


**VERSES THAT EDUCATE: THE ROLE OF POETRY IN BUILDING IDENTITIES AND
VALUES IN SCHOOLS**

**VERSOS QUE EDUCAM: O PAPEL DA POESIA NA CONSTRUÇÃO DE IDENTIDADES
E VALORES NA ESCOLA**

**VERSOS QUE EDUCAN: EL PAPEL DE LA POESÍA EN LA CONSTRUCCIÓN DE
IDENTIDADES Y VALORES EN LA ESCUELA**

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ABSTRACT

This paper discusses the role of poetry in schools, understanding it as an educational practice capable of contributing to the comprehensive education of students. The research is based on the understanding that poetry should not be treated merely as a literary genre to be studied, but as a living language that promotes reflection, imagination, and the construction of meaning. When incorporated into the curriculum in a systematic way, poetry favors the construction of identities, enabling students to recognize themselves and others in the learning process. In addition, it contributes to the development of ethical and social values, such as respect, solidarity, and democratic coexistence. The research uses a qualitative and bibliographic approach, based on authors who discuss literature, language, and education, in order to highlight the relevance of poetry in critical and civic education. Thus, the study reaffirms the need to rescue the educational potential of the poetic word in the contemporary school context.

Keywords: Poetry. Education. Identity.

RESUMO

Este trabalho discute o papel da poesia no espaço escolar, entendendo-a como prática educativa capaz de contribuir para a formação integral dos estudantes. A investigação parte da compreensão de que a poesia não deve ser tratada apenas como um gênero literário a ser estudado, mas como linguagem viva que promove reflexão, imaginação e construção de sentidos. Ao ser incorporada ao currículo de forma sistemática, a poesia favorece a construção de identidades, possibilitando que os estudantes reconheçam a si mesmos e ao outro no processo de aprendizagem. Além disso, contribui para o desenvolvimento de valores éticos e sociais, como respeito, solidariedade e convivência democrática. A pesquisa utiliza abordagem qualitativa e bibliográfica, fundamentada em autores que discutem literatura, linguagem e educação, de modo a evidenciar a relevância da poesia na formação crítica e cidadã. Dessa forma, o estudo reafirma a necessidade de resgatar o potencial formativo da palavra poética no contexto escolar contemporâneo.

Palavras-chave: Poesia. Educação. Identidade.

RESUMEN

Este trabajo analiza el papel de la poesía en el ámbito escolar, entendiéndola como una práctica educativa capaz de contribuir a la formación integral de los estudiantes. La investigación parte de la idea de que la poesía no debe tratarse únicamente como un género literario que hay que estudiar, sino como un lenguaje vivo que promueve la reflexión, la imaginación y la construcción de significados. Al incorporarse al currículo de forma sistemática, la poesía favorece la construcción de identidades, permitiendo que los

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estudiantes se reconozcan a sí mismos y a los demás en el proceso de aprendizaje. Además, contribuye al desarrollo de valores éticos y sociales, como el respeto, la solidaridad y la convivencia democrática. La investigación utiliza un enfoque cualitativo y bibliográfico, basado en autores que discuten la literatura, el lenguaje y la educación, con el fin de evidenciar la relevancia de la poesía en la formación crítica y ciudadana. De esta manera, el estudio reafirma la necesidad de rescatar el potencial formativo de la palabra poética en el contexto escolar contemporáneo.

Palabras clave: Poesía. Educación. Identidad.

1 INTRODUCTION

Literature has always occupied a prominent space in human formation, but it is poetry that, in a unique way, concentrates the power to condense experiences and reveal meanings that escape everyday life. In school, however, this dimension is often neglected due to pedagogical practices aimed at the mechanical transmission of content. Poetry, reduced to technical exercises or fragments in textbooks, loses its function of provoking, disquieting and forming critical and sensitive subjects. The present study is born from this contrast between the transformative potential of poetry and the reality of a school space that often does not recognize its centrality. It is, therefore, a matter of investigating how the poetic word can be rescued as a pedagogical resource that contributes to the construction of identities and values in an educational scenario crossed by ethical, cultural and social challenges (Meireles, 1994).

