

Youths and their future perspectives: a systematization of experiences

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Abstract

This text was written from a workshop with young people from the city of Novo Hamburgo in the state of Rio Grande do Sul. We problematized the youths and their perspectives of future in an interface of education and work. The study uses the methodology of systematization of experiences to analyze the practices with eight young people in the workshop "Young People in Action" by approaching the themes: future, education and work and thus identify which elements are determinant for creating expectations for the future. The theoretical framework has an important contribution from popular education and sociology. We found that: the school and the family are structural tests that circumscribe the future expectations of young people; the young ones also presented dissonance in their tendencies as to what believe or act and they do not seem to have the habit of making plans about the future. The systematization of experiences showed to be very powerful, since it allows a constant movement of teaching and learning through practice.

Keywords: Future, Youth, Experience Systematization.

1. Introduction

The study uses the systematization of experiences as methodological basis to think about practices with young people and from them produce knowledge (FALKEMBACH, 2007). It allows, by

reconstructing the process, to identify, classify, and reorder its elements, making it possible to aim at the lived experience, in a movement of distancing from what we experience and, thus, to convert one's own experience into an object of study and theoretical interpretation and, at the same time, into an object of transformation (HOLLIDAY, 2006).

In this sense, we systematized experiences with young people in the context of the workshop "Youth in Action", which is consisted of a project of non-school education in the social field. We understand as non-school education those educational practices, mostly, led by socio-assistance entities that have emerged in Brazil in the last decades and that compose, along with social movements, community education and popular education, leading to an educational perspective with a view to the formation of citizenship (ZUCCHETTI; MOURA; LACERDA, 2019).

So, we defend that non-school education practices are alternative pedagogical strategies that, to some extent, can make a stand against the processes of social exclusion of children, teens and young people by constituting social practices with the intent to produce new knowledge (ZUCCHETTI; MOURA; LACERDA, 2019). In this perspective, by systematizing the workshop with young people we aimed to identify which elements in the juvenile trajectories are determinant for the creation of their future perspectives. In order to do so, meetings that addressed the themes future, education and work were systematized.

A hybridization between future, education and work are present in the studies of researchers who were dedicated to investigating youth, especially those arisen from the popular classes: Pais (2016); Dayrell (2007); Leão, Dayrell and Reis (2011a, 2011b), Dayrell and Jesus (2016); Andrade (2017); Souza and Silva (2018), Silva and Leme (2019). Their ideas converge by indicating that the school appears in juvenile narratives as an imperative factor for a better future.

According to Pais (2016) the future is the time that seems to legitimize the education system by predicting that it allows the "formation of the future men of tomorrow". Yet in the labyrinth of life, the impasses of the present make the future absent and obstacles make choices difficult.

2. The systematization process of the workshop “Young People in Action”

The workshop "Youth in Action" is one of the strategies of the Community and Bond Strengthening Service (CBSS – acronym in Portuguese SCFV¹) within the scope of the Social Assistance policy. It was planned after we have noticed that once they turned 15 and had disconnect from the daily care offered by the SCFV, these same young people wouldn't engage in any other educational activities; some of them were drop outs who weren't old enough to enter the job market - except as an apprentice². Therefore, due to this idle condition, they would become more and more vulnerable to the risks of the territory; it's not a surprise that most of the crimes committed by young people occur in their free time (PAIS, 2016). For

¹ ¹The SCFV is a basic social protection service of the Unified Social Assistance System which acts along with the Service of Protection and Integral Care to Families and the Service of Protection and Specialized Care to Families and Individuals. It has a preventive and proactive character, based on the defense and consolidation of rights and on the development of users' capacities and potentialities, aiming at their emancipation to face social vulnerabilities (BRASIL, 2017).

² Learning Law No. 10,097/2000 provides young people aged 14 to 18 years with methodical technical-professional training compatible with their physical, moral, and psychological development.

Castel (1997) a person is considered to be in the zone of vulnerability when their working conditions are precarious or non-existent and the relational support is weakened.

