

ARTICLE

CONQUERING HEARTS AND MINDS: SOCIAL AND EMOTIONAL COMPETENCIES AS A REFLECTION OF NEOLIBERAL RATIONALITY IN LIFE PROJECT TEACHING TEXTBOOK¹

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ABSTRACT: This text aims at analyzing didactic collection (textbooks) entitled Life Project, in order to study how social-emotional competencies are addressed in such teaching materials and how they reflect the desires of neoliberal rationality. We search for theoretical support in studies developed especially in the reflections initially developed by Foucault (2008), later expanded by Dardot and Laval (2016) about neoliberalism. In what is concerned to methodology, it should be emphasized that this is a descriptive-interpretative study of documentary nature, following mainly a qualitative approach. The *corpus* is formed by fragments extracted from three teaching book collections entitled Life Project, books approved by the National Book and Teaching Material Program (PNLD), 2021 edition. Through the analysis, it can be considered that there is a direct relationship between social emotional competencies and neoliberal rationality, because young people are guided to regulate their emotions in order to improve their human capital and, as a corollary, they build their life project based on what is desirable at the core of a rationality nuanced by competition, individuality, resilience and autonomy.

Keywords: social emotional competences, neoliberal rationality, high school; life Project.

CONQUISTANDO CORAÇÕES E MENTES: AS COMPETÊNCIAS SOCIOEMOCIONAIS COMO REFLEXO DA RACIONALIDADE NEOLIBERAL EM COLEÇÕES DIDÁTICAS DE PROJETO DE VIDA

RESUMO: O objetivo deste texto consiste em analisar coleções didáticas de Projeto de Vida, com vistas a estudar como as competências socioemocionais são abordadas em tais materiais didáticos e de que forma refletem os anseios da racionalidade neoliberal. Para ancorar teoricamente o estudo, busca-se respaldo, principalmente nas reflexões inicialmente desenvolvidas por Foucault (2008), posteriormente ampliadas por Dardot e Laval (2016) acerca do neoliberalismo. Acerca da metodologia, convém frisar que se trata de um estudo descritivo-interpretativo de cunho documental, seguindo uma abordagem eminentemente qualitativa. O *corpus* é formado por fragmentos extraídos de três coleções didáticas de Projeto de Vida, aprovadas pelo Programa Nacional do Livro e do Material Didático (PNLD), edição de 2021. Por meio da análise, pode-se ponderar que há uma relação direta entre as competências socioemocionais e a racionalidade neoliberal, porque os jovens são orientados a regular suas emoções,

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com vistas a aperfeiçoar o capital humano e, como corolário, construir o projeto de vida com base naquilo que é desejável no cerne de uma racionalidade matizada pela concorrência, individualidade, resiliência e autonomia.

Palavras-chave: competências socioemocionais; racionalidade neoliberal, ensino médio, projeto de Vida.

ALCANZANDO CORAZONES Y MENTES: LAS COMPETENCIAS SOCIOEMOCIONALES COMO REFLEJO DE LA RACIONALIDAD NEOLIBERAL EN COLECCIONES DIDÁCTICAS DE PROYECTO DE VIDA

RESUMEN: El objetivo de este texto implica en analizar colecciones didácticas de Proyecto de Vida, con vistas a estudiar cómo las competencias socioemocionales son abordadas en dichos materiales didácticos y de qué forma reflejan los anhelos de la racionalidad neoliberal. Para anclar teóricamente el estudio, se busca respaldo, principalmente en las reflexiones inicialmente desarrolladas por Foucault (2008), posteriormente ampliadas por Dardot y Laval (2016) acerca del neoliberalismo. Acerca de la metodología, conviene subrayar que se trata de un estudio descriptivo-interpretativo de carácter documental, siguiendo un abordaje eminentemente cualitativo. El *corpus* está formado por fragmentos extraídos de tres colecciones didácticas de Proyecto de Vida, aprobadas por el Programa Nacional del Libro y del Material Didáctico (PNLD), edición de 2021. A partir del análisis, se puede reflexionar que hay una relación directa entre las competencias socioemocionales y la racionalidad neoliberal, una vez que los jóvenes son orientados a regular sus emociones, con vistas a perfeccionar el capital humano y, como corolario, construir el proyecto de vida basado en lo que es deseable en el centro de una racionalidad matizada por la competencia, individualidad, resiliencia y autonomía.

Palabras clave: competencias socioemocionales, racionalidad neoliberal, enseñanza media, proyecto de Vida.

INTRODUCTION

The discussions to be carried out in this text start from problematizations caused by recent curricular policies implemented by the Brazilian government in secondary education. In particular, it is the reform of the New High School (NEM- *Novo Ensino Médio*), through Law n° 13.415/2017, which amended the Law of Guidelines and Bases of National Education (LDB/9.394/96- *Lei de Diretrizes e Bases*), and the creation and approval of the text of the High Education Common National Curriculum (BNCC-EM- *Base Nacional Comum Curricular do Ensino Médio*), in 2018, considered a milestone in the centralization of curriculum policies in the country. We are interested, more closely, in thinking about the articulation of these reformist pretensions with market sectors, which were present throughout the process of formulating such documents, through non-governmental organizations linked to large economic conglomerates, and to test the effects of this relationship and the neoliberal interests underlying it in the configuration of the so-called socio-emotional skills, based on the examination of didactic materials aligned with the NEM and the BNCC called: the didactic collections of life projects approved in the National Book and Didactic Material Program (PNLD- *Programa Nacional do Livro e do Material Didático*) of 2021.

Certainly, curriculum conceptions nuanced by the logic of competences do not emerge from the aforementioned reforms. We can go back to the 1990s and trace evidence of this perspective in the production of the National Curricular Parameters (PCNs- *Parâmetros Curriculares Nacionais*), in the elaboration and application of external educational evaluations, such as the National High School Examination (*Exame Nacional do Ensino Médio*), the Prova Brasil, among others, articulated to the Assessment System of Basic Education (SAEB- *Sistema de Avaliação da Educação Básica*), which connects with international assessment instruments such as PISA (Programme for International Student Assessment). According to Ramos (2008), the competency-based curriculum assumes that it is possible to redefine the meaning of teaching content to assign a practical meaning to school knowledge, leaving

aside disciplinary specificities and betting on verifiable competences in particular situations and tasks that students need to master. Also, according to this author, the competence-based curriculum mobilizes disciplinary contents, when they are necessary to solve a given problem-situation. In this view, there are arguments demanded to support the urgency to modify high school education, considering that this would be marked by an excessive load of disciplines that did not prove to be flexible to the desires and demands of the students. Hence the dissolution of the curricular components into formative itineraries, because, in this way, students could “choose” which paths to follow, considering the particularities of their life projects, to be built during the three years of high school. According to Oliveira (2021), both the general competences of basic education, according to the BNCC-EM, and the principles of high school education, the curricular proposals for offering this educational stage, and the organization of training itineraries are structured to equip young people student to undertake certain decisions according to their life project.

