

ARTICLE

Youth, dispositional heritage and situated learning: proposition of a theoretical model for research

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Abstract

This theoretical essay links the discussion between popular media, dispositional heritage, and situated learning, proposing a theoretical model for future research. It is suggested that the dispositional heritage of young people from popular backgrounds (inclinations, behaviors, and social practices) is forged from individual and contextual trajectories and implies the process of situated learning and socialization. The proposal contributes to understanding youth from a sociological perspective and social practices, unlike research conducted within the administration mainstream, which tends to focus on professional training and the insertion of young people into the job market based on organizational behavior. After connecting the concepts, a theoretical model is suggested that can guide empirical studies. Finally, some possibilities for conducting this research are presented.

Keywords: Theoretical essay. Youth. Dispositional assets. Situated learning.

Juventudes, patrimônio disposicional e aprendizagem situada: proposição de um modelo teórico para pesquisas

Resumo

O objetivo deste ensaio teórico é articular a discussão entre meios populares, patrimônio disposicional e aprendizagem situada, propondo um modelo teórico para pesquisas futuras. Sugere-se que o patrimônio disposicional dos jovens de meios populares (inclinações, comportamentos e práticas sociais) seja forjado em trajetórias individuais e contextuais, implicando o processo de aprendizagem situada e a socialização. A proposta traz contribuições para a compreensão sobre juventude de uma perspectiva sociológica e de práticas sociais, diferentemente de pesquisas conduzidas no *mainstream* da Administração, que tendem a focalizar a formação profissional e inserção dos jovens no mercado de trabalho do ponto de vista do comportamento organizacional. Após a articulação entre os conceitos, aponta-se um modelo teórico que pode orientar estudos empíricos. Ao fim, são apresentadas algumas possibilidades para a condução dessas pesquisas.

Palavras-chave: Ensaio teórico. Jovens. Patrimônios disposicionais. Aprendizagem situada.

Traduciendo ideas de gestión: los consultores como artífices del lenguaje

Resumen

Con base en la perspectiva de la traducción y edición de ideas, nos proponemos comprender cómo los consultores organizacionales usan elementos lingüísticos para hacer circular ideas de gestión. Realizamos un estudio cualitativo con 16 consultores, utilizando análisis de contenido y retórica en entrevistas semiestructuradas. Los resultados indican el uso de la traducción en todo el trabajo de los consultores, lo que les permite obtener legitimidad en el campo. Mostramos que, para moverse entre diferentes segmentos y tamaños organizacionales, los consultores utilizan la retórica de manera persuasiva, combinada con conocimientos prácticos y teóricos, a través de un mecanismo que llamamos ‘traducción a la práctica’, que tiene como objetivo adaptar los conceptos a las realidades consultadas. Los consultores también recurren a vocabularios específicos y juegos de lenguaje que enfatizan la importancia estratégica del uso del lenguaje para este grupo ocupacional que aspira a profesionalizarse en la sociedad contemporánea.

Palabras clave: Traducción. Ideas de gestión. Consultoría organizacional. Retórica. Lenguaje.

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INTRODUCTION

The purpose of this article is based on the idea that theoretical essays are characterized by reflection and interpretation, valuing the essayists' experiences regarding the objects or phenomena analyzed (Meneghetti, 2011). The premise is the need to present the knowledge accumulated from previous studies, articulating it from a new perspective, and indicating paths to be explored from new itineraries (Bertero, 2011), whether theoretical, methodological and/or epistemological.

In the field of Administration, studies involving young people have been conducted mostly from a functional perspective, focusing on learning and professional training, and behavior at work (Costa & Paiva, 2021). What is proposed in this text is a micro-sociological look at this group, considering the influence of different contexts of family, work, education, among others (Lahire, 2005) within the situated learning process (Gherardi, 2008).

When there is social and educational growth, it is possible that some young people perceive themselves as an exception compared to other young people from the same neighborhood in which they grew up, from the schools in which they studied and from the life trajectory taken until entering higher education. Such experiences indicate that the microcontexts to which they belonged may have enhanced or limited social and educational mobility at certain times, thus suggesting the relationship between dispositional heritage and learning, considering the social practices of the community in which one interacts (Barato, 2011).

Thus, the contributions of Bernard Lahire (Lahire, 2002, 2004), a French sociologist who deals with dispositional theory based on elements of Pierre Bourdieu's theory of *habitus*, are used as a reference for studies on dispositional heritage. As far as it is concerned, situated learning considers that the learning process is socially constructed and based on concrete situations. There is, therefore, a "criticism of rationalist models in favor of the contextualized interpretation of social action" (Engelman, Schreiber, Bohnenberger, & Bessi, 2017, p. 37).