The problem that guides the research can be formulated as follows: in what way does poetry, worked pedagogically, collaborate for the construction of identities and values in the school environment? This guiding question highlights the need to think of poetry not as an appendix of the Portuguese Language discipline, but as a founding language, capable of awakening the imagination, stimulating criticality and bringing students closer to existential and social issues that cross their lives. The problem gains relevance as the current educational context is marked by fragmented practices, by the excessive valuation of quantitative results and by the devaluation of processes that involve sensitivity and subjectivity (Chagas, 2011).

The justification of this study is anchored in three complementary dimensions. The first of these is cultural, since poetry is an essential part of the symbolic heritage of humanity, being an aesthetic matrix that has accompanied history since its beginnings (Moisés, 1995). The second dimension is pedagogical, as it is up to the school to create conditions for students to have contact with significant literary practices, capable of broadening their worldview and strengthening their critical autonomy. The third is social, because in a society marked by identity tensions and inequalities, it is urgent to reflect on the formation of values that promote democratic coexistence and respect for diversity. Thus, the research is justified not only in the academic field, but also in the horizon of an education committed to social transformation.

The general objective of this work is to analyze the role of poetry in the construction of identities and values in school. To achieve this purpose, three specific objectives were

established: to understand the foundations of poetry as an educational practice; to examine how the literary experience contributes to the formation of values in the school space; and to discuss how the processes of subjectivation and identity are articulated with poetics in a contemporary pedagogical context.

From the methodological point of view, the research adopts a qualitative approach, of a bibliographic and analytical nature. The choice for this path is based on the conviction that the problem proposed here requires dialogue with reflections already consolidated in the field of literature, philosophy of language and education, allowing us to understand how different authors deal with the relationship between poetry, identity and values. The bibliographic methodology, in this sense, is not only a survey, but a critical analysis that makes it possible to reconfigure the debates, reinterpret concepts and propose unprecedented articulations in the field of pedagogical practice (Lakatos and Marconi, 2017).

The work dialogues with different voices that deal with language and literature, such as Bakhtin, by emphasizing the dialogical nature of the word, or Cecília Meireles, whose work highlights the formative dimension of poetry in human sensibility. These references, combined with normative documents such as the National Common Curricular Base, contribute to mapping the foundations of poetry as an educational practice, while allowing reflection on the challenges of its effective insertion in the school curriculum (BNCC, 2018).

Working with poetry can create learning environments that value dialogue, imagination and creative expression, favoring the construction of plural identities. In societies marked by intolerance and fragmentation, poetry emerges as a path to humanization, as it stimulates empathy and helps students to put themselves in the place of the other. This social aspect makes it even more urgent to discuss the role of literature in the education process, especially with regard to the cultivation of collective values (Palo and Oliveira, 2003).

On the one hand, it refers to ancestral practices of orality and cultural memory; on the other hand, it finds in digital media new forms of circulation and production. This transition expands the modes of subjectivation and reinforces the need for the school to recognize that the construction of identities also takes place in informal and digital spaces. Poetry, in this context, is a mediator between times and languages, between cultural heritages and contemporary challenges (Santos, 2024).

2 POETRY, EDUCATION AND THE FORMATION OF IDENTITIES IN SCHOOL

Poetry, when inserted in the school space, should not be understood only as a form of aesthetic expression, but as a resource capable of transforming the pedagogical experience into a process of sensitization and humanization. Its presence in the curriculum allows language to be explored in its symbolic and creative dimension, going beyond the merely technical and functional character. From this perspective, the poetic word assumes the role of mediator between individual experience and the collective contexts in which students are inserted (Bakhtin, 2000).