In the constitution of these juvenile subjectivities, it is convenient to create mechanisms that seek to regulate behaviors and conducts, bearing in mind the need to obtain success in personal and professional life. This includes the so-called socio-emotional skills, also called non-cognitive skills, socio-emotional skills, and emotional intelligence, among other multi-referential forms (MAGALHÃES, 2021). In other words, those who are better able to manage emotions and feelings, to develop those that are more in tune with the interests of the market, have a better chance of increasing their human capital and getting a better job. Similarly, in achieving and selecting appropriate training itineraries, students need to demand socio-emotional skills, as they help in the learning process and, as a corollary, in the implementation of potentially successful training paths. Therefore, there is a growing individualization of complex educational demands and, with that, the student's responsibility for their success or failure - the keynote of neoliberal rationality, marked not only by eminently economic aspects but also by the continuous formation of flexible, adaptive, resilient, mobile and proactive subjectivities.

In the perception of Lemos and Macedo (2019), the educational policies of multilateral bodies that frame competencies, including socio-emotional ones, such as the Organization for Economic Cooperation and Development (OECD- *Organização para a Cooperação e Desenvolvimento Econômico*), the United Nations (UN), notably by through the United Nations Educational, Scientific and Cultural Organization (UNESCO), as well as the World Bank, prescribe, for underdeveloped and developing countries, the constitution of actions that seek to form individuals capable of overcoming conflicts of an economic nature, environmental and humanitarian. Taking into account OECD reports, according to Lemos and Macedo (2019), there is the thesis that emotional aspects tend to overlap with social issues. More specifically, it is as if the mentality of the students affected their performance much more than the socioeconomic context. By giving a visible space to work with socio-emotional skills, documents such as the BNCC operate in the sense of engendering subjectivities in tune with such precepts and, with that, ignore the socio-educational inequalities existing in the Brazilian reality. Since, within the scope of these proposals, it is as if each young student could individually design and execute a life plan, despite the idiosyncrasies of each family, social and economic situation.

In Brazil, it is imperative to pay attention to the performance of the *Instituto Ayrton Senna* (IAS), a non-governmental organization that operates in the field of basic education, through the promotion of studies and research, the advice of teachers and teaching networks and the production of pedagogical material. In 2015, according to Smolka et al (2015), the IAS, in partnership with the OECD and the Secretary of Education of the State of Rio de Janeiro, developed a kind methodology for assessing the socio-emotional skills of students from the 5th grade of elementary school to 3rd grade of high school. The result of this study calls for a consensus effect regarding the need to consider the development of socio-emotional skills as indispensable for improving schoolchildren's learning. In this sense, it would be possible to improve, train and measure personalities based on specific dimensions and, as a result, work with them in the daily life of the school.

Based on these reflections, this text aims, more specifically, to analyze three didactic collections of the PNLD 2021 Life Project, to study how socio-emotional skills are addressed in such teaching materials and how they reflect the concerns of what we call neoliberal rationality, based on reflections initially raised by Foucault (2008) and later amplified by Dardot and Laval (2016).

Although the Life Project is not explicitly demarcated as a mandatory or even elective component in the mainstay of NEM and BNCC-EM, its strong role in these curricular reformulations is perceived. Thus, it was not fortuitous that the PNLD, 2021 edition, was organized to meet the Life Project, through a public notice for the choice of didactic collections to be selected by teachers of the public education network. Thus, several states of the federation have adopted the Life Project as a curricular component in the configuration of the NEM (ALVES; OLIVEIRA, 2020). Furthermore, a search for the term life project combined with high school and BNCC in Google search engines, in November 2021, generated more than five hundred thousand results, which demonstrates the effervescence of this reflection today.

In terms of textual organization, it is worth highlighting how the present study is structured. In addition to this introductory section, the text comprises five more sections: the first reflects on neoliberal rationality and its impacts on the educational field; the second seeks to articulate concepts developed in the previous topic with the advent of the NEM, the BNCC and the Life Project, trying to track the presence of socio-emotional skills in the design of this curricular policy; then, there is a methodological section, in which we expose the data collection process and the analysis procedures undertaken; later, we analyze extracts from three didactic collections of Life Project, based on the reflections initiated in the preceding topics and, finally, the conclusion proposes to provide a closure effect for the discussions listed in this writing.

NEOLIBERAL RATIONALITY

In the course taught by Michel Foucault at the Collège de France, in 1979, published in 2008, in Brazil, with the title *The birth of biopolitics*, the French author starts from the principle that, to understand how people sought, from the eighteenth century, to rationalize the problems concerning governmental practice through phenomena specific to living things such as birth and death rates, migrations and races, among others, it was necessary to take into account the political rationality in which this problem concerning the population coexisted: liberalism. According to Foucault (2008, p. 432), liberalism is not conceived as an ideology, a way for society to present, a theory, but rather as “[...] a principle and method of rationalization that obeys, and it is this and, subsequently, the internal rule of the maximum economy”.

Thinking from this point of view, the author points out that, while the rationalization of the exercise of government proposes to maximize effects and reduce costs, neoliberal rationality calls into question the very reason for the existence of government, understood here as the activity of governing conduct of men. In other words, the government cannot be an end and its maximization must not be a regulating principle. Therefore, in the wake of liberal governmentality, the question is: why do we need a government? Starting from a concept considered new for the 18th and 19th centuries, according to Foucault (2008), which is the idea of society, one can ask why government becomes necessary, considering the interests of society. The author reminds us that liberal rationality is nuanced under the government of interests and no longer about things and/or territories, as advocated because of state in the 16th century.

By postulating this genealogy of liberalism, Foucault (2008) lands in the 20th century and exposes two developments of this rationality that he considers symptomatic: German ordoliberalism and American neoliberalism. Although both share similar criticisms of government policies undertaken during the Second World War, considered excessive from the point of view of State involvement, American neoliberalism presents certain singularities. Also called neoliberalism of the Chicago School, this rationality gained global proportions from the 1970s onwards and seems more appropriate for thinking about the inflections arising from this *modus operandi* in the context of Brazil and the educational policies currently in vogue.

