






Teenagers at school: reflection groups upon the practice of citizenship

Adolescentes en la escuela: grupos de reflexión para pensar en la práctica de la ciudadanía

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Abstract

This experience report titled as “Teenagers at school: reflection groups upon the practice of citizenship” was characterized by a research-action and it seeks to demonstrate and to discuss the process of a think tank with adolescents as an interventionist alternative. This work is presented with the goal to encourage the exercise of an active citizenship at school and in other fields of the daily life. The study was carried out in 2019, with high school students of both sexes and with ages between 14 and 17 years, and took place in a public school in a city located in the interior of the State of São Paulo/Brazil. Five groups were structured and composed by a maximum of twenty students, who signed up voluntarily and were mediated by two facilitators that derived from the Psychology field. In this report we will describe the experience of a single group which topics about humanities and its challenges were discussed, such as self-knowledge, the role of school in society, family relations, health, gender relations, inequality, racism, injustice. The themes proposed by the students themselves provoked and favored the articulation of new knowledge about daily difficulties, enabling the application of learning at school and in another context.

Keywords: Empowerment, human development, citizenship education, student participation, youth participation, educational psychology.

Resumen

Este informe de experiencia titulado “Adolescentes en la escuela: grupos de reflexión para pensar en la práctica de la ciudadanía” se caracterizó como una investigación-acción y busca mostrar y discutir el proceso de un grupo de reflexión con adolescentes, como una alternativa de intervención, destinada a estimular el ejercicio de la ciudadanía activa en la escuela y en otros ámbitos de la vida cotidiana. El estudio se realizó en 2019, con alumnos y alumnas de secundaria cuyas edades oscilaban entre los 14 y 17 años, en una escuela pública de una ciudad situada en el interior del Estado de São Paulo/Brasil. Se estructuraron cinco grupos con un máximo de 20 alumnos/alumnas, que se inscribieron voluntariamente, y fueron dirigidos por dos facilitadores del área de la psicología. Los encuentros tuvieron lugar en el espacio y horario escolar; una vez a la semana, sumando un total de 14 encuentros a lo largo del segundo semestre. En este informe se describe la experiencia de un único grupo en el que se debatieron temas sobre las humanidades y sus retos como el autoconocimiento, el papel de la escuela en la sociedad, las relaciones familiares, la salud, las relaciones de género, la desigualdad, el racismo y la injusticia. Los temas, propuestos por el propio alumnado, provocaron y favorecieron la articulación de nuevos conocimientos sobre las dificultades diarias permitiendo la aplicación del aprendizaje en la escuela y en otros contextos.

Descriptor: Autonomización, desarrollo humano, educación cívica, participación del alumnado, participación juvenil, psicología de la educación.

1. Introduction

Because education in Brazil is compulsory, children and adolescents attend school institutions from the beginning of their life until they reach the majority age, i.e., 18. According to the Brazilian Education Guidelines and Bases Act of 1996, the basic education system is divided into: Child Education, includes the first years of life and begins in nursery and kindergarten (0 to 3 years) until the second phase (3 to 5 years);¹ Primary Education, which comprises the 1st to 9th grade phase and serves children from 6 to 14 years old and Secondary Education, which is the last stage of basic and compulsory education, with an average duration of three years, which provides access to higher education (Law No. 9394, 1996; Law No. 12796, 2013; Constitutional Amendment No. 59:2009).

Since education is deeply present in human life, school represents an important field of life experimentation in society (Meirelles & Sanches, 2005). According to Zimmerman and Osório (1997), the teenager, looking for his/her identity, finds in the school the characteristics of the wide social environment that surrounds him/her. The school is an appropriate space for learning to live, compete, divide, press and be pressured, engage and be in numerous situations beyond the boundaries of the family group (Papalia & Feldman, 2013). In addition, access to education has the potential to influence the training of individuals in order to develop the ability to reflect on the practice of citizenship, the rights and duties of citizen training (Szabó & Risso, 2018).