In this regard, the workshop was developed with the objective of strengthen family and community life; value youth plurality; provide speech and listening space; contribute to the permanence or return of young dropouts to school and encourage their participation in decision-making spaces which discuss youth-related topics. Participants were eight young people from 15 to 18 years old, active students or dropout students of elementary school, who henceforth will be mentioned according to the table below:

Table 1: Young participants Characterization and Scholarity

Codename	Age	Scholarity
Alice	18 years	8th grade – dropped out studies
Ana	15 years	7th grade – in school
Vitória	15 years	8th grade –in school–under Institutional sheltering
Raquel	15 years	4th grade – in school–under Institutional sheltering
Davi	17 years	7th grade – dropped out studies
Kevin	15 years	7th grade – dropped out studies
Jonas	18 years	7th grade – dropped out studies
Wesley	15 years	7th grade - night school

Source: Authors

That said, fourteen meetings were held with weekly periodicity and duration of 1 hour and 30 minutes, from September to December 2019, whose preferred themes were: juvenile identities; community life; future; education; work; mental health; sexuality; drugs.

The devices used to record the experiences during the workshop were: learning recovery form, recorded and later transcribed interviews were registered in a Field Journal, which were instruments that added quality to the analysis of the produced materials.

We explained that the learning recovery form is a tool born from the systematization of their experiences that intends to "recover lessons from significant moments to set up a learning information bank" (HOLLIDAY, 2007, p. 27). It must contain the context of the situation; a report of what happened; learning strategies; recommendations to other spaces they are inserted or would like to develop similar experience and keywords (HOLLIDAY, 2007).

Therefore, considering the methodological approach described, the considerations about the study will follow the actions developed in the workshop. It was by looking at the present and planning the future that these young people were able to pinpoint education and work as fundamental elements for the achievement of a better life.

3. Education and Work: what young people think about the future

When it comes down to talking about youths, sayings like "They don't think about the future", "They just want to live today", and "They aren't committed to anything" sound natural and place young people as the only ones responsible for their destiny when adopting an adult-centered perspective.

Nevertheless, those who work with youths and are willing to listen to them know that this is not the reality: in the speech of young people, in general, education appears as a condition to conquer a career and become someone in life, as if in the current reality, they were nobodies. This thought is a byproduct from the imaginary of those coming from average to low-income layers of society, who strongly believe in education as the only path for social elevation. However, it is known that in Brazil the lowest levels of education are among the poorest levels of the population, which directly implies the jobs they will occupy.

With this in mind, even after presenting several points to believe that education and work are imperative for a better future, young people seem to struggle to develop any perspectives of change in their social field due to their poor life conditions (LIMA, 2013). Therefore, they live a time of instability and uncertainty, with a great deal of tension between the present and the future, where life looks more and more like a spinning yo-yo (PAIS, 2016). In view of this, similar to the yo-yo-like trajectories of young people, this study will also be presented cyclically with back and forth movements in which education and work represent points of arrival and departure in the race for the future.

3.1 The future

Talking about a life and future project for young people who thrive to survive is a big challenge. They must choose between either the ethics of the cicada or the ant. In the first case, if one enjoys the present, they sacrifice the possibility of conquering a successful welfare in the future. In the second case, the present pleasure is sacrificed in exchange for success in the future. (PAIS, 2016).

According to Leão, Dayrell and Reis (2011a), inspired by Schultz (1979), a life project consists in the action of the individual to choose one, among several possible futures, by turning dreams and fantasies into goals to be pursued. Andrade's study (2017), in turn, addresses juvenile narratives about future and education. In the section entitled "What to do next year?" the researcher found different narratives among youngsters with points in common, such as the difficulty of making decisions and planning the future. In addition to it, the school once again was mentioned as being imperative, which allows us to defend that the elaboration of a life project is closely related to the field of possibilities given by the socioeconomic and cultural context in which these youngsters are inserted.

