

Schooling of Itinerant Children: Circus Families

– A bibliographical Study

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Abstract— This paper aims to evaluate the educational assistance of itinerant children, analyzing the dynamics of formal and informal education of circus children, considering the current legislation that regulates the guidelines of this group inside the Brazilian educational landscape. For this purpose, bibliographic research has been carried out, from the survey of theoretical references previously analyzed and published, to express and discuss the social and cultural context of people in situations of recurrent migration, particularly school-age children attended by various schools scattered throughout Brazil. The results found has shown that formal education is challenging to access and has several issues. In this respect, some topics are highlighted, such as the lack of vacancies, irregular documentation, and the hostile environment that itinerants face, as well as other limitations, inclusive the precise quantification of circus students and the indicative rate of school dropout.

Keywords— Circus, Education, Migration.

I. INTRODUCTION

It is known that education is a fundamental right of all, following the text of the 1988 Federal Constitution, and it is the duty of the State and the family. In other words, the verification of the effectiveness of this right is the object of a constant and broad interest in studies and debates of educational and social nature as well, from the perspective of recognizing the importance of its materialization for all individuals, as a benefit that is basic and indispensable to the human being. This right consists in man's search to understand his social role, and that is why he should be granted the guarantee of access to quality education, to corroborate his performance as a citizen in full enjoyment of rights and duties (HARGREAVES, 2004).

Education by itself has a long history of struggles to empower schools to meet the needs of the learner

efficiently and with quality. With the post-critical theories of the curriculum, we have seen the necessity to investigate not only the social reality of individuals but also ethnicity and culture, proper to human diversity and its history, even applying the study of minority groups – such as those who live in an itinerant way (SAVIANI, 2004).

According to the National Council for Education/Chamber of Basic Education (CNE/CEB) n° 3, dated May 16, 2012, children and young persons who live in groups inside this itinerant condition, “for cultural reasons; political, economic, health, such as gypsies, indigenous, nomadic peoples, itinerant workers, camped communities, circus, artists and/or workers of amusement parks, “mambembe” theater, among others” deserve special attention, since these populations face accentuated difficulties in relation to other social groups, and need

support and initiatives from the whole society to welcome them better.

Because of this situation, the problem hereby studied emphasizes how the public education network serves children in cases of itinerancy since they constitute a social group about which there are few practical educational actions and even shallow debates on how it has been served in the school situation.

More specifically, this paper aims to address the care of school-age children who live with their families in circus activities, consequently being forced to move from town to town, offering a specific product, which is the show (MAGNANI, 1984).

To respond to the research problem, this study aimed to analyze the educational service offered to children on the move, and it is essential to observe how the care of this public is provided concerning the educational process and its fair, egalitarian, and efficient implementation.

The research justifies the importance of study focused on minority groups, considering the relevance of understanding the social context in which they are inserted; as for the criterion of opportunity, it is firmly based on the possibility of provoking the interest of new perspectives on this theme, in order to achieve not only construction more scientifically based on the compiled data, but mainly to outline the possible solutions to the problems presented.

II. AN ITINERANT DEMAND

By its definition¹, the term *itinerant* means “traveling from place to place, especially covering a circuit.”

According to Souza (2014), in his research project entitled “Educação em movimento” the word *itinerant* binds everything that implies constant change of place, including people who usually travel to and fro to exercise their activities as a teacher, a preacher, a salesperson (street vendor), artist, and so forth.

That is to say, in every corner of the world, many social groups live moving from one place to another for several reasons, living in a situation of itinerancy – these are the so-called “nomadic people.”²

Nomadic people have always been socially labeled derogatively or negatively. Actually, according to Duarte (1995, p. 37), the definitions of the word *nomad* in dictionaries and encyclopedias of the nineteenth century convey expressions such as uncivilized, childish, vagabonds, which leave signs of destruction and abandonment wherever they walk in, being otherwise

those who suggest the unknown, the forbidden, the outcast.

