

AGING AND PUBLIC EDUCATIONAL POLICIES: PROMOTING LEARNING FOR THE INCLUSION OF THE ELDERLY

ENVELHECIMENTO E POLÍTICAS PÚBLICAS EDUCACIONAIS: PROMOÇÃO DA APRENDIZAGEM PARA INCLUSÃO DA PESSOA IDOSA

ENVEJECIMIENTO Y POLÍTICAS EDUCATIVAS PÚBLICAS: PROMOVRIENDO EL APRENDIZAJE PARA LA INCLUSIÓN DE LAS PERSONAS MAYORES



<https://doi.org/10.56238/sevened2026.008-136>

Josiette de Nazaré Silva da Costa¹

ABSTRACT

This article discusses the process of population aging in Brazil and educational policies aimed at promoting learning and social inclusion for older adults. Aging is a global phenomenon and is occurring at an accelerated pace. Legal frameworks such as the 1988 Federal Constitution, the National Policy for the Elderly (Law No. 8,842/1994), and the Statute of the Elderly Person (Law No. 10,741/2003, updated by Law No. 14,423/2022) highlight some advances in guaranteeing the right to education for older adults, emphasizing programs such as Youth and Adult Education (EJA) and Open Universities for the Third Age (UnATI), which contribute to active and participatory aging. Lifelong learning is an inclusion strategy, and access to formal and informal education strengthens the self-esteem, autonomy, and socialization of older adults. However, structural barriers persist, such as the absence of specific educational policies, low funding, a shortage of qualified professionals, and ageism in educational institutions. In conclusion, this article argues that public educational policies aimed at aging should be integrated into human rights and citizenship agendas. Investing in the education of older adults is essential to promote active aging, combat ageism, and value age diversity, consolidating a more just and inclusive society.

Keywords: Educational Policy. Older Adults. Human Rights. Social Inclusion.

RESUMO

O presente artigo discute o processo de envelhecimento populacional no Brasil e as políticas educacionais voltadas para à promoção da aprendizagem e da inclusão social da pessoa idosa. O envelhecimento é um fenômeno mundial e apresenta-se acelerado. Nos marcos legais como a Constituição Federal de 1988, a Política Nacional do Idoso (Lei nº 8.842/1994) e o Estatuto da Pessoa Idosa (Lei nº 10.741/2003, atualizada pela Lei nº 14.423/2022), são ressaltados alguns avanços na garantia dos direitos à educação das pessoas idosas, dando destaque aos programas como a Educação de Jovens e Adultos (EJA) e as Universidades Abertas à Terceira Idade (UnATI), que contribuem para o envelhecimento ativo e participativo. A aprendizagem ao longo da vida é uma estratégia de inclusão e o acesso à educação formal e informal fortalece a autoestima, a autonomia e a socialização da pessoa

¹Doctoral student in public policy. Universidade Federal do Piauí (UFPI).

idosa, contudo, ainda persistem as barreiras estruturais, como a ausência de políticas educacionais específicas, o baixo financiamento, a escassez de profissionais capacitados e o etarismo nas instituições de ensino. Nas considerações finais, o artigo defende que as políticas públicas educacionais voltadas ao envelhecimento devem ser integradas às agendas de direitos humanos e cidadania. Investir na educação de pessoas idosas é essencial para promover um envelhecimento ativo, combater o preconceito etário e valorizar a diversidade etária, consolidando uma sociedade mais justa e inclusiva.

Palavras-chave: Política Educacional. Idoso. Direitos Humanos. Inclusão Social.

RESUMEN

Este artículo analiza el proceso de envejecimiento poblacional en Brasil y las políticas educativas orientadas a promover el aprendizaje y la inclusión social de las personas mayores. El envejecimiento es un fenómeno global y se está produciendo a un ritmo acelerado. Marcos legales como la Constitución Federal de 1988, la Política Nacional para las Personas Mayores (Ley n.º 8.842/1994) y el Estatuto de la Persona Mayor (Ley n.º 10.741/2003, actualizado por la Ley n.º 14.423/2022) destacan algunos avances en la garantía del derecho a la educación de las personas mayores, con énfasis en programas como la Educación de Jóvenes y Adultos (EJA) y las Universidades Abiertas para la Tercera Edad (UnATI), que contribuyen al envejecimiento activo y participativo. El aprendizaje permanente es una estrategia de inclusión, y el acceso a la educación formal e informal fortalece la autoestima, la autonomía y la socialización de las personas mayores. Sin embargo, persisten barreras estructurales, como la ausencia de políticas educativas específicas, la baja financiación, la escasez de profesionales cualificados y el edadismo en las instituciones educativas. En conclusión, este artículo argumenta que las políticas educativas públicas dirigidas al envejecimiento deben integrarse en las agendas de derechos humanos y ciudadanía. Invertir en la educación de las personas mayores es esencial para promover el envejecimiento activo, combatir el edadismo y valorar la diversidad de edades, consolidando una sociedad más justa e inclusiva.