A key condition for analyzing the context in which neoliberalism erupts in the United States, according to Foucault (2008), was certainly the criticism made of the New Deal to Keynesianism, planned economies, and the economic and social programs engendered in the post-war period, but not just for that. For Foucault (2008), when recalling the history of that country's independence, it was already possible to see remnants of a liberal way of governing that tended to found the State; moreover, for more than two centuries, liberalism guided American political debates and, finally, the fact that, in the 20th

century, the interventionist policies adopted in the US territory have generated a kind of threatening element both for the right and for to the left. Thus, on the right, the specter of a socializing State persisted; on the left, the vertiginous growth of a warlike and imperialist state was frightening.

From this comes the Foucaultian observation according to which American neoliberalism does not present so much as “[...] a political alternative, but let's say that it is a kind of global demand, multiform, ambiguous, anchored to the right and the left” (FOUCAULT, 2008, p. 301). Perhaps this explains why this rationality ended up affecting sectors of society that are not a priori governed by economic factors, such as, in the case in question, the issue of education. As discussed by Dardot and Laval (2016), neoliberalism goes beyond the political and economic dimension, insofar as it affects the constitution of contemporary subjectivities, greatly interfering with how the subject relates to himself and others through the perspective that generates the financial market and consumption.

One of the main aspects that outline this thesis that neoliberalism permeates the most different social sectors, following the reading of Foucault (2008), concerns the theory of human capital. In the words of the French thinker: “[...] this theory represents two processes, one of which we could call the incursion of economic analysis into a hitherto unexplored field” (FOUCAULT, 2008, p. 302), continues the author, “[...] and, second, from this incursion, the possibility of reinterpreting, in economic terms and strictly economic terms, an entire field that until then could be considered, and was considered, non-economic” (FOUCAULT, 2008, p. 302). In the elaboration of this human capital perspective, idealized by Theodore Shultz and Gary Becker, neoliberal criticisms come into play regarding how classical economics neglected work, which had been reduced only to the time factor, that is, work was situated only in the temporal quantity variable, represented, for example, by working hours and days. There is, according to Foucault (2008), another criticism addressed to the conception of work present in Marx's reflections, for whom work is amputated from its human reality in the face of the economic mechanics of capitalism. Work appears, then, in an abstract form and it is necessary to re-elaborate it within the economic analysis.

To this end, neoliberals will focus on the bias of the working subject, not as an object or a relationship of supply and demand in the form of labor power, but as an active economic subject. In other words, considering that people work to be compensated with a salary, which is understood as income, from the point of view of the worker, what is sold is not his labor power, but his income. If an income consists of the product or income of capital, this means that the salary capital represents “[...] the set of all physical and psychological factors that make a person capable of earning this or that salary” (FOUCAULT, 2008, p. 308). In other words, it is human capital, also conceptualized by Foucault (2008) as a kind of competence, and aptitude responsible for generating income flows. Like all forms of capital, it is necessary to invest to yield. How to invest in this human capital, then? To Foucault (2008), it is possible to improve it from early childhood, so that, in the future, it is possible to generate significant income. The author points out that several variables come into play in the composition of the child's human capital, from the time that parents dedicate to caring for their children, passing through the parents' cultural level and medical care, to educational investments, undertaken not only within the limits of the school institution but having this as a central element.

This, Resende (2021) considers that we live in a knowledge society, which implies constant and lifelong training and this is intricate with the business logic, by recommending profit, supply, sale, credit, debt, and the search for the market regime as a place of truth. In the author's voice, “[...] school education, in this social model, is configured as a business education that embodies practices and produces individuals who correlate with the business way of life” (RESENDE, 2021, p. 197). More specifically, we can consider that the individual, to develop his human capital, sees education as a driving force in the process of investment in himself, to create conditions to compete with others in a rationality responsible for advocating competition in all dimensions of social life. Dardot and Laval (2016) remind us that neoliberalism imposes on each of us a normal according to which it is necessary to adapt to a universe of generalized competition, which is ordered by the government of the market that due to its dynamics, shows unstable, changeable and uncertain. For this reason, it is convenient to engender subjectivities in tune with this rationality. There is, in the wake of Foucault (2008), the constitution of the entrepreneur of himself, being his capital, his producer, and his source of income. As Ciervo (2019,

p. 61) emphasizes, we can understand that “[...] they are individual-company that mobilize all dimensions of their subjectivity at the service of capital, including and above all, emotions”.

Thus, Foucault (2008) reiterates that the self-entrepreneur denotes a new facet for the homo economics of classical economics who no longer identifies as the man of exchange, but rather as the man of consumption. This consumption man, according to Foucault (2008), as he consumes, also produces satisfaction. According to Foucault (2008, p. 311), “[...] Consumption should be considered as a business activity through which the individual, using a certain amount of capital at his disposal, will produce something that will be his satisfaction”. As a corollary of this new configuration, there is the emergence of individualist subjectivities, centered on investment in oneself, displaced from robust collective movements and, to a certain extent, depoliticized in the regimes that lead them, since they are passive and integrated into the business *modus operandi*.

Laval (2004) argues that the school in neoliberal molds is at the service of market demands and the aegis of the pedagogy of competences aims to fulfill this function, as it cuts out, within the scope of school contents, those that are best in tune with the interests of the market, marked by pragmatism and the rapid applicability of certain knowledge in resolving practical issues. We can see a similar position in Resende (2018) when he argues that the role of the school is restricted to providing conditions for young people to enter the competitive society whose employability is conditioned to an idea of continuous training as if employment depended only on training individuals. In other words, there is the construction of true wills for which success or failure in entering the world of work is connected with the efforts of each one in achieving their human capital framed under the prism of permanent training.

In addition to these implications of neoliberal rationality in the sphere of education, Gadelha and Mota (2016) compile a series of other impacts, summarized as follows: a) the generalization of the practice of ranking in situations of educational and professional evaluations and in selection processes leads to the building a competitive and, ultimately, meritocratic and excluding culture, as there is not room for everyone; b) the cooling off of entrepreneurial pedagogies, by centralizing the domain of skills and abilities required under the signs of effectiveness, high performance, efficiency and flexibility; c) the dissemination of permanent evaluation practices, the measurement of results, the achievement of goals, in a clear transposition of management methods from the private initiative to public school management; d) the deterritorialization of the education-training pair that leaves the school environment for formations anchored in business and capitalist logic; e) the enthronement of business aspirations in the elaboration of public policies, to be considered as innovative, attractive and devoid of an ideological and/or political component, through non-profit associations, but allied to large economic conglomerates, the so-called think tanks; f) as a consequence of the previous item, more and more international multilateral organizations have been promoting teaching and teacher training programs based on neoliberal logic, so that, at a global level, education is linked to financial capitalism and the market. From this conjunction of factors, we can think about the emergence of conditions of possibility for the emergence of socio-emotional competences in curriculum policies, as we will see in the following section.