Currently, however, the definitions reach new meanings, such as that established, for example, by Resolution No. 03, of 16 May, 2012, of the Ministry of Education (MEC), CNE, and CEB, which in its article no. 1 states:

People belonging to social groups who live in such a condition for cultural, political, economic, health reasons, such as gypsies, indigenous people, nomadic peoples, itinerant workers, campers, circus workers, artists and/or workers of amusement parks, mambembe theater, among others, are considered in situations of itinerancy.

Concerning itinerant people, it must be said that throughout history, they have been segregated for various reasons, such as society’s non-acceptance of their ways of life and culture, which are considered different because of their nomadic behavior – characterized by an absence of fixed residence or employment. At this point, the discriminatory acts were justified under the argument that the formal normalization and the existence of discipline would be forms of organization necessary for any people, for their social recognition.

With the demographic explosion and the changes in population dynamics in the world, which occurred in the eighteenth century, there was an intensification of the migratory flow, the rise of complexity, and the high cost to the production apparatus of social “normalization” in the disciplinary process. To this end, it creates an ideological current of anti-nomadism, since fixing the population is fundamental for the implementation of the format of a disciplined society, that is, linked to the historical processes constituted in the economic, juridical-political and scientific spheres, which aim to order human multiplicities (FOUCAULT, 2004 p. 241-242).

Therefore, it is believed that an ideal society would be established from the moment that a migratory population is banned. If it would occur, the itinerant groups should suffer persecution.

III. THE CONTEXT OF THE CIRCUS AND THE CIRCUS IN BRAZIL

The history of the first societies highlights the arts as the primary form of entertainment of different peoples, having in the arena shows its most significant expression, such that, even today, on the circus show, the first and most immediate image evoked around the concept of the

¹ Merriam-Webster Collegiate Dictionary.

² According to Teixeira (2008) and Moonen (2011), they are the ones who hardly stay or take root somewhere.

word “circus” will always be built by the figures of clowns, the arena and the canvas.

However, the circus was not always like this, until the middle of the 17th century the circus had, most of the time, a structure armed with concrete and cement, as if it were a small stadium and the shows involved battles between gladiators and animals or even only between animals (SILVA, 1996).

In Ancient Rome, the mythical-religious notion prevailed, which, among other implications, anchored the “artistic, sports and political” practices as forms of expression of faith and worship of divinities (BOLOGNESI, 2003).

Despite this historical data, it is not known precisely how the circus emerged in its most current format. According to Silva (1996), in China, there were paintings with almost 5000 years showing contortionists, acrobats, and equilibrists. However, these activities were not related to art shows. Chinese warriors used acrobatics as a form of training since it required strength, flexibility, and agility.

There are records that in that country, in 108 B.C., during a party in honor of foreign visitors, there was an acrobatic presentation that also delighted the emperor, so much so that he determined that spectacles of this type would be repeated annually, which can be considered one of the factors of origin and dissemination of circus culture.

Pines-Junior and coworkers (2013) emphasize the emergence and development of nomadic artistic shows accompany the historical and philosophical process of medieval, modern, and contemporary societies.

Torres *in* Castro (1998) states the origin of the circus is connected to concepts and practices related to the sacred; but the circus we know with the structure of arena, canvas, masts, trapezoids, parades, exotic animals and cages, appeared only in the fifteenth century.

The “modern circus” was born in 1770, during the Industrial Revolution and the birth of capitalism, when Philip Astley opened the first European circus in London, the “Astley’s Amphitheater” (TORRES, 1998). For his innovative vision, Astley is considered by many the creator of this new show format, using a circular track, also called “arena” (TORRES, 1998).

In Brazil, since the 17th Century, we have registered the presence of artists from Saltimbancos, mostly from theater companies and acrobats from Europe. From the second half of the 18th century onwards, these jumps defined themselves as circus artists. In the nineteenth century came to Brazil famous foreign companies that left

here masters of circus arts, the first of them being “Circo Bragassi” (MAVRUDIS, 2011).

