

IMPLICATIONS OF SCHOOL PRACTICE IN THE CONSTRUCTION OF YOUTH IDENTITIES AMONG HIGH SCHOOL GRADUATES^{1 2}

IMPLICAÇÕES DA PRÁTICA ESCOLAR NA CONSTRUÇÃO DE IDENTIDADES JUVENIS DE JOVENS EGRESSOS DO ENSINO MÉDIO

IMPLICACIONES DE LA PRÁCTICA ESCOLAR EN LA CONSTRUCCIÓN DE IDENTIDADES JUVENILES PARA EGRESADOS DE SECUNDARIA

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ABSTRACT: We established analyses about the identity construction of young people and some implications related to the function of the school as a educator of these subjects. The research was carried out using a semi-structured questionnaire through an electronic form, taking a qualitative approach. The process of listening to the young subject is interpreted in this research as an instrument to capture the meaning between what is experienced and what is stated, as a possibility of interpreting their experiences, making it possible to understand the function of the school in relation to the development of their practices. We present the challenges of the social insertion of young people in the job market, as well as the transition of young people to the adult world and their expectations in relation to school and what was developed in that space. We consider the school as an educational institution linked to processes of social and historical construction of these subjects who are presented in a globalized world in constant adaptation and transformation.

KEYWORDS: School. Youth. Identities. Cultural Studies.

RESUMO: *Estabelecemos análises sobre a construção identitária de jovens e algumas implicações relacionadas à função da escola enquanto formadora destes sujeitos. A pesquisa foi realizada a partir de questionário semiestruturado através de formulário eletrônico, assumindo uma abordagem qualitativa. O processo de escuta do sujeito jovem é interpretado nesta pesquisa como instrumento de captação da significação entre o vivido e o declarado,*

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como uma possibilidade de interpretação das suas vivências possibilitando compreensões da função da escola em relação ao desenvolvimento de suas práticas. Apresentamos os desafios da inserção social dos jovens no mercado de trabalho, assim como, a transição do jovem para o mundo adulto e suas expectativas em relação a escola e aquilo que se desenvolveu naquele espaço. Consideramos a escola enquanto instituição educativa com vínculo em processos de construção social e histórica destes sujeitos que se apresentam num mundo globalizado em constante adequação e transformação.

PALAVRAS-CHAVE: *Escola. Juventude. Identidades. Estudos Culturais.*

RESUMEN: *Establecimos análisis sobre la construcción identitaria de los jóvenes y algunas implicaciones relacionadas con el papel de la escuela como formadora de estos sujetos. La investigación se realizó a partir de un cuestionario semiestructurado a través de un formulario electrónico, asumiendo un enfoque cualitativo. El proceso de escucha del sujeto joven es interpretado en esta investigación como un instrumento para captar el significado entre lo vivido y lo declarado, como posibilidad de interpretar sus vivencias, possibilitando la comprensión del rol de la escuela en relación con el desarrollo de sus prácticas. Presentamos los desafíos de la inserción social de los jóvenes en el mercado laboral, así como la transición de los jóvenes al mundo adulto y sus expectativas en relación con la escuela y lo que se ha desarrollado en ese espacio. Consideramos la escuela como una institución educativa vinculada a los procesos de construcción social e histórica de estos sujetos que se presentan en un mundo globalizado en constante adaptación y transformación.*

PALABRAS CLAVE: *Escuela. Juventud. Identidades. Estudios culturales.*

Introduction

The process of historical construction of itself allows us to think about cultural and everyday aspects in the production of identities in relational times and spaces. Such constitution occurs in groups and collectivities, which start to configure specific cultures with which individuals identify. In the case of this study, these processes affect young people and youth groups in the school environment and are the focus and object of investigation.

For Dayrell (2007, p. 1114, our translation), the experiences of young people in school spaces in a globalized world constitute a complex youth condition precisely because they are “exposed to different social universes, to fragmented ties, to multiple, heterogeneous and competing spaces of socialization”. In other words, it is about clashes of values as a result of multiprocesses of socialization, which in a way makes the subject a “plural actor”, with varied and sometimes contradictory experiences, forging identification processes.

We understand identities as non-static subject positions, perceived by behaviors, attitudes, actions that result from the transitory movements of a body, its continuous displacements and its involvement in everything it encounters in the course and during one's

experience; that is what the individual becomes from their experiences (LARROSA, 2018) and choices in and from different spaces and times, which intersect within other contexts, groups or relationships and that somehow determine actions/reactions, the subjective and constitutes it from the game of differences (HALL, 1997).