SOCIAL AND EMOTIONAL SKILLS IN TIMES OF NEM, BNCC-EM, AND LIFE PROJECT

Thinking about the appearance of socio-emotional skills in recent curriculum policies implies pondering the assumed conception of the curriculum. For this, we anchor in the perspective of Sacristán (2000), for whom the practice to which the curriculum refers constitutes a previous reality very well settled and formed by diverse didactic, political, administrative, and economic behaviors, among others, which encompass schemes of rationalities, beliefs, values, and power relations. In this sense, the curriculum, far from being neutral or disinterested, is “[...] the expression of the balance of forces that gravitate over the educational system, at a given moment, while through them the ends of education in school education are achieved” (SACRISTÁN, 2000, p. 17). This Spanish author also emphasizes that the curriculum is a historically configured option that is engendered within a cultural, political, and social fabric and, therefore, carries the tensions, interests, and problems of a given political conjuncture. In Sacristán (2010), we read that, when ordering the curriculum, what should be taught, the time for learning

and teaching is regulated, separating what should remain and what needs to be excluded. From this angle, analyzing the adoption of socio-emotional skills by curriculum policies means mapping how a favorable ground was paved for this insertion and not another one in its place.

Magalhães (2021), based on the analysis of the notion of competences in guiding documents of Brazilian education, especially the National Curriculum Guidelines for Technical Professional Education of High School (resolution 06/2012 of CNE/CEB- *Diretrizes Curriculares Nacionais da Educação Profissional Técnica de Nível Médio*) and the National Curriculum Guidelines for High School (CNE/CEB resolution 03/2018- *Diretrizes Curriculares Nacionais do Ensino Médio* (resolução 03/2018 do CNE/CEB), assesses that there is a continuous process of establishing personal skills and the emphasis on developing socio-emotional skills. For Magalhães (2021), since 2011, there has been a real effect around the notion of competences, through global policies undertaken by the OECD and, in the case of Brazil, in partnership with IAS, through public-private partnerships, based on projects, seminars, and reports.

A milestone in this direction was the Education for the 21st Century in 2011 Seminar, promoted by the IAS, with the support of the Secretariat for Strategic Affairs of the Presidency of the Republic (SAE- *Secretaria de Assuntos Estratégicos*) and UNESCO. In this event, points out Magalhães (2021), socio-emotional skills emerge as a curricular innovation through which it is possible to guarantee the academic success of students through the improvement of non-cognitive skills, such as persistence, resilience, attention, and concentration capacity, the ability to postpone rewards, self-esteem, sociability and other attributes that relate to behaviors, emotions, and attitudes. The defense of this seminar, considering the presence of the economist who won the Nobel Prize in 2000, James Heckman, was that emotional competences should be included in the school curriculum. From this perspective, the IAS presents the spokesperson for promoting a curriculum reformulation that could implement such competences at the core of basic education.

To this end, through a partnership between the IAS and the Secretary of Education of the State of Rio de Janeiro, signed in 2013, the increment of a project called Educational Solution aimed at enabling a comprehensive education model that contemplates cognitive skills with socio-emotional skills. According to Chaves, Motta, and Gawryszewski (2020), such a program is ideologically neutral, technical and supposedly innovative, and apolitical, to introduce new technologies and methodologies, especially for young people from the poorest sections of society, with the promise of ensuring employability in a context of acute crisis of capitalism. Based on an OECD proposal and large-scale assessments such as PISA, this project was colored by the need to bring together the skills required to solve mathematical problems, reading, and science skills, with the possibility of measuring skills of another order.

Based on the data produced by the Educational Solution and trying to expand the scope of the proposal, the IAS, in 2014, held the International Public Policy Forum “Educating for skills in the 21st Century”. The event was attended by ministers and representatives of at least fourteen OECD member countries and international researchers, such as James Heckman. The referrals were compiled in a synthesis report, in which we can highlight, according to Magalhães (2021), the recognition that socio-emotional skills are a valuable instrument for improving economic, social, and educational indices, as well as reducing social inequalities. Since these are malleable competences, it is possible to explore them through a pedagogical work planned for this purpose and they can also be measured. As noted on the IAS website, in the tab concerning socio-emotional skills “[...] the path is to offer a comprehensive education for all, which is aimed at the full development of students, in the cognitive, socio-emotional, hybrid and cultural spheres, among others, preparing them to make choices based on their life project” (INSTITUTO AYRTON SENNA, 2021b, n.p, emphasis in the original).

For this non-governmental organization, the approach of socio-emotional skills becomes crucial in achieving comprehensive training for students. Paraphrastically, this discourse present in the IAS materializes in the text of Law n° 13.415/2017 as in the BNCC, considering, based on Macedo's reflections (2019), that the performance of the third sector in the process of formulation and implementation of these documents was flagrant. According to the author, “[...] as occurred throughout the entire process, the preferred articulation of these subjects continues to be with think tanks foundations linked to the private sector, or what they call the third sector” (MACEDO, 2019, p. 45). In this logic, the general competences of the BNCC for basic education are related, explicitly or surreptitiously, to socio-emotional competences, as the debate implemented in the construction of these

reforms was affected by interests arising from global policies. As a few of them and how the IAS takes a stand on them, we can see in competence n° 6 of the Base “Value the diversity of knowledge and cultural experiences and appropriate knowledge and experiences that enable them to understand the relationships of the world of work and make choices aligned with the exercise of citizenship and their life project, with freedom, autonomy, critical awareness and responsibility” (BRASIL, 2018, p. 11). According to the material prepared by the IAS and made available on the website, this competence is linked to the mobilization of socio-emotional skills such as determination, organization, focus, persistence, responsibility, and assertiveness (INSTITUTO AYRTON SENNA, 2021b).

Number 10 is another general competence of the BNCC to be mentioned and, in our view, mimics the aspirations of socio-emotional competences: “Acting personally and collectively with autonomy, responsibility, flexibility, resilience, and determination, making decisions based on ethical, democratic, inclusive, sustainable and solidary principles” (BRASIL, 2018, p. 12). According to the IAS, correspondence with socio-emotional skills occurs because respect, empathy, trust, social initiative, responsibility, and stress tolerance are required, as emotional resilience is needed to engage in decision-making according to the listed principles in the Base.