From the nineteenth century onwards, several circus families from Europe have been registered, bringing knowledge and transmitting their orality. The structure and organization of the circus and the itinerant form that we know were marked by the unique relationships established with the specific cultural and social realities of each region or country. This form lasts practically to the present day, particularly in itinerant circus groups (SILVA, 2009).

According to Silva and Gonçalves (2010), the traditional circus, recognized as a Brazilian circus, received this name because the family configuration allows the presence of orality and tradition in the transmission of knowledge. For Maxsuell (2012), this knowledge is transmitted in classes, rehearsals, and shows.

About the contextualization of the Brazilian circus, Torres (1998) comments that “the circus tropicalized some attractions”. Even the Brazilian clown has acquired his own characteristics, in which speaking loudly is part of the number, and in Europe, the number is made by mimes.

Whatever the origins or historical context, the circus has gradually undergone changes, which were not, however, able to prevent its attractions continue attracting people to the shows, regardless of the changes that occur along its historical trajectory, presenting itself currently with a new structure, without leaving the beauty and challenges of the original proposal (HENRIQUES, 2006).

Without a doubt, circus art has transformed and influenced the generation of new artistic movements; over time, this art has adhered to several areas, such as music, theater, and dance. The circus had to reinvent itself. According to Silva and Germano (2017, p. 08):

With the emergence of other means of entertainment and the constant transformations of the modern world in the middle of the twentieth century, there was a significant reduction in the audience that attended the presentations. The circus had to reinvent itself to survive. Thus, from the 1910s, next to the arena, where the performances of extraordinary skills were made, a stage was installed to represent dramas. It was then that the theater entered the circus, being definitively absorbed by the circus tradition, as a new element belonging to this universe.

An excellent example of this new clothing that was added to circus art is the fact that, from the 1980s on, the traditional Brazilian circus gained a new terminology and suffered a precise mixture of languages, being now called

a new circus. In this new model, troupes stand out, spreading the magic of the circus with the presence of elements from other entertainment media.

We must recognize that, despite the name “new”, the contemporary circus has the intention of, besides reformulating the shows according to the current situation, also recover lost knowledge, therefore, the real purpose of this new circus or contemporary circus would not be to erase the constitution of the traditional circus shows, but to recover part of what had been lost and reformulate the presentations, so that the circus would once again permeate the public’s imagination and the people would be interested in the magic of the circus show. As an illustration of this new reality, we can mention Cirque du Soleil, which is known worldwide (SILVA; GERMANO, 2017).

IV. THE FORMATION OF THE CIRCUS CHILD

According to the 1988 Federal Constitution, formal education is the duty of all, State and society, reflecting the dimension of importance of the educational training of children. It is essential to highlight that through Constitutional Amendment 59, of 11 November, 2009, the Ministry of Education, MEC, determines the compulsory nature of primary education from four to 17 years of age.

The Brazilian legal system foresees criminal sanctions for the responsible for the child that doesn’t give him the due access to schooling and in the scope of the infra-constitutional right, the Penal Code, in its article 246, points out that the parents that abandon the education of the children can have penalty of fine or detention from 15 days to one month; besides them, the managers of the schools can also suffer penalties in case of negligence, configuring the crime described above.

It should be noted that formal education can take place conventionally or unconventionally, in public or private institutions; there is still informal education, through which the transmission of knowledge takes place outside the classroom and at any time, as a complement to formal education.

V. FORMAL EDUCATION

In the conception of Libâneo (2009), formal education would be that structured, organized, intentionally planned, systematic. In this sense, conventional school education is typically formal. However, this does not mean that formal educational training does not occur in other types of intentional (or unconventional) education.

