

**BE (EAGER) ENTREPRENEURS! NEOLIBERAL RATIONALITY IN LIFE
PROJECT TEACHING COLLECTION**

***SEDE (DE) EMPREENDEDORES! A RACIONALIDADE NEOLIBERAL EM
COLEÇÕES DIDÁTICAS DE PROJETO DE VIDA***

***¡SEDE (DE) EMPREENDEDORES! LA RACIONALIDAD NEOLIBERAL EN
COLECCIONES DIDÁCTICAS DE PROYECTO DE VIDA***



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ABSTRACT: This text analyzes three didactic collections of Life Project, approved by Brazilian National Textbook Program (PNLD), in order to investigate how discourses about entrepreneurship are articulated to the relations of knowledge-power of neoliberal rationality. To theoretically support the analyses, scholars like Foucault (2008a, 2008b, 2010), Dardot and Laval (2016) are mobilized. This is a documental study of qualitative approach. The analysis identified definitions of entrepreneurship and entrepreneur through evaluative comments, which conceive such practices as differential, innovative and efficient in the achievement of life projects, tinted by the competitiveness and flexibility of the neoliberal logic.

KEYWORDS: Discourse. Life project. Neoliberal rationality.

RESUMO: *O texto analisa três coleções didáticas de Projeto de Vida, aprovadas pelo Programa Nacional do Livro Didático (PNLD), com o intento de investigar como os discursos acerca do empreendedorismo estão articulados com as relações de saber-poder da racionalidade neoliberal. Para subsidiar teoricamente as análises, autores como Foucault (2008a, 2008b, 2010), Dardot e Laval (2016) são mobilizados. Trata-se de um estudo documental de abordagem qualitativa. A análise identificou definições de empreendedorismo e o empreendedor por meio de comentários valorativos, os quais concebem tais práticas como diferenciais, inovadoras e eficientes na consecução de projetos de vida, matizadas pela competitividade e flexibilidade da lógica neoliberal.*

PALAVRAS-CHAVE: *Discurso. Projeto de vida. Racionalidade neoliberal.*

RESUMEN: *El texto analiza tres colecciones didáticas de Proyecto de Vida, aprobadas por el Programa Nacional de Libros de Texto (PNLD), con el intento de investigar cómo los discursos acerca del emprendimiento están articulados con las relaciones de saber-poder de la racionalidad neoliberal. Para subvencionar teóricamente los análisis, autores como Foucault (2008a, 2008b, 2010), Dardot y Laval (2016) son movilizados. Se trata de un estudio documental de enfoque cualitativo. El análisis identificó definiciones de emprendimiento y el emprendedor por medio de comentarios valorativos, los cuales conciben tales prácticas como distintas, innovadoras y eficientes en la consecución de proyectos de vida, marcadas por la competitividad y flexibilidad de la lógica neoliberal.*

PALABRAS CLAVE: *Discurso. Proyecto de vida. Racionalidad neoliberal.*

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Introduction

First, let's situate our object of study: didactic collections of life project. The notion of life project, although marked in the Law of Guidelines and Bases of National Education (LDB) No. 9.394/1996 (BRAZIL, 1996), gains strength within the discussions that proposed the New High School, through Law 13.415/2017 (BRAZIL, 2017), which amended the LDB in force, by establishing a significant structural change of this level of education, especially from the gradual increase of the workload from 2.400h to 3,000h per year, the implementation of policies and programs for comprehensive high school education, as well as a substantive change in the curricular configuration, considered as more flexible, anchored in the Common National Curricular Base (BNCC in the Portuguese acronym) and in the training itineraries. In this model, 1,200 hours of the planned workload will be chosen by students, who can deepen their knowledge in a given area of knowledge (Languages and their technologies, Mathematics and their technologies, Natural Sciences and their technologies, and Applied Humanities and Social Sciences) or in technical-vocational training. In this context, young people have the possibility to choose the itineraries that best fit their desires, personal plans, and life projects. In sum, we have the institutionalization that free choice is a norm (SANT'ANNA, 2001) and that students can become managers of themselves and their careers.

The social and political scenario in which the New High School proposal was designed was marked centrally by the crisis engendered by the removal of President Dilma Rousseff (2016), in her second term, and the assumption of the government Michel Temer (2016-2018), marked by a series of controversies and upheaval in public opinion. It is enough to remember that the educational reform under discussion here was proposed through a provisional measure, which deprived it of a broad dialogue with the various sectors of society, a common and expected practice in countries whose democracies are not demeaned by insidious political games. In this context, the neoliberal agenda, more than ever, has been ruling the Brazilian public policies. This does not mean to say that before Temer's ascension, market forces were in abeyance; however, the pacting of this government with important sectors of private enterprise and with non-profit institutions and foundations, but linked to large economic and financial conglomerates, nuanced the reformist intentions in the constitution of the New High School and the BNCC.