For Velho (1994) the field of possibilities refers to the set of alternatives built through the socio-historical process, which go through the interpretative potential of the symbolic world of culture. From this perspective, Individual projects always interact with others within a field of possibilities. They do not operate in a vacuum, but from premises and cultural paradigms shared by specific universes. Therefore, they are complex and individuals, at first, can be bearers of different, even contradictory projects (VELHO, 1994, p. 46).

Moreover, in the workshop "Youth in Action", in one of the activities in which students should develop an Individual Development Plan with small objectives to be achieved between September and December 2019, the difficulties in planning their future were evidenced. Among the questions to be answered was the following: "Do you usually plan your activities? Do you make plans for the future? Explain them." The answers pointed out different ways of looking at the future. For Raquel and Vitória the plans for the future depended much more on institutional decisions than on their ambitions, because both were in an institutional sheltering situation. Anyway, their plan was to return to their families. The other youngsters

said: "Yes (I do plan). My plan this year is to be champion of the Sulicampe Cup³" (DAVID, 2019). "I don't plan anything, because I just don't think about the future" (KEVIN, 2019). "I like to plan to motivate myself" (JONAS, 2019). "I don't plan because I'm lazy" (ALICE, 2019). "I don't usually plan, because I don't have time for it" (ANA, 2019). The answers - if analyzed outside a broader context - indicate that young people do not usually plan for the future. However, when answering the question "At the beginning of 2019, what was your main goal?" they pointed the school and work as important conditions for the future, with school year approval being the main objective, which to some extent represents a way of planning.

Andrade (2017) states that the school plays a role in our social environment as an important institution for the transformation of individuals and societies. This discourse ends up becoming part of common sense, and what is said in common sense does not constitute a discursive totality. It became clear in the narratives of the studied subjects. In the question "Have you abandoned any goals set for the year 2019?" Kevin, Jonas, David and Alice stated that the school was an abandoned goal in 2019. In other words, perhaps the same speech that attributes importance to education comes from common sense and is reproduced among them. The young people were unanimous in answering that they did not achieve their goals because they did not try hard enough. However, some reports revealed other important elements worth some reflection on. Kevin, when mentioned dropping out of school, stated that "At first I think I struggled, but then I slacked and let idleness take over me. Besides, there was the anxiety of being around other people and so I gave up." According to Jonas he did not try hard enough and took the blame for dropping out but stated that "other problems that happened" also interfered. But in addition to the distance between discourse and practice, the systematization process sought to identify the reasons why some objectives were lost during the course, which made understanding the relationship established between young people and school an essential factor to be uncovered.

3.2 Education

As previously seen, the young participants of the workshop believe that schooling is fundamental to achieve a better future. Nevertheless, they remain at the edge of the educational field by either dropping it out or flunking.

In addition to it, the studies of Leão, Dayrell and Reis (2011a; 2011b), Dayrell (2007), Silva and Leme (2019) reveal that work and education are also important elements in juvenile narratives. However, the research data indicate that many young people were out of school, unemployed or in underemployment and that among the popular classes less than 40% were able to complete high school at the appropriate age (SILVA; LEME, 2019).

A study published by Getúlio Vargas Foundation (2019) made a very interesting diagnosis about the labor and educational evolution of young people between 15 and 29 years old. The research indicated that in 2019, 26.19% of young people only studied; 37.79% only worked; 11.60% worked and studied and 24.53% belonged to the "NEET" group; they neither studied nor worked. In the context of this study, among the eight young participants of the workshop half belonged to the "NEET" group, the rest only studied.

³ Super Liga de Campeonatos e Eventos Esportivos - SULICAMPE organizes football championships in Rio Grande do Sul. The championship mentioned by the young man was called Gauchinho Paranhana, in which they were runners-up.

Though they attended elementary school, they were old enough to be in high school.