It is thus understood that where there is education (school or not), there is formal education. In this case, there is a reference to structured educational activities, for example, such as adult education, trade union education, and professional education, provided that they include intentionality, systematicity, and previously prepared conditions, attributes that characterize a pedagogical-didactic work, even if performed outside the school framework itself. On this topic, author Yamamura (2012) says that formal education is the one that develops learning in an organized manner and based on a curriculum.

Now, since FC/88 determines the compulsory nature of formal education, and considering that this is based on the attendance of the student at school, as a mandatory requirement, it is easy to see that there is a significant gap in the provision of this service to the circus populations.

This is clear from studies such as that of the Federal Government Art Foundation, FUNARTE³ (2011), according to which there is no survey on the number of circuses in Brazil or even on how many young people of school age live in this activity.

It is only estimated that there are approximately 500 circuses around the country, of different sizes and under different financial conditions. From this information, it is understood that it is not possible to quantify how many young people are out of school.

According to the single paragraph of art. 29 of Law n° 6.533/1978⁴, the children of professionals of itinerant activities, aged between four and seventeen years, will have the transfer of enrollment and consequent vacancy in public schools and local private education institutions ensured, upon presentation of a certificate from the school of origin.

In the absence of the required documentation, the school is forbidden from registering, and it is up to the institution to assess the degree of development and experience of the candidate, to allow their enrolment in the appropriate grade or stage.

However, studies conducted by Yamamura (2012) reveal that schools do not comply with the law. In some cases, the representatives of the educational institutions allege the overcrowding of their classes in order not to receive the circus children, and end up not carrying out the school adaptation and mobilization established to welcome these students.

³ Governmental body in charge of monitoring the circus activities in Brazil.

⁴ It provides on the regulation of artists and technicians in entertainment shows and other provisions.

In the State of São Paulo, according to information from the House of Representatives (2012), the circus community has repeatedly made complaints that the legal provisions that determine the exceptional treatment of circus students are not complied with by schools. In this way⁵, one notices the lack of articulation between formal education and meeting the student learning needs.

Therefore, according to the 1988 Constitution, specifically in art. 205, it is the duty of the State and the family to guarantee the right to education and, as provided in the LDB (Law of Guidelines and Bases of National Education), there must be equal conditions for access to and permanence in school, and it is important to consider education as a tool for social inclusion and exercise of citizenship.

According to Duprat (2013), the populations that frequently move have the right to education and schooling. Still, unfortunately, there are weaknesses in the fulfillment of this duty and the implementation of this right because schools also face difficulties to adapt to the needs of this scenario, and it is not exclusively up to the school management to make decisions about the problem.

It is essential that there is a more massive, strategic, and governmental structure, geared to educational activities, to ensure the excellent implementation of the procedures urged to it.

On the subject, the Resolution CNE/CEB nº 03/2012, that defines guidelines for the attendance of school education for populations in the situation of itinerancy, disposes:

Art. 1 The children, adolescents, and young people in cases of itinerancy shall have guaranteed the right to enroll in public school, free of charge, with social quality, and that guarantees freedom of conscience and belief. II. Aiming at guaranteeing educational rights, the education systems must be adapted to the particularities of these students. III. The public and private establishments of Basic Education should ensure without the imposition of embarrassment, prejudice, or any form of discrimination, as this is a fundamental right, through self-declaration or declaration by the person responsible.

Another critical issue is the practical analysis of the school assessment procedures of circus children, in view

of the importance of knowing if they are diverse and if they are in agreement with the level of learning of these children, as well as the planning and procedure of classes to be performed, analyzing whether the school action is aiming to contextualize and facilitate the insertion of the reality of this community in the contents and their experience.

Luckesi (2002, p.33) defines that the evaluation can be characterized as a way of judging the quality of the evaluated object, a factor that implies taking a position on it, to accept it, or to transform it. Therefore it constitutes a value judgment on relevant manifestations of reality to make a decision.