The function of poetry in school is directly related to its historical and cultural nature. Since ancient times, the word poetics has been used to organize the human experience, explain the world, and transmit values to new generations. Recognizing this founding role is essential to understand that poetry is not an adornment of the educational process, but a constitutive part of the integral formation of the subject (Moisés, 1995).

The contact with poetry since childhood demonstrates how imagination is spontaneously articulated with learning. The child, in his first linguistic experiences, already approaches poetic structures through rhymes, legends and songs, revealing that the creative impulse is present before formal schooling. The school, by embracing this dimension, strengthens the link between playfulness and education, expanding the possibility of developing creative and critical subjects (Chagas, 2011).

In this context, literary education needs to be understood as a practice of value formation. By working with poetry, the school encourages students to reflect on otherness, diversity and democratic coexistence, fundamental elements for the construction of a more just and solidary society. In this way, the poetic word not only excites, but also educates, by favoring the development of critical awareness in the face of everyday challenges (Palo and Oliveira, 2003).

The student, when producing or interpreting a poem, does so considering the interlocutors and the social contexts of circulation of the word. This interactive dimension shows that poetry in school is not an isolated activity, but part of a dialogical process of construction of meanings and values (Mendonça and Silva, 2024).

Literature, in this sense, constitutes a space for ethical and cultural formation. The contact with different styles, authors and traditions expands the cultural repertoire of students and places them in front of different realities, stimulating empathy and understanding of the other. This experience promotes learning that is not limited to the technical mastery of reading

and writing, but advances towards an integral education that contemplates cognitive, affective and social dimensions (Meireles, 1994).

The National Common Curriculum Base recognizes this function by highlighting the importance of having significant experiences with language practices in multiple media and fields of social action. This demonstrates that poetry can be articulated both to the demands of citizenship education and to cultural enrichment, promoting integration between school life, the world of work and social participation. Thus, literature ceases to be a marginal activity and assumes centrality in the educational process (BNCC, 2018).

The incorporation of poetry in pedagogical practice also requires openness to new forms of expression that circulate in contemporaneity. Youth cultures, peripheral manifestations and digital productions offer examples of how poetry can be appropriated by students in different contexts. By dialoguing with these productions, the school not only legitimizes new voices, but also contributes to students understanding the plurality of languages that constitute today's society (Barros, 2010).

In the pedagogical space, poetry still shows itself as a device of subjectivation. The student, when reading or producing a poem, projects in this text his own experiences, feelings and dilemmas, elaborating his identity in dialogue with the collectivity. This process demonstrates that school literature is not reduced to the transmission of contents, but constitutes a practice of self-elaboration and reinvention of meanings (Bakhtin, 2000).

The subjectivity that emerges from the literary experience is strengthened in the encounter with the other. The classroom, by promoting the shared reading of poems, becomes a place of symbolic negotiation, in which different interpretations confront and complement each other. This dynamic favors the construction of plural identities, breaking with homogeneous models that often mark traditional education (Chagas, 2011).

The relationship between poetry and identity must also be thought of in the context of digital culture. The contemporary student lives with multiple literacies, circulating between printed, analog and digital texts. This diversity of supports expands the way he reads, writes and positions himself in the world, requiring the school to assume a more flexible and open posture. Poetry, in this scenario, acts as a tool for articulation between different languages, offering a field of creative and critical experimentation (Santos, 2024).

The expansion of literature to digital environments reveals that the school is no longer the only space for the production and circulation of the poetic word. Students find new forms of expression on the internet, such as literary blogs, virtual slams and performances on social

networks, which contribute to the strengthening of individual and collective identities. The school that dialogues with these practices becomes more meaningful and connected to the reality of its students (Mendonça and Silva, 2024).

The integration of poetry into the curriculum also requires the teacher to assume the role of cultural mediator, promoting experiences that connect students to the literary tradition without ignoring contemporary forms of creation. This balance between cultural heritage and pedagogical innovation is fundamental for poetry to fulfill its formative role, helping to build subjects capable of dialoguing with the past and, at the same time, reinventing the future (Lakatos; Marconi, 2017).