According to Corti (2019), the progressive Brazilian educational reforms stem from the existing challenges within the official education models, which are considered bureaucratized and deregulated, under the aegis of a neoliberal agenda that continuously empties the role of

the State, in view of the strengthening of partnerships with the private sector and a growing enthronement of the business modus operandi in public sector management, teacher training, and the proposition of teaching methodologies and techniques. We can cite, as an example, a search conducted on Google in mid-February 2021 with the terms "life projects and BNCC" and "life projects new high school", whose results are primarily from the websites of non-governmental organizations and foundations such as the Lemann Institute, the Unibanco Institute, Itaú Social, Porvir, Victor Civita Foundation, Ayrton Senna, among others. This shows us how these private social agents exercise power relations over the configuration of the Brazilian school curriculum. Macedo (2014) argues that the actions of these sectors have caused the boundaries between the public, private, philanthropic, and governmental sectors to be in a clear process of fraying. We must also emphasize the visible apathy on the part of the federal government of Jair Bolsonaro (2019-2022) in the implementation of the BNCC, given the existence of conservative forces and movements that seek to give other directions to education, see the proposals for home schooling and the School without Party movement, and see in the texture of the BNCC elements of a supposed leftist indoctrination.

According to Macedo (2019), within the BNCC, several actors who mobilized for the construction of the document, which produces a turning point in the Brazilian curriculum policy, because until then the level of curriculum concentration in Brazil had not materialized in an orientation about what should be taught in each year and in each subject, dispute various interests that point to different conceptions about educational quality, social justice and equity. As in the construction of the high school reform, the actions of the foundations and think tanks mentioned above did not go unnoticed in the foundation, especially in relation to the modes of governance of the Organization for Trade and Economic Development (OECD), expressed mainly by a conception of education marked by an emphasis on skills and abilities.

To do justice to this myriad of interests, the life projects are a formative resource that aims to frame the youth protagonism and put in relief, in the new configuration of high school, reflections on identity, career plans and expectations of students in relation to the future and the world of work. In view of the curricular flexibility foreseen in the educational itineraries, the domain of life projects rests on a guiding character to help the student in the choices he needs to make in this new educational configuration. That is, it is up to the students the arduous task of defining the direction of their trajectories and, to a certain extent, being responsible for it. According to one of the general competencies of the BNCC, life projects are considered essential vectors in valuing the diversity of knowledge and appropriation of knowledge and

experiences related to the world of work (BRAZIL, 2018). It is up to the education networks to make the life project a curricular component or address it in a transversal way in the training itineraries.

Underlying the high school reform and the BNCC is the understanding that the subject should be a kind of entrepreneur of himself, i.e., he needs, from early on, to demand efforts to enter the competition and competitiveness that mark the functioning of neoliberal rationality in which we are immersed. Hence the school's clear association with the managerial and entrepreneurial fields. For Dardot and Laval (2004), the neoliberal logic advocates that every individual has something entrepreneurial inside him or her and, thus, it is possible to trigger this spirit that makes the market flows turn.

In the light of these reflections, from a qualitative approach, the objective of this text is to analyze three didactic collections of Life Project, approved by the National Book and Teaching Material Program (PNLD), 2021 edition, in order to investigate how the discourses about entrepreneurship are articulated with the knowledge-power relations of neoliberal rationality. To theoretically support the analyses, we make use of Michel Foucault's postulates about discourse, enunciation, knowledge, and power, as well as the theorizations about neoliberalism as an art of governing, in the interface of Dardot and Laval's (2016) and Laval's (2004) approaches around the impacts of neoliberalism on the educational field. In the following section, we will discuss these issues in more detail.

Discourse, Knowledge, Power and Neoliberalism

Michel Foucault's theorizations have permeated various fields of knowledge, promoting different ruptures and ways of observing social phenomena. In this vastness of themes and research objects, some regularities can be found, which materialize phases of Foucault's thought. According to Gregolin (2015), it is possible to divide the work of this author into three phases, namely: a) archaeology of knowledge - the approaches focus on the different modes of investigation that construct the subject as an object of study in the constitution of the human sciences; b) genealogy of power - the focus is on the various technologies of power that act on the subject, especially from disciplinary power; c) ethics and aesthetics of existence - the attention turns to the examination of the modes of subjectivation, which are produced through governmentality, that is, the ways in which the subjects perform a work on themselves, from techniques of government. Pre-existing in these three phases is the notion of subject, which

moves away from a transcendental and psychologizing conception, being understood as a historical construction manufactured within the devices of knowledge and power.