It is then understood that the assessment should approach the reality of the student, its various contexts, especially the diverse local experiences lived by him and, thus, be a potential transformer of the environment, building its critical thinking to explore in the classroom its world view (LUCKESI, 2002).

Through the evaluations of the circus student, it is possible to provide an environment of cultural knowledge and uniqueness of this audience for other children, showing the importance of their culture and history in society.

In schools, the circus is commonly and extensively associated with physical education:

If we keep to the most frequently admitted image of the circus, it would only have to do with physical and sports education: from all the evidence, its tradition privileges performance and prowess, juxtaposing numbers that show virtuosity in various disciplines. For lack of records and competitions, it offers a well-established scale of difficulties in the design and execution of tasks. It keeps up to date history of innovations and progress in each of the techniques it highlights (ABIRACHED, 2009, p. 169).

Therefore, the circus should be explored in all disciplines, with creativity and criticality about the contents to be studied, so that it does not necessarily need to be worked only with the presence of some itinerant student in the classroom. We can even make a parallel with the school that has to adapt its physical space to receive wheelchair users even in the absence of enrollments of these, for example.

According to Paulo Freire (1999), it is necessary to adopt pedagogical guidelines that guide practice, providing a consistent methodology for the learning process.

⁵ Faced with the lack of documentation, most schools refuse to enroll children and young people, although the right to education, in the range of four to seventeen years, is guaranteed by the Federal Constitution. (Chamber of Deputies of the State of São Paulo, 2012)

Edgar Morin (1986, p. 118) states that individuals make the society that prepares individuals so that individuals depend on the community that depends on them. Individuals and society co-produce themselves in a permanent recursive circuit, where each term, at the same time, is producer/product, cause/effect, end/middle of the other.

VI. INFORMAL EDUCATION FOR CIRCUS CHILDREN

When one tries to conceptualize education, an association is automatically made with the school environment. However, it is known that the action of learning happens in different ways and at all times in different places, not being necessary the traditional school environment of the classroom, for Souza (2007), in the nineteenth century, the imperialism of the school was established, which started to synthesize and mean the totality of education, becoming synonyms the words education and school in the consolidation of a whole process of colonization of educational forms in exercise of school education.

However, education can be informal and happen in any context outside educational institutions, according to Libaneus (2010), informal learning would correspond to actions and influences exerted by the environment, by the sociocultural environment, and which develops through the relationships of individuals and groups with their human, social, ecological, physical and cultural environment, which result in knowledge, experiences, practices, but which are not explicitly linked to an institution, nor are they intentional and organized.

The author also reinforces, saying that we have an unintentional and informal education, referred to as the influences of the natural and social environment on man, interfering in his relationship with the social environment.

Indeed, other authors reinforce this idea:

(...) It is in the attitude of listening, of maturing, of comparing the new with what is already known that allows new learning, the acquisition of new knowledge, the construction of new knowledge (OLIVEIRA, 2007 p. 33).

The individual can learn in infinite ways related to the environment in which he lives to the stimuli to which he is exposed, his motivation, the methods applied in the transmission of information, among many aspects (YAMAMURA, 2012 p. 19).

In the circus environment, the transmission of knowledge and knowledge does not formally take place, but informally at all times.

Such education happens in a simple way when the teachings are contextualized with the experience of the circus. According to Yamamura (2012, p.25), the oral transmission of knowledge is one of the characteristics linked to the circus tradition. Silva (2009, p.25) reinforces that the content of this knowledge was and continues to be sufficient to teach how to arm and disarm the circus, prepare the numbers, the plays, and empower children and adults to perform them.

This content also tried to teach about life in the cities, the first letters, and the techniques of locomotion of the circus. Through this knowledge transmitted collectively to the following generations, it was guaranteed the continuity of a particular way of work and a specific form of organizing the show, reinforcing the idea that every individual has the knowledge to be explored and rich and cultural experiences to be explored.

