

## LIFE PROJECT IN THE NEW HIGH SCHOOL: WHAT DO THE STUDENTS SAY?

### *PROJETO DE VIDA NO NOVO ENSINO MÉDIO: O QUE ENUNCIAM OS ESTUDANTES?*

### *PROYECTO DE VIDA EM LA NUEVA ESCUELA SECUNDARIA: ¿QUÉ DICEN LOS ESTUDIANTES?*



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**ABSTRACT:** This article aims to understand what adolescents enrolled in the first year of the New High School discursive about what it means to be a young student in the educational scenario of Santa Catarina. This is research with a qualitative approach. Data generation was based on drawings based on guiding questions; production of posters about themselves (selfie); socialization of drawings and posters. The results pointed out that, despite a period experienced by social isolation during the Covid-19 pandemic and with the implementation of the New High School in 2022 in the Santa Catarina public network, students feel good about living with their peers respecting others, they like to come and stay in the school environment. It is considered that based on what these students enunciate and, therefore, on the subjectivity that constitutes them before and during their learning processes, these young people are critical, engaged, and responsible, and they seek to face challenges with hope and awareness.

**KEYWORDS:** New High School. Life Project. Students.

**RESUMO:** Este artigo tem como objetivo compreender as percepções de adolescentes matriculados no primeiro ano do Novo Ensino Médio sobre o que significa ser um jovem estudante no cenário educacional catarinense. Trata-se de uma pesquisa qualitativa. A coleta de dados foi realizada por meio de desenhos baseados em perguntas norteadoras, produção de cartazes representando a visão de si mesmos (selfie) e socialização dos desenhos e cartazes. Os resultados indicaram que, apesar do período de isolamento social devido à pandemia da COVID-19 e da implementação do Novo Ensino Médio em 2022 na rede pública catarinense, os estudantes se sentem bem na convivência com seus colegas, respeitando-se mutuamente, e demonstram prazer em frequentar e permanecer na escola. A partir das declarações desses estudantes e da subjetividade que os constitui antes e durante seus processos de aprendizagem, é possível afirmar que esses jovens se mostram críticos, engajados, responsáveis e dispostos a enfrentar os desafios com esperança e consciência.

**PALAVRAS-CHAVE:** Novo Ensino Médio. Projeto de Vida. Estudantes.

**RESUMEN:** Este artículo tiene como objetivo comprenderlo que los adolescentes matriculados en el primer año de la Nueva Escuela Media discursiva sobre lo que significa ser un joven estudiante en el escenario educativo de Santa Catarina. Se trata de una investigación con enfoque cualitativo. La generación de datos se basó en dibujos basados en preguntas orientadoras; producción de carteles sobre sí mismos (selfie); Socialización de dibujos y carteles. Los resultados señalaron que, a pesar de un período vivido por el aislamiento social en la pandemia de Covid-19 y con la implementación de la Nueva Escuela Secundaria en 2022 en la red pública de Santa Catarina, los alumnos se sienten bien en la convivencia con sus pares respetando a los demás, les gusta venir y quedarse en el ambiente escolar. Se considera que, a partir de lo que estos estudiantes enuncian y, por ende, de la subjetividad que los constituye antes y durante sus procesos de aprendizaje, estos jóvenes son críticos, comprometidos, responsables y que buscan enfrentar los retos con esperanza y conciencia.

**PALABRAS CLAVE:** Nueva escuela secundaria. Proyecto de Vida. Estudiantes.

## Introduction

The *New High School*, implemented in Santa Catarina and throughout Brazil by the end of the 2022 school year, is a reality experienced by public administrators, school managers, teachers, students' families, and students. Law No. 13,415/201 (Brazil, 2017) makes changes to the Law of Guidelines and Bases of Education No. 9,394/1996 (Brazil, 1996) with regard to the new structure of the curriculum matrix of the *New High School* and the workload from 800 hours to 1,000 hours per year. In addition, 1,800 hours are earmarked for General Basic Education and 1,200 hours for the flexible part of the curriculum, also called the Training Itinerary, which comprises the Life Project, a Second Foreign Language, an Elective Curricular Component, and Deepening Paths.