It is also important to consider the criticism made by Chaves, Motta, and Gawryszewski (2020) about the election of certain emotional competences to be addressed in the school context. In the authors' perception, there is no questioning about the effect of consensus that rests on the choice of a given competence and not another. As an example, they cite the issue of resilience and will question: why the need to form resilient subjectivities in the face of constant economic crises? Why don't you think about educating young people to adopt a questioning attitude toward the truths of neoliberalism? According to Chaves, Motta, and Gawryszewski (2020), these questions make it clear that the predominance of a given competence represents a political game through which a certain conception of education and a training project based on skills intricate to the functioning of the Marketplace. In the words of the authors: “[...] permeates the school floor [...] the formation of a specific type of human being, tamed, adapted to market instabilities, capable of giving positive responses during adverse situations and covering up the structural elements that give rise to these problems” (CHAVES, MOTTA; GAWRYSZEWSKI, 2020, p. 18).

It is not without pretension that socio-emotional skills appear with more evidence in the so-called life projects, as they are conceived as important elements for the training of students within the curricular reformulations brought about by the NEM. Thus, in item 7 of art. 3 of the NEM Law we observe: “The secondary education curricula must consider the integral formation of the student to adopt a work aimed at the construction of his life project and his formation in the physical, cognitive and socio-emotional aspects” (BRASIL, 2017, n. p.). We noticed, in the linguistic formulation of the text of the law, latent similarities with the excerpt taken from the IAS previously cited here, insofar as comprehensive training includes socio-emotional skills via a life project. In the BNCC-EM, the definition of competence encompasses the emotional aspect, as recorded: “[...] competence is defined as the mobilization of knowledge (concepts and procedures), skills (practical, cognitive and socio-emotional), attitudes and values to resolve complex demands of everyday life, the full exercise of citizenship and the world of work” (BRASIL, 2018, p. 10). Sometimes conceptualized as a competence, sometimes as a skill, the fact is that socio-emotional links are part of this curriculum policy and impose demands on the preparation of didactic materials, teacher training, and work in the classroom.

THE METHODOLOGY

This work is characterized as a descriptive-interpretative study, as it is important to describe and interpret the treatment given to socio-emotional skills in Life Project didactic materials. The research technique is documentary in nature which, following Medeiros (2008), examines materials that have not yet gone through an analytical sieve. In addition, it is an eminently qualitative approach because we observe the phenomenon of socio-emotional skills, without mobilizing numerical data, statistics, and other variables to be controlled. According to Moreira (2011, p. 49), from a qualitative perspective in the context of teaching, “[...] the researcher daily asks what meanings have the actions and events of teaching, assessment, and curriculum for the individuals who participate in them”.

The corpus comprises the following Life Project didactic collections, which were approved by the PNLD 2021: a) *Você no mundo* (You in the world), authored by Lais Rosa, Sandro Miner Valentini Junior, and Vanessa Bottasso, published by Editora Moderna; b) *(Des)envolver e (trans)formar: projeto de vida* (Develop and (trans)form: project of life), by Itale Cericato, published by Ática; c) *Pensar, sentir e agir* (Think, feel and act), written by Leo Fraiman, published by FTD. The criteria adopted for the selection of this corpus were: a) the approved collections had been approved in the PNLD; b) they addressed, in a unit, topic, and/or subsection, socio-emotional skills; c) that were available for download.

The data analysis process followed the following route: a) we accessed the 2021 Life Project Digital Guide and consulted the adopted collections; b) we looked for a version of the collections in PDF (Portable Document Format) on the publishers' websites so that we could analyze the material more accurately; c) we collected, in all, a total of ten collections on these sites; d) we carefully read the summary of all of them; e) we identified a total of seven collections that somehow emphasize socio-emotional skills; f) we did a second screening and, for the study within the limits of this text, we selected three collections; g) we made a selection of fragments from these collections, considering the approach of the mentioned competences, to be analyzed in the following section.

DATA ANALYSIS

We divide this topic into three parts. In each of them, there is an analysis of one of the didactic collections that are the focus of this study. The order follows the one presented in the methodology section. Initially, we make a brief description of the structure of the collections and then we analyze some fragments that, in our view, summarize how socio-emotional skills are present in such teaching materials.

Analysis of the didactic collection *Você no Mundo*

The didactic collection *Você no Mundo* is structured in a single volume. It contains, in addition to an introductory unit, three chapters called Modules. In each of them, there are two to three subsections entitled Stations. They are divided into activities numbered from one to six. There is control, on the part of the positions of this didactic material, in determining the time in which each activity should last because an indication appears in parentheses of the time indicated after the title of the activity. Socio-emotional skills appear, in a more visible way, in the third station of module 1, whose title is Responsible Self-knowledge. As the title suggests, this topic in the collection aims to provide students with strategies that allow them to perform certain tasks on themselves, to see certain weaknesses and strengths to plan their life projects based on this self-diagnosis. In this approach, the emotional aspect becomes fundamental to be explored. At the beginning of the section, there is a reflection on the Big Five, a set of five factors that, in standardized tests, represent certain personality traits, such as kindness, conscientiousness, openness to new experiences, and emotional stability (CIERVO, 2019). It is worth remembering, based on Ciervo (2019), that this model was used by IAS in the pilot project carried out in schools in Rio de Janeiro, mentioned earlier in this text, and has also been mobilized by companies in the process of recruiting employees.

The didactic collection under study, after exposing the Big Five and briefly reflecting on how each of these personalities can interfere in the performance of collective activities, proposes some questions for the students: “1. In your daily life, considering your activities at school, at home and in other places you go, what skills stand out? 2. In your daily life, how do your personality characteristics contribute to individual and collective activities?” (ROSA; VALENTINI JUNIOR, BOTTASSO, 2020, p. 38). We see, in the first question, that there is a concern by the didactic material to make the student pay attention to himself and, with that, effect a kind of continuous observation about the personality types that are most evident in social interactions carried out in different places, such as at school, at home and in other spaces. This imposes on the student a continuous examination of the control of his emotions

and the ways of being in the world. In the second question, the collection seeks to lead students to recognize how the specificities of their characteristics impact the execution of individual and collective activities. Also, we can note the defense of work on oneself, with a view to self-government through self-knowledge. Therefore, it is a strategy aimed at controlling subjectivities, to make them productive, adaptive, and malleable. That is to say, there is always an “application” of personality traits in specific situations. Ultimately, such skills can be controlled, manipulated and measurable variables, which can be observed, evaluated, and developed in the constitution of humus *oeconomicus*.