Analyzing the history of these people, Silva and Abreu (2009) point out that the technical, artistic, and professional training of circus dwellers took place in parallel with their citizenship education, often in a shared way and with the participation of different subjects.

VII. METHODOLOGY

This is a systematic review, considering as criteria for inclusion in the sample, articles from indexed journals published in the last ten years, available in full texts in the databases Latin American Literature and Health Sciences (LILACS) and Scientific Electronic Library Online (SCIELO).

As an inclusion criterion, we opted only for productions that dealt with the formal and informal education of itinerant children in Brazil, aiming at confronting these experiences with the Brazilian educational legislation.

For the search in the selected databases were used the keywords: school attendance to itinerant children, itinerant children, formal and informal education for nomadic children, circus children, and circus history.

This research had as an object of study the collection of information on itinerant children attended by public and private schools in Brazil. To this end, a temporal cut was made, and the last ten years were defined, i.e., the period between 2007 and 2017.

A total of six articles were found that dealt with the history of the circus, three of them with case studies, including interviews with circus families, and three reports on school attendance for circus students, one end-

of-course paper on itinerant students, three dissertations on the context of the circus, a doctoral thesis on the reality of the circus, and an expanded summary (Table 01), in addition to the laws that ensure the right to education.

VIII. RESULTS

The research pointed out that children are protagonists of interrupted learning, in transient and pedagogically inappropriate school relationships, being the self-exclusion very present, causing early school abandonment. Since each student has his or her own intellectual and cultural framework, the lack of such understanding through the school environment in some cases ends up pushing the student away from school. In this case, school practices must necessarily understand the political, historical, socioeconomic, ideological, and institutional dimensions that involve the student (PATTO, 1999).

The research also showed that the theme of school attendance to children in situations of itinerancy, such as those of circus families, brings some points that stand out, such as lack of places, irregular documentation, hostile environment.

Santana (2012) states that it is so difficult for parents to find schools that they are willing to accept circus children, because they say that, if they provide the child's place, this may negatively influence the income of other students, that sometimes it is necessary to seek a private institution, which even with obstacles, end up receiving the student.

In the reports found in testimonies of circus families, the discomfort concerning the discontinuity of activities at school is, in most cases, because of the need for the displacement of the circus reflected in the difficulties of finding schools with availability.

Santana and Bitencourt (2012) interviewed circus parents and these reported that their children were somehow discriminated against in schools for being circus, sometimes because they needed special care in the classroom or even in the use of educational material that often required to be copied, because the institutions do not release the books for fear of not being returned.

The author Yamamamura (2012 p. 28) reported in the end-of-course work, whose theme was "itinerant students", another difficulty, namely, lack of space:

There, the secretariat reported that there were no more vacancies in the high school class in the morning. Only after the applicant's insistence and explanation that the circus would attend school only for a

short time was another vacancy opened.

Despite the public disclosure of tables and estimated calculations, there is no quantitative evaluation, census, or official statistical document that guarantees the rigor that is required in the school attendance of these children or the quantification of the total evasion of these children in the school environment.

According to data published in the anal of the II Brazilian Circus Meeting, held in 2007 in Salvador, informed about a plan of the Brazilian Institute of Geography and Statistics (IBGE) to carry out a mapping of circus activity in Brazil, research that so far has not been conducted. According to Duprat (2013 p. 135), the lack of data on circuses, and therefore on their education, shows that the government is paying less attention to the cultural sector.

It is known that there are great difficulties in keeping this group in schools and that their dropout is not always quantified comprehensively or adequately

IX. FINAL CONSIDERATIONS

This study helped to clarify the problems faced by circus students in Brazil. It has been found that the lack of public policies implies a clear violation of the fundamental right to education.

The school is a multicultural environment. It must propose democratic policies of coexistence that contextualize the educational process to clarify the role of each agent: school, teacher, coordinator, and community so that there is coherence among those involved.