With regard to the context and field of this research, the so-called "Matrix A - Extended" was chosen because it better suits the target audience of the school in which this research is being carried out, which is largely working students who study in the morning or evening and work during the day. "Matrix A - Extended" consists of 31 lessons, 25 of which are from the General Basic Education and six from the flexible part of the curriculum. For the first year of *New High School*, the flexible part consists of the Life Project, the Second Foreign Language Spanish<sup>5</sup> and an Elective Curricular Component<sup>5</sup>. From the second year onwards, the General Basic Education will offer 15 classes and the flexible part 16 classes, two of which will be for the Life Project, two for the Second Foreign Language Spanish, two classes for the Elective Curricular Component and ten classes for Deepening Paths<sup>6</sup>, as recommended in the "Matrix A - Extended" and the notebooks of the Basic Curriculum for Secondary Education in the Territory of Santa Catarina (Santa Catarina, 2021a; 2021b; 2021c; 2021d).

The Base Curriculum for Secondary Education in the State of Santa Catarina (Santa Catarina, 2021a; 2021b; 2021c; 2021d) is based on the National Common Curriculum Base (Brazil, 2018), as well as the Santa Catarina Curriculum Proposal (Santa Catarina, 2014). We emphasize that the Santa Catarina Curriculum Proposal has been a guiding curriculum document for more than three decades in the Santa Catarina State Public School System, which advocates human and integral formation in/by/with the teaching and learning

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5 The Spanish language was chosen because the school had a teacher qualified to teach this foreign language. In addition, Spanish has been adopted in almost the entire state public school system in Santa Catarina because it meets demand better and has a greater number of licensed teachers than other foreign languages.

6 From 2023 onwards, the hours allocated to the Deepening Paths will be taught as Deepening Curricular Components.

processes, taking into account the place from which the learner enunciates/speaks in/by/with their peers and their teachers. They are the mediators of the teaching and learning processes, taking on a cultural-historical perspective. This is the basis for the Santa Catarina Curriculum Proposal (Santa Catarina, 2014) and the High School Core Curriculum for the Catarinense Territory (Santa Catarina, 2021a; 2021b; 2021c; 2021d).

Teaching and learning processes, which seek to develop competencies, skills, and learning objectives that are linked to the Life Project, since

The pedagogical work in this curricular component must prioritize the integral development of students in their various aspects - cognitive, emotional, physical, social, and cultural -, valuing identities, the right and respect for differences and their aspirations, broadening their dimensions - the **personal**, the **citizen** and the **professional** (Santa Catarina, 2021a, p. 62, emphasis added, our translation).

Integral development aims to respect and value the context from which the learner expresses and enunciates, to listen to and guide the student along their formative path. This article emerges by addressing pedagogical experiences that constitute the subjectivity of both learners and teachers, highlighting the dialogical relationship between peers and between students and teachers. We would also highlight the collaborative work between the Life Project curricular component and the Center for Education and Prevention of Violence at School (NEPRE Escola), as well as the monitoring of the multi-professional team from NEPRE of the Blumenau Regional Coordination (CRE Blumenau). This monitoring refers to access, permanence, and students' learning rights, as well as the articulation of the Life Project, whose principle is to listen to students based on their life experiences.

It is worth noting that this multi-professional team is present in the CREs of Santa Catarina in accordance with Law No. 13.935 (Brasil, 2019 [web], our translation), which "[...] provides for the provision of psychology and social work services in public basic education networks [...]" after almost two decades of discussion and mobilization of categories representing Psychology and Social Work. These services are specifically aimed at education and teaching and learning processes in all forms of the education system and training processes in non-formal education spaces.

According to Hempkemeyer (2020, p. 179, our translation), from the "[...] exercise of teaching, it is necessary to guarantee the dialog and sharing of knowledge and doing and thinking in times [...]". These times are also related to the effects of the COVID-19 pandemic

during the entire period of remote education in 2020, with a gradual return in 2021, and, from 2022, the return in person and the new configuration of the Santa Catarina curriculum with regard to *New High School*".

