Construcción del proceso de subjetivación en los jóvenes-estudiantes de bachillerato

Construction of the Subjectivation Process in Young High School Students

A construção do processo de subjetivação em jovens estudantes do ensino médio

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> Somos sujetos inacabados porque no somos sin otros.
>
> GRACIELA FRIGERIO

Resumen

Comprender cómo se va gestando el proceso de subjetivación en los jóvenes, de manera particular en aquellos que también desempeñan el papel de estudiantes, y conocer cómo influye el contexto educativo en la construcción de dicha subjetividad es el objetivo primordial de esta investigación. Para ello, se realizaron entrevistas a profundidad con jóvenes-estudiantes de bachillerato. En cuanto a la metodología, se utilizó una del tipo configuracionista. Así, se establece una guía metodológica, pero también ontológica para construir conocimiento. A partir de ella, la realidad es vista en constante transformación y en

función de los sujetos. Y se intenta explicar la significación que dan los estudiantes a sus experiencias, no solo como grupo juvenil, sino como personas individuales rodeadas de otras subjetividades que las influyen y las moldean. Se concluye que dicha subjetivación es un proceso complejo que no solo consiste en adquirir un cúmulo de aprendizajes, experiencias propias o ajenas; va más allá de ser sujetos productos de la sociedad que impera y moldea, parte de una lucha constante por deconstruir y construir a partir de sí mismo y los otros, existe una construcción propia a la par de una en colectivo.

Palabras clave: estudiantes, jóvenes, subjetividad, subjetivación.

Abstract

Understanding how the process of subjectivation is developing in young people, particularly in those who also play the role of students, and knowing how the educational context influences the construction of said subjectivity is the primary objective of this research. To do this, in-depth interviews were conducted with young people-high school students. Regarding the methodology, one of the configurationist type was used. Thus, a methodological guide is established, but also an ontological one to build knowledge. And an attempt is made to explain the significance that students give to their experiences, not only as a youth group, but as individual people surrounded by other subjectivities that influence and shape them. It is concluded that said subjectivation is a complex process that not only consists in acquiring a wealth of learning, own or other people's experiences; it goes beyond being subjects, products of the society that rules and shapes, part of a constant struggle to deconstruct and build from itself and others, there is a construction of its own as well as a collective one.

Keywords: students, young people, subjectivity, subjectivation.

Resumo

Compreender como está se desenvolvendo o processo de subjetivação nos jovens, principalmente naqueles que também desempenham o papel de alunos, e saber como o contexto educacional influencia na construção dessa subjetividade é o objetivo principal desta pesquisa. Para isso, foram realizadas entrevistas em profundidade com jovens estudantes do ensino médio. Quanto à metodologia, foi utilizada uma do tipo configuracionista. Assim, estabelece-se um guia metodológico, mas também ontológico para a construção do conhecimento. A partir dela, a realidade é vista em constante transformação e dependendo dos sujeitos. E tenta-se explicar o significado que os alunos atribuem às suas experiências, não apenas como grupo de jovens, mas como indivíduos rodeados de outras subjetividades que os influenciam e moldam. Conclui-se que tal subjetivação é um processo complexo que não consiste apenas em adquirir uma riqueza de aprendizagens, experiências próprias ou alheias; Para além de serem sujeitos, produtos da sociedade que governa e molda, parte de uma luta constante para se desconstruir e construir a partir de si e dos outros, há uma construção própria e também coletiva.

Palavras-chave: estudantes, jovens, subjetividade, subjetivação.

Introduction

The stages of evolution that a human being goes through are composed of various elements that, ideally, contribute to promoting personal development. When interacting with people it is important to recognize the cognitive, affective, volitional and physical characteristics that distinguish and differentiate them from others. Based on these features, individuals participate in social spaces, paying both for their construction and for their adaptation. It is about social participation: the adaptation of roles (for the purposes of this text, that of a student) and roles or functions to be fulfilled (Lomelí, 2009).

Throughout the historical development of our species, different control and dominance scenarios have been observed. Augusto Comte proposes a subordination of the individual to society in terms of submission of individual freedom to the social order and in this way he visualizes the individual for the first time as a social product (Lomelí, 2009). It

should be noted that these social settings are in turn influenced by economic, generational and cultural factors.