Researches on dispositional heritage and situated learning are not common in the field of Administration. This fact makes the proposal transdisciplinary, that is, the boundaries between the disciplines are overcome and it is possible to consider different sources of knowledge to deal with these themes in a transversal way. A preliminary search carried out in the Scientific Periodicals Electronic Library (SPELL) based on the descriptors: title, abstract and keywords with the Boolean operator "OR" and the use of the terms "dispositional heritage" and "situated learning" suggests the absence of research models along the lines presented here.

Therefore, we seek to understand how the individual trajectories of young people from popular backgrounds intersect with dispositional heritage and situated learning. But why study young people from popular circles? According to Matos (2015), debates on youth from the periphery (communities, *favelas*, hillsides) in Brazil emerged with greater force from the 1990s onwards. At the center of the discussions is the recognition of the practices and social dynamics of their reality, the search for visibility and expression of political agendas and the stigmatizing discourses that permeate the different forms of violence.

Historically, young people from popular neighborhoods have reduced school longevity (Piotto, 2008), despite the movement of some families to ensure the continuity of their children's schooling until they enter higher education (Leão, 2006; Piotto, 2008). All these issues make this group of individuals peculiar, and they open space for discussions and analyses beyond the context of organizations, considering organizational practices and, in this case, influenced by dispositional assets and situated learning.

In addition to the introduction, the article presents within the theoretical framework the knowledge we have about the themes; brings the model proposition for research. Finally, there are the considerations accompanied by suggestions for the operationalization of future studies.

THEORETICAL FRAMEWORK

Bernard Lahire's dispositional heritage

In order to understand what Bernard Lahire's dispositional heritage is, Pierre Bourdieu's theory of *habitus* is briefly approached, as it is the conceptual basis used by the author. The term *habitus* is historical and appears with Aristotle (*hexis*), expressing the condition of a state of conduct and moral that is durable and learned through experience. It is a moral character that guides human feelings, desires, and conduct (Lessa, 2019; Peters, 2009).

Even before the discussions in Bourdieu, the concept of *habitus* is renewed with the sociologist. The notion of *habitus* transcends the dichotomous thinking between objectivism and subjectivism by absorbing a mediating character in this game of apparent opposition (Wacquant, 2007). When seeking to break the duality between individual and society, Bourdieu sheds light on the understanding that society is assigned to individuals in the form of durable dispositions or structured capacities to act, feel, think, perceive, interpret, classify and evaluate (Peters, 2013; Wacquant, 2007).

The concept of *habitus* reveals subjectively internalized symbolic schemes that generate and organize the practical activity of agents (Peters, 2013). It constitutes, therefore, a matrix of perceptions, appreciations and experiential and practical actions, which takes up past experiences in the present and, thus, allows the performance of different activities as a result of the transfer of assimilation schemes (Bourdieu, 2007). The *habitus* develops without the agents' actions being conscious or intentional, adjusting to the future, but not in a planned way (Alves, 2016, p. 302).

When dealing with *habitus*, it is worth considering that agents are part of a process of updating the "tacit intuitions of a practical sense acquired from their societal experience, or, more precisely, from the continuous and recurrent exposure to similar conditions of action" (Peters, 2013, p. 53). The concept of *habitus* points to the creation of a dispositional theory of action, supporting the importance of human agency not only as something central to the socio-historical constitution of an individual, but to the constitution of society itself (Bourdieu, 2007).

In Bourdiesian thought, the experiential trajectory of agents is shaped in socio-historical contexts, as well as their subjectivity is marked by the socializing and structural processes in the construction of their biographies (Alves, 2016). For Lahire (2005), it is risky to homogenize practices or conduct at first using expressions with generative and unified principles (*habitus*). In this sense, the idea of *habitus* should not be ahistorical, in which one has a defined destiny, but involved adjustments that occur due to the need to adapt to new and unpredictable situations (Bourdieu, 1983).

The understanding of society by Lahire considers that there are different contexts of socialization (family, neighborhood, school, network of friends, among others) that imply in repertoires of distinct action schemes, however, in a way, connected (Lopes, Boia, Veloso, & Caldas, 2018). In this sense, this dispositional alternation that occurs in the different contexts exemplified above expresses the existence of "inhibition-suspension/activation-operationalization mechanisms" (Roldão, 2015, p. 78).