Thus, between discursive contradictions and objective practices, young people have maintained a strong orientation towards the present since the future fails to offer possibilities to realize the aspirations that are drawn in relation to it and thus the projects of the future remain relatively absent (PAIS, 2016). In view of the above, it is important to think that the individual or collective projects we build represent, in a certain way, an essential resource to deal with reality by acting as an escape valve for their problems. However, when we think of the Brazilian reality, which is known for its deep inequalities, it's possible to state that certain segments of the population face challenges when elaborating their future projects due to their restricted possibilities and limited alternatives of choice (SILVA; LEME, 2019).

Hence, seeking to understand what space education occupies in youth future projects, we use as a trigger for the debate the documentary "Never dreamed of me" that deals with the challenges of the present, expectations for the future and the dreams of young people who live the reality of public high schools in Brazil. The youth were attentive to every detail of the video. They were touched by difficult realities; identified themselves with youth vocabulary; became thoughtful of the uncertainties that also had overwhelmed the young ones in the documentary. After watching it, we gathered in a circle for a debate in which the youngsters did not talk much. They said they liked the documentary very much, but they did not move forward with the discussion. Ana was a bit more participative and contributed by saying that "the school has some good moments such as the lunch time and the coexistence with classmates". She said that there are teachers who do not care much about students, but that also there are those who make a difference.

Similarly, in the studies by Silva and Leme (2019) and Andrade (2017) young people, when reporting their experiences with school, seem to refer to it as a place of sociability. Moreover, they point to the teacher as an important figure in the schooling process. In this same research, one of the interviewed youngsters stated that with teachers who just taught because they had to and not because they wanted to the construction of a bond of trust and closeness was difficult and therefore they couldn't talk to them about what they aspired to the future (SILVA; LEME, 2019).

In this perspective, given the low participation of young people in the debate, we concluded that the planning needed to be reviewed. The silence is revealing and at that moment indicated that perhaps the oral form was not the most appropriate to establish a relationship of trust that would allow reflection on the content of the video. So, at the next meeting it was proposed that they should write a letter to the school. They soon questioned whether it would be handed over to the institution. We explained that it would not and that it did not have to be signed. The objective was to think of the school as a person and tell them how they felt about this student-school relationship. Each of them took a sheet of paper and a pencil and searched a corner of the room to write. They stayed there for about 40 minutes. Alone, in silence. Some scratched their heads; others gnawed their nails while their eyes went far away engulfed in their thoughts.

After completing the writing, they delivered the letters. The content of them provided significant elements to reflect on the historical construction of the school along with its times, spaces, functions and transformations. Kevin's letter reminds us of what Foucault (1987) presents in his work "Watch and Punish". "Dear school, I wanted to tell you through this letter that I never really felt like a student, I felt like a prisoner who was bound to be there. I didn't feel like being there, because I basically just listened and took notes in my notebook and didn't learn anything "(KEVIN, 2019).

The young man compares himself to a prisoner forced to remain in a space in which his body does not feel at ease and discipline requires that listening and copying happen in the order of a given time. The interpretation of Kevin's letter seems to describe the 18th-century school and its new contours. The ordination of students in rows in the room as well as in the courtyard and in the corridors; the organization of classes according to levels; the groups of students aligned under the master's gaze and the control of activities by schedules allowed a new management of learning time and turned the school space into a machine used not only for teaching but also for watching, hierarchizing and rewarding (FOUCAULT, 1987). Therefore, it seems necessary to reflect that even after more than two centuries of the description of school in Foucault's work, its architecture and organization of the panopticon remains very current.

However, even playing the role of monitoring, punishing and disciplining subjects so that after becoming docile they can be useful (FOUCAULT, 1987), the school can be an important equipment in the social protection network, which has the teacher and the school environment as an intervener in the juvenile trajectories. For Ana the school represents some sort of refuge:

I feel that the school needs to welcome us, the young ones, the teenagers, the children. We need, we crave for sensitivity, we need understanding. Do I sometimes reflect on what I am going to do at school? I often feel like school is a refuge from the problems, the difficulties I have to endure outside of it. Teachers are very important. I feel so engaged when the teacher enters the room, joins us in our talk and explains the topics with fun, with love. It motivates me, makes me want to go to school. I often do not feel like leaving it and going home (ANA, 2019).

