

The Discourses of Entrepreneurship, An Alternative for Employability in Mozambique and its Relationship with Economic Freedom. an Interpretative Look at the Chapter on Capitalismo Como Liberdade Económica Do Livro A Liberdade Do Neoliberalismo

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ABSTRACT: This text establishes the relationship between governmentality discourses on entrepreneurship, from the perspective of capitalism as economic freedom, based on interpretative readings of the chapter “Capitalismo como Liberdade Económica ” from the book *A Liberdade de Neoliberalismo – Leituras Críticas*” by professor José Castiano in Milton Friedman addressing situations of capitalism, an operational concept of free market economies, their operating models. The parallel context of a discourse promoting neoliberal entrepreneurship is related to capitalism for economic freedom, given its capital importance for development, because creative initiatives and innovative business visions are built from it, which generate changes in business paradigms. thoughts of economic production and sociocultural consumption. Castiano, in critical readings of Friedman, highlights the need for businessmen and buyers to have freedom in commercial actions, without failing to recognize the importance of the State as a guarantor of stability in non-commercial situations. In a behaviorist approach, it is declared that entrepreneurship is innovation that does not give in to complacency and seeks to leave its mark on the world using its unique concepts that really make a difference, therefore, it is believed in the potential of market agents in achieving micro and macroeconomic. The text establishes a critical relationship with governmentality discourses about neoliberal entrepreneurship that seeks to disseminate among young people an understanding of life with which not everyone feels comfortable with its direction taking the procedures in use in the “Agora Emprega” program by the Secretaria da Juventude e Emprego (SEJE), are not sympathetic to the readings of what the role of the State would be in an economy system advocated as market.

KEYWORDS: Discourses on Entrepreneurship, Employability and Economic Freedom

INTRODUCTION

In the adventures of encountering the concept of entrepreneurship enshrined in neoliberal government policies, the socioeconomic value and its fullness are understood in a context whose practical premise is the creation of a society clothed in the use of public reason in identifying problems and generating creative initiatives, initiatives that generate changes in the consumer society and in the society of self-sufficiency of financial independence, work and oblivious to the wills and charities of institutions that indulge in the luxury of using the supposed charity of opening up job vacancies with periodic remuneration. From Kant's pronouncements in his spirited concept of enlightenment as man's exit from his minority of which he himself is guilty, the Government, through the Secretaria de Estado de Juventude e Emprego (SEJE) and its partners, are identifying mechanisms to imprint on the young person, in fact, not only the young person, the adult, the Mozambican citizen who knows and recognizes himself as an individual of legal majority in the great concept of enlightenment. The central idea of governmental and non-governmental bodies, taking this perspective, is reserved for the perspective of contradicting this citizen immersed in what Kant said when he refers to how comfortable it is to be a minor, although nature has long since freed them from the control of others. John Kennedy's speech, recovered by José Castiano, interpreting Capitalism as Economic Freedom in Friedman, Ask not what your country can do for you, ask what you can do for your country, parallels the great speech of the former President of Mozambique, Armando Guebuza, who repeatedly used it in public: the poverty of Mozambicans is installed and embedded in their minds, a speech levelled at self-esteem, a bridge to neoliberal entrepreneurship. However, Friedman understood this speech as a controversy, in which neither the first nor the second relate to the aspirations of the people. For him, he stands on the perspective according to which the free man will first ask what I and my compatriots can do through the State and that will help us assume our individual responsibilities. This is a thought that addresses the theme proposed in this interpretative guide, therefore, the speeches of entrepreneurship, an alternative for

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employability in Mozambique and its relationship with capitalism as economic freedom, now, entrepreneurship, an alternative to the fight against high unemployment rates, widespread worldwide, must be recognized, however, requiring a neoliberal balance as outlined by Friedman.

RESEARCH PROBLEM

(...) The State is a means for us to do anything; but this "anything" must come from our individual responsibilities, and not from the State to us, nor should we do "something" for the State; it, the State, must, above all, protect our freedom and, at the same time, the individual must and has the: responsibility to defend his freedom through the State (Friedman s/d apud Castiano, 2018, p. 81, our translation).