The formation of identities in the school space, through poetry, is a dynamic process that involves both the appropriation of cultural repertoires and the creation of new meanings. The student not only receives the tradition, but also produces his own meanings, interfering in the collective and contributing to social transformation. This dialectic demonstrates that school literature should not be thought of only in terms of reception, but also in terms of the active production of culture (Barros, 2010).

Thus, the chapter shows that poetry, when incorporated into education, transcends the function of a didactic resource and is configured as an integral practice of education. It articulates language, values and identity, becoming a tool for subjectivation and the construction of citizenship. By recognizing the centrality of poetry in the pedagogical space, the school reaffirms its commitment to an education that not only transmits knowledge, but also forms subjects capable of imagining, feeling, creating and intervening in the world (Meireles, 1994).

2.1 FOUNDATIONS OF POETRY AS AN EDUCATIONAL PRACTICE

Long before being codified as a literary art, poetry took root as a cultural practice linked to orality, singing and rite, which inscribes it as a founding element of language. When reflecting on the role of poetry in education, it is necessary to recognize that it does not emerge as an ornament, but as a structure that shapes sensibilities, forms imaginaries and offers paths for the construction of identities. In this sense, understanding poetry as an educational practice means recognizing its function of mediation between the individual and the collective, between subjectivity and culture, between childhood and adult life (Bakhtin, 2000).

The relationship between poetry and education needs to be understood as a process that precedes formal schooling itself. From an early age, children approach poetic language through songs, legends and narratives, revealing a playful dimension that connects imagination and knowledge. This initial experience, when incorporated into the pedagogical process, has the potential to strengthen expressiveness and expand the possibilities of reading the world. Therefore, to think about the foundations of poetry in educational practice is also to reflect on the importance of preserving this playful dimension in school, preventing curricular rigidity from suffocating the creative powers that poetry evokes (Chagas, 2011).

The historicity of poetry demonstrates that it has always been associated with the development of human thought, as its origin dates back to the first philosophers, mythological records, and oral traditions that sought to explain the world through poetic images. This heritage crosses time and resonates to this day, marking the centrality of poetry in the aesthetic experience. As Massaud Moisés reminds us,

"Poetry has been present since the beginning of literary activity, in a nebulous cultural state lost in the shadows of time and since the first writings of theory and philosophy of Literature: aesthetic thought began with poetry (Plato, Aristotle), and for many centuries no other object was known" (Moisés, 1995, p. 402).

This statement shows that poetry is not only one literary manifestation among others, but the original matrix of art and aesthetic reflection (Moisés, 1995).

This character of poetry gains importance when articulated with the educational process, since the school, when dealing with the universe of language, has the challenge of mobilizing not only the informative aspect, but also the sensitive. Education is not limited to the transmission of contents, but implies the integral formation of the subject, and poetry, by its nature, operates exactly at this point of intersection. It allows the student to experience language in its most creative dimension, developing imagination, sensitivity and critical capacity. Thus, poetry should be understood as a pedagogical practice that stimulates the complexity of thought and opens space for multiple forms of subjectivation (Vygotski, 2001).

One of the central points to be highlighted is the natural link between childhood and poetry. The child, due to the spontaneity of his perception, tends to inhabit the poetic universe naturally. Playing with language, inventiveness, imagination and openness to the unusual are marks of a poetic spirit that is expressed even before literacy. However, the passage to

adulthood and the formal structure of school often end up limiting this creative instinct. As Drummond de Andrade (1974) observes,

"Why are children, in general, poets, and over time cease to be poets? Is poetry a state of childhood related to the need for play, the absence of bookish knowledge, the lack of concern with the practical commandments of living [...]? I think it is a bit of all this, [...] but if the adult, in most cases, loses this communion with poetry, will not the corrosive element of the poetic instinct of childhood wither away in school, more than in any other social institution, be the corrosive element of the poetic instinct of childhood that withers away as systematic study develops, until it disappears in man made and prepared supposedly for life?" (Andrade, 1974, p. 16).