Palabras clave: Política Educativa. Personas Mayores. Derechos Humanos. Inclusión Social.

1 INTRODUCTION

Population aging is a worldwide phenomenon that has intensified in recent decades, a direct result of advances in the areas of health, science and living conditions. In Brazil, this demographic transformation occurs at an accelerated rate and impacts all sectors of society, requiring new perspectives on citizenship, public policies, and social inclusion. According to data from the Brazilian Institute of Geography and Statistics (IBGE, 2022), the number of people aged 60 and over has doubled in the last two decades and is expected to continue growing in the coming decades, significantly changing the country's age structure. In view of this scenario, it is urgent to understand aging not as a problem, but as a social achievement that requires planning and integrated actions to ensure quality of life, autonomy and active participation of the elderly.

Education, in this context, plays a central role in promoting social inclusion and valuing aging. Lifelong learning is a right provided for in the Federal Constitution (1988) and one of the pillars of active aging, as it allows older people to develop new skills, strengthen social bonds and fully exercise their citizenship. Educational institutions, therefore, must expand their practices beyond the traditional age groups, recognizing the elderly as subjects of rights and knowledge, whose life experience constitutes an important social and cultural heritage.

Thus, this article aims to analyze the phenomenon of population aging and discuss public educational policies aimed at promoting learning and inclusion of the elderly, highlighting the advances, challenges and perspectives for the realization of the right to lifelong education and for the construction of a more inclusive and intergenerational society.

2 AGING IN CONTEMPORARY SOCIETY

Contemporary society is facing a phenomenon of major structural and social transformations that is human aging. Nowadays, societies are increasingly long-lived and, in this scenario, new forms of political, cultural and social relations are required.

According to Neri (2013, p. 20), "aging, or senescence, is a universal process, genetically determined for the individuals of the species, which is why it is also called normal aging". In the words of Schneider and Irigaray (2008), aging:

It is a complex and multifactorial process. The variability of each person (genetic and environmental) ends up preventing the establishment of parameters. Therefore, the use of time alone (chronological age) as a measure hides a wide range of variables. Age itself does not determine aging, it is just one of the elements present in the development process, serving as a reference for the passage of time. (SCHNEIDER; IRIGARAY, 2008, p. 592).

In the literature, over time, the definition of aging among specialists has many variants. According to Alves (2025), "aging should not be perceived as a threat, but rather as a new stage of life, an opportunity for productivity, learning, and social involvement."

For Beauvoir (2024), modern medicine no longer intends to attribute a cause to biological aging, as it considers it inherent to the process of life, in the same way as birth, growth, reproduction, and death.

The increase in life expectancy has been modifying age pyramids around the world and according to the IBGE (2022), the number of elderly people has doubled in the last 20 years in Brazil.

In 2000, the Brazilian population aged 60 years and over was 15.2 million people (representing 8.7% of the total), should reach 55 million people in 2041 (25.6% of the total) and should reach 75.3 million elderly people in 2070 (representing 37.8% of the total population). In view of these data presented, the population aged 60 and over is expected to grow 5 times in 70 years. (IBGE, 2022).

Breaking down by regions in Brazil, it is noted that the Southeast region had 7 million elderly people in the year 2000 and reached 15.7 million in 2024. The Northeast region had 4.2 million elderly people in 2000 and reached 8.5 million in 2024. Data indicate that the emigration of young people in the Northeast should accelerate the aging of the population in this region. (IBGE, revision 2024).

The South region had 2.4 million elderly people in 2000 and reached 5.6 million in 2024. The North region had 767 thousand elderly people in 2000 and reached 2 million in 2024. The Central-West region had 825 thousand elderly people in 2000 and reached 2.4 million in 2024. (IBGE, revision 2024).

According to the data above, the aging population in Brazil shows that the country is going through a broad and rapidly growing demographic revolution.