In Brazil, children and adolescents began to “exist” as citizens of law on the basis of the Statute of Children and Adolescents (Law No. 8069, 1990); i.e., they were no longer conceived as objects of judicial proceedings and became subjects of law (Liberati, 2010; Saraiva, 2009). However, because of its unusual development condition, as set out in Law No. 8069 of 1990, as well as the existence of formal mechanisms

for citizen participation governed by the 1988 Constitution of the Federative Republic of Brazil, children and adolescents still do not find participation spaces in the field of representative and semi-direct citizenship on which democratic participation is based in our country (Benevides, 1996; Paganini & Sartor, 2018; Silva & Tavares, 2011). In that sense:

Thinking about the political participation of children and adolescents requires breaking with the strict concept of citizenship by considering its three aspects: civil citizenship, which consists of the rights of freedom and access to justice; political citizenship, characterized by the possibility of participating in discussions and decisions in power bodies; and social citizenship, which covers social rights such as education, health, work, culture, etc. (Moreira, 2010, p. 7109)

The discourse on the active citizenship of children and adolescents is based on two perspectives:

One that does not see them as active citizens, referring the exercise of their citizenship to the guardianship of adults; and another one that concerns the future, considering them as waiting citizens or as apprentices of citizens. (Trevan & Fernandes, 2018, p. 122).

Changing that scenario requires more than creating or changing existing legal frameworks, hence, a paradigm transformation is required; i.e., a change in the understanding, culture, and idea about children and adolescents, which recognizes these individuals as essential to the creation of public policy (Freire, 2005; Zaro & Custódio, 2019).

Thus, to recognize children and adolescents as citizens, it is necessary, first and foremost, to give them a voice and listen to their needs. Therefore, it is essential to build participation spaces with different methodologies that allow children and adolescents to recognize their role as citizens in practicing active citizenship in



coexistence with society (Moreira, 2010; Treven & Fernandes, 2018).

In this same sense, Silva and Araújo (2019) point out that in order to educate individuals involved with the emergencies and demands of the world, it is necessary to implement and adhere to a participatory learning methodology, which provides students conditions to assume their active role in the process of knowledge building. The same authors mention that citizenship education must take place in practice, through the commitment of students to solving problems and conflicts that permeate their daily lives; i.e., it must be directed to social purposes, articulating learning with social participation (Silva & Araújo, 2019).

Active citizenship can be understood as “one that establishes the citizen as the holder of rights and duties, but essentially as the creator of rights to open new spaces for political participation” (Benevides, 1996, p. 9), which should be organized “individually in practice and collectively in its affirmation” (Silva & Tavares, 2011, p. 15), prioritizing “changes in values, attitudes, positions, behaviors and beliefs to foster tolerance, peace and respect for the human being” (p. 15).

In this regard, UNESCO (2016) demonstrates the importance of this education by using the term “global citizen”. Citizenship education should encourage students to critically analyze the main problems they experience in everyday life, as well as the reality of other human beings living in other countries of the world, to re-examine the relations of power and the manipulations and to commit themselves to individual and collective actions to promote the desired changes in the society they live.

Under these parameters, service-learning (SL) emerges as a methodological alternative for solving problems relevant to the surrounding reality, where students can investigate, question, reflect, plan and propose interventions together (Beresford, 2019; Silva & Araújo, 2019; Zarpelon et al. 2018).

According to Trilla (2009 cited by Silva & Araújo, 2019), the goal of SL is to allow students to engage in specific situations of social utility beyond the school, developing reflection and critical thinking on topics that address social phenomena experienced in the daily basis. SL can generate feelings of indignation, sense of justice and solidarity, which are considered essential for the construction of active citizenship (Beresford, 2019; Silva & Araújo, 2019; Zarpelon et al. 2018).

Some projects conducted in schools and that have been reported as a field study in Mexico (Pérez-Galván & Ochoa-Cervantes, 2017) and in Brazil (Koehler & Pinheiro, 2020), demonstrate pedagogical mechanisms to promote adolescent participation and group learning, as well as participation in social and political life in education, for the practice of citizenship or democratic education or even education for the global citizen, as announced by Unesco. Some fundamental factors must be learned: A) learning to communicate and to participate in the group, b) perceiving others with their differences, and c) listening to others and then expressing with respect. This is actually the beginning of a school that teaches democracy.

In general, the bureaucratic dynamics of the school do not provide or offer time to organize and promote spaces for children and young people to learn to think and reflect on the social and political issues that involve their daily lives. Evidently, learning activities are filled with formal content that is presented, taught and qualified by teachers.