In this movement of becoming, of becoming and being, it is perceived that supposedly the identity tends to be fixed, but, at the same time, its fixation is not possible (SILVA, 2014). These trends, based on post-structuralist cultural and social theory, seek to describe both the processes that seek to fix identities and those that do not allow them to be fixed, resulting from subversive movements that displace them. Silva (2014) refers to these movements with metaphors such as “diaspora, crossing borders, nomadism”.

From these initial theoretical marks, about the ways of production of the subjects' identity, the juvenile questions mark the attention. The young person, as a subject mediated by practices that define positions creating and recreating himself, became a type of subject to be problematized, and, more specifically, in their modes of production of identities, in particular, regarding this study, in school practices.

We refer to school practices not only as the description of all activities carried out, whether institutionalized or not, formal or non-formal, in the school environment, but as cultural pedagogies that imply the constitution of a way of being and being in the world, which teach and spread truths through power games, characterized as cultural pedagogies (COSTA; SILVEIRA; SOMMER, 2003).

In view of these notes, we consider it pertinent to focus on the construction of youth identities in school spaces and, specifically, to understand how school practices are established in High School in the construction of youth identities. The scope of the research covers subjects aged between 18 and 24 years old, young people already in the transition to the adult world, in search of adulthood or emancipation, but framed as a social problem, according to propositions by Abramo (1997), which underlies this transition from not framing stating: they are neither young nor adults.

Therefore, we had the following elaboration as a research question: how do young people who graduated from regular high school, aged between 18 and 24 years old, from a Basic Education school in a municipality in southern Brazil, understand school practices while mediators of a process of construction of identities?

In order to reach the objective already announced in this writing, we organized it from three other parts besides this introduction, which cuts through the object and presents some key concepts of our study. In the second section of the text, we dissect and theorize the

methodological approach used in the study. In the third session, we present the analyzes and discussions about the empirical material produced. In the third and last part we make our final considerations.

Methodology

In response to the research issue, which addresses the issue of the construction of youth identity, and in order to analyze the role of the school with regard to the formation of youth identities, a qualitative approach research was carried out, using questionnaires such as data production technique.

The place where the research was developed is a Basic Education school offering elementary and final years and secondary education, in a coastal city in southern Brazil, characterized by being economically viable by civil construction and tourism, presenting a very expressive and growing population every year. As for the fixed population, the city has 128 thousand inhabitants, which can fluctuate with peaks of floating population up to 4 million during the summer season (December to February). A part of the floating population comes mainly from other Brazilian states and from another 06 (six) of the 20 (twenty) countries in Latin America, such as Argentina, Paraguay, Colombia, Haiti, Dominican Republic and Venezuela. These population transits are important to be demarcated as they directly influence the construction of social, cultural, educational and economic values⁶, due to the diversity and multiculturalism that make up subjects and practices present in school activities.

Regarding the selection of young people to be investigated, we sought the participation of those who had electronic contact (via email) in school records and who attended and completed high school within the period 2012 to 2018, as they represented young people in the age group between 18 and 24 years of age, research target audience⁷.

Data collection began with contact with the entities responsible for the school and, subsequent approval by the managers and directions, was developed in the following stages: search for the registration data of the students who graduated in the aforementioned period; e-mail invitation to participate in the survey; sending an electronic form, containing a semi-structured questionnaire with four mandatory questions related to the research objectives and

⁶ Under the operating logic of global capital in its neoliberal configuration, the celebration of difference has an immediate and direct effect on the production of new markets. After all, the more differences, the greater the niche of products and consumers.

⁷ This research was approved by the "Consubstantiated Opinion of CEP Number 3,427,468, dated 01 July 2019", submitted at the University where this research was carried out.

a question related to the creation of a pseudonym, prepared in an Electronic Form (via Google Forms) and sent to all young graduates from the period provided for in the research.

We emphasize that in the period chosen for the research there was a total record of 1728 students in the school, however, only 170 had a registered contact record, and most of these were outdated and, thus, the total number of return visits we had was drastically reduced, due to not returning the contacts. To the extent that seeking personal information such as personal phone number and messaging applications, or even social networks, would, in our view, be too invasive, we chose, even with restrictions on the total number of subjects participating in the research, to keep only contact via email. Thus, we had 8 graduate students answering the questionnaire.