The impacting testimony of the young woman reveals that the school represents more than a space in which the contents are learned. It is a place of welcome, of dialogue, of love. Discussions about the role of the school and the teachers today are not recent. There is a consensus that the school and the teacher's doing should abandon the predominant conception of the nineteenth century of mere transmission of knowledge (GADOTTI, 2003). In this perspective, the teacher needs to take on a dialogical, relational, cultural and communitarian posture to break up with the teaching methods based only on objective contents. It is up to him to be ethical, to be a dreamer. It is not possible to educate without a dream, without the Ethics of Care, of loveliness (GADOTTI, 2003). In this regard, Jonas makes a request to the school:

Dear school, I wish you listened more to the students and the opinion of each one to be heard and respected. That there should be more interaction with other classes in the school, do different activities, allow students more freedom to show what they can do and value more students who go to school willing to study and learn. I would also like everyone to sit down and talk about difficulties at school and at home, because we know that some young people go through horrible things in their own home (JONAS, 2019).

The desire for listening, for dialogue and for an attentive look prevails in the young person's letter. Boff (1999) states that the opposite of carelessness and neglect is care. It is more than an act; it is an attitude and therefore represents more than a moment of attention, zeal and unveiling. Care represents an attitude of occupation, concern, accountability and affective involvement with the other. In order to take care of someone, first you have to care about them. Faced with this, we therefore ask: how much do we care about our young people? Are we taking care of our youth?

Gadotti (2003) warns that education is no longer property of the school, but of an entire community. It

is inevitable not to relate this assertion to the beauty of the African proverb that says that it takes an entire village to educate a child (MATHIAS, 2006). However, this statement generates a point of tension, of concern. When we look at our community, the way social relationships ravel and how young people are seen, is it possible to believe that this community educates in a dialogical, human, holistic perspective? Hence, we believe that the school is an institution that has the potential to educate from a perspective that values life, ethics and dialogue.

Nevertheless, what still predominates in the education system is a prescriptive culture based on a basic philosophy, whose formation is understood as a stage for professional insertion. Thus, it is expected that it will train active young people for an active life even though the *modus operandi* young people are looked at makes them look as if they were inactive, idle (PAIS, 2016). It is worth sharing here an activity performed in the workshop that focused on the "Theater of the Oppressed". In this activity the class was divided into two groups: one should elaborate a scene of oppression without speech and gestures, as if it were a completely still painting. The other group should find out what the scene was about and modify it by making it positive. The young people represented a classroom. The teacher turned her back to the students, writing on the board as they raised their fingers signaling that they wanted to be heard. The scene was soon identified by the other group, which tried to form a circle with students and teacher sharing ideas.

This activity was very revealing since it allowed the young people to represent a situation of oppression in the school space without using words. Reflecting on the content of the letters and the representation constructed in the theatrics, it is evident the need for a dialogical education. Paulo Freire (2014), in his book *Pedagogy of the Oppressed*, approaches dialogue in a very detailed way. He uses the concept of dialogical education and deepens this understanding in chapter three of the book "Dialogicity: Essence of Education as a Practice of Freedom". For the author, love is the foundation of dialogue. Those who love to do not wish to dominate. Love is commitment to men and since this commitment is amorous, it is also dialogical (FREIRE, 2014).

In this perspective, he argues that in education dialogue begins in the search for programmatic content. For the banker-educator, in his anti-dialogical position, the content of the dialogue is inexistent: he sees only the program in which he will lecture students. On the other hand, for the educationalist, dialogical, problematizing educator, the program content of education is an organized, systematized and added of elements that the students feedback him in an unstructured way. In addition, Kevin revealed that banker-education was part of his reality "[...] teachers don't care about students. They arrive, explains their topics and that's it." Complementing, Jonas reported the calamities of night schooling in the EJA mode: "At night I started to find it boring. The things (class topics) were very easy. I had nothing to do. The teacher came, explained the subjects and left. Then I began to find it boring and dropped out" and denounced that "[...] Here, the school does not even try to go after you: it does not matter why you left. They do not give a damn about it.