In the analysis to be carried out in this article, we are interested in some concepts developed by Foucault and that cross, to a greater or lesser extent, the three phases mentioned above. Thus, in the archeological phase, the moment in which the author seeks to inventory the knowledge that constructs man as an object of study, through the positivity of institutions such as psychiatry, medicine, and the sciences of language and labor, he elaborates an analysis methodology that seeks to highlight the different layers or archives (see the radical arché) constitutive of the knowledge that engender the configuration of discourses. Although Foucault's gaze has been directed, in a specific way, on scientific knowledge, the notion of knowledge lodged in the work of this author is not to be confused with the knowledge of science. According to Foucault (2010), knowledge is constituted as a position within a discursive practice. Considering that such practices cover several objects, knowledge is plural, and can take different positions around a variety of concepts. In Foucault's (2010, p. 221, our translation) words, "[...] knowledge is not only contained in demonstrations; it can also be contained in fictions, reflections, narratives, institutional regulations, political decisions".

The discourse, according to Machado (2007), should not be related to the thought, the spirit or the subject that makes it emerge, but to the practical field in which it unfolds. This concept is understood, at the same time, as a practice that constructs the objects of which it speaks and as a set of statements that come from the same discursive formation. While the discursive formation comprises a series of regularities existing in a regime of enunciative dispersion - regularity found in thematic choices, in the types of objects, of enunciation and concepts - the utterance represents the atom of discourse, the minimal unit of analysis that crosses different domains, such as sentences, propositions and speech acts.

According to Foucault (2010), the utterance is characterized by the following properties: (a) referential - refers to the laws of possibility that make the utterance erupt in a particular time and space; (b) subject position - refers to a positioning that is assumed by the utterance and is not confused with the author, the empirical entity in a world or the grammatical person of the discourse; c) associated domain - it constitutes a kind of enunciative network, through which the enunciatee dialogues with already produced enunciates and those to come; d) repeatable materiality - every enunciatee needs a support, a place, a date and an institutional anchorage.

In relation to genealogy, we are particularly interested in the conception of power and its intricate connection with knowledge and discourse. In this regard, Foucault (2006) considers

that discourse is a series of events, through which power is bound and oriented. In his perception, knowledge and power are congenitally aligned, since there is no power relationship that is not anchored in a knowledge effect, and the opposite is also true. The concept of power considered here differs greatly from perceptions that understand it under the bias of repression and domination. According to Foucault (2007), both the Marxist perspective and the contractualist theories tend to see power in a vertical way, demarcated by those who can control it and seen, above all, in the figure of the State. Contrary to these considerations, power under the Foucauldian horizon is considered by the microphysical aspect, that is, power is pulverized throughout the social body. There is certainly no denial of the power relations effected by the State and other institutions or by class domination, but the observation that other power relations sustain or oppose these powers that seem to be located in a certain space or under a certain figure. There is, therefore, the perception that power is mobile, changing, and intrinsic to human relations.

Such remarks are relevant to reflect on how the practices of government, organized through social and economic systems, produce certain ways of being and being in the world and how one can resist certain rationalities and their homogenizing pretensions. We thus arrive at the discussions that are moving towards the ethics and aesthetics of existence phase within the Foucauldian theoretical framework. At the end of the 1970s and beginning of the following decade, Foucault's investigations were situated in the scope of governmental strategies, whether through regulations and security devices, or through the various techniques by means of which subjects are made to pay attention to themselves and to perform an experience that leads them to a government of the self, especially concerning the issue of sexuality. In the courses given by Foucault at the Collège de France, in the second half of the 1970s, with emphasis on those published posthumously under the titles “Security, territory and population” (1977-1978) e “The Birth of Biopolitics” (1978-1979), it is possible to scrutinize the emergence of theorizations about the knowledge and truths responsible for the legitimation and operation of the arts of government. For Foucault (2008a), in the course of Western history, the mechanisms of political regulation have undergone gradual processes, based on important reconfigurations of the objects, techniques, and practices of government.