Therefore, it is understood that these repertoires would not be equally available in all contexts since their mobilization also depends, in addition to the incorporated past of the individual and the social field, on the present interactions triggered by the situation. It is only possible to have systems of coherent dispositions if the social conditions are very particular and they are all brought together (Roldão, 2015). As the individual inserts himself into a plurality of heterogeneous, sometimes contradictory, social worlds, he ends up facing a variety of practices that emerge from the social situation in which he participates.

The dispositions cannot be generalized to all domains of practices, as they have a genesis, so it is necessary to consider the instance and the moment of socialization. The researcher must endeavor to reconstruct them, as the dispositions are never directly observable. It is assumed that interpretive work is carried out to account for behaviors, practices, opinions, etc. The provisions forbid thinking about the possibility of deducing a provision from the recording or observation of just one event. The notion of disposition contains the idea of recurrence, of relative repetition, of a series or class of events, of practices (Lahire, 2005).

There is no equivalence of provisions from the point of view of precocity, duration, systematicity and intensity of their incorporation. A disposition can be reinforced by continuous solicitation or, conversely, it can be weakened by lack of training. In this way, they are incorporated products of a past socialization, and they can be constituted by repetition in similar experiences.

However, they are not always able to adjust or adapt, and the adjustment process is not the only one possible. They can be inhibited (waking state) or transformed (due to successive congruent readjustments) (Lahire, 2005).

In the midst of these issues, it is important to distinguish the concepts of competences (or capabilities) from dispositions; or dispositions of appetites, dislikes/rejections and indifference. By dispositions we mean situations in which there is a tendency, inclination, propensity for a behavior and not a simple resource that can potentially be mobilized. The definition of appetite is related to passion, while dislikes/rejections are related to a mania for cleanliness, bad habits and indifference to routine, to automatism (Lahire, 2005). These different concepts can have repercussions on the symbolic schemes and on the agents' activities.

It is therefore necessary to look at the social framework and consider "the plurality of dispositions and social contexts that cross individuals" (Alves, 2016, p. 312). Thus, it is understood that in an individual there are heterogeneous (dissonant) dispositions, products of different socializations and interactions. This understanding underlies the idea of plural man: "a more complex view of the individual, less unified and with heterogeneous habits (schemes or dispositions) and, in some cases, opposite, contradictory habits" (Lahire, 2005, p. 25). Having said that, what follows is a discussion of situated learning.

Learning: the situated perspectives of Silvia Gherardi and Davide Nicolini

Learning was approached as the acquisition of knowledge or individual development. As an acquisition, there was the study of the ways of storing concepts, skills and behavior by the human being with the aim of verifying the contribution of their ability to the organization; as development, still remaining in the cognitive scope, which made it impossible to understand the phenomenon in relation to interactions with others (Soares & Bispo, 2017), indicating the strictly cognitive and behavioral nature of learning.

Contributions given by Davide Nicolini, allowed learning to be understood beyond the human mind, also occurring in social activities in which individuals participate. In this context, learning integrates everyday life, appearing in most informal relationships resulting from social interactions; as well as the product of different experiences, which produce meanings inserted in culture (Larentis, Antonello, Milan, & Toni, 2014). Nicolini provides guidelines for "a theory that can be built from practice, from the empirical, [...] breaking with the dichotomies of traditional approaches" (Vogt, Bulgacov, Vilela, & Chaves, 2019, p. 1). It is important to highlight that the social character of learning, based on practices, comprises a current of thinkers since the 1960s, such as Schutz, Suchman, Goffman, Gherardi, Polanyi, Lave and Weiger, Brown and Duguid, Yanow, among others (Azevedo, 2013; Gherardi, 2014).

Learning is, therefore, "a primarily cultural and social phenomenon, and not just a cognitive one, taking place within a material, historical and socioeconomically defined context" (Larentis et al., 2014, p. 349), that is, it is placed in a social space of interactions (Bispo, 2013). Mutual interactions between people and the environment are considered as the production of discourse (consisting of ways of speaking, acting, interacting, thinking, writing, reading and the recognition of identities) presupposes that the interpretation of the text is connected to the sociocultural context of the individual, establishing networks of connections between texts, lived situations and activities, producing a web of meanings.

Barato (2011, p. 26) points out that "[...] the apprentice is not an observer of what is being done, nor a receiver of information provided by the master. He is an actor who participates in the production of the work [...]". The learner projects his understandings and meanings relating them to the social practices of the community in which he interacts. Therefore, this theoretical perspective is premised on an understanding of people in their entirety, of their relationships with the community in which they are part, proposing to understand the activity in the world and with it, in an interrelationship (Gudolle, Antonello, & Flach, 2012).