This accountability of the person for the way he relates to himself and others to become more productive based on a profit-benefit and investment logic, in different social spaces, is sensitively linked to neoliberal rationality, because, as discussed by Dardot and Laval (2016), all human relationships can be affected by the business dimension. The collection under study explains how, in the context of the classroom, personality traits can be explored. Through an activity called Shall, we observe together? the need to carry out an observation exercise is argued: “[...] it is important to be attentive to the abilities of our colleagues. When we carry out this observation, we can think of ways to associate the various skills and personalities present in a group to obtain better results in our projects” (ROSA et al, 2020, p. 38). Once again, we perceive the focus on a relationship marked by the pair investment result and this is allied to the dictates of neoliberal reason. According to the didactic collection, it is imperative to analyze and invest, as a group, the skills of each one, to generate a productive result.

In this activity, the didactic collection asks: “Thinking about your experiences in the learning processes in the school environment, how do the perceived individual and collective characteristics contribute to the result obtained? What skills can be developed to improve learning processes? (ROSA et al, 2020, p. 39). We understand, from this fragment, that the activity aims to lead students to develop socio-emotional skills, based on the recognition of their specificities and their colleagues. A certain pragmatism is noted in the constitution of these skills, as the intention is to improve school learning and, as a consequence, implement the human capital of each subject, preparing him to face situations in the extracurricular context. In this perspective, students are enrolled in a web, understood by Dardot and Laval (2016), as the pedagogy of human capital, in which each individual must be the holder of a certain capital, through the establishment of devices destined to activate the subjects, leading them to take care of themselves, educate themselves and find a job based on what was invested in each subjectivity.

Continuing, the collection addresses the importance of exercising self-knowledge. To this end, he justifies: “[...] by knowing our emotions, we also gain emotional stability and assertiveness when communicating, which promotes healthier and more conscious decision-making, in addition to learning to deal with the emotions of others, with whom we started to build more open and tolerant relationships (ROSA et al, 2020, p. 60). It draws our attention that, by advocating the so-called self-knowledge, the didactic material studied alludes to the need for students to be emotionally stable and, therefore, to be assertive in communication and fruitful in decision-making. Once again, we can see how the emotional dynamics are captured by a bias according to which it is necessary to control what one feels, adapting to a situation marked by pragmatism, objectivity, and adaptability, in line with the neoliberal primer. According to Lopes (2019, p. 69), the focus on the life project along the lines of contemporary curriculum reformulations “[...] may not only be trying to anticipate decisions, submit unforeseen experiences to a given future that does not necessarily make sense for youth subjectivities”, but, still according to the author, “[...] it is subject to the wishes of social groups that assume they know how the future of young people should (and can) be”.

The domain of socio-emotional skills becomes required, because, according to the didactic collection: “[...] being able to recognize, express and regulate is an important skill to build healthier relationships not only with others but with yourself” (ROSA et al, 2020, p. 60). Given this, the young person must perform a series of operations on himself, with the aim of detecting, knowing how to express, and control emotional particularities, as if these were essentially manageable and constitutively regulated. We then read that “on the one hand, we are unconsciously guided by emotions, or on the other, experiencing an attitude of self-control in the face of them” (ROSA et al, 2020, p. 60). According to the collection, this second posture is considered ideal for configuring a well-defined life project, as young people who know how to manage themselves, under the image and likeness of *humus oeconomicus*, will be more successful in their journey in the world of work and study.

Thus, the fragments expressed here from the didactic collection *Você no Mundo* demonstrate the urgency of conducting the life project of young people through a continuous rationalization of emotions, conceived as a kind of investment that must be made by the young person, obtaining future earnings. The capitalization of what is most contingent in our existence, emotions, expresses how the neoliberal grid of intelligibility introjected the various intricacies of social life and, according to Foucault (2008), reached territories previously unseen from an economic perspective.

Analysis of the didactic collection *(De)envolver e (Trans)formar: Projeto de Vida*

The didactic collection *(Des)envolver e (Trans)formar: Projeto de Vida*, in a single volume, is structured in three modules: I, The Other, and Us. Each module has three chapters. The first module that interests us more closely has the purpose of raising reflections on youth identity, self-knowledge, and student experiences. Generally, the chapters are introduced by reading and discussing different texts, linked to different semioses and spheres, such as literature, photography, painting, and journalism, among others.

It was possible to detect the presence of socio-emotional skills when this didactic material proposes, in the second chapter of the first module, some reflections on resilience. Before exposing a report by a survivor of the Second World War, taken from the book *SobreViver: Instituto de vendedor* – the 12 points of resilience and the personality of survivors, by psychotherapist Claudia Riecken, the didactic collection defines: “Originally used in Physics, the term designates the property of bodies to return to their original form after suffering deformation or shock” (CERICATO, 2020, p. 42), continues conceptualizing: “In Psychology, resilience is the ability to deal with problems, overcome obstacles and not give in the pressure, even in situations of great tension” (CERICATO, 2020, p. 42). As we pointed out earlier, resilience is one of the competences mobilized in the constitution of the projects headed by the ISA (2021) and it is not by chance that the BNCC reports to it. In the case of the description present in the collection, being resilient means standing firm, despite adversity, and remaining obstinate in the face of challenging and inhospitable circumstances. We can associate this interest in producing resilient young people as one of the demands of neoliberal rationality, since the individual ability to persist within a regime that repeatedly produces exclusion and inequality is required, not guaranteeing opportunity for all, which generates suffering, helplessness, and anguish. But this same neoliberal rationality impels the subject to see the “good side” of extreme situations and, as an entrepreneur of himself, to invest in the benefits arising from such a situation. In the words of Sant’Anna (2019, p. 165), “[...] even the most precarious life tends to be interpreted as a way of discovering new chances of self-knowledge and self-overcoming”.

The fact that the collection alludes to a story by a Holocaust survivor seems to us symptomatic in the sense of showing that, if in such a disastrous experience, it was possible to resist, it is possible (and necessary) to face a less drastic everyday situation. For Hussein (2014), we live in a memorial culture that is characterized by a massification of past events that are exhaustively remembered. The case of the Holocaust, according to the author, is part of these uses and abuses of the past and can have different purposes. In the collection under study, the reference to this historical fact, through the testimony of a survivor, has purposes that go beyond the historical fringes of such an event, as it has other interests, given that the text works as a triggering strategy of persevering postures in the current scenario, which, to a certain extent, delegitimizes the pain of the other, romanticizing it. After exposing the text, the collection raises some questions, which we highlight: “2. In addition to resilience, what characteristics do you observe in the behavior of people who do not allow themselves to be overcome by difficulties?” (CERICATO, 2020, p. 43); “3. Have you ever needed to be resilient in any situation in your life? Record in your notebook what this situation was and what actions you took to face it.” (CERICATO, 2020, p. 43); “4. Do you believe that resilience is an important characteristic to be cultivated in behavior? And in the construction of the life project? Justify and share your opinion with colleagues” (CERICATO, 2020, p. 43).