In this sense, the first year of work on the Life Project curricular component (2022) urged us to dialog with the students in/for/with the personal dimension, the "I" and, specifically, about and with the subjectivities that make up this being: Where do I come from? Who am I? What are my life trajectories in the family, media, and school spheres, among others? These issues were also linked to the collective and professional dimensions to be further developed in later years (2023 and 2024) and set out in the curriculum base booklet entitled "*Roteiros pedagógicos do componente Projeto de Vida* (Pedagogical Roadmaps for the Life Project Component)" (Santa Catarina, 2022).

The purpose of this article is to reflect on who this young person is who attended and/or attended *New High School* in 2022 in a school belonging to the Santa Catarina State Public Network in the *Vale do Itajaí* region, in the interior of the state and more precisely in the interior of the city, "[...] a neighborhood, almost a district, [...] far from the city and close to the bush, the hills, the streams, the venomous snakes, where people who didn't speak Portuguese until a few years ago live. It lies to the south of what was the center of the old colony" (Labes, 2019, p. 9, our translation). It's worth pointing out the territory in which these young people find themselves, because territory also constitutes us and makes us subjects. We are made up of words, gestures, and affections in relation to the territory, the ground, paved, or clay.

In addition to the official documents that underpin pedagogical theory and practice in the Santa Catarina State Public School Network (Santa Catarina, 2021a; 2021b; 2021c; 2021d; 2022), we drew on the studies of Damon, Menon and Bronk (2003) and Damon (2009) and other authors who drew on their studies (Achterberg; Terrazan; Hendges, 2023; Araújo; Arantes; Pinheiro, 2020; Braggio; Silva, 2023; Silva; Danza, 2022), seeking to understand the concept of Life Project and, from the singularities that constitute students in the school sphere and beyond. In this way, we used Literacy Studies to understand the social practices of these subjects, as well as the place from which they enunciate/speak, using Bakhtin and his Circle's enunciative-discursive perspective of language as a basis for analyzing the records.

This article is made up of the following sections: introduction, contextualization, theoretical background, and objective. In the second section, we discuss the Life Project in the

New High School. The third section presents the methodology, followed by the analysis and discussion of the records and, finally, the final considerations and references.

### **Life Project at New High School**

According to the literature<sup>7</sup> (Braggio; Silva, 2023; Vieira; Dellazzana-Zanon, 2020), the conceptual definition of the Life Project is still complex and indeterminate. However, some authors (Achterberg; Terrazan; Hedges, 2023; Araújo; Arantes; Pinheiro, 2020; Braggio; Silva, 2023; Silva; Danza, 2022), based on the studies by Damon, Menon, and Bronk (2003) and Damon (2009) on the development of a vital project or Life Project during adolescence, a public that is the focus of the studies by the group of psychologists, has been defined as objectives, purposes, goals and projects that end up motivating adolescents in their life trajectory. This is because "[...] they give meaning to people's lives, organize thoughts and actions, and are related to systems and values" (Damon, 2009, p. 14, our translation).

The definition adopted by Damon, Menon, and Bronk (2003, p. 121, our translation) is taken up by Damon (2009, p. 14, author's emphasis, our translation) with regard to the vital project or Life Project that it is "[...] a stable and generalized intention to accomplish something that is at once meaningful to the self and of consequence to the world beyond the self". In other words, there is a reason that motivates subjects to achieve goals and that guides them in their daily lives, in different social spheres of human activity (Bakhtin, 2011[1979]), in their relationship with others, looking at the personal and social dimensions. Damon (2009, p. 173, our translation) stresses that the life project is constituted in, by and with the personal and social dimensions:

Young people must discover their personal life projects, based on their interests and beliefs. Even so, their discoveries are guided by other people, and the vital projects they discover are inevitably shaped by the values they find in the culture around them. The paradox is that the life project is both a deeply personal and inevitably social phenomenon. It is constructed internally, even though it manifests itself in relationships with others. It is the fruit of internal reflection, although it is also the fruit of external exploration [...].

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7 Research carried out in the *Scientific Electronic Library Online* (SciELO) database on July 30, 2023, five articles were found using the descriptors and/or keywords: Life Project and High School.