This study sought to demonstrate an experience with reflection groups with adolescents, carried out in 2019 in a public school run by the government of the State of São Paulo/Brazil, located in a city in the interior of the State. The experience was part of an extension project called Human Development and Citizenship: how youth are living today?² Thus, the aim of this report is to discuss the implementation and



use of a reflection group³ with adolescents in a school as an alternative intervention tool that can help in the practice of service-learning (SL), in order to provide conditions for the stimulation of active citizenship in school and other areas of daily life.

2. Methodology

The project emerged due to the identification by school principals of the problems present in the day-to-day life of school: school dropout, violence, drug trafficking, emotional distress, among other issues, and the request to the Observatory of Violence in Schools to carry out preventive and intervention actions at school.

During the first half of 2019, the exploratory phase was developed, which according to Thiollent (1996, p. 14) “consists of discovering the field of research, actors and their expectations, and establishing a first study (or diagnosis) of the situation, priority problems and possible actions”. In order to do this, it was necessary

to observe the classes and recesses, the physical structure and the institutional dynamics, as well as to participate in the meetings of the course and grade⁴ with teachers, managers and students from student’s association.⁵ Interviews were also conducted with teachers and students on the daily life of the school.

Thus, the study was characterized as an action-research, which, according to Thiollent (1996, p. 16) these are studies in which “(...) people involved have something to ‘say’ and ‘do’”. In this type of research, in addition to the interaction between the research group and the participating group, a social and liberating character is established, because the participants collectively seek to understand and improve their social, educational and citizen practices critically and self-reflexive, with the aim of acting and transforming.

During 2019 school year, the school where the project was developed had four hundred and one (401) students enrolled in regular high school, distributed according to the following table.

Table 1. Student ratio in 2019

Period	Number of classes	Number of students
Morning	9	309
Afternoon	4	92
Total	13	401

Source: Own elaboration, data provided by the school.

In the second semester of the school year, applications were submitted to participate in the project. It should be noted that the participation of adolescents was voluntary.

Five heterogeneous groups were structured⁶ with a maximum of twenty (20) students, whose ages ranged from 14 to 17 years. Each group was composed of a couple of facilitators, responsible for mediating discussions with adolescents. Meetings lasted approximately forty minutes and took place once a week, during

school hours, in a space provided by the institution. However, this analysis will describe the experience of a single group of 15 participating students, with the mediation of two facilitators weekly, totaling 14 meetings during four months of the school semester.

All the activities carried out in the reflection group focused on the needs (explicit or implicit) of the participating group, who were invited weekly to suggest topics for discussion, and facilitators lead the dialog to raise questions and collective reflections in the group.



This procedure in the research-action methodology aims to strengthen the meaning of autonomy of adolescents and promote their role as active agents in the daily life of their social and political context. At the first meeting of the group, a survey was carried out on the topics that the participants wanted to address: interpersonal relations (friends, family, love), gender and sexuality (machismo, feminism and sexual orientation), prejudice and violence (racism, homophobia and feminicide). Each group was developed according to its own potential. According to Trevisol (2003), this possibility originates if each person and each group experiences its own way of knowing, feeling and positioning in life and its recurrent needs of meaning.

A clear example concerns meetings in which gender and sexuality issues were addressed directly. At the beginning of the activities, sexist speeches by boys prevailed, while girls showed the impacts of these speeches on their lives, in routine situations, such as going out on the street with certain clothes and being harassed. During this time, it was clear that both girls and boys were able to mention or affirm their positions as men and women. In this way, girls were able to speak and legitimize their speeches. For boys, it was possible to demonstrate the importance of the space for talking about their testimony and deconstructing some stereotypes about the feminine and masculine,

such as the demonstration of affection, feelings and sensitivity. We try to use semi-structured activities (dynamics, psychodrama techniques, graphic productions, etc.) as promoters of conversation, questioning and reflection, always seeking freedom of expression over every day experiences.

In this way, it is believed that participants will be able to develop the practice of critical reflection on the problems, phenomena and experiences lived; in other words, to look at their lives in a more involved and attentive way and thus contribute to the strengthening of autonomy and the widening of the horizons for action.

At the end of each meeting, the whole process was recorded in specific sheets: description of observations and activities, date and period of application, number of participants, objective of the meeting, topic of discussion, development, suggestions for improvement, analysis and considerations.

3. Results

In total, 15 adolescents remained in the reflection group. According to Table 2, referring to the 14 meetings held in August and November 2019 and themes worked, an average of nine participants were obtained per meeting.