We could think, then, that people are social constructions determined by the experiences lived in each of the spaces in which they are inserted and according to the people and realities with which they interact through dialectical relationships of interdependence between institutions and others.

If we start from this thought, it is worth asking: is the subjectivity of the subject constructed as the product of all the subjects and experiences that precede it and give it shape?

This subjectivity is not only reduced to the acquisition of culture, since this is related to the process of social accumulation of meanings. Subjectivity has to do with the production of meanings from different subjective fields. In these fields, the symbolic accumulation of norms, values, social rules, exchanges, ideologies, emotions, feelings and experiences, among others, is carried out, which often give rise to resistance and changes, and thus reconstruct the past and at the same time build a future.

This prompts us to analyze the symbolization, assimilation, adaptation or resistance that young people make of the dominant culture that surrounds them and constrains them, but does not necessarily belong to them, and to which they add their experiences and those of their peers.

To access this knowledge, in the first instance, an analysis is carried out of the influence that school institutions present in the construction of said subjectivation, since this is an important space for sociocultural production and reproduction. In this, subjectivity develops, rebuilds, expresses and lives. Then the way is opened to the analysis of the process of subjectivation, and in a particular way the construction that is made of this from the perspective of the young-students, a perspective that differs from other young people who find themselves in different contexts and realities.

Methodology

To address this research we resorted to a configurationist methodology, since we were building our object of study through the perspectives of young people, their present and expectations for the future. It is about understanding reality in movement and in constant contradiction, of observing young people not from the role they should play, only as actors in representation, but from the one they live, in an active, questioning and constructive way.

The qualitative data obtained were applied to an intrinsic, descriptive case study. Thus, relational aspects are underlined and points of contact are analytically identified, all thanks to in-depth interviews with high school students.

Discussion

The influence of school institutions …

School institutions seek to develop habitus in young people around knowledge, science, rationality, technology and culture. Thus, a hierarchical and prestigious system is structured in which knowledge is recognized as a dominant value. In many of these institutions a social and shared character of learning is promoted less and less and, instead, greater relevance is given to competitiveness policies, the devaluation of the human and the uprooting of man. In many of these classroom contexts there is still a power struggle and a dispute to be "the fittest", cataloged as such through various practices (Bethencourt and Villegas, 2011, p. 153).

One of the important challenges that until now has not been fully achieved is to promote a comprehensive education in young people; situation, that of the absence of comprehensive education, which, among other things, leads education to the results that are currently being developed. To change this, a review of the study plans and programs is required (Gómez, 2017), adapting them to the requirements of those who live them, since it seems that an attempt is being made to ignore the main actors of the school grounds in favor of a techno-industrial enslavement .

Calculations and exact data are privileged, knowledge is homogenized and it is about generating standardization, individuality is dismissed and the human essence is ignored. In short, productive people develop and reason is established as the ordering force, but not rationality or the development of critical thinking. Being different is questioned and sometimes even punished (Bethencourt y Villegas, 2011).

These types of practices generate consumption habits and diverse needs that benefit and promote industrial expansion. In this way, the subjects are made invisible and they are perceived only as parts of a structure or a gear with objectives greater and of greater importance than that which the young students can manifest. In the culture of modernity, the disjointed individual is favored. The components of its essence are disaggregated and, by extension, it becomes a subject more prone to alienation and reproduction. Modernity is

indifferent to the subjective and human needs of the diverse and unfinished person that is constantly being formed (Bethencourt and Villegas, 2011, p. 152).

So, how can educational spaces relate to youth-students? In what way can links be developed between school demands and the demands of those who attend these campuses?

As of the educational reform of 2013, the level of upper secondary education was proposed as mandatory in order to deepen the comprehensive training of students regardless of whether they can continue their higher education or join the labor market (National Plan of Development 2013-2018, May 20, 2013).