The concept that marks these transformations is called governmentality by Foucault (2008a). In the nickname of this notion lies the set constituted by institutions, procedures, calculations, tactics and reflections that take the population as a problem to be managed, based on the knowledge of political economy and the powers of security devices. This tendency has

led Western society to give prominence to the government of the population among other types of power, such as sovereign and disciplinary power, in order to combine forces with the purpose of engendering robust apparatuses of government and particular knowledges in the conduct of the population. In Foucault's argumentation (2008a), there is an effort to demonstrate how the arts of government ended up distancing itself from the knowledge contained in a whole literature contrary to Machiavelli's teachings, which, through the treatises to the prince, proposed a whole game of truth through which the sovereign should maintain his dominion over the principality, either by exhorting divine fidelity as constitutive of the relationship with the sovereign, or by considering the idiosyncrasies of the behavior and exercise of royal power. The historical sources used by Foucault (2008a) - treatises produced between the 16th and 18th centuries - introduce the arts of governing into the realm of administration and population management. Until then, the sovereign power was concerned only with regulating the spatial limits of the territory, which were constantly attacked, because the relationship with the population did not occur directly, but through inheritance, justified by natural or divine laws and conceived as the only possible government relationship. There was, therefore, no concern with the life and well-being of the population, so much so that the sovereign could dispose, at his will, of the life of any of the inhabitants of the kingdom. The arts of government, on the contrary, are based on knowledge that aims at the population as the target of power, in order to observe the mortality, fecundity and birth rates, the migratory flows, the etiology of diseases, the life expectancy in the wake of this global mass that presents specific processes to be managed through biopolitics.

For Foucault (2008a), one of the first forms of crystallization of the arts of governing is the State reason, that is, the State needs to govern according to rational laws that are constitutive to it, therefore dismissing natural or divine laws, as well as wisdom or prudence precepts, prototypical of the sovereignty regime. In the voice of Foucault (2008b, p. 9, our translation), "[...] the State [...] far from being a kind of social-historical datum, is not a cold monster, it is the correlate of a certain way of governing". However, as we explained before, the power relations and the effects of knowledge are not concentrated on the figure of the State. This leads us to consider that several rationalities come into play in the configuration of the practices of governing. Foucault (2008b) places classical liberalism, and its re-updating deduced through German ordoliberalism and American neoliberalism, as rationalities that imply rightfully in the modes of governance of society, from the eighteenth century on. Initially, Foucault (2008b) makes explicit the fact that liberalism constitutes an art of governing in view of the following

aspect: considering the market as a regime of veridiction, of verifiability/falsifiability, and of jurisdiction for governmental practice. In other words, the market is seen, according to the knowledges of economic theory, as an agent to determine the limits of governmental action by the State and, at the same time, as an element that the State can dispose of under particular conditions.

One of the main modifications resulting from liberalism in governmental reasoning concerns the constitution of an interest-based utility regime. Foucault (2008b) explains that, while the market directs price regulation through the principle of exchange, the state needs to negotiate complex games of individual and collective interests of the governed, of social utility and economic benefits, market equilibrium and the regime of political power. While in previous political systems, the king acted over a domain of lands, the government of the new governmental reason does not act directly over things, but over the interests "[...] of phenomena that are the interests or that through which a certain individual, a certain thing, a certain wealth, etc. interests other individuals and the collectivity" (FOUCAULT, 2008b, p. 62, our translation).

Classical liberalism, as proposed in the economic field by Adam Smith and in the political field by John Locke, advocates the freedom of trade and the market and the defense of its self-regulation in default of the State, in opposition to mercantilist practices, private property, the individual, expression, in opposition to absolutist regimes. This signifier of freedom, according to Foucault (2008b), is continuously negotiated. It is a freedom that is permanently created through the management and organization of general conditions that allow us to be free. Such regulation, according to Foucault (2008b), implies, on the one hand, the incentive to the exercise of freedom and, on the other hand, the emergence of mechanisms of coercion, control, and obligations for this exercise. The author mentions as an example the freedom of trade, which, in order to be effectively free, must take into account a whole series of measures and regulations, in order to avoid abusive prices and/or protectionism, as well as to reduce monopolism in the domestic market, among other strategies. Freedom is not a given, but something that is manufactured, and this freedom control calculation aims at managing the risks constituting the liberal motto. "One must live dangerously," Foucault attests (2008b, p. 90). In practice, this results in the existence of a culture in which individuals are daily exposed to risks and uncertainty about the future, given the instabilities of the market.