As Damon (2009) points out, the Life Project is something significant and complex for adolescents attending *New High School*, especially those in public schools, who experience different life contexts or who haven't had, until now, a space for more purposeful, welcoming and understanding listening on the part of their teachers, as is currently the case. This statement is based on our experience as teachers and psychologists in Basic Education, working with young people who have been attending the *New High School* since 2022.

The National Common Core Curriculum (Brazil, 2018, p. 9, our translation) presents the Life Project as one of the general competencies for all Basic Education, in which it values "[...] the diversity of knowledge and cultural experiences [...]", as well as understanding that students need to appropriate "[...] knowledge and experiences that enable them to understand the relationships inherent in the world of work and to make choices in line with the exercise of citizenship and their Life Project, with freedom, autonomy and critical awareness and responsibility".

In the Santa Catarina state public school system, the Life Project curriculum component was the subject of a specific curriculum booklet, which involved the collective participation of teachers from the school system itself and critical readers. The booklet presents pedagogical proposals throughout the three years of *New High School*, focusing on specific or interlinked work involving the personal, social/citizen and professional dimensions. Entitled "*Roteiros Pedagógicos do componente curricular Projeto de Vida*" (Santa Catarina, 2022), the document clarifies the epistemological, theoretical, and methodological foundations of pedagogical practice with young students in *New High School*. In this sense, the booklet states that:

Youth identities are crossed by various dimensions and are constituted based on them: (i) a symbolic dimension: the different conceptions of youth in a historical-social context, in certain family relationships, with different ethnic-racial representations or different social roles played by these young people; and (ii) a material dimension: how they live, where they live, with whom they live (socio-economic situation, relationship with work and employment, housing, food, leisure, forms of subsistence) (Santa Catarina, 2022, p. 19-20). 19-20, our translation).

Our biggest challenge when it comes to the Life Project is really to make this existential diversity circulate in the school and the curriculum, considering the various historical and structural forms of violence and their consequences today, as well as making sure that students and education professionals have the opportunity, security and time to talk

about their territories and their expectations in relation to past, present and future trajectories. Having the Life Project as a curricular component is undeniably an achievement, but we need to pay attention to what social project we are offering these young people so that they can dream and aim for a unique life. In other words, what Life Project is possible in the current situation for these young people, in this place, especially in the post-pandemic context?

After all, who is this young person attending *New High School*? In order to reflect on this question, in the analysis and discussion section of the records, we will try to answer it based on what the students who attended the first year of the *New High School* in 2022 said.

## **Methodology**

The methodology of this study is circumscribed in a qualitative ethnographic approach (Lillis, 2008, Skukauskaite; Green, 2023), in which a section of longitudinal research (2022-2024) is presented<sup>8</sup>. According to Skukauskaite and Green (2023, p. 3, our), "Ethnography is guided not by particular methods or theories, but by the logic of inquiry and ways of thinking and doing through which we create the ethnographic spaces and multifaceted research projects. An ethnographic logic is abductive, iterative, and recursive [...]." In addition to Lillis (2008), who defends an ethnographic perspective of language, which emphasizes that investigations involving language studies must consider the relationship between language and culture, between text and context; we rely on Bauer and Gaskell (2002) regarding the image and Bakhtin (2011[1979]), who helps us to understand how this subject is subjectively constituted in his relationship with the other.

This study arises from a pedagogical practice in which one of the authors of this article worked as a teacher in two classes in the first year of *New High School*, in the Life Project curriculum component. Considering the syllabus aimed at this audience and parallel research into reading and writing practices with these young people, we decided to collect records in order to broaden our understanding of the profile of this student entering *New High School*. To this end, we used verbal and non-verbal records produced by the students of two first-year *New High School* classes as data collection tools, using open-ended questions about: "Who is this young person in *New High School*?", "How does this young person use *selfies*? When?"

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<sup>8</sup>This study was approved by the Ethics Committee of the Regional University of Blumenau under number 57754322.8.0000.5370.



Where? What are the positive and negative aspects of *selfies*?" since the students express themselves in a personal and digital relationship with others.

Fifty-three students from two first-year *New High School* classes at a public school in Santa Catarina located in the *Vale do Itajaí* region took part in this study during the first and second semesters of 2022.