In today's education, it is important to establish a fundamental change; it is necessary to resort to transversality; that is, to develop the integral capacities and abilities of each citizen in the intellectual, emotional, artistic and sports fields. At the same time, highlighting values through which one's own dignity and that of others are recognized, promoting a change in the student's attitude, orienting them towards coexistence, tolerance and the formation of a personal conscience (Gómez, 2017).

Bethencourt and Villegas (2011) cite several authors who highlight "coexistence, a substantial element of homo socialis; in this underlies the belief according to which the understanding of the human being will only be possible when it is thought about him from the anthropological relationship individual-species-society"(p. 154). This trinity is decisive for the subjective construction of the realities experienced by the subjects.

Subjectivity

Although subjectivity begins as a theoretical and epistemological debate of philosophy, from the 1960s onwards it became a central theme in social analysis and began to be seen from different perspectives, since through these subjectivities it can be gestated political, economic, social, cultural and educational changes (Aquino, 2013).

Thinkers such as Karl Marx, Max Weber, and Émile Durkheim, who lay the foundations for our understanding of the social order and identify social relations of production, the division of social labor, and political domination as conditions for the possibility of order, realize that these structures They operate on the backs of the subjects and cannot reproduce without their relative consent and involvement.

Under the vision of Marx, the human being reflects his subjectivity in work and in this way is objectified in a material product; both the means of production and the product of

labor are subordinated to capitalist production, which leads the human being to an alienation. Marx does not describe successful subjectivation processes, either in terms of awareness or de-alienation, but he presents subjectivity as a limit to the production of the system and as the basis of its transformation (Angelcos, 2017).

For Weber, rationalization does not only imply a greater autonomy of subjects with respect to tradition, but also the increasing automation of rational action. Thus, people reconstruct the world in the intimacy of their individual experience, which sheds some light on subjectivity.

Durkheim, for his part, considers that the role of the person within the social division is a sufficient motivational condition to maintain social integration, in the sense of reproducing the cultural tradition that has been transmitted by socialization, since when individuals they act reproduce the role they occupy within the social structure. Therefore, educational institutions allow internalizing social norms within the consciousness of individuals and sanctioning deviant behaviors both formally and informally (Angelcos, 2017).

In short, the concepts of alienation in Marx, loss of meaning and freedom in Weber and anomie in Durkheim refer to that dimension of action that would not be adequately integrated into the reproduction of the social order. This distinction laid the foundations for later thinkers who take a greater approach to the term subjectivity.

Along these lines, the sociologist Alain Touraine argues that there is a critical distancing experienced by individuals according to the roles that society imposes on them from a dominant culture, which leads individuals to seek to regulate their desire beyond what is prescribed by the dominant cultural orientations and gives rise to the possibility of the historical-contingent development of society (Aquino, 2013).

For his part, Michael Foucault (2002) conceives the subject as a product of discourse in two different senses: subjects who personify the particular forms of knowledge that discourse produces and as places for the subject (subjective positions). Hence, all individuals, in a given period, become subjects of a particular discourse and, therefore, the subject becomes an effect of power and the result of a set of techniques, sciences and other types of devices that allow the fabrication of the "disciplinary individual" (Foucault, 2002)

From this perspective, subjectivity is the result of the normalization mechanisms in the individual, that is, of the way in which disciplinary devices are articulated among themselves and produce a type of mentality that is congruent with existing cultural conditions.

On the other hand, Felix Guattari (1992) points out that subjectivity is manufactured like energy, electricity or aluminum; hence the production of subjectivity is possibly more important than any other type of production. How is subjectivity produced from this perspective? Starting with the mass media, advertising, polls, statistics, polls, which fabricate opinion on a large scale and create stereotypical attitudes and sclerotic desire narratives. They are systems of direct connection between the great productive machines, those of social control and the psychic instances that define the way of perceiving the world.

There is no subject but subjectivity, or, rather, subjectivities. Indeed, Guattari conceives of subjectivity as multiple, disparate, fragmented, heterogeneous, as if there were as many subjectivities as there were situations and moments; However, subjectivity is, at the same time, one: capitalist subjectivity (Aquino, 2013).