This statement calls for thinking about the place of poetry in pedagogical practice, denouncing the risk of its suppression (Andrade, 1974). Drummond's criticism points to a paradox: the school, which should be a space for the cultivation of imagination and creativity, often becomes a place for forgetting the poetic. This condition is not only the result of the curricular structure, but also of a conception of knowledge that values technical rationality more than aesthetic experience. By neglecting poetry, the school limits the formation of the subject and impoverishes the capacity for symbolic elaboration. Therefore, understanding the foundations of poetry as an educational practice requires repositioning it at the center of the school experience, recognizing it as a means of forming critical and sensitive subjectivities (Meireles, 1994).

In addition, poetry, when incorporated into the pedagogical routine, offers instruments to deal with the complexity of language. Its polysemic, open and ambiguous nature challenges the reader to interpret, relate and create meanings. This process is configured as an exercise of freedom, since there is not a single correct reading, but multiple possibilities of interpretation. This characteristic strengthens the intellectual autonomy of students, who learn to value the diversity of perspectives and the richness of the symbolic. In this sense, poetic practice in school breaks with the utilitarian view of language and promotes learning marked by creative imagination (Barros, 2010).

The presence of poetry in the school space also dialogues with the constitution of cultural and social values. By putting symbols, metaphors and images into circulation, poetry enables students to recognize aspects of their own identity and, at the same time, broaden their cultural horizon. The encounter with different poetic voices (classical, modern, children's, regional) expands the notion of belonging and allows the appreciation of diversity. For this reason, poetry can be understood as an educational practice that promotes not only

aesthetics, but also ethics, to the extent that it stimulates empathy and recognition of the other (Palo and Oliveira, 2003).

Before being written, poetry manifested itself as singing and performance, inserted in collective practices. This dimension of the poetic word, linked to rhythm and musicality, remains present in contemporary times, especially in the productions of young people in *slams*, *rap* and other forms of oral expression. Bringing this orality to the classroom means recognizing that poetry is also a living practice, situated in social experiences, and that the student can be an active subject in its production (Mendonça and Silva, 2024).

2.2 THE CONSTRUCTION OF VALUES IN THE SCHOOL LITERARY EXPERIENCE

Literature, in its educational power, is not limited to forming competent readers on the technical level, but is projected as a space for the construction of ethical, social and cultural values. In school, this dimension gains centrality, as the literary experience allows students to confront different worldviews, exercising not only textual interpretation, but also reflection on the ways of being and living in society. Thus, reading and literary production become pedagogical practices that go beyond the domain of language, constituting moments of elaboration of meanings and resignification of daily life (Palo and Oliveira, 2003).

When analyzing the textual production in the school context, it is perceived that each student writes or speaks from a communicative intention that is not arbitrary, but organized according to what he imagines about his interlocutor. As Mendonça and Silva (2024) observes,

"When we produce a certain text, whether oral or written, we produce it with a communicative intention, which means that in an interaction between subjects, the speaker organizes his discourse not randomly, but based on the inferences and knowledge that he believes his interlocutor has" (Mendonça e Silva, 2024, p. 343).

This perspective reinforces that the construction of values in school involves the recognition of the other, the ability to anticipate expectations, and the sensitivity to dialogue in different contexts, which makes the literary experience an exercise in otherness and responsibility (Mendonça and Silva, 2024).

The communicative intentionality highlighted by Mendonça e Silva points to the relational dimension of language, in which the subject is never isolated, but always situated in interactions. This means that the value of a literary experience is not restricted to the text

itself, but is manifested in the effects it produces in the relationship between readers, authors and social contexts. The school, therefore, must promote access to reading and writing practices that articulate this relationality, allowing the student to develop a critical awareness of how their word can affect and be affected by the other. In this dynamic, literature asserts itself as a place of ethical formation, capable of provoking reflections on solidarity, justice and cultural diversity (Bakhtin, 2000).