## Results and discussions

The analysis of the records presented in this section is based on the enunciative-discursive perspective of Bakhtin and his Circle, which considers the subject to be socially constituted and historically situated in its relationship with the other. Young people attending the first year of the *New High School* in 2022 reflect on who this young person is based on the dialog between peers, students, and teachers. The subjectivity of young people in *New High School* is crossed by their insertion in other social spheres of human activity, such as work, when they define themselves as "*a young worker*". This is due to the fact that most of the students who enter public secondary schools and *New* secondary schools are sons or daughters of the working class, or are workers themselves who resume their studies after a few years.

The students signaled that they are "*young people responsible*" for their daily demands, whether at school or at home, caring for the family and doing household chores. They take on different roles and say they are "*tired of the new school routine*". In 2022, the workload of these students was increased from four to four and a half hours a day, with six classes in four days, and one day with five hours, according to "Matrix A - Extended", offered by the school participating in this research.

It is worth noting that reflecting on the Life Project in an exhausting routine, marked by the accumulation of functions, where many have to work, study and, in some cases, take on the responsibility of looking after younger siblings or contributing to the family's livelihood, is, in addition to opening up the curriculum, an opportunity for students to reflect on the present and what this "today" allows them to project for tomorrow. In this context, our practice as educators is also to combat the social injustices that affect the daily lives of these young people, because we are committed to fighting "[...] for an end to racism [...] for an end to sexism and sexist oppression and for the eradication of systems of class exploitation [...]" (hooks, 2017, p. 41, our translation), which lead these adolescents to this accumulation and exhaustion.

These young people also recognize the school's efforts to promote new ways of learning, with more dynamic and differentiated classes, new teachers, and good relationships with them. From their accounts, they realize that the school has opened new doors and opportunities for their future careers. However, they point to challenges, especially due to the length of isolation during the COVID-19 pandemic, which has further highlighted inequalities of race, class, territory, and gender, aggravating rates of depression and anxiety.

Young people understand the importance of school for their education as students and as active and engaged human beings in society, in their relationships with others, and in the world of work. We believe that there is a proposal that seeks to improve the quality of education and the lives of these students, but we emphasize the need to understand the perspective of each one in the *New High School*. It is essential to provide listening spaces so that these young people can reflect on who they are, where they come from, and what they want for the present and the near future.

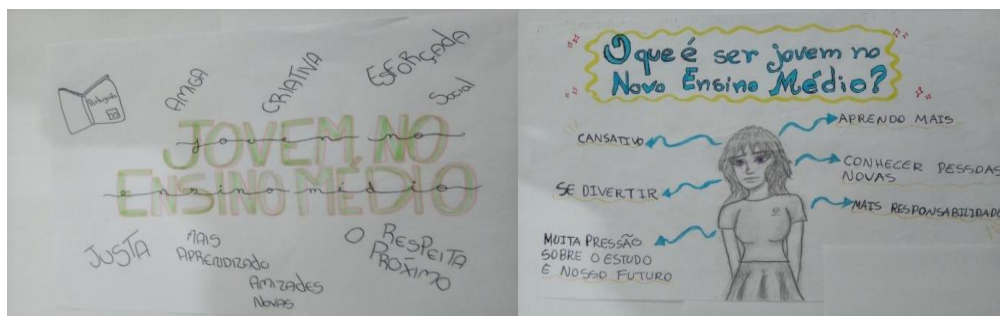
According to Bakhtin (2011[1979], p. 308), when we conceive of the subject as a social, historical, ideological, and linguistic being, we understand that the verbal interaction he establishes with the other is mediated by the text (spoken, written, signaled), since "Every text has a subject, an author (the speaker or the writer)". The text is always enunciated in a dialogical way with the other, and is therefore a joint construction. Bakhtin (2011[1979], p. 348, our translation) states that "Life is dialogical by nature [...]", as the students point out when they (re)get to know themselves as young people in *New High School*, reflecting this experience within social relationships with their peers and teachers. This process is an experience of a "[...] conscious dialogical nature", in which "To live means to participate in dialog: to question, to listen, to respond, to agree, etc. In this dialog, man participates fully and with all his life: with his eyes, lips, hands, soul, spirit, whole body, actions"(Bakhtin, 2011[1979], p. 348, our translation).