Thus, banker-education, neither dialogical nor loving, contributes to school dropout. Regarding the evasion, the young people indicated that the change to the night school was decisive. Since they had repeatedly flunk, the school allocated young and adult education classes on the night shift. Jonas and Kevin claimed they isolated themselves so they would not get involved in drugs. Alice revealed her involvement with drugs and alcohol and that she would "ditch" classes to go out with friends. The young woman was

under psychological follow-up by the Psychosocial Care Center (CAPS) and the scars on her arms denounced suicide attempts and self-mutilation. David, more introspective, said he found night teaching boring and so he dropped out of school.

In addition to the evasions, flunking also marked the reality of these young people. Ana speaks of her disapprovals as lack of interest and dedication, but it is known that her mother suffers from alcoholism and domestic violence and so the young woman ended up taking care of her younger siblings. Wesley also claimed little dedication; however, his mother's depression and his father's drug use were determining factors for the disapprovals. Vitória and Raquel, who are under sheltering, have their disapprovals directly linked with the violation of their rights.

In view of what has been exposed so far, it is perceived that the passage through the school has been marked by particular meanings that constitute them as individuals. Although these meanings are incorporated in a singular way, they are also very common structural challenges to these young people since they directly imply in their futures and in the jobs to be occupied by them in the future.

3.3 Work

Work, as well as education, is part of the conditions to achieve a better future in the perception of young people. Between them only Jonas and Alice had already turned 18 and could enter the labor market. The rest could work as a Young Apprentice. However, none of them had any jobs at the time of participation in the workshop.

One objective among the goals set by young people for the year 2019 was to get a job. However, the strategies and conditions to achieve them were weakened. First, the lack of documents was verified. In the case of Ana and Wesley, for example, there was a lack of General Registration (ID), Social Security Number (SSN) and Worker's Book of Records (WBR). As for the others, SSN or WBR were missing. So, we ask: how do you get a job without papers? Notwithstanding, the level of education and dropout registries restricted the field of possibilities, since most of the positions for the Young Apprentice Program aims for high school students, so school enrollment is a requirement to participate in the Program. In this regard, we had important conversations with young people and their families reinforcing the importance of documentation, insertion and school attendance to put themselves in the labor market.

Thus, in the discussion about the labor market it became clear that for these young people that a job was a synonym of profession. In order to clarify it, according to Marx's perspective, work can be interpreted as a mechanism producing individuals and societies (VACCARO, 2015). For him, work is a human action that aims to maintain life, and this awareness is what differentiates the human being from the animal. On the other hand, a profession is "specification, specialization and combination of the services of a person who, in order to do so, constitute the basis of a continuous possibility of supply or acquisition" (WEBER, 1999, p. 91).

In the face of this, when talking about their objectives in relation to the labor market, they brought to the debate the profession they wanted. Meanwhile, we asked them how they would achieve such profession, which labor market and whether it required higher education level or not.

During this period, Feevale University was promoting the "Feevale World", which is an event that provides high school students an opportunity to learn about higher education courses. The young people

expressed interest in participating, although they gazed at the university as something far, far away. David and Wesley, who dreamed of being football players, chose Physical Education; Jonas opted for Digital Games; Kevin, Psychology; Ana decided for Nursing and Alice, Raquel and Vitória chose Photography.

Once they had revealed their desire to attend a college, we started to discuss which strategies had been used to achieve this goal. Once again, the question of the present and future arose and, upon reflection over the present scenario, the young people confessed that they were not trying hard enough to achieve their future aspirations and so education returned as an imperative force to achieve them. Therefore, "we can say that if the future is at stake it is because the present was bet" (PAIS, 2016, p. 310). And in this game the path is neither linear nor has a logical sequence of events. We've realize that in these young people's game of life the movements are cyclical, where in order to move forward sometimes it is necessary to return.