The National Common Curricular Base reinforces this understanding by highlighting the need for experiences that go beyond technique and promote culturally significant learning. As the document states, it is essential that

“[...] students can have significant experiences with language practices in different media (printed, digital, analog), located in different fields of social action, linked to their own cultural enrichment, citizen practices, work and the continuation of studies” (BNCC, 2018, p. 485).

This orientation shows that literature, in its school dimension, must be mediated in order to connect subjects to the world in which they live, ensuring that the learning of language and reading is also learning citizenship and human values (BNCC, 2018).

This conception expands the function of the school by understanding that literary language is a field of multiple experiences, which cross the aesthetic, the ethical and the political. Poetry, short stories, novels or chronicles are genres that, when mobilized in pedagogical practice, enable students to reflect on situations of conflict, on social injustices, on the diversity of identities, but also on forms of hope and reinvention of life. The school that promotes such experiences contributes to the formation of subjects capable of understanding the world in its complexity, questioning hegemonic discourses and valuing practices of coexistence based on respect and dignity (Meireles, 1994).

To share the reading of a poem, for example, the student exposes his senses, listens to the senses of his classmates and, in this movement, learns to live with difference. This exchange produces a space for symbolic negotiation in which values are made explicit, confronted and reconstructed, allowing the classroom to be configured as a microcosm of society, in which democratic coexistence is exercised (Chagas, 2011).

The presence of literature also helps to mediate the encounter between tradition and contemporaneity. At the same time that it connects students to the cultural heritage accumulated by humanity, the literary experience dialogues with current challenges, such as

the diversity of media, digital culture and the plurality of voices. This integration helps students understand that values are not static, but are transformed, being constantly reinterpreted by society. School literature, in this sense, acts as a fertile field for questioning naturalizations, unveiling inequalities, and proposing new forms of coexistence (Santos, 2024).

The formation of values through literature also involves expanding the cultural repertoire of students. Contact with different authors, styles, and themes allows them to recognize universes that are often far from their immediate reality, but which are fundamental for the exercise of empathy. This openness to the other is one of the most important contributions of the literary experience, as it educates sensitivity and expands the ability to put oneself in the place of the other, a competence that is increasingly necessary in plural societies (Palo and Oliveira, 2003).

Therefore, the construction of values in the school literary experience should be understood as a continuous and multifaceted process, which involves both communicative intentionality and the experience of significant cultural practices. In this path, literature consolidates itself as a space for integral formation, articulating language, imagination and ethics. The school that recognizes this dimension not only teaches reading and writing, but forms critical citizens, capable of intervening in the world with sensitivity and responsibility (Lakatos and Marconi, 2017).

2.3 POETICS, IDENTITY AND PROCESSES OF SUBJECTIVATION IN THE PEDAGOGICAL SPACE

Poetry, when inserted in the pedagogical space, is not limited to being a resource for sensitizing or embellishing language, but acts as a powerful device of subjectivation. By dealing with metaphors, images and symbols, the student is provoked to elaborate his own identity in dialogue with the multiple voices that constitute the social fabric. This relationship between poetics and subjectivity reveals that the school can be a space of self-knowledge and recognition of the other, where literature is no longer seen only as an object of study and is understood as an experience that forms inner and outer worlds (Bakhtin, 2000).

The construction of identity mediated by poetry occurs to the extent that the subject finds, in the poetic word, a symbolic mirror of his own existence. The literary text does not present ready-made answers, but opens interpretative fissures that allow the reader to project their feelings, their memories and their dilemmas. In this sense, the pedagogical practice that incorporates poetics not only teaches contents, but enables students to recognize

themselves as historical subjects, inserted in communities of meaning and participants in cultural creation (Meireles, 1994).