According to Dardengo and Mafra (2018), the image of old age, through historical sources, varies from culture to culture, from time to time and from place to place. According to Giacomini (2012, p.19), "usually, our culture exalts the values of youth and consumption". Aging still continues to be stigmatized and treated with prejudice in society.

Old age remains associated with unproductivity and/or disability, contributing to the practice of discrimination and age-related prejudice. The Pan American Health Organization says that:

The term ageism was coined in 1969 by Robert Butler, an American gerontologist who was the first director of the National Institute on Aging in the United States. Although

ageism has existed for centuries, in all countries, contexts and cultures, the concept is relatively new and does not yet exist in all languages. (PAHO, 2022, p. XXI).

Any individual who goes through the aging process may be affected by ageism, ageism, ageism, names that represent discriminatory and prejudiced acts against the elderly.

The World Health Organization (WHO) released a policy document called "Active Aging" and translated into Portuguese is called "Active Aging: A Health Policy", implemented in Brazil in 2005.

In the WHO (2005) definition:

Active ageing is the process of optimising opportunities for health, participation and security, with the aim of improving quality of life as people get older (WHO, 2005, p. 14).

Active aging applies to both individuals and population groups so that they realize their potential for physical, social, and mental well-being throughout life and that it allows these individuals to participate in society according to their needs, desires, and capacities, and at the same time, provides protection, security, and adequate care. when they are needed. (WHO, 2005).

3 AGING AND BRAZILIAN LEGISLATION

The Federal Constitution of 1988 is a legal framework that recognizes the citizenship and social rights of the elderly. Before the Magna Carta, government actions were charitable and protective of the elderly, there were no specific laws for this population, which represented the lowest index at the top of the age pyramid.

Since the promulgation of the 1988 Constitution, the elderly have conquered their social rights, being supported, protected and with access and guarantee to services and benefits through public policies. However, according to Prado (2012), the Constitution brought advances in relation to the rights of the elderly, but the author emphasizes that "the State transferred, through partnerships, the responsibility for confronting the expressions of the social issue to the family and civil society" (PRADO, 2012, p.83).

In article 229, children have the obligation to help and support their parents in old age, need or illness, if they do not do so, it is a crime (article 244 of the new Civil Code). Article 230 states that the family, society and the State have the duty to support the elderly, ensuring their participation in the community, in the defense of dignity, well-being and guaranteeing their right to life. (PRADO, 2012).

The family bond is considered the ideal place for the elderly and the support of the State is fundamental, but in the face of family impoverishment, this extreme responsibility needs to be considered, since many families depend on the income of the elderly to survive, there is no Brazilian family pattern and this needs to be analyzed when it comes to responsibility.

It is worth mentioning that the 1988 Constitution broke with the stereotype of an unproductive, incapable and philanthropic elderly person.

The first specific legislation for the elderly in Brazil is the National Policy for the Elderly – PNI, in 1994, which creates the National Council for the Elderly. This legislation allowed the elderly to obtain their social rights, in the sense of promoting their autonomy and social participation. (BRAZIL, 1994).

Ministerial Ordinance No. 1,395/99 established prevention and health promotion through multidisciplinary care based on the Pact for Life, with emphasis on the elderly and instituted the National Health Policy for the Elderly – PNSPI. (BRAZIL, 2006).

From the point of view of Dias and Pais-Ribeiro (2018, p. 416), the Statute of the Elderly "is one of the main instruments of the rights of the elderly in Brazil, its approval represented an important step in Brazilian legislation", the Statute ratifies the principles that guided the discussions on the human rights of this population, with the State, Society and Family being responsible for the protection and guarantee of these rights.

For Dias and Pais-Ribeiro (2018), although the Statute is the target of criticism for its ineffectiveness:

The Statute of the Elderly has great merit, as it created a system of guarantees of the rights of the elderly, which, despite several mishaps, has sought to enforce the social rights of the Brazilian elderly. The system of guarantees provided for in the Statute is composed of the following institutions/bodies: Councils for the Elderly; Unified Health System (SUS); Unified Social Assistance System (SUAS); Health Surveillance; Judiciary; Public Defender's Office; Public Prosecutor's Office; and Civil Police. The efficiency of this network of guarantees is one of the possibilities for the effectiveness of the rights of the elderly to become effective. (DIAS; PAIS-RIBEIRO, 2018, p. 416).