The questionnaire prepared followed some basic rules for its constitution, based on a logic that clearly and objectively expressed the structure of application and interpretation of the questions. In the first part of the questionnaire, the concern was with the identification of research information. Then, the interview turned to the questions themselves. In this stage of elaboration of the four questions, we took care to develop three questions in a semi-open form and one question in a closed form, all of them duly enumerated and elaborated so that they would respond to the proposed objectives. The concern with the questionnaire was “to raise, invent, create 'guiding axes', allowing people to look and say things different from those seen and observed, with other glasses and language, about and about the raw object” (CORAZZA, 2016, p. 99, our translation).

The semi-structured questions presented to the young people were the following: What school practices do you experience? Do you see any influence of these practices on the current activities you carry out? If yes, what influences? Do you notice any relationship between your education and situations in your daily life? If yes, which ones? What do you expect from school as a social and educational institution?

After receiving the answers and separating them in a separate document, we began to weave the analyzes taking the concepts of cultural pedagogy, identities and cultures, as already presented in the introduction and better explained below, in seam with the empirical material, such as lenses theoretical-analytic for interpretation and understanding of the implications of school practices in the production of young people investigated.

Such discussions are presented below.

Analysis and discussion

After collecting the records in the semi-structured questionnaires, we proceeded to organize the research data and further analyze and discuss them. In this organization, from the understanding that cultures are forms of production, through language, of shared meanings (HALL, 1997), we establish axes that relate to such ways of attributing meaning in the practices presented by the young people surveyed, contemplating the central problem of the research and the provocations installed by the questions in the applied questionnaire. Thus, the guiding axes of this research were located in two main axes of discussion: “Relationship between their school education and situations in their daily lives” and “The role of the school: as a training social institution”. It is noteworthy that we grouped in these two guiding axes the discussions covered more broadly by the questionnaire, since the answers were strongly connected in the arguments presented.

a) Relation of school education with everyday situations

It is important to emphasize that, in this process of listening to the young subject and analyzing their narratives, we can find a possibility to understand them, realize the role of the school and develop actions on the formation of notions of identity, in addition to reflecting on the implications of everyday school practices. In this axis of discussion, issues specifically related to youth allowed us to interpret the meaning attributed to the relationships between the processes experienced at school and the daily, post-school practices in which it is immersed.

Among the possibilities presented, the relationship between continuity of studies and preparation for the labor market calls our attention, and even more excitingly, what they call the “real world”. According to M⁸, “Yes, some teachers talked a lot about critical thinking, and about having ambitions in life, things that I didn't understand very well at the time, but which nowadays make a lot of sense”. Through some school practices, it seems to us that some teachers instigate subjects to critical formation, however, in other situations, a training proposal with ambitions, often outlined by a market logic that guides educational practices fostered in formal spaces and informal education.

Proposing to students that they analyze and interpret the market, the economy, reflecting on an educational panorama, even if only at a national level, is not an easy task, as

⁸ In the questionnaire submitted for responses using the Google Docs form, the first page presented the Informed Consent Form (ICF) for the survey and, then, the young person could choose a pseudonym for the survey. Thus, the names that appear here were listed by the young people surveyed.

it requires selection of information, knowledge and criticality. So, it is with the premise of having ambition in life. Such arguments, of critical analysis for a world that presuppose ambitions, converge with the historical moment in which we live, molded under a neoliberal system. In the wake of educational processes that use typically neoliberal terms (especially the projection of an entrepreneurial subjectivity), it is possible to bring up an argument by Veiga-Neto (2001, p. 38) about such an economic scenario, when he states that in a neoliberal market “freedom must be continually produced and exercised in the form of competition” to guarantee its essence of existence.

Also in this sense, it is important to mention that the lives and subjectivities of these young people are constantly being managed within neoliberal governability, dominantly oriented towards the movement and management of the economy of late capitalism in a globalized society (COSTA, 2011).

Regarding disputes over forms of knowledge, such as those based on humanism, how to form critically, and those forged in economic language, such as having ambitions, Sennett (2009 p. 39) relates the “stupidity of the spirit” in the industrial age in favor of from the instrument of production, discipline and control to a particular type of economic-based society. The author states that a rethought body emerges and spreads from the techniques and communication practices that privilege the market, depriving the human at the expense of the objects that alienate them and legitimizing forms of power that are conceived and produced by political actors, and that move and connect quickly to formal and informal educational institutions, which are also redesigned to serve market and economic interests.