Much of the subjectivity of the subject comes from culture, since actions, opinions, attitudes do not belong to the subject itself, they are mediated by internalized structures, a habitus, that is, a system of dispositions that inclines the actors to act , think, feel and give meaning in a way that is coherent with the structure in which they socialize (Bourdieu, 2007).

For Touraine (1997), defining oneself as a subject implies the ability to reflect on oneself, to recognize oneself in the life that each one controls but that at the same time is imposed on us by birth. To be a creator of meaning and change, of social relations and political institutions, to be an actor in his own life and, in this process, to transform society, many times without realizing it.

Likewise, Araujo and Martuccelli (2010) argue that individuals continue to be socialized through cultural factors, but this socialization operates in a context in which culture has an increasingly ambivalent role and each individual becomes the fruit of a series increasingly contingent and diverse of experiences. The need to recognize the singularity of personal trajectories is imposed. What Araujo and Martuccelli (2010) propose is to analyze the production of individuals - individuation - from something they call tests, that is, historical, socially produced, culturally represented, unevenly distributed challenges that individuals are forced to face in the within a structural process of individuation.

In heterogeneous times and contexts, these authors have approached subjectivity as an element of control, of reproduction or, at the opposite pole, as an element through which emancipatory processes emanate from the dominant cultures. The truth is that all of them give a relevant importance to this to bring about various changes, either from reproduction or as a path to liberation and evolution.

Subjectivation process

The construction of subjectivation occurs in various fields of interaction. Classroom relationships are also a subjectively human construction in which encounters between self and others will always be desirable and nurturing. The construction of people occurs through a continuous process that is not carried out alone, that is, it is formed jointly by various actors, institutions and culture. This recreates itself in each subject and each subject gives an account of it. This is how collective subjectivities propose the axes from which the subject is constructed from the symbolic, along with personal and collective social meanings (Lomelí, 2009).

The process of subjectivation is characterized in these young-students by the distancing of norms and values, the development of specific tastes and interests, the knowledge and development of their own abilities, reflection and decision-making, which many of the occasions will be far from that imposed by the group of adults around them. This is accompanied and influenced in an important way by the accumulation of experiences, the others, the practices of their peers and their experiences. In this way, identities are developed (Weiss, 2012).

Subjectivity is the specific product of multiple modes of subjectivation and dialogic processes, the construction space of each subject, a construction carried out from the collective, but individually. Thus, it originates from the assimilation of the various experiences, people and institutions that give rise to said subject. And through this, the subject, the generality, specificity, singularity, diversity and its history are shown.

Young people and their subjectivity

Taguenca (2009) defines young people as people in search of their own identity. And he clarifies that said identity is built from a heterogeneity not lacking in complexity. With differentiated projects, young people are inserted in different educational institutions that are regulated by the dominant society, that of adults. Along these lines, the teacher proposes a theoretical approach to the transmission of content aimed at developing specific knowledge of a scholarly nature, that is, aimed at disciplining.

The process of subjectivation is not the same for young people who attend school as it is for those who do not or abandon said journey. Foucault (1988) mentions: "Power classifies individuals, hierarchizes them, designates them and imposes an identity on them (as a' true 'meaning of themselves) in which they must be recognized and recognized. Thus power transforms individuals into subjects "(p. 231). The subjectivation occurs then as a process of tension in which individuals have a subjection; at the same time, through this same process, they achieve a certain freedom. A creation of oneself is achieved, a subject capable of acting, with his own will, developed in society, but individual, is generated, with a certain freedom to make decisions and know that there are consequences: a subject with agency capacity.

> Subjectivity is becoming always open to the process of subjectivation. Consequently, the training is carried out through the process of subjectivation where the subject is transformed by acquiring and / or changing capacities, ways of feeling, acting, imagining, understanding, learning (Ferry, 1990, p. 52, citado en Anzaldúa, 2009, p. 7).

As you go through adolescence, you build a different self from the one you have been up to that time, with demands, confusions and concerns typical of the youthful stage that you live. A collective life is developed independent of school life, a subjective life that cannot be developed separately from school life, since it will affect it at different times (Weiss, 2012). As there is no decisive separation between youth areas and school life in young students, it is important to draw analytical and research bridges between the educational field and that of youth, since it is assumed, from the outset, that school is not a social space, there is the idea that the subjects only live it as students, leaving aside that, as well as being students, they are young people in the process of construction. Both conditions construct their ideals, their relationships and, with it, the process of subjectivation in a different way (Weiss, 2012).