It is in this intersection of voices that subjectivity is strengthened, because the poetic word is not only an individual utterance, but always crossed by dialogisms, social and cultural echoes. Each reading carried out in the classroom brings with it the opportunity to reframe experiences and, at the same time, to broaden horizons, since the student opens up to realities different from his own. Thus, literature creates conditions for identities to be constructed in a plural way, escaping the homogeneous reductions that often mark the traditional school (Chagas, 2011).

In contemporary times, the dialogue between poetry, identity and subjectivation cannot do without the relationship with digital culture. The multiple languages available in digital environments transform the way reading and writing take place, demanding new pedagogical postures. As Santos (2024) observes,

"Digital culture demands openness and flexibility to coexist with diversified flows of ubiquitous information and multiplicity of literacies, which, in fact, provides the creation of learning contexts organized in a totally different way from those of formal education, acting in informal or non-formal contexts" (Santos, 2024, p. 38).

This finding reveals that the subjectivity of the contemporary student is crossed by digital flows and that the school, if it wants to remain meaningful, needs to welcome this multiplicity (Santos, 2024).

The presence of digital culture reconfigures the way students produce and interpret texts, expanding the notion of poetics beyond the book and the classroom. Poetry circulates in blogs, social networks, virtual slams and different media, revealing that the processes of subjectivation do not only occur in formal spaces, but also in informal language practices. This transit broadens the pedagogical field, showing that the school needs to open up to dialogue with new forms of literary expression, recognizing that subjects learn and build identities also in these alternative spaces (Mendonça and Silva, 2024).

By recognizing the power of poetics in digital and analog contexts, the school becomes a mediator of experiences that contribute to the construction of more critical and conscious identities. The contact with different textual supports, combined with the experience of creative practices, allows the student to understand that his subjectivity is multiple, built in the intertwining between tradition and innovation. This awareness, in turn, strengthens

autonomy, interpretative freedom, and the ability to position oneself in the face of social discourses (Lakatos and Marconi, 2017).

When students are invited to write poems, to recite in literary circles or to create digital narratives, they not only repeat models, but invent ways of telling the world from their own experiences. The school, in this case, acts as a space for legitimizing these voices, opening up to welcome expressions that have traditionally been silenced or devalued, such as popular culture, peripheral narratives or youth productions (Palo; Oliveira, 2003).

The construction of identities through poetics is, therefore, a two-way movement: at the same time that the student appropriates already existing cultural repertoires, he also produces new meanings, interfering in culture and transforming it. This dialectic is fundamental to understand that the pedagogical space is not only a place of transmission, but of creation and circulation of meanings, in which each subject can affirm his or her uniqueness without losing the ability to dialogue with the collective (Barros, 2010).

In this way, to reflect on poetics as a practice of subjectivation in school is to recognize that literature is not an accessory, but a structuring path of human formation. Poetry, in its essence, invites the student to inhabit the world in a more sensitive, critical and creative way. By promoting this experience, the school becomes a space of emancipation, in which identity and otherness meet in the construction of values that sustain life in society. In this path, poetics reveals itself as an educational force capable of transforming not only the subject's relationship with language, but the very understanding of oneself and the world (Bakhtin, 2000).

3 CONCLUSION

The analysis carried out tells us that poetry, when integrated into the educational process, is not limited to being an aesthetic resource, but is configured as a formative practice that broadens the understanding of the world and strengthens the construction of identities. Its presence in the school space contributes to the development of sensitivity, criticality and fundamental values for social coexistence, proving to be essential in an education that seeks integral formation.

Thus, it is concluded that the valorization of poetry in the curriculum is a decisive step to overcome restricted and technicist pedagogical practices. By recognizing the power of the poetic word, the school assumes its role as a cultural and social mediator, promoting learning

that unites knowledge, imagination and ethics, and forming subjects more prepared to face contemporary challenges.

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