In this sense, it is important to listen to these young people at school and at home, because "Young people value guidance from adults who care about them and have more experience" (Damon, 2009, p. 140). Fathers, mothers, teachers who can contribute and participate in the Life Project of these subjects by understanding them in their singularity, as unique in a given chronotope (time and space). In this way, my, your, our "[...] *non-alibi* in existence [...] is at the basis of the concrete and singular duty of the act, it is not something that I learn and am aware of, but it is something that I *recognize and affirm in a singular and unique way*" (Bakhtin, 2017[1986], p. 96, emphasis added).

Young people in the *New High School* are called upon to take a stand, because every responsible act requires a position from the person who occupies it, the person who speaks/enunciates, and who is/are socially and historically situated (Bakhtin, 2017[1929]). It is also a reflective practice that the subject carries out on himself and of himself with/in front of the other, in his constitution as a social, historical, and ideological being, and in the constitution of this other. "[...] I act with my whole life, and every singular act and every experience I live is a moment of my living-acting [...]" (Bakhtin, 2017[1929], p. 44, our translation). A living-acting as a *New High School* student, as a worker, and as a young person who has an active voice in/for/with the teaching and learning processes, at school, at work, and in society. Narratives of self-matter for a liberatory pedagogy, and agreeing with hooks (2017, p. 120, our translation) "Critical pedagogies of liberation address these concerns and necessarily embrace experience, confessions and testimonies as valid modes of knowledge, as important and vital dimensions of any learning process."

Figures 1, 2, 3, and 4 show an excerpt of what these *New High School* students said about who they are, how they see themselves at school, and what this institution represents for these young people.

**Figures 1 and 2 - Who is this young person from *New High School*?**



Source: Collection of the authors (2022).

**Figures 3, 4 - How do you see yourself at school and what does school mean to you?**



Source: Collection of the authors (2022).

What the apprentices say about their constitution as a young person and students of *New High School* is in line with what Kalantzis, Cope, and Pinheiro (2020, p. 52) discuss regarding the fundamental role of education, which "[...] can be understood as a key element of social opportunity, even though the scales of opportunity are often unevenly distributed [...]". Education, according to the authors, "[...] generally enables access to opportunities in the form of better-paid jobs and greater participation in civic life". And in this context, literacy or multilingualism "[...] plays a central role in achieving these educational goals" (Kalantzis; Cope; Pinheiro, 2020, p. 52).

As pointed out by the students, expressions such as "*have more responsibility*", "*more learning*", "*be creative*", and "*respect others*" lead us to reflect on the development of the subject in the school sphere and beyond, since it is in and through language that thought is realized and transformed, as well as transforming the subjects of this mediation (Vygotski, 2014[1934]). This is due to the everyday (empirical) knowledge that these young people bring to the classroom, which should be linguistically and culturally expanded into scientific knowledge, as recommended by the state documents of Santa Catarina (Santa Catarina, 2014; 2021a; 2021b; 2021c; 2021d). This everyday knowledge or concepts must be developed in dialog with the student, during the performance of tasks and activities together, or when they talk about themselves, as our records in this research show. This process begins, at first, with social development between students (intersubjective) and, later, with individual/personal development, within the subject (intrasubjective) (Vygotski, 2014[1934]).