Table 2. Meetings and themes worked from August to November/2019

Meeting No.	Topic	Date	Participants
1	Presentation/Self-knowledge	15/08/2019	9
2	Interpersonal relationships	22/08/2019	11
3	Student/school relationship	29/08/2019	12
4	Group integration	05/09/2019	13
5	Interpersonal relationships	12/09/2019	9
6	Group integration	19/09/2019	11
7	Expression of feelings	24/09/2019	8
8	Adolescence	03/10/2019	7



9	Gender roles	10/10/2019	10
10	Gender roles	16/10/2019	8
11	Gender roles	24/10/2019	6
12	Racism	31/10/2019	5
13	Racism	07/11/2019	9
14	Closing	11/11/2019	10
Average number of participants		9	

Source: Own elaboration, data recorded by the facilitators.

At the first meeting, a dynamic presentation was made and a coexistence agreement was established between the participants of the group. Some “agreements” were set out for the meetings, such as: commitment to the proposed schedules and activities, respect for peers and facilitators, confidentiality of discussions, and freedom of expression. The topics discussed and chosen by adolescents throughout the semester were: interpersonal relationships (family, friends, love, care); gender and sexuality (attraction, machismo, feminism, sexual orientation, respect for diversity) and prejudice and violence (racism, gender violence, homophobia, social inequalities of rights and opportunities) through group dynamics, graphic materials, psychodrama techniques, debates, case studies and stories.

Due to the heterogeneity of the group (gender, class, color, sexual orientation, etc.), the reported experiences found different forms of experiences on the same topic. The family and the school, when taken to the scene, caused different emotions in the participants. On the one hand, some participants reported dysfunctional families, steeped in distance, abandonment and violence, while others provided experiences full of affection and attention. The school was lived by some as a burden and by others as beneficial to their development as subjects; however, everyone complained that the school, most of the time, did not listen to them. They also reported love relationships, attraction, hobbies, the difficulty of relating to peers, sports practices and artistic productions.

It was observed that the time of the group turned out to be a place of evasion for certain students, where they could “skip class” and escape the school routine, because they preferred to participate in the reflection group rather than stay in class. There was a need for discussion and reflection to raise awareness of the role of the school in society, the meaning of attendance and commitment in class, and the implications for future life.

They stressed that the reflection group offered a space in which they could have an active voice and, above all, the guarantee that that voice would be heard, without judgment and attentively. This milestone is considered crucial to the development of meetings, since the members of the group began to participate significantly, and started to rely on that space as a possible place to express their insecurities, doubts and fears.

Therefore, it was decided to present one of the topics that was present implicitly and explicitly throughout the meetings: to be a man and to be a woman in our society.

3.1. (DE) construction and resignation of roles and attitudes: being a man and being a woman in debate

Gender issues were always present, directly or indirectly in meetings, whether in the conversations between adolescents, or in the confrontations between girls and boys during the discussions, or even in explicit requests for the topic to be addressed, as the request that the topic of feminism be worked on in the reflection group.



Gender and sexuality issues aroused a great interest in adolescents. There was a very strong feminist activism in the group, as well as boys' movements to understand women, understand gender roles, and review their behaviors as men in today's society. Discussions ranged from inequalities between men and women in the professional and domestic spheres (when it comes to violence, women are seen as the caregivers of the home), even the difficulty of men to listen to and perceive women as protagonists in society.

At the first time this topic was addressed, it was decided to conduct a survey on what participants usually hear in their social circles (family, circle of friends, peers) about being a woman and being a man (UNESCO, 2012, p. 17), in order to reflect on how these representations are built and reproduced in everyday life.

With regard to being a woman, the participating girls mentioned attitudes and behaviors experienced on a daily basis:

Women have to take care of the house; they have to be female; they cannot work outside; they must be at the disposal of men; they must be submissive to men; they must accept machismo; they must be emotional; they must not be interested in the themes of the opposite sex (career, fights); women must stay at home; must have restrictions on dress; they are the fragile sex; women do not know how to drive; depend on men; sexualization of the female body; unfair distribution of household chores; wage differential in relation to men.

As for being a man, boys presented arguments defending attitudes and behaviors:

Man cannot be emotional; he cannot do household chores, only the woman can; he has to have "physical bearing" (sic); only maintains male friendships; dominates the woman; the man supports the house economically, the man is more aggressive than the woman; the man has the instinct of protection; the man does not cry; the man has to be a hard and dominant person (sic); man must always be

strong; has difficulty expressing his feelings; cannot express physical affection like kissing his friend's cheek, hugging, etc.