From this perspective, people learn through observation and interaction with the social group, highlighting the situation and the impact of the context on learning (Flach & Antonello, 2010). Thus, cognition, in situated learning, was distributed in the mind, body, activity, environments, artifacts, physical and symbolic tools (Almeida, 2014). Knowledge is socially distributed and organized and language, in this learning perspective, takes the form of acting in the social environment, as it mediates the interaction between people, enabling learning and the generation of knowledge (Bispo, 2013).

Dewey (1958) understands that, for the experience to be educational, it is necessary that it allows the expansion of the study subjects, formed by facts, information or ideas while the educator deals with teaching and learning in a procedural, reconstructed way, based on experience. This conception is similar to the understanding of Freire (2009), when discussing the importance of contextualized education, in which knowledge cannot be considered static and alien to the context of which the individual is part. In this sense, the family, society, and the reality of which the subjects are part can interfere in the learning process.

It is necessary to pay attention to understand situated learning, considering the need to localize the learning, that is, contextualizing and situating it, in order to be able to know its social, historical, cultural, political and economic particularities (Gudolle et al., 2012). Analyzing learning from a social perspective means considering the idea of practice, which involves not only activities, but language, material and cultural artifacts, the situated and tacit interactions of actors, as mentioned above (Soares & Bispo, 2017).

Gherardi (2008) points out the need to clarify the meaning of the term “situated”, as it corresponds to multiple understandings when considering the knowledge incorporated in a practice. Thus, the author distinguishes: situated in the body – the subject’s materiality is in the body. Knowledge happens through the senses, it is aesthetic; situated in the dynamics of interactions – *in situ*, where the situation of an action can be defined as the set of resources available to convey the meaning of one’s own actions and interpret that of others (Gherardi, 2008).

Knowledge is in interactions, which occur between people and also with non-humans. Situation can also refer to language, in which the meanings produced by language, discursive practices in a given context and situations defined in circumstances also through language stand out. It is still possible to be situated in a physical context, in which there is an involvement of the subject with the space and the establishment of relationships with it, where the objects guide the actions according to the subjects’ intentions (Gherardi, 2008).

In this way, social learning as a practice corresponds to doing and knowing that only happens to act (Larentis et al., 2014; Soares & Bispo, 2017). The writing of verbs in the gerund is intentional and should be done in this way, as it emphasizes that actions are continuous, procedural and in constant construction and change (Bitencourt, 2015; Nicolini, 2012). It follows, therefore, that the practices of individuals are never identically repeated, as knowledge is refined with each new practice (Gherardi, 2009), they are situated in specific contexts of power, knowledge and the individual’s life, as well as being products of interests and ideologies of social negotiations (Larentis et al., 2014).

Practice-based studies (knowing-in-practice)

The practices were used as a prism of analysis of the phenomena of knowledge situated in the organizations (Gherardi, 2009). In fact, the concept of practice has a long history in philosophy and sociology, as well as in history, anthropology, and science studies (Azevedo, 2013). In the 1950s, studies on practices permeated studies that dealt with the ways in which a collectivity was constituted and perpetuated by practices (Bispo, 2013).

In the field of Social Sciences, especially in organizational studies, practices have been discussed since the late 1990s and early 2000s (Azevedo, 2013). Present in the discourse of organizational knowledge, practices seek to articulate the image that knowledge is not located in people’s minds, but in the situated action of the collective. In this regard, it is important to pay attention to the inexistence of a unified theoretical body that can be called “Practical Theory”; however, studies were undertaken in several areas that focused on the analysis and theorization of the practices of those realities (Azevedo, 2013). It is noteworthy that such non-existence occurs in the field of organizational studies. In philosophy, Gramsci’s studies on praxis are the main reference for the Human Sciences.

The approach based on practices seeks to break with the so-called normal science - which has Thomas Kuhn as one of its precursors (Kuhn, 1978), for that, it focuses on a pragmatic theory of knowledge in relation to organizational learning, specifically. The overcoming of the traditional dichotomies that sustain science is expected: mind and body, subject and object, structure and agency, objectivism and subjectivism, scientific knowledge, and common sense. Due to the denial of dichotomies, the practices made it possible to understand the activities of organizational daily life, the understanding of language as a discursive activity and science as an activity and not just representation (Azevedo, 2013; Corradi, Gherardi, & Verzelloni, 2008).

Studies of this nature are born as an attempt to express the complexity of organizations. In the scope of work, the focus of practices is also a way of theorizing about the multiple possible configurations of reality. It is a way of capturing the materiality of knowledge in its spatiality — the place of knowledge — and fact — its situated production. Therefore, knowledge in this perspective is situated and is embedded in human and non-human beings through the performance of practices (Bruni, Gherardi, & Parolin, 2007).