Young students are conceived as recipients of norms, principles, culture, information, among others.

In this regard, Dubet and Martuccelli:

> They focus in parallel the process of socialization and individualization and affirm that the experience develops in three logics of interaction: the internalization of norms or roles (socialization), the development of a personal subjectivity in the form of tastes and interests that leads individuals to establish a distance with their socialization (subjectivation) and instrumental or strategic performance, based on a calculation of the investment profit in school assignments with a view to future projects and considering their resources and previous school journey (strategy) (Weiss, 2012, p. 136).

These processes are carried out as the student passes through the different academic levels in which he is inserted. Thus, in the first instance, she is socialized based on the norms transmitted intergenerationally and based on her internalization; there is a process of insertion in the cognitive and moral schemes of the individual and its consequent modification. In Piaget's words, a "process of assimilation and accommodation." Subsequently, a conflictive process is experienced, since the actions, thoughts and emotions of the subjects work in a flexible way; Its procedure is not limited only to following outlines, procedures and rules; there is reinterpretation and adaptation. Therefore, the student develops his subjectivity to get to take a strategic position that efficiently brings him closer to his own goals and objectives, through a transformation, reformulation and action with decisions based on his own moral criteria, that is, he makes himself responsible.

In today's societies, school education occupies a central space in the process of socialization and training of young people. From a critical perspective, Bordieu and Passeron (1996) emphasized the reproductive function of socialization and the reproduction of class society by the school. Undoubtedly, high school students have successfully socialized the trade of being a student and what it entails. Young people who attend and remain in the educational system obtain the denomination of students and with it a clearly determined social role, and with a certain value and importance both personally and socially, this regardless of the value of the learning that is acquired. Those who cannot adapt to this situation drop out of this level in the first semesters (Camarena, 2000).

Adolescents and young people have a separate world from adults, despite sharing the classroom space, and it is in this same space where their own values, rules and hierarchies are developed. In most of these, there is a clear interest in "sociability." Simmel (2002) emphasizes that it is the taste of union with others and the playful aspect of being together. In parallel to the socialization process, the subjectivation process develops.

By dismissing or ignoring the youth experience in academic spaces, it seems that it is omitted that the school is also a space of youth life, and that the school experience has weight in the construction of the various identities of the subjects both inside and outside the space. school (de Garay, 2013).

Due to our social constitution, this space becomes a primary place for the development of subjectivity. According to Martuccelli (2007), the concept of subjectivation emphasizes more the emancipation of dominant structures and values and the elaboration of own norms and values. This subjectivity is expressed and can be observed, not from introspection, but from the actions of people, in their tastes, interests, in the practices they carry out, in the way they express themselves about who and what surrounds them and about themselves. . It is observed in the uniqueness of each individual and in the development of the human in the different training spaces.

It is because of this same subjectivity that when inserting into academic spaces there are no linear or homogeneous trajectories, there are no normal routes to follow, except those established by academic institutions. Despite the fact that socio-political systems erect domains that emit and institutionalize discourses of power and prioritize differences, collective subjectivities provide culture to each being that is born and endow them with a unique and incomparable way of reading reality, learning it and transforming it. from their own experiences. Imaginaries are produced from their own knowledge (Lomelí, 2009).

Being immersed in this space, young people bring with them their world, ideas and practices aimed at breaking the rules and transgressing the limits imposed by adults, going against the conventional and the pre-established, questioning what parents and teachers instill in the idea of create and recreate spaces making strategic uses of the rules to achieve their objectives, and achieve their own identities, hold talks about what they have experienced, sex, love, interests, family, conflicts, concerns, among others (de Garay, 2013).

The condition of being young and a student at the same time is not opposed, however, this youth must have a place in the educational campuses and at the same time understand

that the school is not the only training space. At present, young people are constantly and inexhaustibly exposed to diverse information that may or may not develop learning, but which is not without importance in its various constructions.