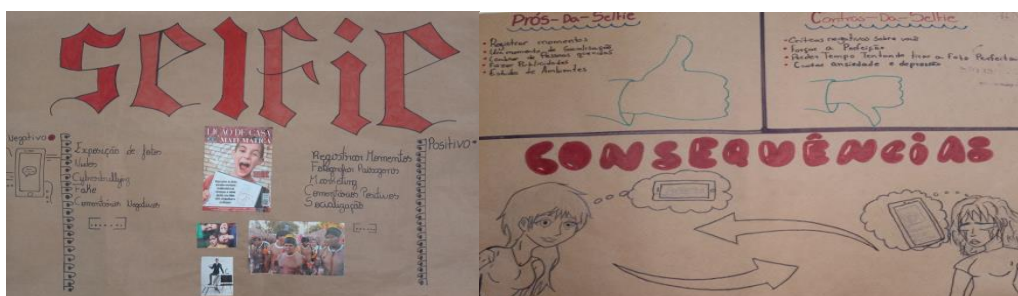
Faced with the heterogeneity of the students who have arrived in basic education over the last two decades, it is essential that everyone: students, teachers, and administrators - welcomes and recognizes social, economic, cultural, geographical, linguistic, ethnic-racial, religious, and gender differences. It's about looking at a "[...] new language, largely the result of new, increasingly multimodal and digital technologies for interaction and even machine control in the workplace" (Kalantzis; Cope; Pinheiro, 2020, p. 56, our translation). A new, unconventional pedagogical ethic and aesthetic, based on the desire to affect and be affected by a common Life Project or one that at least takes into account the desires of a youth that, despite being tired, can still sleep and dream.

In the 21st century, in the Digital Age, the world of work requires a person or worker who knows how to work in a team and is engaged, proactive, collaborative, and creative. This world of work is largely shaped by "[...] informal and interpersonal discourse, which translates, for example, into informal means of communication, such as *e-mail* or messages on

social networks and cell phone applications" (Kalantzis; Cope; Pinheiro, 2020, p. 56, our translation). This scenario also represents a challenge for teachers, managers, and students in the development of teaching and learning processes, requiring "[...] a pedagogy that works pragmatically for and with the new [...] knowledge economy" (Kalantzis; Cope; Pinheiro, 2020, p. 56, our translation). This involves how the life projects of young people in the *New High School* are aligned and constructed in the face of "[...] globalized capitalism [...]" (Antunes, 2022), which demands a digital worker in the context of Industry 4.0 and the Agribusiness Industry. In this digital context, how do these young people (re)know themselves in the face of the self-portrait or the *selfies*?

Figures 5 and 6 show clippings of the collective panels produced by the students in the second semester of 2022, based on discussions about the use of digital technologies and images of themselves and others in different social spheres (at school, at home, with friends).

**Figures 5 and 6 - What is the positive and negative side of *selfie*?**



Source: Collection of the authors (2022).

The statements of these young people in *New High School* reflect, to a certain extent, an awareness of the use of the self-portrait (the *selfie*). This I-Other and Other-I relationship (Bakhtin, 2011[1979]) is constitutive of the subject and of the linguistic interactions he or she has with others at different times in his or her life and in different spaces. In Figures 5 and 6, the subjects point out the importance of this collective reflection, which took place at school, in the Life Project class, in the first year of *New High School*, when they worked on the personal dimension, without losing sight of the social (collective/citizen) and professional dimensions. All three dimensions seek to "[...] transform the teaching and learning processes" (Santa Catarina, 2022, p. 31, our translation) of this learner.

In this sense, in this discussion mediated by the text by Lillis (2008), the students bring us both the positive and negative sides of the use of selfies (self-portraits). The positive side refers to the recording of moments, and we can infer that these moments are related to

pleasant moments with friends, family, or landscapes, which are photographed and then published. However, during this pedagogical practice, the students chose not to use their images due to fear of the gaze of others, especially in selfies taken at school, with friends, or in other spaces outside the school.

According to Dubois (2011, p. 15, our additions), "The photo is not just an image (the product of a technique and an action, the result of a doing and a know-how, a [digital] paper representation that is simply looked at in its cloister as a finite object)". The photo "[...] is also, in the first place, a truly iconic act, an image (...) something that cannot be conceived outside of its circumstances, (...) it also includes the act of its reception and contemplation." (Dubois, 2011, p. 15, our translation). Based on this, we wondered what could be conceived or understood by the students who produce their *selfies* and the students who contemplate them in the school space, on a billboard?

In this sample, involving 53 students from the first year of *New High School*, in the year 2022, from a public school of the Santa Catarina State Network located in the *Vale Itajaí* (SC), we can see that shyness and shame in the face of such exposure can be relevant factors. In addition, this section could indicate a practice that is still little or not applied, which uses a printed wall, unlike the digital medium, where actions such as liking and sharing are possible, but not on the paper panel, as shown in Figures 5 and 6.