The Statute of the Elderly is a very broad legislation that also deals with other rights of the elderly, such as the right to education, culture, sports, leisure, food, professionalization and work, social assistance and social security, affirming the way in which these rights should be ensured for the elderly population (FERREIRA; TEIXEIRA, 2014).

The Statute of the Elderly Person is the newest denomination that, through Law No. 14,423 of July 22, 2022, amended Law No. 10,741 of October 1, 2003, replacing all

expressions "elderly", "elderly", with the expressions "elderly person" and "elderly people", respectively.

The legal frameworks PNI (1994) and Statute (2003) emerged to guarantee the rights of the elderly in the country and brought an immeasurable gain to the elderly population, but it is necessary that the rights and policies are put into practice and that the actions are carried out based on the main laws that defend the dignity of the elderly.

3.1 AGING AND PUBLIC EDUCATIONAL POLICIES

Education does not end at the end of each stage of the education system, contrary to popular belief, it extends throughout life and older people have the right to formal education.

Currently, there is a growing demand for education on the part of elderly people who are looking for their place in the world as citizens, committed subjects, who seek to update themselves to understand the world of which they are a part, but this learning is not a one-way street, because at the same time that these subjects become aware of the new, They contribute their knowledge and experience. (GUIMARÃES; RAMOS, 2012).

Regarding citizenship, Gâlo (2017) states that:

The 1988 Constitution elects five foundations, one of which is citizenship. It is considered fundamental, in the Brazilian political movement aimed at the installation and consolidation of a democratic state of law, the characterization of all members of this state as citizens, which implies a series of political rights and a set of civic duties. There is no democratic state of law without citizens, which is why citizenship was elected as one of the constitutional foundations. More than that, citizenship has presided over the entire formulation of public policies in the country since then. (GALLO, 2017, p. 1508).

The Federal Constitution (BRASIL, 1988), guarantees education as a social right in Chapter III – Education, Culture and Sport, in which its Article 205 deals with:

Education, a right of all and a duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, his preparation for the exercise of citizenship and his qualification for work". (BRAZIL, 1988).

The Law of Guidelines and Bases of National Education – LDB, establishes that the education of young people and adults will be aimed at those who did not have access to or continuity of studies in elementary and secondary education at the appropriate age. (LDB, 1996).

Russel and Silva (2012) state that:

EJA is the integral modality of basic education intended to serve students who did not have, at the appropriate age, access or continuity of studies in elementary and high school. (RUSSELL; SILVA, 2012, p.109).

Although the Federal Constitution and the LDB deal with education as a right for all and with no age limit, both do not specifically deal with the elderly population.

From the National Policy for the Elderly, Law No. 8,842 of January 4, 1994, and the Statute of the Elderly, Law No. 10,741 of October 1, 2003, public policies aimed at the elderly emerge. Regarding the PNI and the Statute of the Elderly, Monteiro and Oliveira (2018) state that:

These were generated from extensive discussions between government and civil society, and were the subject of discussion for a relatively long period until their implementation. These policies, although recent, have embryos in discussions that began a long time ago. (MONTEIRO; OLIVEIRA, 2018, p. 57).

The Statute of the Elderly Person (2003) in Chapter V – Education, Culture, Sports and Leisure, in Art.20. It says that the elderly have the right to education, culture, sports, leisure, entertainment, shows, products and services that respect their peculiar age condition.

In Brazil, several initiatives are developed in order to meet the educational demands of the elderly, which are: the Open University for the Third Age (UnATI), Youth and Adult Education (EJA) and the National Education Plan (PNE).

In the words of Teixeira (2024), the Open Universities for the Third Age (UNATIS) corroborate the promotion of active and healthy aging and act from a proposal for integration between the elderly and the community through the formation of groups aimed at social participation and interaction of the target audience.

UnATIs are programs linked to public and private universities, which offer courses, workshops and cultural activities following the active aging policy. The UnATIs began to develop in the country in the 60s and their expansion only underwent greater expansion from 1990 onwards.

About the UnATIs, Teixeira (2024) points out that:

In this way, the realization of activities within the UNATIs can be apprehended within the 'participation' pillar, which also sustains the structure of 'active aging', because from this, there is the insertion of elderly people who cooperate, share ideas and knowledge and contribute to social and even economic development, depending on the activities chosen by them. In addition, there is a great contribution to the development of health, since participation in the program allows access to information that enables greater care for physical and mental health. (TEIXEIRA, 2024, p. 373-374).