In this way, a tension develops that many times cannot be softened between the codes of educational institutions, which are generally rigid, cold and static, and, on the other hand, the flexible, fast and unstructured ones with which the communication media operate. and that match in a more attractive way with the characteristics of both thought and behavior with young people, who, on many occasions, are seduced by them (de Garay, 2013).

We could question, then, taking into account that this process of subjectivation develops in an intense way between the socialization gestated in youth groups and that the acquisition of knowledge can occur independently through the various information and communication technologies (ICT), what are teachers and academic culture for?

In school spaces a construction process is developed in a particular way, not only a construction based on knowledge or social practices between peers and teachers; in this space construction goes further, specific skills are developed, norms are known and discussed. Young people are faced with constructive experiences that are only assimilated collectively and represented individually, taking up what Herder proposed in this construction.

> Herder, one of the central figures of German romanticism, proclaimed at the beginning of the 19th century - against the simple transmission of knowledge and good manners, which he called education - the concept of bildung as a process to make people capable of thinking , judge and act for themselves, a process that requires "the live performance of the teacher and the activity of the one who is being trained" (Roldán, nd). Bildung also meant the totality of experiences that allow developing a coherent identity, not only in individual terms but also collectively. (Weiss, 2014, p. 9).

The passage of young people through the classroom spaces builds unique and different identities. Not only do they go through a training process at a cognitive level, but they are also participants in processes of greater importance, such as those that give structure and shape to their objectives and goals, both individually and collectively. When thinking about the term subjectivation as a process that includes the development of ideas, criteria and own tastes; the appropriation of cultural flows, the emancipation of dominant norms and values; emotional self-awareness and the ability to reflect and decide; When conceived in

this way, we said, a high coincidence with the concept of training is denoted, since it is a process of capacity development through an intersubjective relationship, the recognition of the other or the others as subjects, even in inequality , and an appropriation of culture, as a responsible person capable of taking care of himself and others. As Hegel quotes, "the subject's self-consciousness is transformed into self-consciousness." If I can see a subject in the other, with his particular differences and vicissitudes, if I can see the other as a subject, I am able to see the subject in me. Then, the process of dialogue between the student and the teacher is presented as a struggle for recognition and a return on himself.

One of the concerns in educational campuses is how to develop effective ways so that young people do not drop out of academic spaces, and provoke passion in these for knowledge. One answer may be to propose to young people situations that are less scholastic and more meaningful in terms of life; propose situations through which they actually develop learning processes. It is not about renouncing academic culture, but about achieving its appropriation through a dialogue that allows mediating between the academic horizon and the youth horizon. (Weiss, 2014).

Results

When trying to meet the demand to provide education to all young students, a process of massification and homogenization of knowledge is carried out. The foregoing, however, over the years, turns out to be an inefficient solution and of minimal scope that threatens the individuality of the students, since they attend the classrooms without a full and defined knowledge of their life projects or concrete individual expectations or under construction. Some of them say: "I want to study to access a better quality of life", or: "If I can finish high school, I will be someone", or: "This time I will do everything to not drop out of school again, this is the way to be better ".

Within the classroom contexts, different worlds, perceptions and interests not shared are visualized, but neither are they completely rejected. An adaptation is generated through reinterpretation. "I don't like making friends very much, many of the times they talk about nonsense, but later we talk about serious things, like subjects and that." "The kids in my group are rare, but even so we form working groups, some contribute ideas that help us all"

This process of subjectivation develops during the transit of the subjects through their history and also in the construction of social history through their insertion in various institutions, which are contributing to the construction of identity or authorship of the self.

In this context, they assimilate and integrate rules, norms and guidelines imposed by said institutions of which they are a part, many times by decision and other times by different circumstances. For this reason, students sometimes try to isolate themselves in their own subjectivities and attending classes is lived from "duty". "The classes are boring, but if I don't attend they fail me." "The truth is, I prefer to work and I go to classes a few times, but I hand over the activities."