It is a logical thought, implemented in our young prophetic, neoliberal and enlightened entrepreneurial vision, by SEJE, when it created, among several programs, "Agora Emprega", whose objective is to transform the unemployed young person, the one whose blood runs with poverty and mental laziness, the one who is incapable, unless he is lifted up and pushed by someone else. The project that can be implemented by entrepreneurial initiatives projects was, is and will continue to be a utopia expressed by Plato, a speech recovered by Severino Ngoenha in the book entitled "From Independence to Freedom" in the future chapter and utopia, when expressing the rational thought according to which, images and fantasies that are totally foreign to reality are evoked; all projects promoted with a certain good intention are indicated, but which cannot be carried out, the thought interconnected with the "Agora Emprega" movement for the implementation of creative and entrepreneurial ideas, creates immense expectations in young people with power over information, which will often overflow into stress, anxiety and frustration. In this crazy political propaganda about neoliberal entrepreneurship, on some occasions, it seems like a strategy by which the attribution of utopian ideas is transferred to the bad ear of the citizen in distress and in economic-financial anxiety, that, trust in your State and your rulers because, following your enlightened ideas, they will finance at zero cost the power to generate your jobs, in order to guarantee capitalist "order and progress"; however, it is a ruse engineered by the State, to confuse the opposition of the social classes, in this ontological thinking, it generates the uneasiness according to which it intends to find arguments about "to what extent do governmentalist discourses about employability entrepreneurship commune with economic freedom"? Entrepreneurship, the original form of the production pattern, a recurring concept in economics, politics, administration and, consequently, widely disseminated in government discourses, where SEJE appears in reverence between the Government and the young person imbued with their economic and financial circumstances, as an intervening party in neoliberal society, seeking enlightenment within itself, finds reason in the present analytical interpretation to the extent that the role of businessmen in the revolution of societies, their contributions to the economic development of a nation, as well as their vision in time, are highlighted.

The contextual and realistic relevance is highlighted, due to the experience lived when training young people competing for the financial prize of 1.5 million meticaís destined to finance entrepreneurial projects of young people, a situation less clear in basic lines of exploration sectors, in addition to the extremely ambiguous evaluation process, of an entire mysterious protocol that involved a series of awarded institutions, providers of services of interest without applaudable understanding of the project. Whatever the artifice of that process, based on the discourse of governmentality, there is an interpretative reason with some critical undertones, elevating, on the other hand, the relevance of the proposed theme to neoliberalism and the Enlightenment, although the matter was less clear, although of great relevance to the fight against high unemployment in the country.

The text has as its general objective to establish the relationship between governmentality discourses on entrepreneurship, from the perspective of capitalism as economic freedom. From this objective, three specific objectives were raised for its materialization, where the first advocates reading and interpretive analysis of the chapter "capitalism as economic freedom" from the book "The Freedom of Neoliberalism"; the second is concerned with identifying components for and against neoliberal entrepreneurship in the massive policy of governmentality; and the last involves checking the relationship between entrepreneurial discourses on employability and capitalism as economic freedom.

METHODOLOGY

The text is qualitative and descriptive, and the approach is inductive, with a critical paradigm, using a bibliographic procedure. A reflective, interpretative and comparative reading was carried out, in philosophers who address thematic science, from which a description was made between the understanding of the readings in comparison with the empirical observation of the discourses of entrepreneurship, an alternative for work and combating unemployment rates in Mozambique.