It's possible to assume that this exposure of oneself on a billboard at school could cause discomfort in some people, not because of the exposure itself, since they do it on social networks, but because of the need to deal with the various affective expressions (both positive and negative) about themselves, coming from other people they know and/or don't know in the school environment. This discomfort lies in the interaction with the gaze of others, beyond the screens. In addition, displaying themselves in a mural could put them in front of a mirror, challenging them to deal with their image and its reaction in an intimate environment, considering that these young people spend more time at school than at home with their families. There is an intimacy being exposed in this collective environment, which is also intimate.

Furthermore, these are experiences that have touched these students at some point in their lives and are present in their discourse on the negative side of selfies. The search for perfection, unnamed violence such as *bullying* and *cyberbullying*, and the spread of *fake news* are signs that these practices have migrated to the digital environment, especially on social networks, where these young people currently interact. It is not possible to identify who these

anonymous people are who use nicknames to virtually attack and persecute other people, practicing violence such as fatphobia, racism, LGBTphobia, xenophobia, machismo, and other forms of violence that structure our society.

In the case of the subjects researched here, it appears that these young people have an understanding of what is harmful or not when it comes to selfies, whether at school or outside, individually or collectively, and also in relation to the world of work and life in society. These are singular and social experiences that contribute to the formation of the self, of the constitutive subjectivity (Geraldi, 2013[1991]) of each person in their social interaction with others, in the different contexts in which they are historically situated. In the words of Larrosa (2011, p. 5, our translation), experience "[...] is what passes me by" and "not what passes by" because we are social, historical, dialogical, ideological, and unfinished beings.

### **Final considerations**

Considering the place from which the students speak/enunciate, this article sought to reflect on who the young people of the *New High School* in a school in the interior of Santa Catarina are. It is, therefore, a question of understanding these young people, who are workers, and who, even though they are tired from their extended study hours, feel welcome at school, interacting with their peers and teachers in the teaching and learning process. It is these dialogic relationships that will constitute this young person in the school sphere and as a critical citizen in society.

Anchored in a cultural-historical perspective, present in Santa Catarina's curriculum documents (1991; 1998; 2005; 2014; 2021a; 2021b; 2021c; 2021d; 2022), and from a dialogical perspective of language, we take a look at the student who, despite the challenges of being young, of entering the world of work in a more solid way, given that many are already working, mainly informally, seeks to learn, have fun, take responsibility, aim for a better future for themselves and nurture hopes through their studies and relationships with others (classmates and teachers).

The time frame (2022) based on longitudinal ethnographic research (2022-2024) pointed us to young people who are constituted in school as a social space that has welcomed them and expanded their empirical knowledge into scientific knowledge. In addition, it is possible to deduce that there are unsaid things on the part of the students, which indicate a

strangeness in relation to this dialogical approach in the teaching and learning processes, especially with regard to the Life Project curriculum component in the *New High School*.

In other words, students are given a voice and a chance to express their desires, doubts, dreams, goals, and life projects (such as continuing their studies in higher education, acquiring material goods like a property or a car, starting a new family, traveling, seeing the world, among others). This is a pedagogical practice that breaks with centralized teaching, in which only the teacher has the knowledge. There is a mediation, an exchange, a dialog between students and teachers, with guidance on how these young people can make more responsible and ethical choices when planning their future, now, in the classroom, through the Life Project. This is because this is something new, a new configuration for these subjects and also for their teachers, in terms of listening to these young people at school, in the elementary school classroom.

Finally, this study has some limitations, especially with regard to its territorial dimension. As this is a Santa Catarina State Public School located in an urban area, it could differ from another school in a rural area, for example, as well as from other contexts at municipal, state, and federal levels, which could bring different data and reports from the students analyzed here. Likewise, the curriculum and the organization of the school could be different. We are also the ground we walk on, think about, and live in, and these territories, when thought about, walked on, and lived in, interfere in the life projects of all people, especially young people, at a time when desires and dreams even more cross us. The selection made here leads us to reflect on a particular type of youth, and can contribute to other research and reflections in different spaces and times.



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