; Panic; Feather; Precaution; Worrisome; Preservation;

Safety; Safe sex; Sexuality; Loneliness; Seropositive; Tragedy; Absurd; Accident; Family leave; Agony; Happiness; Breast-feeding; Friendship; Love; Family Support; Burning; Aloof; Spooky; It gets in the way; Campaign; Campaigns; Cancer; Malignant Cancer; Citizenship; Itch; Compassion; Needle sharing; Understanding; Appointment; Communication; Knowledge; Awareness; Consequence; Contagion; To live together; Be careful when kissing on the mouth; Watch out for each other; Care in extramarital relationships; Curable; Weakened; Disappointment; Emotional lack of control; Disrespect; Destroyer; Dialogue; White disease; Boring disease; Unpleasant disease; Destructive disease; Ugly disease; Serious illness; Preventable disease; Bad disease; Serious illness; Sad illness; Various diseases; Opportunistic diseases; Sick; Sexual education; Effects; Side effects; "WL"; Stability; Stigma; Blood test; Lack of support; Lack of understanding; Lack of awareness; Lack of guidance; Lack of sexual orientation in schools; Lack of protection; Lack of respect; Lack of responsibility; Fatal; Sons; Fragility; "Fudeu"; Future; Gonorrhea; Group of risk; HIV; Homosexuality; Horrible; Hospitalization; HPV; Humanization; Ignorance; Impotence; Indifference; Infidelity; Innocence; Dissatisfaction; Invulnerable; Isolation; Judgment; Youth; Regrettable; Chauvinism; Bad; changes; Woman; World; Do not think about life; Do not be afraid; Negative; Negligence; Hatred; Sexual orientation; Partner; Dangerous; Perseverance; Crazy person; Prague; To prevent; Deprivation; Problem; Promotion; Prostitution; Loss of hair; Anger; Relaxation; To respect; Restrictions; Life risk; Wisdom; Spittle; Public health; Safe; Group sex; Sincerity; Syndrome; Survival; Scare; Tattoo; Time; Voltage; Horror; Testing; Betrayal; Restraint with limitation; Disorder; Trauma; Old man wanting to be young; Red; Wart; Abbreviated life; Normal life through treatment; Surveillance; Transmissible virus; To live; Will.

The word Death, conceptually, refers to the notion of death, the end of life, disappearance, extinction. Some mythological entities are commonly associated with it and are referred to in striking themes or signs and, at the same time, recurrent in the literature on death. They are night, darkness, deep regions, earth, sky, destiny, old age, discord, sleep and finally, Eros - love. The value of life and death has changed over time. At the turn of the 19th century, with the advent of industrial culture, in which man is seen as a producer and consumer of goods, it becomes urgent that he last longer; and advances in medical biology and the health industry have led to increased human longevity, through techniques and care. Until then, the man only "slept to wake up in another world". With the valorization of life and the means that provided quality, man became attached to the values of life, suffering from anguish when faced with the finitude represented by death¹⁸.

In the text Current considerations on war and death, Freud⁶ makes important considerations about psychoanalysis about the theme of death, both regarding our own death and that of another. According to Freud, death itself is unrepresentable and this makes it possible to apprehend before the reports that always bring the subject as a spectator whenever he tries to represent it, even saying that "[...] in the unconscious, each one of us is convinced of its immortality." Regarding the death of another, Freud tells us that, except for children, the human being tends to avoid the theme of the death of another human being, either in speech or in his thoughts, and this politeness is related to the impositions of the culture itself. For the author, death



became an issue for man from his ambivalent feelings towards the other, whose death of an enemy could even be conceived in the form of total annihilation, but the loss of a loved one - even if hated in some ways - it made man create the notion of soul. Thus, with the transformation of this

loved one into the spirit, to guarantee the continuity of life after death, the subject transforms what they considered to be a source of hatred and love into a source of fear and respect.