Entrepreneurship: a response of capitalism as economic freedom

In this text, the main concern has to do with the massive propagation of entrepreneurship in the economic sphere, capital and the establishment of work, in capitalism as economic freedom. However, before addressing the subject, it is necessary to discuss between the lines what certain authors outside of José Castiano and Milton Friedman think about the global propagation of the

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economic theme of entrepreneurship, in relation to governmentality in the understanding of biopolitics and biopower. For Miguel and Tomazetti (2019), these two themes are intertwined with the need for production in contemporary society, a mechanism for conducting oneself and others, which favors the demands created by the market, creating and procreating the needs of societies and their expectations. The neoliberal governmentality of entrepreneurship, its conceptual genesis and practice, considers the subjects of the population as capable of, and led to choose freely based on a certain range of options dictated by the market (supply), which will also be directed by the interest of the population itself (demand). In this way, for the market to remain active, it is necessary to create interests in the population, which soon become demands, needs and, later, individual or collective production (Peters, 2015). It is in this neoliberal context, where any situation can become a desire, then an interest, then a demand, then a necessity. In the case of the central theme of the text, the massive speeches and launches of financing lines for entrepreneurial initiative projects, bring with them an opportunity for the consumer, producer and anxiety markets, leading to the process of education and training. Thinking about the direction of the last two aspects (education and training), embodied in the massive propagation not only by the Mozambican Government, but also by various organizations (IMF, UN, UNESCO) and considering that a neoliberal society like the contemporary one needs subjects who fit into a structure of production and consumption of freedom, it seems almost natural that a process of inclusion, in the education and training curriculum, of the necessary tools for the formation of subjects who consume the propagated information should take place. Entrepreneurship was thus included in the curricula of general secondary education and higher education institutions were also emerging that, in their vision and values, have entrepreneurship as the reason for their existence. A fundamental action, however, requiring other complementary resources for its implementation, such as access to financial markets, the State in the mobilization and creation of infrastructures, and politics in guaranteeing well-being.

Dealing with the theme of entrepreneurship, a response from capitalism as economic freedom, this last chapter of the book *Freedom from Neoliberalism* by José Castiano, begins by looking at two questions raised by Friedman: what then is necessary for economic freedom to be not only a necessary but sufficient condition for political freedoms? What are the logical connections we want to build between economic freedom and political freedom? The first argument argues that the market is a direct component of freedom; it is understood that entrepreneurship is a response to economic freedom, when people use their reason to procreate entrepreneurial ideas to generate changes in consumption in society and in a given nation. Entrepreneurship, on the one hand, is allied with knowledge and creativity. It generates its own ideas, destroys the ideas of the time and creates a new reality of social, cultural, political and economic development. On the other hand, it is subject to political freedom and the law of open economies, leaving the State with the sole and exclusive responsibility for promotion and monitoring. The free market, suggested by Friedman with Castiano's appreciation, refers to the commitment of the State, in which it avoids interference and understands entrepreneurship as a lifestyle, a way of being that leads an entrepreneur in a free market to make his idea a reality, using his creativity and power of innovation to identify opportunities and, with the resources at his disposal, materialize them into income generation. It is also from this perspective that biopolitics comes in to make it understood that entrepreneurs are active agents in solving challenges in the society in which they are inserted, driving changes and seeking solutions to real problems.

Capitalism as economic freedom and entrepreneurship in response to this question, discusses Castiano, in Friedman, whose State is a collaborating agent, making it clear that, in a true free market economy, it is prevented that a person may harm another person, that is, the entrepreneur only exists in a capital economy with the existence of collaborative support from the State, he operates within a local context that impacts his ability to start, maintain and grow businesses that provide a return for his communities, society and the economy of a nation. In this context, practically practical entrepreneurship is understood to be a response to capitalism as economic freedom, requiring only the existence of a political framework that enables entrepreneurial activities and a market that encourages entrepreneurship, in other words, free people, in free markets, in a capital economy, conceive and develop entrepreneurial initiatives participating with, and through their entrepreneurial skills, individual and/or collective projects, enabling, to the right extent, capitalism as economic freedom, democracy as the exercise of equal rights and consequently independence of economic thought.