In the legitimacy of this scenario, marked by the power games that determine the forms of subjection and also the governance of education, neoliberal education networks are shown, which for Ball (2006) are devices that displace and rearrange political and educational processes and practices that break the established borders in all ways. This break authorizes governments, powers and institutions to implement their speeches.

In our educational and discursive creations, as well as projections and actions, we can see that policies are implemented by the most varied institutions, whether public, private, mixed, or even other organizations or emerging nuclei, which re/create the school through the domain of capital. And this process is rewritten from time to time, adapting and reorganizing markets to maintain this same market, which centers its practices on the use of the subject always in a way that favors the external environment.

In this movement of school inclination to serve this neoliberal market, control and regulation devices appear for a production in order to adjust institutionalized education to

business intentions and specificities. In this context, Ball (2006) suggests an “identity policy” centered on the description and analysis of the relations between knowledge and power through the discourses and narratives through which they are articulated.

Other discussions also emerged on the topic of the school's relations with everyday practices, in different directions from those presented so far. The following arguments can be grouped around the pragmatic characteristics of institutionalized disciplinary knowledge and its everyday uses. For example, Gio says that the subjects of “Mathematics, Portuguese, Physics and Chemistry are the subjects most present in my daily life”. He emphasizes that these subjects are the ones that he uses the most in his daily reality, as well as Fabi Paola, who asserts that “teaching served as a basis both in the professional part and in the personal daily life”. Fabi Paola states that vocational education, in her case teaching, brought influences to her daily life.

Notes by Costa, Silveira and Sommer (2003, p. 58) show that teaching can be conceived as a course that provides opportunities for coexistence, exchange of experiences, in addition to new ways of conceiving the school, knowledge and curriculum, there is an understanding of the role of the teacher as a “cultural producer” that privileges practices, even if guided by an “emancipatory ideal”, and aims “the formation of critical and autonomous citizens”, taking into account the experiences of the subjects and their participation, and attributing a socially constructed character to their knowledge and experiences, in a world in constant transformation of values and representations.

We can also emphasize that the allusion to the importance of school in the daily know-how of young graduates is aimed at the transition and insertion of the young person in a proposal of adult life, in which the use of knowledge can converge with the demands and expectations expected for that moment of life. It should be noted, however, that opportunities for insertion into adult life are unequal. Thus, the supposed preparation strictly for a type of adult social life implies the non-contextualization of other forms of life, including the suppression of childhood and youth for many people, and thus, the school can be seen at times as “a social structure permeated by exclusion mechanisms, which engender a school segmentation as a result of structural mutation on the nature of the experiences themselves” (DUBET, 2003, p. 30, our translation).

The aforementioned author points out unemployment and the fragility of young people as a result of the gap between their formation and their placement in the labor market, idealized by a model that strictly aims at professional formation. In addition, Dubet (2003, p. 30, our translation) also highlights a syllogism that indicates that “since all young people who

graduate from large schools or higher education courses have a job, it would be enough for all young people to reach this level of qualification for them to have a job".

In the wake of these arguments, Castro and Abramovay (2002, p. 145-147) point out the issue of social vulnerability as being also an important focus for studies aimed at youth, with several possibilities of analysis focused on "individuals, households and communities, in addition to recommending that scenarios and contexts be identified". In other words, the approach can take place on different planes, such as in vulnerable social structures or in conditions of vulnerability. What the authors propose is an understanding of the diversity of situations and meanings that exist for individuals in multigroups considering "the new profiles of the world of work or non-work". Therefore, younger generations, affected by disenchantment and uncertainties about the future, demonstrate that school and family no longer have the same meaning they had for past generations, which keep their own identities and were built with other references (CASTRO; ABRAMOVAY, 2002).

Finally, still in the scope of the school's implications for daily life, the following excerpts allow considerations about the interactions with other people. For Dri, regarding the relationship between her school education and situations in her daily life, she asserts: "Yes, personal and interpersonal relationships"; and in the wake of these arguments, Ana, in turn, says: "I learned to live with different people and to understand other realities in the socialization process that the school provides. This helps in the personal formation of anyone, regardless of the area they want to pursue". Here, perhaps, the academic performance of Ana should be considered. She presides over the Student Union in the municipality where she resides, and, therefore, is quite active while in student spaces, which in a way may have contributed to her understanding of other realities in the school socialization process. She also points out coexistence, socialization processes and personal relationships as aspects developed by the practices and which are connected to everyday life. Another participant, Janaína, briefly highlights the relationship between the school and its daily practices: "Yes, dealing with people". Both Dri and Ana and Janaína point to personal relationships as relevant aspects, that is, they perceive that daily life is established through relationships between people and, consequently, between groups.

b) Role of the school as a formative social institution

The school fulfills a relevant social and cultural function as an identity-forming instance. This is confirmed by the narratives of the young people in the research, who show

their anxieties and needs by talking about what they expect from the school and its role in shaping their social, cultural and personal characteristics. We used the following set of excerpts taken from the responses listed by the young people to compose the discussions in this section:

That it shows paths that each one can follow, awakening individual skills through joint practices, offering alternative teaching methodologies according to the individual particularities of each student, so that all graduates can leave with defined worldviews; knowing at least your responsibilities to society (Bruno).