Still, practices are constantly repeated and adapted to the changing circumstances in which they are performed (transformed) and always require adaptation to new circumstances (Nicolini, 2012). They form a kind of texture that connects the actions of individuals. This texture, in addition to connecting actions, reproduces, and disseminates them (Gherardi, 2008); therefore, in the context of this discussion, texture is one of Gherardi's most important concepts about learning in organizations when looking at practices (Bispo, 2013).

This concept aims to elucidate how the interrelationships between organizational levels — individual, group, organizational, interorganizational — occur on a daily basis, through interactions between humans and non-humans. Texture is the connection in action between the latter in the production of practices (which are constituted through collective learning) and is not reduced to a defined geographic space or synonymous with an institution (Bispo, 2013). Therefore, the contribution of practices corresponds to a procedural view of all aspects of people's social lives (Nicolini, 2012).

The focus of practice-based studies is on the practices of a collective rather than on individual action. In view of this, knowledge is the construction of a collective being shared, acquired through learning, inscribed in objects, incorporated, and partially articulated in discourse. It involves learning as action, speech, feeling, expectations, and meanings (Nicolini, 2012). In view of the matters presented, and observing the conceptual development of the themes, the following section discusses the concepts of youth and youth from popular environments, subjects of research considered for the operationalization of future research.

YOUTH AND POPULAR MEDIA

The understanding of the term youth is diffuse and the understandings of what constitutes youth (Abramo, 1997) are different. Generally, the term refers to the age group, although without a univocal vision about the interval, between 15 and 29 years (Abramo, 2005). As a phase of life, youth represents a socio-historical construction and, as such, is permeated by economic, social and political circumstances characteristic of the transformations of society. It encompasses the prolongation of the childhood-adulthood transition resulting from multiple socioeconomic and occupational scenarios and problems (León, 2005).

It is possible to systematize approaches to youth in four types: (1) preparatory period; (2) problematic stage; (3) youth individual as a strategic actor in development; and (4) as a subject of legal policies (Abramo, 2005). The first is the most universalist, in which young people are under a homogeneous condition of youth, being social subjects of the present (since the future is guaranteed by preparation) and was predominant until the 1950s in Latin America. It comprises the transition period between childhood and adulthood and has Education as a mediating policy, a kind of social moratorium prevailing, that is, a period in which young people dedicate themselves to completing their training, without the need to enter the job market (Perondi & Vieira, 2018).

The second approach is related to the risky and transgressional behaviors of young people, especially those located in socially vulnerable sectors (popular regions). Actions by the State were proposed to these young people, such as programs and public policies that had as a discussion plan the relationship of youth with violence and also with drugs, early pregnancy, unemployment and political disengagement (Perondi & Vieira, 2018). This approach was predominant in Brazil between the 1980s and 1990s (Abramo, 2005).

The third approach is guided by the formation of human and social capital to face the social exclusion that plagues the youth contingent as a result of development requirements. To this end, there is the incorporation of educational training and skills for work; as well as representing the engagement of young people in social projects, volunteering, etc. as a problem-solving strategy that circumscribes society or its communities (Abramo, 2005).

Finally, in the fourth approach, youth is portrayed as a unique stage of personal and social development (young people as subjects of law), centered on the notion of citizenship and the idea of an integral subject (Perondi & Vieira, 2018). However, in Brazil this approach applies very well to adolescents, due to the Statute of the Child and Adolescent (ECA). Thus, it is still incipient as a youth service policy. On the other hand, it is considered the most prominent approach to the implementation of universal policies that meet youth needs, related to social contribution and participation (Abramo, 2005).

In this study, the existence of youths is assumed, considering the diversities that delineate these individuals in their realities (Doctor, 2016). For Dornelles, Panozzo, and Reis (2016) the notion of youth is not restricted to an age limit but is constituted from the plurality of ways of being young. The use of the word youth in plural is intended to highlight diversity (social, ethnic, gender, etc.) and inequalities that spread among young people (Castro & Abramovay, 2015; León, 2005; Troian & Breitenbach, 2018). In this sense, young people from popular environments are looked at, considering that periphery or popular environments are terms loaded with prejudice and social stigma, being often associated with violence, drugs and precarious infrastructure, such as housing in risky areas and lack of basic sanitation.