Neoliberal entrepreneurship in massive governmentality politics. Components for and against

Neoliberal entrepreneurship, a mechanism of economic decentralization, an action of mass and independent production, a means of changing economic paradigms, a form of economic and financial integration of individuals, behaves in favor of capitalism as economic freedom to Friedman's "no" in Castiano's interpretation of John Kennedy's statements when he proposes the idea that, [...] the individual will ask first what I and my compatriots can do through the State and that it helps us assume our individual responsibilities, a question and vision of the neoliberal concept of entrepreneurship. The point is the view of economists who realize that entrepreneurship is essential to the process of economic development, and in their models they are taking into account the value systems of society, in which the individual behaviors of its members are fundamental, that is, there will be no economic development without entrepreneurial leaders at its base (Baggio A. and Baggio D., 2015). In the policy of governmentality, its introspection in our capital economy or at least that which is discussed to capital, entrepreneurship, awakens the individual to the full use of his

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rational and intuitive potentialities, the search for self-knowledge in a process of permanent learning, in an attitude of openness to new experiences and new paradigms of per capita sustenance and of the economy in general.

If Friedman finds the relationship between economic freedom and political freedom, in which the latter tends towards a relationship of dependence, the principles of capital economies grant Friedman's perspective a correct one, however, in the reality of our domestic economy it shows a contrast, tending to consider that politics exerts strong dominance over the economy as well as actions that sustain its growth and development. Entrepreneurship, as one of the major influencers on the growth and development of economic freedom, has seen political influences even in contexts where governmentality policy is the promoter of social, local and innovative entrepreneurship project programs. It itself interferes in situations in which public opinion understands it as an affront to effective implementation, if we go back to the political discourse of the "District as a Development Hub" where some projects, namely the District Development Fund (sete mihões), Sustenta, Emprega Já, etc., their execution raised several questions regarding transparency in the fund management process.

Now, if we draw a parallel line between the economy that gives people what they want and not what a certain group thinks they should want (Friedman as cited in Castiano, 2018) and SEJE's Emprega Já project, Friedman intends to elucidate that when people have opportunities to actively participate in economic production, they simultaneously have the opportunity, according to their entrepreneurial characteristics, to define their projects and their execution process without interference from the authorities, who should only worry about monitoring the execution and management process, aspects that are not observed. The parallel line mentioned above with the "Agora Emprega" project is, in principle, a strategic initiative to combat unemployment rates among young people with or without training, in addition to being a mechanism for establishing economic freedom and effective achievement of neoliberal freedom and neoliberal entrepreneurship. However, from the experience gained as a "trainer and evaluator" of the competing projects of thousands of young people, an inoperable tendency of the project was observed, from the definition of terms and conditions, training, evaluation, correction, selection to management. In the understanding, the unnecessary high bureaucracy established in the process compromises transparency, full monitoring of the process by SEJE and the competitor, the management of working capital and working capital allocated to the selection process, if many institutions were awarded contracts where in many tasks they observe similarities, just take a look at the example in Castiano (2018), [...] recently, the ministry that oversees Higher Education decided to fatten the bureaucratic apparatus by creating an Authority for the inspection of Higher Education. New employees for old tasks. The impression of extra-project involvement of operational costs with outsourcing tends to be a possible political interference and a justification for deviations from direct application and/or a decrease in the number of young charitable entrepreneurs. For this view, taking into account Friedman's perspective (2006 apud Castiano, 2018), a parallel line is constituted, in that context with which SEJE as a government agency, intensely encourages the active involvement of young people in the creation of their jobs and others with financial and intellectual support, in the sense that it promotes the economy by providing financial means for the implementation of these entrepreneurial projects, which, reciprocally, would give leverage to the development of economic freedom, but, this contrast mentioned previously is observed and, the second contrast is related to the fact of the injunction of a structure conceived without space to list competitive ideas in the qualitative-quantitative and analytical description of the project, that is, a complete non-compliance with the words of Friedman (2006 apud Castiano, 2018) according to which, if political freedom means the absence of coercion of one over the other by removing the organization of economic activity from the domain of politics, the market eliminates the possibility of coerciveness. Furthermore, the lack of territorial and social scope, given that most young Mozambicans lack information and technological means to take the exam, if the SEJE project aims to contribute to neoliberal youth entrepreneurship, it is synonymous with scope, from young people with intellectual knowledge to traditional people, young people living in villages, in localities, etc. Therefore, the project reveals itself to be discriminatory and alien to the principles of massive government policy, considering this imprecise misalignment.