The stories revealed countless stereotypes and prejudices about gender roles. Although the adolescents placed these sentences on the agenda of discussion, little by little, the deconstruction of stereotypes became noticeable in the group.

A strong women's movement emerged in defense of women's rights and the duties of men and women. As an example, one participant noted the learning of boys by imitating the behavior of their parents, uncles, and their own group of friends. Boys agreed that they were raised like that. One of them mentioned that when he was a child, his uncle used to point women who walked the street and told them things like "hot," "sexy," "horny" so for him, acting like this was considered natural, representing the type of man that he has learned to be throughout his life.

This introduced into the debate the issue of harassment, which, in the words of the girls involved, was one of the male attitudes that displeased them most. They reported that they suffered street harassment daily, and that they often changed their routes for fear.

From the meetings, it was proved that adolescents showed a great interest in reviewing their behavior and evaluating the one of other men. As for boys, the importance of these discussions for self-evaluation of their own "being a man" status could be seen. Thus, it was possible to reflect with the group on the discourse⁷ of each, arguing and discussing together gender roles and equality.

Thus, by positioning and discussing a common theme, the group began to exercise their autonomy to talk about topics relevant to their daily life, which allowed the construction of new knowledge, the resignation of others, as well as the possibility of articulating learning with social participation.



3.2. Impacts of the reflection group: The N case and its conflicts with the paternal image

A teenager, N., who was 17, a second-school student, began to participate in the reflection group from the second meeting. However, it was clear that he did not like being in that environment. He was always quiet and had trouble interacting with the class and teachers. It was noted that he used the group as justification for not attending classes. His way of being in the group changed after a psychodrama activity (Carvalho, 2011, p. 101) in which all participants played the role of a close person (mother, father, friend, boyfriend, uncle, grandfather, etc.). N assumed the role of the father and, at the end of this meeting, he looked for the facilitators and mentioned that he and his father did not speak, did not do any “father and son activities, seemed like two strangers and were always fighting.” However, with the experience in the reflection group, he concluded that the bad relationship with his father was a communication problem. Upon reaching this conclusion, he called the father to comment on his feeling about the distance that separated them. From the moment N testified of his experience to the group, he became more participatory and involved in school and classroom activities.

This case can be pointed out as an example of the deployment of the work carried out in the reflection group for active and autonomous participation in the face of the daily challenges of the participants.

4. Discussions and conclusions

In the month before vacations, the absence of a large number of students in school was noted, however, the students who were part of the reflection group continued and stated that they liked to go to school because of the encounters.

It is noted that the reflection groups have indirectly become an attractive and perma-

nent element of the student in school, which highlights the need for adolescents to participate in democratic spaces which are open to dialogue and exchange of experiences, where students can speak and be heard without pressure or judgment. By speaking, the person thinks, perceives and categorizes the information, recognizes contradictions and takes responsibility for the experiences and feelings, and acquires autonomy when “I” replaces “this” (Campos, 2015).

On several moments, the participating group noted that many of the issues discussed in the reflection group had never been addressed by anyone else, not even by them, “We don’t (sic) think about these things.” In this sense, “listening to them and letting the participants speak of school life,” and “enabling the involvement between them can be a first step both for the emergence of differences among their members (...) as for a better contact with the dimension of the being of each one” (Maciel, 2016, p. 116) and the consequent recognition of themselves as subjects of law, i.e., citizens.

The school, as a transitional environment between the family and society, reproduces in its daily basis characteristics relevant to the social system and, thus, the student who is in the limits of the educational institution, has the opportunity to experience a simulation of the social life, in which, through the actions carried out, he/she gradually develops independence and individuality (Zimerman & Osório, 1997). In this way, involving young people with reality and their problems can help them develop a sense of justice and the common good, as well as solidarity, which are fundamental to the training of active citizens who, in addition to being bearers of rights and duties, are also participants and transformation agents of the social and political life of their environment (Benevides, 1996).

One of the greatest challenges in conducting the reflection groups was to encourage the active participation of adolescents in the debates and to promote reflection for action. The objec-



tive was not to work on the protagonist of the isolated actor, but to build a collective for participation and action in order to achieve active citizenship (Alberto et al., 2018).