Neoliberalism will amplify these risks, by introjecting into the subjects the rationality that they are responsible for success or failure in an uninterrupted competition. The neoliberal

current inherits some basic assumptions of classical liberalism, such as the defense of the minimal state and the deregulation of the state bureaucracy, but brings new components, in line with the transformations that capitalism and the productive sector have undergone since the 1970s. According to Dardot and Laval (2016), neoliberalism emerges as a "solution" to the crisis of the welfare state, undertaken under the auspices of Keynesianism, after the New York stock market crash in 1929. Unlike welfare economics, whose emphasis rested on the harmonious relationship between economic progress and the distribution of resources from growth, neoliberal reasoning, views the population and individuals from an angle that considers them in a cost-benefit logic in global competition (DARDOT; LAVAL, 2016).

Other impacts of neoliberalism on different social sectors are listed by Dardot and Laval (2016), namely: a) the call for privatizations, which, while leaning the state, highlight the efficiency of the modes of governance of the private sector, conceived as more reactive, flexible and innovative; b) the systematic orientation in the conduct of individuals as if they were always in a competitive and transactional relationship with the market; c) the conception in which each subject is led to believe that, throughout his life, it is necessary to invest in human capital, through permanent training, of constituting individual savings for retirement, with a view to a monetization of oneself; d) the weakening of union forces and the gradual loss of labor rights, conceptualized as an impasse to market flexibility and entrepreneurial autonomy, leading to a precarization of work e) the strengthening of evaluative mechanisms that aim to classify, rank, establish performances, levels and yields, in order to promote the "best" and punish "the worst", through mechanisms that are shown to be ideologically neutral; f) the celebrization of the figure of the entrepreneur as a sign of social prestige to be achieved by any and all subjects.

In the sphere of education, Laval (2004) postulates the continuous intrusion of neoliberalism in the design, management, planning and implementation of public policies and funding. According to the author, international organizations such as the OECD, the World Bank, the European Commission, the International Monetary Fund (IMF), and the World Trade Organization (WTO) frame evaluations and comparisons that understand the educational system as an entity at the service of the market and economic logic, and that should be managed in a business-like manner. This leads to the impoverishment of the public, democratic, and citizen character of public schools in favor of the implementation of an educational model tinted by managerial rhetoric. This unfolds in teaching methodologies, contents, didactic activities and teacher training. It is observed, in this sense, the flourishing of a reflection on which knowledge present in the school is required for the insertion of students in the labor market and

the development of competencies that enable them to be proactive, flexible, and risk managers. Let's see, in the next section, how in the discourse of the life project teaching collections the knowledge-power relations of neoliberal rationality are linked.

Project of life in discourse: the celebrization of the entrepreneur in neoliberalism

In the text of the BNCC, we read that, in high school, young people intensify their knowledge about feelings, intellectual and expressive capacities, expand and deepen social and affective bonds, and ponder about the life and work they would like to have (BRAZIL, 2018). Such questions, according to the document, are connected to life projects that go through youth marked by very diverse social and cultural contexts. In the constitution of these life projects, three regularities are present, namely: a) reflections on the construction of identity and the relationship of young people with the family; b) discussions around youth participation in society, in the encounter with the other; c) speculations about the desires, plans, and projects in the world of employment and work. The didactic collections follow this thematic division in accordance with the guidelines contained in the Implementation Guide for the New High School and "[...] the networks should define strategies to work on the students' life project, such as vocational orientation and preparation for the world of work, activities to work on the students' ability to define goals for their personal, academic, professional, and citizen lives" (BRAZIL, 2019, p. 23, our translation).

In collecting the data and selecting the textbook collections to be analyzed, we followed the following route: a) we consulted the Digital Guide Projeto de Vida of the National Textbook Plan (PNLD in the Portuguese abbreviation) of 2021; b) we searched the website of several textbook publishers and looked, in the search tools, for the works enrolled in the program with the content *Projeto de Vida* (Life Project), as well as in the site of the *E-docente* portal, linked to the publishers Ática, Scipione, Saraiva and Atual, which provides several works that were approved by the PNLD; c) we compared the works found with the codes contained in the announcement of the program; d) we downloaded the files in PDF format (Portable Document Format) of ten collections found and made a careful reading of the material; e) we selected those that somehow dealt with the issue of entrepreneurship, conceived here as a discursive regularity that allows us to glimpse the operation of neoliberal rationality, resulting in a total of seven collections, of which we chose three to be analyzed within the limits of this text. They are: "Você no mundo: projeto de vida", by Lais Rosa, Sandro Vimer Valentini Junior, and Vanessa Bottasso, Moderna Publishing House; "GPS - Guia de Protagonismo no Século XXI -

projeto de vida", by Roberta Amendola, Moderna Publishing House and "Projeto de vida: construindo o futuro", by Ana Cebel Danza and Marco Antonio Morgado da Silva, published by Ática Publishing House.