In the educational experience, it is possible to observe a process of school acculturation, in which there is the assimilation and proof of knowledge and techniques that are often distant from the origin of the students (Valle, 2013). Many schooling practices deny the development of the student's mastery culture, as they do not consider relevant contextual specificities of individuals. However, the meanings and purpose of learning are also socially constructed. Thus, it is possible that there is a gap between the instruction of pedagogical practice and its assimilation by the student (Brown, Collins, & Duguid, 1989).

In the cases described above, "[...] what is often considered – especially by teachers – as the absence of gifts or abilities, is only the result of a socialization (promoted mainly by the family) that is different from that recommended and carried out by the school" (Valle, 2013, p. 422). In this way, school longevity in the lower classes is constituted by "partial school successes" (Piotto, 2008, p. 707), which correspond to academic performance, the absence of failures, especially in the first cycle of elementary school (1st to 4th grade) and the self-determination of young people.

As for self-determination, it cannot be thought of as present in the subjective essence of young people: it is built throughout schooling (Piotto, 2008). The family's schoolwork, that is, any family action with a view to the entry or retention of young people in the education system is also relevant in this process. Sometimes this work is not related to cultural capital, and involves transformations of different dimensions, such as the case of a father who left his job to work as a scraper in another organization and, with that, increase the family's income, even implying greater strain, injuries and physical wear and tear (Piotto, 2008).

Based on discussions about dispositional heritage (Lahire, 2005), the situated learning process (Gherardi, 2008), youth and popular circles (Abramo, 2005; Piotto, 2008; Valle, 2013), and the description of the accumulated knowledge on these themes (Bertero, 2011), the following section presents aspects that make up an integrative theoretical model proposed in this essay. With the model, we seek to advance the possibilities of theorization and indicate new paths for research with young people, beyond the research commonly observed in the administration mainstream, which usually involves studies on human behavior in organizations and generational discussions.

RELATIONAL MODEL BETWEEN DISPOSITIONAL HERITAGE AND SITUATED LEARNING

The purpose of this essay is to articulate the themes of dispositional heritage and situated learning, privileging youth, and popular circles. It starts from the idea that both concepts are linked to different mechanisms of socialization, bringing together daily life, relationships, lived experiences and established interactions (Larentis et al., 2014), *habitus* (Wacquant, 2007), actions experiences and practices (Bourdieu, 2007) and the different contexts of socialization (family, neighborhood, school, network of friends, among others) (Lopes et al., 2018). The conceptual elements that allow us to understand all these relationships are presented in Box 1.

Box 1

Conceptual elements on dispositional heritage, situated learning, youth and popular media

Elements	Definition	Relevant aspects	Implications
Dispositional Heritage	Conduct tendencies triggered by the social practices of individuals in different contexts (Lahire, 2005).	Internalized symbolic schemes that generate and organize the agents' practical activity — habitus (Peters, 2013) and different socialization contexts (family, neighborhood, school, network of friends, among others) (Lopes et al., 2018).	The plurality of heterogeneous social worlds makes certain practices emerge from the social situation in which they are inserted. Provisions can be reinforced by continual solicitation or weakened by lack of training (Lahire, 2005).
Situated Learning	A cultural and social phenomenon, and not just a cognitive one, that takes place within a material, historical and socioeconomic context (Larentis et al., 2014).	Interactions, social and cultural context (Bispo, 2013), artifacts, physical and symbolic tools (Almeida, 2014), languages and physical space (Gherardi, 2008).	It represents ways of doing and how social construction and reproduction takes place (Soares & Bispo, 2017). It indicates fluidity through the analysis of the actors' situated action (Antonacopoulou, 2008).
Youth and popular media	Youth is plural, based on diversity (social, ethnic, gender, etc.) and inequalities (Castro & Abramovay, 2015; León, 2005).	Schooling practices deny the development of the mastery culture of young students. Given this scenario, there may be a gap between the instruction of pedagogical practice and its assimilation by the student/young person (Brown et al., 1989).	The social plurality of dispositional heritage (Lahire, 2005) can be articulated with situated learning in a way that considers the material, historical, social, and economic context (Larentis et al., 2014). In the absence of this, the gap between instruction and assimilation is maintained or reinforced.