In view of this, it is necessary to clarify two things. Firstly, the hybridization between future, present, education and work can be called, according to Pais (2016), as "yo-yo" trajectories. According to the author, the juvenile trajectories are not linear: they look more like a yo-yo that is going round all the time. Many youngsters drop out of school to invest in their professional careers. Later, they realize that without education, their professional career will never take off, then they return to school. In the same yo-yo movement, they pass through the labor market. Unemployment, temporary work and the precariousness of jobs imposes turns, back and forth movements. Secondly, it is common among the grassroots to blame young people for their failures. They fail school because they do not try hard enough, as Kevin, Jonas and Ana stated. They do not get a job because they are not qualified enough, which was proved during the workshop when internship application was denied to those who were out of school. They remain in poverty because they have not committed themselves and therefore do not deserve to leave it, thus reproducing a discourse of accountability without understanding that opportunities for social ascension are not the same for all people.

It is perceived that these young people carry on their shoulders a responsibility that masks the irresponsibility of the State. The latter, in turn, neglects the care of the citizen leaving him at the mercy of the rules of the neoliberal system. In this sense, it can be affirmed that the individual inserted in the current educational system is detached from the protection of the State and follows the logic of neoliberalism (SILVA; SILVA, 2012). And in this mean project called neoliberalism, young people from the lower classes, who are already weakened by their social reality, will continue to be easy prey if the guarantee of their rights is not strengthened. They will remain at the margins of the labor market underemployment and continue feel responsible for the failures in their trajectories.

4. The implications of the social context on the prospects of future

In the face of everything that has been discussed so far, and the emergencies resulting from the experiences proposed in the workshops, it is perceived that young people not only dream of a better future, have ambitions, wish to move up in their lives but also have difficulty in planning ways to achieve their goals. Moreover, school and work appeared as fundamental institutional links in their trajectories. Paradoxically, margins are maintained in both fields. In this regard, in an effort to analyze the contradictions between discourse and practice present in the young people's statements, we resorted to the contributions

of Bernard Lahire. It was possible to realize that for them the change of position in the "game" is not null and that education is the main mean for this change to happen. However, it must be assumed that the disposition to believe is not always related to a willingness to act.

According to Lahire (2004), we live in a society in which actors can incorporate beliefs without having the means to respect, reach and realize them. In addition, they may have incorporated norms and values without creating the habits to act that would allow them to achieve their ideal. Thus, these provisions to believe in education may be associated with the values incorporated in school experiences, since it tends to reinforce the importance of education for life changes, decent work and dream achievements. It is the dream of a better life and in this dream they express "the desire to be something more": more equal, more human, with a more dignified life" (LEÃO, DAYRELL, REIS, 2011a, p. 1081).

The reflections made so far reveal that the lives of these young people are full of somewhat standardized trials in present society cores- family, school, work, territory. However, in this process of coping, their trajectories tend to be increasingly unique (MARTUCELLI, 2010).

The sociologist Martuccelli (2010) defines that these trials are historical challenges which were socially produced, culturally represented and unequally distributed, in which individuals are forced to face a structural process of individualization. According to the author, the school, family and work are trials of institutional nature.

The school plays a role as a structural trial in the lives of young people. They consider it fundamental for their social mobility; however, the institutional conjuncture immediately poses as a challenge for the popular classes. Bourdieu (2007), in his writing "Conservative School And Inequalities Of School And Culture" denounces that school has been one of the most effective factors for the conservation of social inequalities and for the naturalization of gift and merit by requiring one of them in its curricula as cultural⁵, economic and social minimum requirements in order to belong to the elite.