I hope she understands her students, not all are the same every difficulty is different (Amor).

I think that the school needs to be a favorable space that facilitates the construction of knowledge that is applicable to the students' reality and that takes into account the cognitive factors involved in the learning process, allowing this process to be built with and for the students, who are different among themselves and learn in different ways, rethink teaching and learning methods, and seek innovations in this area of knowledge. (M.)

That it forms a critical citizen and opinion maker, that it fulfills its duties but also knows its rights and can contribute to the society in which it is inserted... (Dri).

That the State can invest in infrastructure, materials and professional capitation of teachers and school staff (Fabi Paola).

I hope for improvements for the next students.! (Janaina)

Quality teaching and values... (Gio)

I hope it undergoes a reformulation, the teaching method used needs to be changed because it does not match the real needs of the students. And for that to happen we need to increase investments in education and not contingency (Ana).

In light of these narratives, we find that the anxieties of these high school graduates are related to the paths to follow, this transition to the world of work. This demands, in the mention of Santos and Moreira (2019), the elaboration of a curriculum with and for this subject considering their experiences, their differences and their particularities in relation to the search for new practices that address the demands of a new school demand, considering the peculiarities of groups and individuals, however, without falling back on the reproductive and formation logic for subjects in a neoliberal world.

Bauman (1999, p. 25) characterizes this new demand as suffering cultural and ethical consequences today, considering the practices of living “without foundations”, a scenario in which individuals must face the problem of ambivalence alone – socialized and at the same time individualized – but with a sense of freedom in the course of their self-constructive efforts. In this panorama, there is a search for certainty documented in social approval, which generates dispute between social groups and human solidarity.

In the midst of his analyses, Zygmunt Bauman has signaled the unstable way in which we live, so these young people are expressions and products of an increasingly liquid era. The liquidity metaphor in their analysis expresses the evanescent and elusive character of the current phase of history, new in many ways and with profound changes in the human condition (COSTA, 2011).

The narratives in this axis portray a young man who wants to contribute to society, seeking approval to feel inserted. Shows concern for the future. They indicate that they no longer fit into a rigid school model, with homogenizing proposals, with inflexible and disciplining times and spaces, where moral formation takes precedence over ethics, which proposed to the young person an interiorization of discipline, punctuality, obedience, converting him to the condition of passive student and involving him in studies as an apprentice of knowledge, without considering his youth dimension, as pointed out by Dayrell (2007, p. 1119). According to the author (DAYRELL, 2007, p. 1117-1118, our translation), as long as the school maintains the logic of a “monolithic” or rigid architecture, seeking a unification and delimitation of the actions of young people to “firm their bodies, knowledge, morals”, as if there were no other possibilities to transform educational practices or create other ways to establish new relationships, we will be reinforcing the identity of “students” as if [this] were [their] natural condition”, and not of “becoming”.

It is, therefore, the school's challenge to understand this new contemporary youth condition, to demystify this understanding that youth is in an “alleged individualism of a hedonistic and irresponsible character” (DAYRELL, 2007, p. 1117, our translation), and to seek to understand their practices and symbols in these new ways of being young. It is in this direction that the author proposes a reflexive inversion, suggesting that the school must be rethought to also meet the challenges of the new youth.

For Silva *et al.* (2017, p. 15), in broader terms about the role of the school, not only knowledge, but the “curriculum is also a question of identity”. It necessarily constitutes a power relationship, whether by determining content or choosing the method of application, and by privileging one type of knowledge over another. Different choices are made that induce subjectivation to a consensus, a hegemony. These different determinations of content and method choices, which are “a product of men's power to define what is necessary and desirable”, according to Louro (2000), lead us to also observe the importance of analyzing for whom and why these choices are made, considering that language and body practices are, in turn, effected and propagated by the individual's formative instances.

