Theoretical reflections for a Foucauldian genealogy of teaching identity: The bachelor teacher in professional and technological education[1]

Netulio Alarcon Fioratti
n.fioratti@gmail.com
0000-0001-8713-165X
Instituto Federal do Paraná, Umuarama, Paraná, Brasil.
Universidade Estadual do Oeste do Paraná, Cascavel, Paraná, Brasil.

Lourdes Aparecida Della Justina
lourdesjustina@gmail.com
0000-0001-6013-7234
Universidade Estadual do Oeste do Paraná, Cascavel, Paraná, Brasil.

Dulce Maria Strieder
dulce.strieder@unioeste.br
0000-0003-4495-6664
Universidade Estadual do Oeste do Paraná, Cascavel, Paraná, Brasil.

ABSTRACT

This article presents some theoretical foundations and reflections on Foucauldian genealogies, as well as the issue of identity from the perspective of Cultural Studies. Finally, there is a specific reflection on the teaching identity of the bachelor teacher who works in the teaching of science and technology in Professional and Technological Education, through the possibility of a "genealogical branch" that deals with the issue of this identity as subjectivized in and by the contemporary neoliberal discourse, inserted in a quite specific professional trajectory.

KEYWORDS: Teacher training. Non-licensed teacher. EPT Network. Science teaching. Technological education.

INTRODUCTION

The presence of bachelor teachers in Integrated High School Education courses (EMI), which also provide Basic Education (High School) to their students, is a common reality among members of the Professional Education school community, whether in the Federal Network of Professional, Scientific and Technological Education (EPT Network), at the State level, within the "S System," or in any other context where it occurs.

The subject of this investigation initially graduated from a course that was not aimed at teacher training but currently works as a teacher. They passed a public exam and took up a position as a teacher in a very specific field of knowledge. Some of these individuals, even if their aim was towards research or extension work, ended up teaching in classrooms that also provide basic education to their students, in addition to professional training. The integrated curriculum further complicates the situation, along with all the ramifications that this curriculum characteristic may offer.

The fact that bachelor teachers in EMI courses are also responsible for promoting scientific and technological education to their students can be understood through the integrated curriculum or through the scientific concepts present in professional technical knowledge, all according to the conceptual foundations of the EPT Network (SILVA; ROSA, 2021), Integrated High School Education (FRIGOTTO; CIAVATTA; RAMOS, 2005), and the Law establishing the EPT Network (BRAZIL, 2008).

Teacher training for the promotion of Scientific and Technological Education by Bachelor Teachers in EMI courses in the EPT Network is the focus of this research at this moment, with this article orbiting and supporting this focus by aiming to understand the complex teaching identity of these teachers.

What is proposed here are some elements through which it is possible to approach the issue from another perspective: engaging with the possibilities of constituting the identity of this specific subject, the teaching identity, which is also a social actor, their process of subjectification and subjection, an analysis of the discourse in which their identity is constituted. The previous sentence can be understood as the intention to construct a genealogy inspired by Foucault (1985) for an identity; the teaching identity from the perspective of Cultural Studies (SILVA, 2000, 2002; HALL, 2003, 2016). In short, a path is proposed, among the many possible ones, for addressing the problem of the bachelor teacher of EMI based on Cultural Studies and Foucauldian perspectives.

This text is the result of research through which the researcher also learns and, in a pun with Guimarães Rosa, perhaps, suddenly teaches, teaching more in the sense of disseminating, with the certainty that the constitution of the researching and teaching subject, of their identity, is consolidated and altered as their research unfolds, in resonance with Maria do Rosário Gregolin when, in an interview (OLIVEIRA; OLIVEIRA; NOGUEIRA, 2018, p. 202), she comments that "[...] like any researcher, the encounter with their author and their object is being built over time."

Some of the readers may have taken the initiative to read this text solely to observe the approach used to address the proposed issue. Honesty is intended

when it is mentioned that the aim is not to "address" a subject, but rather to present some elements of a concrete, among various, possibility of approach.

It is already noticeable that this is a text in which the intention is to work based on post-critical research methodologies in education (MEYER; PARAÍSO, 2012), with special admiration for the works of Silva (2000, 2002) and other "investigations with *dubious taste* curricula" - a reference to the title of the article by Maknamara and Paraíso (2013, p. 41, italics in the original).