State intervention must generate a new demand for schooling, given the adaptation and support needed, guaranteeing the entire population, including the circus community, the right to enjoy all the benefits as a citizen, as well as being able to transform the environment in which they live and participate in all spheres of human life, including society, education, and politics.

Therefore, it is essential to show how the school has adapted for the inclusion of these children of school age, as outlined in Resolution No. 3 of the National Council of Education, CNE, published in 2012, which institutes the guidelines for educational assistance for those who are in a situation of itinerancy.

It is clear from the analysis of the selected material that there are several difficulties presented that end up limiting the research, one of them is the vulnerability of the data surveyed because it is not known exactly about the number of circus children in school age and how many of these do not attend school.

The school environment presents some limitations that

stand out, among them the lack of vacancies, the difficulty in the act of registration, the difficulty with the teaching material and the discontinuity with the relations of friendship, among so many problems presented in this scenario.

It is noted that the reality of school attendance for the public studied is not consistent with what is expected of it. Still, the State needs to be more effective regarding the rights of children who live in situations of itinerancy.

Thus, the study on minority groups related to the theme education for students who move always becomes vital for presenting demands previously unnoticed or even underestimated, and that needs to be noticed and well attended in schools. And more: to contribute to the formulation of policies that can collaborate in meeting the real needs.

Thus, the detailed knowledge of the dimensionality and characteristics of the group of children that is part of the study is an essential conjuncture for the progress of studies and the development of policies that meet the demand of itinerant students.

Educational measures and resources are expected both for those who are already in the school environment, as well as for those who are not yet inserted in it, given the need for adaptation of schools to the peculiarities of students.

Finally, it is expected that this research will serve as a subsidy for the planning of public policies regarding circus students. The work indicates the need for more studies aimed at students in a situation of inheritance.

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Table.1: Statement of the productions recorded in this study.

Title	Author	Year of publication	Local of publication
Picadeiro, palco, escola: a evolução do circo n Europa e no Brasil.	HENRIQUES, C. H.	2007	Revista Digital EF Deportes
Reflexões sobre inclusão com responsabilidade.	MAZZOTTA, M.J.S.	2008	Revista @mbiente educação
O circo moderno, história, inovação e transição social.	PINES JUNIOR, A. R et al.	2013	The FIEP Bulletin
Acesso à educação escolar por crianças circenses: um estudo de caso realizado em Petrolina- PE.	SANTANA, S. Q. BITENCOURT, R.B.	2012	VII CONNEPI
A linha do tempo das Artes circenses.	SILVA, E.	2017	CIRCOCONTEUDO.COM
Entre lonas e picadeiros: um estudo sobre artes circenses.	SILVA, T. C. GERMANO, J. W.	2017	ANPOCS.COM
Educação em movimento: educação para pessoas em situação de itinerância.	SOUZA, S.	2017	Laboratório de Ensino de História do Recôncavo da Bahia UFRB-BA.
O velho-novo: um estudo de sobrevivência organizacional pela preservação de valores institucionais.	COSTA, M. M. F. da.	1999	Dissertação – Fundação Getúlio Vargas.
Realidades e particularidades da formação profissional circense no Brasil: rumo a uma formação técnica e superior.	DUPRAT, R. M.	2013	Tese - Universidade Estadual de Campinas.
As vozes do Circo Social	FEIGUEIREDO, C. M.S.	2007	Dissertação – Fundação Getúlio Vargas.
Alunos itinerantes	YAMAMURA, P. S.	2012	TCC – Universidade do Parnaíba.
O circo no risco da arte	ABIRACHED, R . In: WALLON, E. (org.)	2009	Autêntica Editora
Os circos não existem: família e trabalho no meio circense.	AFONSO, J.	2002	Imprensa de Serviços Sociais
El circo: un encadenamiento de sentido	FIDELA, S. C. S	2010	Atenea 502