The political discourses of governmentality on neoliberal entrepreneurship have shown that entrepreneurship would be an ideal path to reducing youth unemployment rates. Just look at one of the speeches by the President when launching Agora Emprega [...] for the Mozambican government, employment is fundamental for promoting economic growth, improving family income through their remuneration and for promoting the social inclusion of the most disadvantaged in society.

When we inaugurated this government cycle, we told Mozambicans that one of the vectors of our government action would be geared towards promoting and generating employment and creating jobs as a cross-cutting priority, with the watchword being Work, Work and more Work. [...] The Emprega Program, which we launched today, fits into our vision of the need and urgency of job creation. The Emprega Program aims to provide economic conditions for increasing employment opportunities for young people, creating new companies and increasing the productivity of existing companies [...]. If we compare the massive discourses on economic freedom and neoliberal entrepreneurship with the effective projects, we notice a narrative desire, consisting of the illusory search for the conscience of adoration of the afflicted, that young person who, due to their innocence and reduced capacity for discernment, will be entitled to the adorable understanding of the ruler according to Friedman. According to its policies, the Agora Emprega project aims to engage young people in the creation of jobs and, through these, contribute to the national economy.

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However, it not only showed some incompatibility in its full execution, but also showed incompatibility in its temporal operationalization. This means that, in a free market, time is a resource with greater value, if we agree that brand products and brands, ideas and decisions deteriorate quickly as consumption patterns also change with new ideas, decisions and offers. A year of waiting for the projects to be assessed is too long to validate the ideas conceived according to the characteristics of the market. Just look at the theories that address entrepreneurship by Baggio A. and Baggio D. (2015) when they state that the essence of entrepreneurship is in the perception and use of new opportunities identified according to the current reality of the market. It always has to do with creating a new way of using national resources, in which they are displaced from their traditional use and subject to new combinations. Combined with the reality required by the fast market, there is the issue of anxiety among competitors, in this case, young people.

Relationship between entrepreneurship discourses on employability and capitalism as economic freedom

Entrepreneurship in its essence contributes to the development of the economy, and its relationship with the economy is notable for this contribution. In other words, all problems that threaten economic freedom are linearly transferred to neoliberal entrepreneurship. In a free market economy, people define the rules of the market, and State intervention should focus on collaboration with infrastructures, arbitration in scenarios of unfair competition (Castiano, 2018:89), and among other forms of collaboration. In this sense, we bring up the discussion of the relationship between capitalism and economic freedom, using Friedman's perspectives analyzed in Castiano's capitalism as economic freedom as the points of analytical interpretation of the entrepreneurial empowerment process of SEJE's Agora Emprega Project. If the State is a collaborating actor, and in this case, it took the liberty of financing young people's projects, admitting the second part of John Kennedy's speech, although it is an initiative refuted by Friedman, the process does not appear to be neoliberal entrepreneurial, given capitalism as economic freedom, if, on the other hand, SEJE intervenes in a perspective that contrasts with the free choice of producing business plans by young entrepreneurs. Previously, it was mentioned that the structure of business plans established by SEJE, on its virtual platform, did not allow space for a competitive evolution of business initiatives in compliance with the nature of each one of them, it is a structure lost in the time of post-modern entrepreneurship, tending to the failure of the respective projects, especially in the implementation phase, hence the competitor only had to limit himself to the limited fulfillment of the established variables, a coercive situation if we draw a parallel line with Friedman's statements (2006 apud Castiano, 2018). A significant step taken by the Government in promoting neoliberal entrepreneurship by building alternatives for employing young people, on the other hand, it observes a fact deconstructed from its merit, the factor of centralization of the processes, in which in several phases they did not show transparency or logic, in fact, from the experience as a trainer, one of the flaws observed in the process is the policy of evaluation and selection of the best business plans, in logic, the one who trains, is the one who evaluates and can consequently propose the selection of the best, which was not the case, if not an institution unrelated to the training and knowledge of each trainee competing for the financing awarded for evaluation, onwards, because the bureaucracy was high, another institution awarded for the selection of projects entered which, in the opinion, had tendencies to influence the approval process orchestrated by the implementing body, this abdicated from what Castiano, interpreting Friedman, called the definition of a liberal, that is, for Friedman, a liberal is characterized by a fearful state when he finds himself in structural processes, that is, he is fraught with distrust in the attribution of any functions to the State that can be performed through the market, not only because this replaces voluntary collaboration with coercion in the area in question but also because, by giving the State a more important role, it puts freedom in other areas at risk. With these statements, it is understood that the State, through SEJE, took the liberty of coercion to not allow the process to be largely conducted by the teams of trainers and bidders, and therefore had to intervene on specific occasions, such as monitoring compliance with deadlines and logistics.