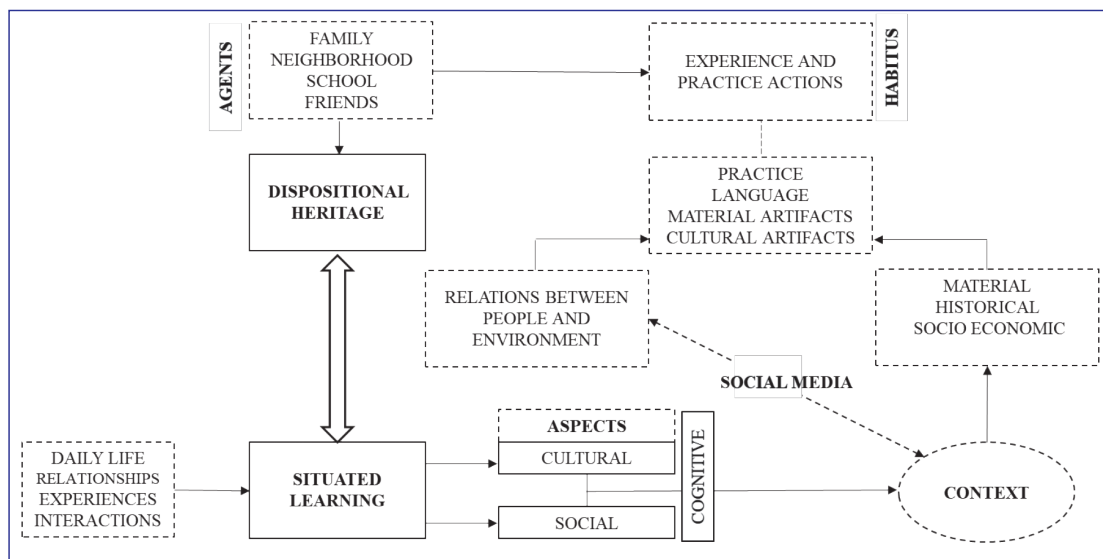
Source: Elaborated by the authors.

In order to understand the connections between dispositional heritage and learning, the concept of socialization is evoked, a costly concept in dispositional theory. For Lahire, dispositional heritage supposes to locate, describe, and analyze the mechanisms of socialization. In this sense, it is necessary to describe the frameworks of socialization, their actors, and their properties in order to distinguish them from other frameworks, such as the family, school, work, political, religious and sports. It is also necessary to study the organization and development of socialization processes within each framework (Lahire, 2015).

It is also necessary to specify the moments in which those processes are evident in the social trajectory of individuals and the (partially lasting) effects of long, early, and intensive coexistence among socializing frameworks (Lahire, 2015). And how do multiple socializations relate to situated learning? From the idea of knowledge that expands and becomes constituted by a tangle of threads that form a texture from the experiences shared in school practices, which, as a consequence, can consist of family, professional, leisure, consumption and other school experiences.

Figure 1, below, shows possible associations between dispositional heritage and situated learning, considering youth and popular environments as focuses of attention in future research.

Figure 1
Integrative scheme between dispositional heritage and situated learning



Source: Elaborated by authors.

The dispositions are the result of socializing processes of different places and occasions and, therefore, it can be considered that people carry not only experiences but also knowledge developed within the practices in these contexts. It is possible to carry experiences lived in other places, especially social practices with agents such as parents, grandparents, and neighbors, as well as making references to materials produced in their locality, such as newspapers, photos, local maps, leaflets and specific places in their socio-spatial memory. This is the result of the weaving of practices (Gonçalves & Almeida, 2007).

Among the agents, the family is considered one of the main socializing and forming instances of dispositional patrimony. Families' dispositions can influence youth trajectories from economic issues, such as parents' work, employment and unemployment conditions, and other situations (such as divorce, death and illness). These provisions, when regular and stable, lead to greater economic and financial rationality within the family. The second dimension is called domestic morality, referring to the ordering of families (rules, responsibilities, authorities, obligations) (Nogueira, 2013).

In addition, domestic morality, that is, the ordering of families (rules, responsibilities, authorities, obligations) can also have an impact on the dispositional heritage, as well as the exercise of family authority, and in some family nucleus authority is exercised by surveillance and punishment (mainly physical); in others, dialogue with children about behaviors and norms predominates. However, the forms of pedagogical investment (follow-up with homework and demand for good school performance) do not represent a guarantee of school success (Nogueira, 2013).

In this process, individuals socialized in families that apply surveillance may have greater difficulties in adapting to school discipline, as they are accustomed to disciplinary rules that presuppose threats and punishments. In addition, the means adopted for socialization by the family and those practiced by the school can bring with them incongruous educational logics. In this way, for a better understanding of the educational results achieved, one should concretely investigate the family group in which the individual belongs, such as family ties and socializing logics (which may be contradictory) (Nogueira, 2013).