Regarding the perception of the living about the dead, he says that the taboo is intricately linked to this relationship. The dead person contains a paradox, because on the one hand he understands sacredness and on the other hand impurity, he carries the sign of the taboo within himself and with it, his power over the living, so that any approach to this sign renders the person who touches it impure as well¹⁹.

However, the issue addressed here refers, precisely, to the conjunction between the two terms that occurred, primarily due to the large number of deaths due to HIV, its speed; as well as the lack of discovery of a vaccine or definitive cure, although, currently, there is a longer survival and a great control of opportunistic infections, leading to the chronicity of the disease. This corroborates the prominence of the words "disease", "fear" and "lack of cure".

Contamination and the possibility of transmission via contact changes the perception of the disease. Aids becomes an intermediary between life and death, represents the expectation of death through sexual intercourse, interposing itself in the complex path of pleasure. The death sentence is also accompanied, according to the author, by a social rejection that he calls symbolic death. Aids as a social event, an unprecedented event in history due to the repercussions it had within various fields of knowledge. He writes that in the face of this unknown disease and worldwide repercussion due to its appearance in all social and racial strata, there was a discursive production, on a large scale, which originated several meanings from different sources for the same reality^{19,20}.

In this sense, to understand the Aids event, the collective imagination faced issues related to sex and morals and their relationship with a 'worldwide epidemic'. Still according to the author²⁰, in addition to sex, Aids showed the impotence of medicine, the impossibility of immortality, at a time when medicine, through so many advances, intends to suppress death. In a period in history when the most attempts are made to deny death, to hide it, Aids comes and makes it present, real, and accessible to anyone.

Regarding the first word or expression that refers to HIV prevention, we have the following preliminary results:

First word or phrase referring to HIV prevention

Of the 303 study participants, 277 (91.42%) described at least one word or phrase that came to mind when asked about HIV prevention (Table 4). 71 terms were described, reduced to 45 due to the similarity of the words or expressions. Of the 45 terms, 26 had only one quote. With these data obtained, it was possible to structure the word

cloud of the first term or expression reported by workers in the Rio carnival on HIV prevention (Figure 3).

Table 4. First word or expression reported when thinking about HIV prevention. Rio de Janeiro, RJ, Brazil, 2019

First word or expression reported when thinking about HIV prevention	N	%
Condom	171	61,74
Caution	17	6,14
Prevention	11	3,97
Important	8	2,89
Guidance	6	2,17
Respect	5	1,80
Lecture	4	1,44
Responsibility	3	1,08
Health	3	1,08
Safety	3	1,08
Partnership selectivity	3	1,08
Safe Sex	3	1,08
Others*	40	14,45
Total	277	100%

Note: *Other words and expressions: Sexual abstinence; Consciousness; Dialogue; Loyalty; Protection; Ever; Treatment; Access to health facilities; Love life; Love of the body; Heads up; Right; Compromised behavior; Communication; Watch out for blood; Disease; Education; Health education; Exams; Fundamental; Intelligence; Medicine; Monogamy; Don't be promiscuous; Necessary; Patience; Partnership; Know how to use a condom; TV; There are a lot; Single partner; Use condoms in casual relationships; Life.

In our view, Aids and the way in which the subject is traversed by issues concerning it is a paradigmatic example of the effects of the sexual. The speeches about sexuality, about the destinies of pathos, of passions, which animate the soul apparatus (seelischer Apparat) are cultural artifacts created to try to understand and control not only bodies, as shown by Foucault, but also internal alterity: the manifestations of the unconscious, irrefutable proof that we



health and psychoanalysis scholars, adding to them a view of health and society, with the elements that influence the development of the segment. It is also expected that this study will be combined with other research and areas. It is emphasized that the study had limitations, as well as other

studies carried out with field research and methodological delimitations. Therefore, in a contributory way with the academy, it is proposed a continuity of studies and scientific research, with different and specific focuses, in any way to assist the development of national research.

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