We are talking about the existence of a relationship between discourses on entrepreneurship as a factor in combating youth unemployment in the midst of capitalism as economic freedom, we will say, we assume that the discourses are limited to the government's will, there being, therefore, a direct relationship to the extent that they are accompanied by programs to support the development of entrepreneurship [...] in our traditional Mozambican definition [...], a demonstration of great interest in the process of generating employment and income, by government initiatives through the creation of lines of financing for business projects to the process of economic and social development, in part, there is a risk to the development of capitalism as economic freedom in which it would contribute to a neoliberal entrepreneurship in which it would abandon the imitation of existing businesses and consequently the construction of innovative ideas.

Final considerations

A detailed reading of the chapter "Capitalism as Economic Freedom" from the book "Freedom from Neoliberalism" conveys to us the idea that capitalism, a concept of a free market or capital economy, exists in its etymological ideology, seeking to distance itself

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from the centralization and domination of the State, but it encounters certain constraints in its implementation at the national level. The reasons are several, some of which consist of high bureaucracy, monotonous functioning of institutions, politicization of institutions and their personnel, although in some situations it is coercive, high dependence on external organizations, among others. In other words, the chapter talks about the problems that contrast economic freedom from politics, when many nations assume themselves as free markets with distant State power. At the same time, the chapter draws an analogy between these problems and the respective corrective points, which are circumscribed as an alternative to political freedom. In other words, the chapter proposes the idea that political freedom and a liberal democracy would be variables dependent on economic freedom. The text aims to analyze the discourses of entrepreneurship as an alternative for employability in Mozambique and economic freedom, based on the vision of Friedman and Castiano, considering that in open economies and in the vision of growth and development of this same economy in any democratic nation, entrepreneurship constitutes a driving force through the generation of creative initiatives for the creation of competitive businesses and companies, and from these, jobs are created for other economically active people.

In recognition of entrepreneurship as a force for economic development and job creation, we have been following discourses in various areas, stating that no State would have the capacity to employ all “John Kennedys”, but that through entrepreneurship, people will become self-employed and employ others, phenomenally. The Government and the politics of our country have for some time been disseminating the importance of resorting to entrepreneurship as an alternative to combating high unemployment rates. As an incentive, it has simultaneously been creating zero-cost, no-reimbursement financing programs, “John Kennedy”, however, the same Government, is interfering in the process with high bureaucracy “Friedman and Castiano” making it less transparent and contributing to its failure. We made a thematic alignment between discourses of entrepreneurship and capitalism of economic freedom, as a way of identifying favourable and negative components, starting from Friedman's survey and Castiano's interpretative analysis, from which we were able to ascertain, among several, the idea according to which, individuals with their capabilities, are free to develop economic activities in a free market, substantially to the thought, the neoliberal entrepreneur is understood as the actor endowed with capabilities to mobilize, agglutinate and apply resources to transform a capitalist system into economic freedom of the Country and its individuals, therefore, with this understanding, it is concluded, affirming the existence of the relationship between entrepreneurship discourses on employability and capitalism as economic freedom, however, with a but, by the sign, refuted in Friedman as well as in Castiano's interpretation, this is because, in our Mozambican reality, we hear and read encouraging discourses, in which its application is connoted due to State interference, although, not by policies, but by the corruption of its implementing agents, as we were able to present in the example taken. from the Agora Emprega program.

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