To achieve this goal, it was decided to assign responsibilities to adolescents as meetings were held. They were the responsible for determining what was going to be discussed in the reflection group. What started with general suggestions later became suggestions for discussing topics based on the needs they identified in their daily lives, such as gender, sexuality and racism. As Freire points out (2005, p. 119), “only by deciding you learn to decide and only by deciding you achieve autonomy”.

In the global perspective of human development, it is essential to consider the affective dimension in education (Galvão, 2003). By being able to speak and reflect on what they feel, the adolescent will have more social repertoire to deal with frustrations and will be able to participate more responsibly in academic life. As referred by (Lopes & Oliveira, 2010):

(...) for human development, it is essential to make an inner journey, i.e., to know ones well for a good relationship with the other in a responsible and fair way, especially respecting the person who is “different” and even life itself. And this must be an ongoing process that contributes to a pleasant life in community and also to a successful professional life (p. 109)

Reflection groups, as an intervention tool (Zimmerman & Osório, 1997), are considered to have provided adolescents with a space to discuss issues that pervaded their daily lives, both inside and outside school. According to the report of participants, the configuration of the reflection group and the dialogue led to the creation of new knowledge on the topics they addressed as they were able to develop learning and apply it in other contexts. The process made it possible

to reaffirm, revise or even resignify some social roles, positions, stereotypes and ideologies.

Thus, the contributions of the reflection group can be evidenced as an intervention tool to support the practice of service-learning (SL). As shown, the main role of service-learning (SL) is to strengthen the autonomy of students through the conduction of projects that link learning with social participation, especially involving education in the resolution of specific issues of social use of daily life, in order to develop critical thinking and reflection about experiences (Beresford, 2019; Silva & Tavares, 2011; Zarpelon et al. 2018).

Despite the positive balance of this experience, some limitations were also found, and although they did not influence the development of meetings, they did interfere. Examples include changes in the institution’s calendar (exam dates and other events), some interruptions in the meeting room (by employees of the institution and non-participating students), the short duration of meetings (only 40 minutes), the lack of commitment or abandonment of some students.

It is important to emphasize that much of the success achieved with the reflection groups is due to the opening and perspective of the school in the modification of the student’s learning dynamics for life and consequently for active citizenship. The work conducted showed significant results in the daily life of the school and ensured that other projects could continue being carried out.⁸

Finally, it is hoped that the proposal presented in this paper will be able to encourage other studies that seek to provide a democratic space for speaking, listening and actioning, so that new discourses and attitudes can be articulated beyond the school, as well as in everyday life, in the defense of rights and the fulfillment of duties.



Notes

- 1 From this moment, all children must be enrolled by law in a state-regulated educational institution.
- 2 The project, which results from a partnership between the School and the Observatory of Violence in Schools at the Salesian University in São Paulo/Brazil, U.E de Lorena, was coordinated by Prof. Dr. Sonia Maria Ferreira Koehler, also author of this article, and currently retired. The Observatory Network is made up of national and international university institutions and is part of the UNESCO study in Youth, Education and Society, created by the Catholic University of Brasilia. Participants in this project were students of the Psychology career and former students, volunteers, who were part of the team.
- 3 It is a resource that aims to provide the conditions for participants to reflect and research on everyday situations in order to develop solutions for joint actions (Zimerman & Osório, 1997).
- 4 According to the Ministry of Education of the State of São Paulo, the Course and Grade Council is a body "chaired by the principal and composed of teachers of the same class and grade level, with the authorized participation of the students on behalf of their peers" (Governo do Estado de São Paulo, 2003).
- 5 According to the Ministry of Education of the State of São Paulo and Law 7398, a student association is an "organization representing the interests of students in school". It allows students to discuss and strengthen the possibilities of action, becoming an important space for learning, citizenship, coexistence, responsibility and the struggle for rights" (Governo do Estado de São Paulo, 2002, p. 5).
- 6 A group is called heterogeneous when members are of different ages and classes, and it is an open group when new participants are allowed to enter if there are vacancies (Zimerman & Osório, 1997).
- 7 According to Ribeiro (2017), the place to speak represents the place of minority groups (ethnic, political, religious, gender) to discuss the social, institutional and cultural phenomena that concern their daily lives.
- 8 In 2020, the educational institution hosts two (2) extension projects with the same study proposal: A) "Thematic workshops with operational groups: How are young people living the phenomenon of adolescence?" And (b) "The impact of domestic violence on adolescent development: Prevention and intervention on the phenomenon".

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