Such questions seem to induce the student to an answer whose content should be favorable to the development of resilient behaviors, due to the following indications: a) in question 2, it is required that other traits of resilient people be pointed out. Now, if the text with the Holocaust survivor's account

was used in the sense of showing that resilience is conceived as a value to be recognized, it is expected that the student signals that the resilient subject is also flexible, adaptive, and curious, characteristics celebrated in the neoliberal perspective; in question 3, the student is led to remember a situation in which he was urged to mobilize a resilient posture and this constitutes a subtle strategy to lead this student to identify with resilient attitudes; in question 4, the reading key for a possible answer is marked in the “important” qualifier element, used to describe resilience, because, in the face of all the arguments raised, the collection proposes that young people adopt resilient behaviors and take them into account in the construction of their life project.

In the collection under analysis, another aspect to be focused on concerns the approach to socio-emotional skills contained in the Resume section, in which the collection makes an overview of the main concepts discussed throughout the chapter and, in the case of focus, asks the student to carry out a self-assessment. As the chapter primarily focused on the issue of emotions, it is worth noting how this highly subjective instance can pass through the sieve of evaluation. For this, we think with Haroche (2011, p. 661), for whom in contemporary neoliberal societies, a climate of mistrust has been engendered that leads to a continuous evaluation in which “[...] all organisms, as well as individuals, must be accountable with precision, not only of what they have done but of what they are doing at the present moment and also of what they intend to do”. From this perspective, the scrutinized didactic collection organizes the self-assessment, arranged in a table, considering the following metrics: DT (I fully developed), DP (I partially developed), DPD (I partially developed and with difficulty), and ND (I did not develop). Below we mention some of the actions to be evaluated, according to the didactic material under study.

Experience 1: I worked on expressing feelings.

Text and context 1: based on the text, I reflected on and better understood human emotions and feelings.

Experience 2: I improved my self-knowledge.

Text and context 2: I reflected on the importance of resilience and understood that resilient behavior helps to face the adversities of life.

Integrating knowledge: I identified behaviors, emotions, and feelings and learned how to deal with them; I improved intra and interpersonal relationships.

Synthetic experience: I identified, recognized, and expressed my emotions and feelings; I learned to deal with emotions and feelings properly and expanded my self-knowledge. (CERICATO, 2020, p. 48).

The self-assessment instrument, while seeking to assess how the student identifies the level of understanding of the content worked, leads the student to self-examine and identify which points he considers to be subject to improvement. In this case, this is not a subject indifferent to the subjectivity of the student, this self-assessment also aims to demonstrate how the student practiced what he learned in his daily life. In short, this activity has the core purpose of encouraging young people to outline their socio-emotional skills. When recovering the sections worked on during the chapter, the didactic material encourages self-learning in dealing with emotions, the recognition of resilience as a relevant particularity, the learning of feelings, and the exercise of self-knowledge.

Therefore, we seek to produce subjects who are capable of mobilizing skills responsible for measuring the relationship with emotions. This calculus of emotions is entirely covered by the neoliberal mantle. Considering the tonic of the entrepreneur of himself, as treated by Foucault (2008), it becomes desirable to engender processes in which it is possible to manage oneself, as it is done in a company, assuming the progressive control of feelings and emotional dynamics. Returning to Haroche (2011), we conceive evaluation as a bioregulation mechanism that tends to generate comparison, engendering competition and constant rankings.

This is highlighted when the collection stipulates the scale, so to speak, to regulate the subject's emotions in the making of his self-assessment and there is a gradation that starts from a total development to the non-existence of this development regarding the issue of emotions, assuming the aim is to make the student pay attention to himself, to decipher himself, seeking to improve and perfect the identification, expression, and control of emotions. According to Lemos and Macedo (2019, p. 66), the public policies of which the Life Project teaching material is part seek to “[...] prosper competence to

discipline one's behavior [...]; competence to define where one wants to go and, finally, competence to believe to such an extent in a promising future that simple belief constitutes an action-value”.

Thus, in the collection *(Des)envolver e (Trans)formar*, socio-emotional skills underlie an exploration of resilience as a value to be pursued and a self-assessment proposal whose objective is to assess the young person's relationship with emotions, in the achievement of their life project. In the examined clippings, we caught the close link between the exploration of such competences with the designs of neoliberal rationality.

Analysis of the didactic collection *Pensar, Sentir e Agir*

The didactic collection *Pensar, Sentir e Agir*, also structured in a single volume, brings together three modules (Who I am: a discovery, Meeting with the other: bonds and learning, and My future: a path of possibilities). Each of them is composed of five chapters. Concerning socio-emotional skills, there is a chapter in the first module called Emotional Intelligence, from which we extract some fragments for analysis. Here, there is an excerpt from the introductory text of the chapter.

When you have a clear and defined life project, the chances of overcoming difficulties may be greater. Building the future is done day by day, and one way to help in this process is to equip with useful resources. One of them can be the improvement of emotional intelligence, which is the capacity that human beings have to recognize their feelings and also the feelings of other people, to motivate themselves, to identify and control their emotions for their well-being and for the people with whom he relates (FRAIMAN, 2020, p. 39).

Smolka et al (2015) indicate that teaching programs based on the so-called “emotional intelligence” highlight topics such as self-awareness and control of emotions in activities related to the identification of emotions such as joy, sadness, anger, fear, disgust, and surprise. Regarding the Life Project collection, emotional intelligence is on the list of characteristics required for building a successful future. The conceptualization of emotional intelligence, according to the position assumed in the didactic collection, refers to the ability in which emotions can be recognized in oneself and others, knowing how to regulate emotions and manage them to guarantee well-being. Therefore, they are characteristics to be progressively improved, developed, and perfected in the process of creating a life project.

For this, the didactic collection suggests some tips to develop the integral skills of emotional intelligence, as advocated by Goleman (2005), such as self-knowledge, emotional control, self-motivation, empathy, and sociability. Here there are some of these tips. About self-knowledge, the didactic material proposes: “[...] Having moments alone. Exercise creativity and sensitivity as a way to recognize with your worldview. Researching the lives of inspiring people” (FRAIMAN, 2020, p. 40); about emotional control, we have: “[...] Practicing calm before reacting to provocation. Exercise willpower in the face of the desire to resist. Respect combined, managing emotions such as fear, tiredness and insecurity” (FRAIMAN, 2020, p. 40); Around self-motivation, there are the following guidelines: “Do what needs to be done with a positive attitude. Not waiting to be willing to do what is necessary: act soon and do it well. Visualize the gains that will be obtained with the achievement of the proposed goals” (FRAIMAN, 2020, p. 40).