The EJA modality is a public policy that contemplates the elderly population that did not have access to formal education, however, EJA includes the elderly as an adult, however, it does not offer a curriculum and methodology appropriate to this new demand increasingly present in educational establishments.

The Committee for the Defense of the Rights of the Elderly of the Chamber of Deputies approved Bill No. 2679/24, which formally includes the elderly in the EJA modality.

The change brings a new nomenclature to the EJA, which will be called Education for Youth, Adults and the Elderly (EJAI), representing an advance in educational policy, it is expected that this advance will be put into practice with a view to improving the care of the elderly in all educational establishments in our country.

The programs implemented to serve the elderly public, such as UnATIs, EJA and other informal courses are important for the insertion of this new social "actor". These actions have been strengthening what the active aging policy states is that the participation, socialization, autonomy and independence of the elderly subject in the environment in which they live is fundamental.

Public educational policies aimed at aging must be present in the human rights and citizenship agendas at all governmental levels.

4 LEARNING AND INCLUSION OF OLDER PEOPLE

Older people have always been excluded from formal education policies in Brazil. There were never specific educational laws for the elderly before the National Policy for the Elderly in 1994 and this gap still persists today.

It should be noted that lifelong learning goes beyond the walls of the school, learning in both formal and informal contexts must be valued and can take place at work, in the community or in the family, through informal experiences adapting subjects to social, environmental and technological transformations.

In UNESCO reports (2016), the concept of lifelong learning is highlighted as an affirmation of lifelong learning.

The National Education Plan (2014–2024) reinforces this commitment by establishing goals aimed at expanding the supply and improving the quality of education for young people, adults, and the elderly, promoting opportunities for permanent and inclusive learning (BRASIL, 2014).

In the case of older people, continuous learning contributes significantly to strengthening self-esteem, maintaining mental health, and increasing community engagement. Initiatives such as intergenerational projects, cultural workshops and courses

focused on digital technologies are examples of practices that stimulate social inclusion and promote the exchange of knowledge between generations (NERI, 2007).

Currently, one of the biggest challenges is the inclusion of the elderly in the digital world, since technological exclusion accentuates social inequality, therefore, the implementation of digital literacy programs is important for the effectiveness of citizenship in the technological age. In Gállo's words, "to guarantee the universality of the right to education, it is necessary to include everyone; all human diversity needs to be embraced". (GÁLLO, 2017, p. 1512-1513).

Despite some advances, there are still barriers that prevent the full educational inclusion of older people, among the main challenges we have the absence of specific public policies, low funding, lack of trained professionals and discrimination and age prejudice.

Educational institutions need to include the theme of aging in their curricula, contributing to the reduction of ageism.

Education for the elderly is a right and opportunity for them to exercise their citizenship provided for in the Federal Constitution (1988) and in the Universal Declaration of Human Rights (1948).

Promoting the inclusion of the elderly in formal education and ensuring their permanence in learning spaces is one of the greatest challenges in the construction and evolution of public policies in education.

5 FINAL CONSIDERATIONS

The aging of the Brazilian population is an irreversible and growing phenomenon, which imposes on society, the State and educational institutions the challenge of rethinking their inclusion practices and policies. The study showed that, although there are important legal frameworks such as the Federal Constitution of 1988, the National Policy for the Elderly (1994) and the Statute of the Elderly (2003, updated in 2022), the realization of the educational rights of older people still encounters significant barriers. The absence of specific public educational policies, the scarcity of funding, the lack of trained professionals and the persistent age prejudice are obstacles that hinder the full exercise of citizenship and the implementation of the principle of lifelong learning.

The programs analyzed, such as Youth and Adult Education (EJA), the Open Universities for the Third Age (UnATI) and initiatives aimed at digital literacy, demonstrate that it is possible to promote active and participatory aging through education. Such programs reinforce the role of learning as an instrument of social inclusion, autonomy and appreciation of the elderly, contributing to the strengthening of self-esteem and the expansion of

intergenerational relationships. However, it is necessary that these actions cease to be punctual and become structured, permanent and articulated policies between the different levels of government.

It is concluded, therefore, that the promotion of learning for the elderly should be understood as an essential part of public policies on human rights and citizenship. Education, as a social right and instrument of emancipation, needs to encompass all age groups, recognizing the elderly as subjects of knowledge and experiences. Investing in the education of the elderly is investing in a fairer, more inclusive and supportive society, capable of combating ageism, valuing age diversity and ensuring that aging is lived with dignity, participation and a sense of social belonging.