Collection Analysis "Você no mundo: projeto de vida"

Presented in a single volume, the collection in focus brings together an introduction and five modules, structured into six chapters in total, which are called stations. The modules are composed of, on average, five activities and, at the end of each one, there is a closing section entitled Finalizing the season. The reflection on entrepreneurship appears, in an explicit way, as part of the sixth activity of station 5, called Ethical Principles and the Exercise of Citizenship. In one of the sections of the activity, we see the definition of the verb to undertake and the derived noun entrepreneur.

Do you know what it means to undertake? In the dictionary, some of the meanings of this verb are: to try something; to take the initiative; to put an idea into practice; to perform a difficult task that requires work. To undertake, then, refers to the action of working, but not in the sense of traditional work, in which, in general, the investments and the necessary tools are the responsibility of the employer, i.e., the owner of the industry, trade or company that provides some service. When we talk about entrepreneurship, it means that both the investments and the tools are the responsibility of the entrepreneur, which is why the entrepreneur is often considered "his own boss" (ROSA; VALENTINI JUNIOR; BOTTASSO, 2020, p. 144, our translation)

The position that enunciates in the discourse present in the didactic material starts from a place of clarification to explain the meaning of the verb empreender and, as an unfolding, the noun that originates from it. For this, the subject position mobilizes a specific knowledge of the lexicon, contained in the dictionary, even if it is not named. The dictionary is a linguistic instrument that seeks to regulate meanings and, as a consequence, to articulate a given chain of signifiers, represented by the entry, to specific connotations. Based on this knowledge, the enunciative position summarizes the main meanings found, and we can observe that there is a network of very positive meanings for the verb empreender. By denoting action, experimentation, initiative, as well as the search for solutions to complex issues, the subject position of the textbook constructs valuative meanings to the practice of undertaking.

In the sequence of the explanation present in the textbook, there is the specification of the meanings previously explained for the field of labor relations, in order to show - through the associated field - how entrepreneurship differs from work considered traditional. In other words, there is a disjunctive movement between an understanding of labor relations tinted by

an emphasis on the employer's efforts and a conception that defends that the entrepreneur takes on functions that are usually attributed to the owner of the means of production. Therein lies yet another valorization of the novelty effect in the act of undertaking. To close, the subject position uses the expression "boss of oneself", aiming to mark that it is a widespread employment in society, built from a knowledge in which one can observe an apparent inversion in the hierarchical chain, from the assumption by the entrepreneur subject as a self-regulated agent and as a manager of himself.

The power relations that permeate this discursive construction are anchored in the effects of neoliberal management knowledge, by investing in flexibility, autonomy, and deregulation of production processes. About this aspect, Dardot and Laval (2016, p. 335, our translation) point out: "[...] expert in oneself, employer of oneself, inventor of oneself, entrepreneur of oneself: neoliberal rationality impels the self to act upon itself to strengthen itself and thus survive in competition."

The speeches of the collection proliferate in the intent of showing in what ways entrepreneurs can impact socially, in solving existing problems in the community in which they live. Then, the didactic material under study mentions a generic example of a young woman who creates a biodegradable and fully sustainable packaging to be produced by sugar cane workers at a low cost. The objective of the material lies in arguing, through the example of this young entrepreneur, that it is possible to have ideas that generate a social business, defined in the collection as "[...] the result of an entrepreneurial action that has the purpose of improving the collective" (ROSA; VALENTINI JUNIOR; BOTTASSO, 2020, p. 144, our translation). The discourse of innovation is a practice that mobilizes knowledge-power relations connected to the development of inventive and critical skills that are almost mythical, because only a chosen few would have such capabilities. However, the discourse circulating in the collection does not make such uniqueness explicit, in view of the fact that it is based on the aegis of neoliberal rationality whose effect is to homogenize the particularities, in the defense that everyone can succeed, all you have to do is strive for it.