A distinctive feature of young students is precisely that an important part of their time is dedicated to maintaining a relationship with the institutional space, perfectly established and regulated. The school becomes a relevant space in their lives, but not only with cuts or overtones from the academic elements, but also as a space for socialization, where both encounters and disagreements are experienced. The young students live in and for the school. "Every day I get up, get ready and take classes, have breakfast, and then do homework, research and stuff at school. When I'm done, it's almost time to sleep. "

In these classroom spaces, young people not only live adventures, they also reflect, learn from their experiences, get to know themselves better and trace paths and projects, they learn to take charge of their life, which often becomes uncertain and without a path. neither labor nor academic outlined, temporary projects are outlined

Due to this subjectivity it is necessary to know the world of the youth life of the students, because it is full of personal, family, cultural, union experiences (along with educational ones). This leads young students to experience multiple transition processes, bathed in the euphoria of this period of life. The times established by young people are not the same as those of adults, much less are they tied with those of the institutions and their needs to meet quality standards. "This is the third time I have tried to finish high school, I have had a lot of problems." "My mother and my sister live at home, but my mother lost her job, now we sell desserts and with that we pay the expenses."

Conclusions

In the subjectivation of young students, different themes and spheres of development intersect, a great diversity of experiences goes through the process, since there are different ways of symbolizing the transit through educational precincts, topics such as living high school, achieving an entrance to the university or work field; see school life as a means to overcome conditions of gender inequality, achieve prestige and be socially recognized or to achieve social and economic mobility; acquire self-esteem and social and personal value.

As for the imaginary, it is a constant, indeterminate creation of figures, forms and images, as well as a social, historical and psychic creation. Our subjective construction will include norms, values, language, tools, methods, thoughts of others that will be aimed at building the individual himself and unrepeatable. It is a constant process of tension between social and individual meanings, between what has already been done and what is being built.

And it is precisely because of this construction that it acquires a special importance to look at subjectivity in educational venues, because it is through this that political, economic, social, cultural and educational changes are generated, not only for young people, but for society in general, either from the reproduction of dominant cultures or from the search for emancipation.

The construction of subjectivity develops through various stages. In the first years of schooling, there is a process of socialization and, with it, the assimilation of norms, rules and ways of acting, but as the student becomes more reflective, he begins to recognize his place in society, culture and in life. Life in general, there is a reinterpretation and adaptation of the context, its objectives and where it intends to go. Many of the occasions the decided path is not the one imposed by the adults.

In the discourse of the young people you can see the internalization of norms and ideas and precepts of the culture of the generations that precede them. Both ideas and precepts come into conflict with the new knowledge, experiences and views that they acquire through interaction in the classroom spaces. As the school is a transmitter of the norms of society and a youth culture also lives in it, there is a process of conflict, assimilation and negotiation that will lead the young person to develop and form their subjectivity.

Here is the importance of carrying out solid construction processes, based on group values and with clear objectives and goals, to encourage the development of a subjectivity that guides social transformation, transformation that leads us to be a society for ourselves.

As a final reflection, and as an answer to the initial question, namely, "Is the subjectivity of the subject constructed as the product of all the subjects and experiences that precede it and give it shape?", We could say that the subjectivity of the The subject is constructed collectively, culturally, socially, economically and politically, since the subject crystallizes a climax of those moments and experiences that build it, however, a universal subjectivity does not develop, because this It also interacts with the particularities of the subjects.Thus, despite the fact that there is a generation of young people exposed to a range of similar socio-historical experiences, their behavior can differ significantly.

That is why school spaces become important, as they continue to be the designated path for most young people and this is where they spend most of their time. Thus, it is possible to pay for the process of subjectivation by creating spaces for reflection and action to develop an agency of the self and, through it, carry out activities of their own, aimed at achieving particular objectives that bring the subject closer to achieving of various goals, through the use of symbolic resources of culture to build an identity and the practices that accompany it.

As a follow-up line, we are left with questions about how this construction of subjectivity changes in young students in a distance educational process, which, currently, is lived not by choice, but by necessity due to the pandemic due to the disease due to 2019 coronavirus (covid-19). Does the process of subjectivation change? Is it built with other elements? Does this change in socialization give rise to other subjectivities?

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