The prominence of these tips seeks to improve the young person's human capital, specifically at a time when he is planning his future life project. The emphasis is on developing skills such as sensitivity and creativity, which, according to Dardot and Laval (2016), have been a requirement of the corporate and business universe; in the exercise of non-violent communication, in the practice of resilience and autonomy; attention to the benefits, described as gains, that such skills can cause. It is worth paying attention to the professorial tone of the positioning adopted in the didactic material: the voice that enunciates places itself in a place of clarification and authority, oscillating between a prescription (“act quickly and do it well”) and subtlety (“having moments alone”). In the end, as they are tips, they end up being devoid of an obligation, although the supposedly noble purpose is constantly evoked. Therefore, socio-emotional skills related to self-knowledge, self-discipline, management of emotions, and the benefits arising from this investment in oneself are included in the composition of human capital. An

entire economic rhetoric is demanded to guarantee young people a solid life project in the future, given that it is necessary to invest today, through the establishment of goals, to obtain income flows in posterity, denoting, in these terms, the functioning of neoliberal engineering.

Continuing the analysis of the *Pensar, Sentir e Agir* collection, we come across a quote from a work written by the American psychologist Martin Seligman, an enthusiast of Positive Psychology, described by Freire Filho (2010) as a current of studies that emerges in the United States, at the turn of the millennium, and spread to other countries with undisguised speed. From this perspective, happiness would be linked to the recognition of individual skills and how this is configured as an advantage within the capitalist logic. In short, “[...] becoming happy presupposes dedication to a program (slightly laborious, but never painful) of incorporating mental conditioning and emotional management practices” (FREIRE FILHO, 2010, p. 65). After this short digression, we show an excerpt from Seligman’s work that the collection selects: “Depression in a young person with a genetic predisposition can be avoided, as long as his abilities to think and act with optimism and hope are stimulated” (SELIGMAN, 2019, n.p).

We understand that the choice of this excerpt is significant for thinking about how the didactic collection apprehends mental illness among the young population. In Seligman's voice of authority, it would be possible to remove it only with individual strength, with a positivity to be incessantly stimulated. With that in mind, the collection lists some questions in an exercise of self-reflection: “[...] a) In what situations do you experience negative emotions? How do you deal with them? b) In what situations do you experience positive emotions? How do you deal with them?” (FRAIMAN, 2020, p. 30). According to the material under analysis, it is how young people relate to their emotions that defines how they can increase them in building their well-being and their life project. The apparent simplicity for resolving such a complex and multifactorial issue as mental health finds an explanation in the criticism made by Smolka et al (2015, p. 234), according to which the breakdown of personality dimensions into non-cognitive skills “[...] leads to the idea that such dimensions are independent of the context, content or meaning of the activity or situation in which they manifest”. More specifically, the subject to which these questions are addressed is marked by abstraction and a supposed universality, as a series of factors and variables that mark the uniqueness of young Brazilians are not specified. Not only in this collection, but also the others, a discussion about the economic, social, and regional inequalities that prevent, hinder, and block the construction of life projects is not deepened, but silences them, aiming, with this, to build a discourse of equality of opportunity for all, which is not sustainable when looking at the country's statistical data.

A third question present in the collection is expressed as follows: “How can you use emotions in favor of your personal growth and in building your life project?” (FRAIMAN, 2020, p. 30). This motivating question reveals the interest in enabling young people to demand socio-emotional skills in strengthening their human capital and developing their life projects. To this end, the use of the term “growth” contributes to this, which is endowed with neoliberal tones, based on the logic of investment benefit. Under this perception, emotions represent key attributes in the formation of a machine's competence to compete for a place in the competitive market. Knowing how to control such emotions puts the subject in a position of advantage over others. As Butler (2018) teaches us, in the neoliberal primer, the market order appears for the subject as a stage for the myriad of values, under the condition that it integrates the competition game and optimizes its competitive capacities. Thus, emotions are objectified through the acquisition of skills responsible for taming them, directing them towards specific ends, and, with that, concealing subjectivity in favor of a cult of performance, an autonomy that makes the individual subject responsible for his success or failure.

Within this collection, it was possible to observe that sayings circulate about socio-emotional skills guided by the mention of emotional intelligence, the focus on Positive Psychology, and, consequently, the responsibility of young people in the self-government of their emotions, integrating into the meanders of society neoliberal.

FINAL CONSIDERATIONS

Throughout this article, we pursue the objective of analyzing Life Project didactic collections, approved in the PNLD 2021, investigating the treatment given to socio-emotional skills and how they connect with the aspirations of neoliberal rationality. The examination of three didactic collections allowed us to verify that socio-emotional competences find a prominent place in the mainstay of these didactic materials, whether appearing as a chapter or as a topic within a larger unit. The term socio-emotional competence is not always used; however, when we look more closely, we see that the logic of this umbrella term is present, see the exploration of the Big Five and emotional intelligence.

The treatment given to such competences includes the mention of certain motivating texts and the continuous presence of exercises and questions in which students are impelled to reflect on feelings and the way they deal with them to exercise self-knowledge and a process of subjectivation. When we associate these competences in/from the collections with the functioning of neoliberal rationality, we can consider that there is a direct relationship because young people are oriented to regulate their emotions, improving their human capital, and, as a corollary, building their project with based on what is desirable at the core of rationality nuanced by competition, individuality, resilience and autonomy. The quest for well-being, arising from mastering the terrain of emotions, is not free of markers that cool down a cost-benefit, effort-reward calculation. This greatly enhances the entrepreneur's constitution of himself, as postulated by Foucault (2008), as it highlights the incessant concern for individual investors to generate future gains.

Finally, we agree with Chaves, Motta, and Gawryszewski (2020), when they point out that, in this task of problematizing socio-emotional skills, there is no attempt to assess whether, in effect, this approach has produced effective results in improving teaching and learning, but suspending the effect of neutrality that characterize educational projects like this one. It is in this direction that we are situated in this text. As we have seen throughout the study, the interests that underlie the adoption of socio-emotional skills represent the desires of institutions linked to the private sector and, based on this, they try to insert the logic of administration of the competitive market in the mainstay of the public school, to produce a curriculum policy in clear synergy with neoliberalism within the scope of recent secondary education reformulations. Denaturalizing this issue is not easy, but it is necessary, especially if we want to strengthen the integrity of the school. This was done within the confines of this text and others yet to come. May this restlessness grow stronger every day.

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CONFLICT OF INTEREST DECLARATION

The author declares that there is no conflict of interest with this article.