REFERENCES

- Alves, J. E. D. (2025, 1 de outubro). O envelhecimento populacional deve ser acolhido e não temido. Portal do Envelhecimento e Longevidade.
- Brasil. (1988). Constituição da República Federativa do Brasil. Senado Federal.
- Brasil. (1994). Lei nº 8.842, de 4 de janeiro de 1994. Dispõe sobre a Política Nacional do Idoso, cria o Conselho Nacional do Idoso e dá outras providências. Ministério da Justiça, Secretaria Nacional dos Direitos Humanos.
- Brasil. (2003). Lei nº 10.741, de 1º de outubro de 2003. Dispõe sobre o Estatuto do Idoso.
- Brasil. (2014). Lei nº 13.005, de 25 de junho de 2014. Aprova o Plano Nacional de Educação – PNE 2014-2024 e dá outras providências. Ministério da Educação.
- Beauvoir, S. (2024). *A velhice* (M. H. F. Martins, Trad.; 4ª ed.). Nova Fronteira. (Obra original publicada em 1970)
- Dias, E. N., & Pais-Ribeiro, J. L. (2018). Evolução das políticas públicas à pessoa idosa no Brasil. *Enfermagem Brasil*, 6, 413–420.
- Dardengo, C. F. R., & Mafra, S. C. T. (2018). Os conceitos de velhice e envelhecimento ao longo do tempo: contradição ou adaptação? *Revista de Ciências Humanas*, 18(2), 1–15.
- Ferreira, A. P., & Teixeira, S. M. (2014). Direitos da pessoa idosa: desafios à sua efetivação na sociedade brasileira. *Argumentum*, 6(1), 160–173.
- Giacomin, K. C. (2012). Envelhecimento populacional e os desafios para as políticas públicas. In M. V. Berzins & M. C. Borges (Eds.), *Políticas públicas para um país que envelhece* (pp. ?–?). Martinari.
- Guimarães, A. H. T., & Ramos, T. V. (2012). Aspectos da educação para a terceira idade: motivação, aprendizagem e avaliação. In M. L. M. C. Vasconcelos & R. H. P. Brito (Eds.), *Educação para a terceira idade*. Edições Loyola.
- Gâllo, S. (2017). Políticas da diferença e políticas públicas em educação no Brasil. *Educação e Filosofia*, 31(63), 1497–1523.
- Instituto Brasileiro de Geografia e Estatística. (2022). *Projeções e estimativas da população do Brasil e das Unidades da Federação*.

- Lei nº 9.394, de 20 de dezembro de 1996. Estabelece as diretrizes e bases da educação nacional. Seção V – Da EJA. Arts. 37 e 38.
- Monteiro, J. H. S., & Oliveira, M. E. M. de. (2018). Políticas públicas educacionais para o idoso no Estado do Ceará. *Revista Docentes*, 3, 1–?.
- Neri, A. L. (Ed.). (2007). *Idosos no Brasil: vivências, desafios e expectativas na terceira idade*. Fundação Perseu Abramo.
- Neri, A. L. (Ano?). Conceitos e teorias sobre o envelhecimento. In *Neuropsicologia do envelhecimento: uma abordagem multidimensional*.
- Organização Pan-Americana da Saúde. (2022). Relatório mundial sobre o idadismo. <https://doi.org/10.37774/9789275724453>
- Organização Mundial da Saúde. (2005). *Envelhecimento ativo: uma política de saúde*. Organização Pan-Americana da Saúde.
- Prado, T. M. B. do. (2012). Proteção social à pessoa idosa no Brasil. In M. V. Berzins & M. C. Borges (Eds.), *Políticas públicas para um país que envelhece* (pp. ?–?). Martinari.
- Russel, G. M., & Silva, J. M. S. (2012). O aluno idoso da EJA e dos cursos livres para a terceira idade: encontros e desencontros. In M. L. M. C. Vasconcelos & R. H. P. Brito (Eds.), *Educação para a terceira idade*. Edições Loyola.
- Teixeira, S. M. (Ed.). (2024). *Envelhecimento e políticas públicas*. Editora Terra sem Amos.
- World Health Organization. (2005). *Envelhecimento ativo: uma política de saúde* (S. Gontijo, Trad.). Organização Pan-Americana da Saúde. http://bvsm.s.saude.gov.br/bvs/publicacoes/envelhecimento_ativo.pdf