Collection Analysis “GPS – Guia de Protagonismo no Século XXI - projeto de vida”

The collection is structured in a single volume and presents three large sections called Routes, in an allusion to the idea of crossing that the acronym GPS (Global Positioning System) designates. The subtitles that accompany the routes are based on the messages commonly used by these geolocation systems, such as Taking Route 1: you are here, Taking Route 2: share your

location, and You have reached your destination. These sections are subdivided into projects, workshops, and collective experiences. The focus on entrepreneurship appears in two articles present in the second section of the collection and in some textual comprehension questions. In one of them, which was circulated on the R7 website, we see the direct speech of a young entrepreneur, Matheus Cardoso, 23, who gave up a job to invest in a social enterprise of popular housing reform in the East side of São Paulo. Some passages of Matheus' speech can be retrieved here "I decided to quit my job [...] to be a social entrepreneur. It was not easy. I had fulfilled a dream of my mother's: I graduated and worked with a regular job. Nobody understood my decision at first" (AMENDOLA, 2020, p. 190, our translation). This confessional speech expresses the courage of the enunciating subject in daring to invest in a venture that would be risky, considering the detachment in declining an apparent stability in the relationship with work.

By choosing this discursive materiality and not another to show examples of inventive and flexible young people, the subject position of the GPS collection brings up the subjectivity model produced by the neoliberal rationality, because it is necessary to dare, to let go of labor guarantees and invest in risky projects. The risk, as we discussed in the previous section, underlies the construction of the neoliberal subject. Accompanying the mentioned article, there is a description in a box graphically marked as if it were a hyperlink, about the entrepreneur, namely: "Entrepreneur, whether social or business, is the one who sees opportunities where most people see only problems" (AMENDOLA, 2020, p. 109, our translation). This definition contributes to the following positioning: the entrepreneur presents a differential that distinguishes him from the others, because he resignifies the setbacks in investment alternatives. This discourse, when nuanced in the effects of neoliberal knowledge, engenders forms of governance for young people in high school in achieving their life projects, based on the benefits arising from entrepreneurship.

Similarly, the four questions following the above mentioned report ask students about the attitude taken by Matheus Cardoso and how this example can somehow encourage the constitution of entrepreneurial practices. Two of these questions interest us, namely: "2. Do you identify yourself with Matheus in any sphere: personal, social or professional? His story, somehow, makes you reflect about your goals and your Life Project in these three spheres" (AMENDOLA, 2020, p. 110, our translation); "3. And you? What is your attitude towards the problems that affect you and others? [...]" (AMENDOLA, 2020, p. 110, our translation).

We note that the questions aim to develop a self-reflection in students about how they have dealt with the problems that affect them, in order to lead them to follow the path of entrepreneurship in planning their life projects. In the repeatable materiality of the statements, we have as a reference the successful model followed by Matheus Cardoso. It is in him that the students should mirror themselves, since he was successful in different segments of life: personal, professional and social fulfillment. The collection, therefore, discursivizes the juvenile engagement in collaborative, inventive, and innovative postures. For this, it is necessary to be open, fluid, and to face challenges with autonomy and proactivity.

Collection Analysis “Projeto de vida: construindo o futuro”

Like the didactic collections analyzed before, the "Projeto de vida: construindo o futuro" collection is organized in a single volume. It has three parts/units and each one contains six chapters called blocks. At the end of each part, there is a section entitled Collective experience, which presupposes events and activities such as fairs, museum visits and conferences. Entrepreneurship, the discursive regularity that interests us in this work, is contemplated in one of the sections of block 5 - called the detours on the path - which advocate the development of flexible behavior. At the end of the second part, the reference to entrepreneurship is marked in the suggestion to hold an entrepreneurship and innovation fair. Let us center our gaze on this second occurrence of the discussion about entrepreneurship.

Before the proposition of the fair, the collection inquires why entrepreneurship exists and, in a professorial tone, conceptualizes: "Entrepreneurship is an initiative to realize innovative ideas aimed at solving demands or problems in the social or market sphere" (DANZA; SILVA, 2020, p. 135, our translation). Once again, we see the functioning of an evaluative discourse regarding the creation of entrepreneurial behaviors as the key to progress and problem solving. Next, the collection stresses "[...] entrepreneurship is the union of taking initiative, [re]organizing social mechanisms, and accepting risks" (DANZA; SILVA, 2020, p. 135, our translation). It is clear the effect that undertaking involves, at one time, an active behavior by the subjects involved, as well as the assumption of risks inevitable to a project of bold claims.