Having said that, the institution stands as a trial, since it is configured as a kind of place where students feel neither in the curricula, nor in the architecture or in the agendas; in other words, they are in a non-place, a space of passage, of transition, unable to form any type of identity (AUGÉ, 2005). From this perspective, the studies Pais (2016); Dayrel and Jesus (2016) Arantes, Pinheiro and Gomes (2019) point out that the school is a type of rite of passage, a constant "wannabe", a waiting room. Therefore, it is necessary for family members and young people to believe in this future investment, in this postdated check (PAIS, 2016), since it is the belief of reward for this effort that will enable the internalization of a necessary discipline to "support" school attendance (DAYRELL; JESUS, 2016). That said, considering that the family can be a support, it can also be a trial which young people have to face.

It was observed that in their letters the family appears as a trial as well when Ana, for example, revealed that sometimes she does not feel like returning home, or when Jonas stated that young people go through horrible things in their own homes. Therefore, the systematization of this experience indicated that for Ana, despite being a great challenge, the school ends up as a support to face the difficulties of her family nucleus. On the other hand, for Jonas the school and the family pose simultaneously as being so difficult that without support to face them he just could not take anything anymore and dropped out.

Hence, it is understood that this set of structural trials directly implies in the construction of future plans and dreams. Perhaps that is the reason why young people just do not have the habit of planning them.

Bourdieu (2007) states that the combination of expectation with the likelihood of their realization operates in a kind of realism that makes one tend to live according to their condition. Therefore, not planning the future can be an expression of a context that offers little possibility of immediate perspective.

Therefore, it is perceived that the juvenile itineraries do not follow a linear time, they are in fact a labyrinth (PAIS, 2016), full of challenges, trials and unforeseen events that constantly tests their resilience and, to some extent, the faith of these young people who just dream for better days. For sure the workshop "Young People in Action" and its methodology represented to them a support to face the obstacles, since it gave them not only a chance to be but also to express themselves. Upon seeking to understand their strategies for living, they also discovered other possibilities beyond those already set up by their context and aiming for a perspective of rights assurance. As an example, it was demonstrated that Ana, at the end of the workshop, was able to enter the labor market as an apprentice, an opportunity that arose through the workshop and that was possible to achieve because she was engaged in school and had enough attendance. Thus, we witnessed an important move that may have been decisive in order to allow her start writing her own future.

Speaking of future, we can say that Rachel began to write a new chapter of hers since she returned to her family. Just as a yo-yo comes out of our hands, the young woman was cast out of her home, walked the path of life but knew that, in a certain moment, she would return to her anchor point that materializes as her family. Thus, we realized that "no one walks without learning to walk, without learning to thread the path by walking, remaking and retouching the dream which one first had set out to walk" (FREIRE, 1997, p.155).

Thus, we conclude that in the face of the various trials that mark the lives of young people and may seize upon their dreams, their future begins today, because in the uncertainties of the path, the plot of life may not always have a successful conclusion.

5. Conclusion

In face of what has been built so far, we were able to conclude that the methodology of systematization of experiences allowed us to identify which elements of youth experiences are determinant for the construction of future perspectives. The methodological approach favored dialogue and allowed revisiting and reliving the moments shared in the workshops.

Upon retaking the process, in a posture of distancing from what we live, we identified that education and work appear in juvenile narratives as an imperative to achieve a better life in the future.

However, their disposition to believe in education and work as decisive elements for a better future were not aligned with their acts. Although they believe in the power of education and work, they remained at the verge of both.

Nevertheless, they do not stay there because they want to do so. We verified that their nonlinear trajectories are marked by very singular structural trials. In this context, the school and the family pose as the main trials that limit the birth of expectations for the future. We were able to verify that the school, its rhythm and spaces do not conceive an education focused on citizenship, participation or dialogicity. As a result, young people remain inactive, only as vessels, while the contents of their lives are ignored. No

wonder some of them dropped out of school. Furthermore, the vulnerabilities of their family contexts also stand as a hindrance: domestic violence; alcohol and/or drugs abuse and depression, along with to the difficulties for subsistence, are challenges that surely hinder their aspirations of a better future.

In conclusion, the systematization of experiences helps pinpoint the challenges young people must endure nowadays. It allows us theorizing the practice and producing knowledge from it thus unveiling the beauty of working with young ones.

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