Still in Silva *et al.* (2017), rethinking the school, therefore, means rethinking it from a curriculum that takes as its basis the meaning of curriculum (from the Latin *curriculum*), which means “race track”, and what is identity. The author mentions the track as a space that promotes displacement, a course, and considers the transformations of the individual involved in this process, what he is before and what he becomes at the end of the displacement. And this becomes crucial to understand the process of implications of school practice on the construction of the subject's identity, in this case, of the young people investigated.

Dayrell (2007, p. 1107, our translation) suggests that we rethink the school and its educational practices in light of the new challenges that youth poses to us, questioning whether this “mass, homogenizing education with rigid times and spaces, in a disciplinary logic, where moral formation prevails over ethical formation” in a flexible, dynamic, fluid context, where individuality and plural identities of the young subject predominate.

In his statements, the author refers to the young person as the subject

[...] that reaches public schools, in its diversity, presents characteristics, social practices and a symbolic universe that differentiate it from previous generations. [...] the youth condition in Brazil manifests itself in the most varied dimensions (DAYRELL, 2007, p. 1108, our translation).

The dimensions that Dayrell (2007, p. 1108) refers to contemplate “the social place” that young people occupy, as they define the “limit and possibilities” with which they build a youth condition. Thus, it is up to the school the task of dialoguing about these limits and possibilities together with the young people.

With the school, in a way, having this function of forming identities, it is inferred that this institution can make ethical and sociopolitical discourses to guarantee human dignity regarding the insertion of the individual into the social, cultural and political environment, as well as deconstruct beliefs and reorganize concepts such as identity, diversity, plurality and multiculturalism, as these need to be understood and worked on as elements of the subject's constitution. Silva (1995, p. 180) also supports the idea that the school, in addition to occupying a space in the domain of cultured knowledge, scientific and philosophical reasoning and method, as well as the literary elaboration of language, also has the capacity to do them in a reflective and critical way.

In turn, since knowledge is historically articulated, Louro (2000, p. 39) demonstrates in his research that the body and language practices used by young people in conversation circles, or by analyzing the diaries written by them, always constituted a possibility to discuss and confide in issues related to sexuality, as well as a “privileged space for the construction of

knowledge about our bodies and desires”. They narrated about their “behaviors or ways of being” as if this were printed in their personal life stories. The author understands that both body and language practices produce "marks", and these are effective and propagate through the individual's formative bodies, as marked bodies are used as a reference for society.

All these instances carry out a pedagogy, make an investment that often appears in an articulated way, reiterating hegemonic identities and practices while subordinating, denying or refusing other identities and practices; at other times, however, these instances provide divergent, alternative, contradictory representations. The production of subjects is a plural and also permanent process. (LOURO, 2000, p. 16, our translation).

In agreement with Louro (2000), with regard to the production of subjects in a plural and permanent process, it is also observed that the role of the education professional is to instigate the young person to expose their points of view, their anxieties, needs and desires for both oral and written language, or through body expression, even using new technologies, so that, in this way, it develops the skills to formulate and elaborate knowledge, and with the intention that this same subject moves from the passive condition of knowledge to a condition of proposing and counteracting in guarantee of their rights.

Final considerations

The educational processes that permeate school spaces and practices in their implications for the production of youth identities do not only occur in a traditional knowledge-transmissive configuration, but from negotiations of transition and migration of the various practices offered in relations of the daily lives experienced and expectations generated by different scenarios and subjects involved in these same processes.

In these processes, young people repeatedly refer to collective practices such as physical activities, conversation circles, team activities, circle of friends and participation in Student Union as those that promote actions that would be inherent to the school, which seems to us to be an indication that there is concern with socialization, with the collective, with the human being, in search of foundations.

Based on this understanding, practices that reinforce conventions and establish the same place that each subject should occupy in society are not the most credited by the young people surveyed. The school as a space for experimentation can enable educators and mediators to act more consciously that rescue knowledge relationships that bring these areas closer together. It would then be necessary to reorganize and shift powers as forms of

resistance, to weaken existing powers and trigger a realignment of them. Around youth cultures, in this case.

Finally, the incidence of youth identities that transit in dialogues with the school affects us in the research, so that sometimes they expect from it what the adult world also expects them, but on the other hand, they wait for the school to be able to dialogue with their particularities and encourage them to pursue their own purposes. Thus, it is up to school subjects to constantly move in an action that strives for problematization, finding strange what is considered ideal and right, as well as creating other ways of conceiving subjects, knowledge, curriculum and school.

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