Considering that individuals carry objective (school functioning, contents, etc.) and subjective (experiences of suffering, failure, success, personal achievements at school, etc.) transmitted, voluntarily or involuntarily, by parents or other family members to the school space. Through everyday practices and comments, this information embodies the dispositions to think, feel and act of individuals in the school environment. Therefore, school experiences cannot be dissociated from other spheres of young people's lives. It is necessary to understand the meanings of the relationships of those with the school and what they carry with them from other social spaces in the school routine (Correa, 2008).

In this opportunity, it is important to think about how the school space contributes to the construction of youth identities. Certain that the school creates its own culture, based on knowledge, values, habits and criteria of excellence, it is clear that these and other norms are institutionalized in daily life and corroborate the processes of exclusion and the expansion of inequalities (Correa, 2008). Considering that this picture becomes more evident when young people from popular circles are put at the center, which are associated with the mobilization of differentiated and singular school experiences, hence the relevance of the group for studies with the proposed model.

The numerous contexts of socialization become relevant to the understanding of the relationship between dispositional heritage and situated learning, since they integrate the daily life of individuals, understand the relationships and information constituted and permeate the experiences and interactions resulting from different experiences (Bispo, 2013; Larentis et al., 2014). Thus, practical learning takes place through experiential and practical actions, which permeate *habitus*, language, material, and cultural artifacts (Soares & Bispo, 2017) and is established in the relationships between people and the environment (social environment) in material contexts, historically and socioeconomically defined (Bispo, 2013; Larentis et al., 2014). Concepts, ideas, and meanings are reviewed and re-signified. At this core, learning denotes a central role in the exchanges between young people and the school as a representation of its agents — teachers, students, and other employees (Barroso, 2015).

In this sense, learning is portrayed in its situated perspective, as it involves social practice in its entirety, that is, it is seen as a learning process that is inseparable from the possibilities and transformations of the world in which one lives. It is inseparable from the individual as a whole; therefore, people, activities and the world are mutually constituted (Barroso, 2015). Understanding the relationships between young people and learning from that perspective is to seek a link between school practices and community practices. Through situated learning, the knowledge built in school practices by young people is based on primary knowledge of other (out-of) school practices. Thus, the adoption of learning while situated reveals actions that take place in certain spaces-times, meanings, and social practices in different contexts.

After proposing a theoretical framework and articulating the themes, the following section presents the final remarks of the proposal accompanied by a schedule for research.

FINAL REMARKS

This essay aimed to discuss the relationship between dispositional heritage and situated learning, privileging young people from popular backgrounds. The discussion sought to highlight points of attention, such as the relevance of considering the knowledge produced in social practices of different socializing moments as participants of social practices in learning spaces (within the school, mainly) and the importance of studying the dispositional heritage of young people in an attempt to approach the idea of situated learning, especially for young people from popular circles.

In order to reinforce the approximation of dispositional heritage to the idea of situated learning, it is prudent to remember that this perspective of learning encompasses, among many elements, the social context in which one learns, artifacts (such as language, culture and available resources), norms and shared beliefs, the historical context (which involves previous experiences, the accumulated meanings of the past — derived from artifacts and discursive practices), interactionism (the reciprocal action between individuals), and the identities and the construction of self (the individual belonging to different social groups, constituting multiple identities that support ways of thinking and acting) (Wilson & Myers, 2000).

In face of the questions presented, the analysis of the dispositional heritage on situated learning converges to an attentive look at the meanings attributed by the young person about what they learn, the effectiveness of what is taught in the life trajectory (personal and professional) of young people, on the school practices and learning specifically to youth groups in social vulnerability or coming from popular circles. Above all, school activities that are based on situated learning tend to illuminate social inequalities, classifications and behavioral discrimination suffered by young people.

Research schedule

Considering its sociological nature, studies based on the proposed model can be worked on in a qualitative perspective, assessing, in depth, the issues related to dispositional heritage and situated learning in reference to young people from popular backgrounds. These studies can be conducted from interviews with a semi-structured script, life history, individually or in focus groups. Levels of comparison analysis can be adopted considering the agents involved in the socialization of young people, the contexts to which they belong, characteristics of the family nucleus, among others.

Authors such as Vogt et al. (2019) suggest that the *Grounded Theory* is shown as a methodological possibility to be used in studies of this nature. Regardless of the methodological option adopted, the need to observe ethical issues related to research, data collection and storage, the confidentiality of information and secrecy regarding the identity of the subjects involved is highlighted. Considering that young people from popular backgrounds tend to experience vulnerabilities, the researcher must make an effort to reconstruct the socialization processes but be aware of sensitive issues that may cause embarrassment or emotional cost to the participants. The possibilities presented here do not exhaust others that have been identified.

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