Subsequently, the collection lists the characteristics for the realization of the entrepreneurs' fair, which must occur from the creation of a company with a business plan, observing the following criteria: feasibility - possibility of the product or service to be put into practice; innovation - ability to propose something different from what exists in the market of

goods and services and that presents a solution to a demand in a creative and efficient way; social interest - concerns the environmental or social benefits generated by the product or service (DANZA; SILVA, 2020). These criteria are subsidized by knowledge from the business and administration fields and produce power relations responsible for engendering certain behaviors for young people to configure themselves as future entrepreneurs. According to Dardot and Laval (2016), the neoliberal logic presupposes conceiving the subject as small businesses of themselves. Now, the simulated activity for the entrepreneurship fair fulfills this function, since it is about considering the competencies demanded by the students in the elaboration of this business plan, such as team participation, autonomy, and taking initiative, among others. It is not without purpose that the treatment given to entrepreneurship is in a block called Change of Course, which focuses on flexibility in planning life projects, because the neoliberal matrix advocates the constitution of adaptable and malleable subjects.

At the end of this block, the teaching collection proposes a self-assessment exercise. One of the criteria is Being flexible in the face of change and the unforeseen. In order to answer, four alternatives are listed:

1. I find it very difficult to be flexible and adapt to changes and unforeseen events.
 2. I have a hard time being flexible and adapting to change and the unforeseen.
 3. I can be flexible and adapt to changes and the unforeseen.
 4. I can be flexible and adapt easily to changes and unforeseen events.
- (DANZA; SILVA, 2020, p. 124, our translation).

Self-evaluation is an instrument that produces truths through which the subject is led to make a movement about himself, in order to manage himself and manage to modulate behaviors, actions and habits. In the alternatives presented in the didactic collection under analysis, there is a gradation between the desired level of flexibility and the one to be overcome. Indeed, one can notice the valorization of the ability to be flexible and know how to easily adapt to changes and unforeseen events as a motto of neoliberal rationality, to which the student must submit when formulating his life project. This diagnosis arising from self-evaluation works as a parameter to govern the formation of human resources under the prism of entrepreneurship. We believe that this assessment represents a kind of training for the insertion of young people in the world of work, since the tests, evidence, and examinations will be recurrent in the professional life of these subjects, given the existence of constant regulatory mechanisms. At the end of the self-evaluation, we are faced with two forms to be filled out by the students, based on the data obtained through the evaluative instrument. The commands on the sheets are:

"My self-assessment indicates that I need to develop better... I can achieve this if [...]" (DANZA; SILVA, 2020, p. 124, our translation).

The assumption underlying these commands is that self-assessment will show that the student needs to modify his attitudes and behaviors in order to fit into the ideal intended on the pillar of entrepreneurial rationality. The juvenile subjectivity, in the process of outlining the life project, needs to select which points need to be improved and which measures will be demanded in order to reach the required flexibility profile. This demands a work on oneself, supported by strategies of knowledge-power based on the maintenance of a defining morality of individual investment and competition. In other words, the subject will be able to succeed the more susceptible he or she is to change and quickly accommodate to unexpected situations. As Sant'Anna (2019, p. 165, our translation) notes, "[...] the competition that is valued in neoliberalism works not only against others, but with itself."

Final remarks

This paper analyzed three didactic collections of Projeto de Vida (Life Project), in order to investigate how the discourses on entrepreneurship are articulated with the relations of knowledge-power intricate to neoliberal rationality. In the examination of this didactic material, it was possible to verify some discursive regularities, as follows: a) the discourses on entrepreneurship in the didactic materials studied are supported by models to be followed by young students in the achievement of their life projects, based on examples of successful youth entrepreneurs; b) the discursive positions that define entrepreneurship and the entrepreneur do so through evaluative comments, conceiving such practices as differential, innovative and efficient; c) the young person is continually called upon to take a place in the entrepreneurial market and the discourses present in the collections seek to build the necessary skills for this insertion; d) with the neoliberal flag as a backdrop, there are practices that encourage attitude changes and self-control in the search to be flexible and not afraid of risks.

These findings, however, do not end the reflections on the theme, but, on the contrary, open many other possibilities for study and research. As these are recently approved teaching materials that will still be used in Brazilian classrooms at a time of significant curricular changes, the perspectives of analysis are just kicking off. On the other hand, the *modus operandi* through which neoliberal rationality has entered the educational field is striking. The textbooks under scrutiny prove this insertion. It is worth pointing out here the defense of the point of view

that it is necessary to be aware of the totalizing and homogenizing tendencies that these neoliberal truths call for. Using Foucauldian auspices, it is necessary to resist in order to make ourselves feel and exist. To problematize the teaching materials as part of the curriculum in action is already a start.

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