So far, something of the context, the problem, and the research objective has been presented, as well as something of a methodology, considering that what is presented in the entirety of the text can be seen as "only" a methodology, in the sense of studying a method, initially detailing the Foucauldian genealogy, drawing on its inspiration from Nietzsche (2017), and subsequently making comments about identity from the perspective of Cultural Studies. Both subjects are somewhat intertwined to (also) address aspects of the teaching identity of the bachelor teacher who works in the teaching of science and technology in Professional Education Integrated with High School.

GENEALOGIES

This section gathers some theoretical considerations on genealogical study as a means of producing, appropriating, and disseminating knowledge. The primary inspirations are the studies conducted by Foucault in *A história da loucura* (FOUCAULT, 1978) and, particularly, in Vigiar e punir (FOUCAULT, 2014), as recognized genealogies even outside academic circles for their significance. The considerations woven here are mainly based on the prologue (or preface in the edition at hand) of Nietzsche's named: *A genealogia da moral* de (NIETZSCHE, 2017), as it was one of the main works that inspired Foucault in the production of his genealogies, as can be observed in the text Nietzche, a genealogia e a história found in the book named *Microfísica do poder* (FOUCAULT, 1985), which was also used in writing this section.

A key point in *A genealogia da moral* (NIETZSCHE, 2017, p. 13) that is considered relevant for this analysis is the questioning presented in its prologue: "What is the origin of our idea of good and evil?" While this question had been posed by various philosophers throughout the history of philosophy, the developments of Nietzsche's genealogical investigation brought specific inquiries:

> In what way did man invent these evaluations "good and evil"? And what value do they have in themselves? Were they or were they not detrimental to human development? Are they a sign of calamity, impoverishment, degeneration of life? Or do they indicate, on the contrary, fullness, strength, and will to live, their value, their confidence, their future? (NIETZSCHE, 2017, p. 13).

With the "evaluations 'good and evil'" being invented by man and the possibility of good promoting "degeneration of life" or diminishing the will to power, in the philosopher's own language, lies the essence of what was most authentic in the work at hand. One of the most significant points of this work is the skeptical and surprising perspective: how can that which is considered good,

goodness itself, promote "degeneration of life"? This path became somewhat more detailed:

> We need a critique of moral values, and above all, it must **be discussed the value of these values**, and that is why it is absolutely necessary to know the conditions and environments in which they were born, in favor of which they developed and in which they deformed themselves [...], as certain knowledge that there has never been another like it nor can there be. The value of these values was a true postulate, as a fact, as being beyond all questioning; [...] (NIETZSCHE, 2017, p. 15, emphasis added).

"Discussing the value of these values" is considered the most condensing, most significant action of someone intending to elaborate a genealogy. If the "evaluations 'good and evil'" were invented, they were invented to serve a purpose. What is the value behind these values? Whom does Platonic-Judeo-Christian morality serve? What is most intriguing is that through these questions, in Nietzsche's work, other inquiries also emerged *pari passu* with the quite profound answers that will not be expounded here.

The intention, as aspiring genealogists, is to conduct a search that goes beyond what is commonly seen, a genealogy that is not merely a "family tree," that not only seeks the origins of the present but also searches for the values behind the origins of this present. In an attempt to diminish the pretentiousness of the writing in this text, using Nietzsche's own terms (2017, p. 14), "perhaps the substitution of one error for another error" is carried out - the error, here, is understood as a provisional truth.

With the composition "origins of the present" emerging here, it is inevitable to recall Foucault when, at the end of the initial chapter of *Vigiar e punir*, he mentions the history of the present:

> That punishments in general and imprisonment originate from a political technology of the body **perhaps taught me more by the present than by history**. [...] It is from this prison, with all the political investments of the body that it gathers in its closed architecture, that I would like to make history. By pure anachronism? No, if by that we mean making the **history of the past in terms of the present**. Yes, if by that we mean making **the history of the present** (FOUCAULT, 2014, pp. 33-34, emphasis added).

This passage is quite illustrative of what Foucault intended in his genealogy, but it also makes clear the controversies that could be mentioned by his critical interlocutors while also materializing provocations for which he is still known contemporaneously.

Foucault initially elaborated his studies through a methodology he attributed the characteristic of being archaeological, which consists of excavating the layers corresponding to the sedimentation and successive overlapping of the various historical eras. Each layer has its particular "episteme," that is, its mode of being constituted, a general structure of thought that imposes a pattern on the discourses of that period, and with the attribution of being responsible for covering the previous layer. This research aesthetics can be superficially compared to Thomas Kuhn's "paradigm shifts" (GARLAND, 2014).

Later in his trajectory, Foucault ended up assuming genealogy as a mode of research, different both in structure and in its purposes:

> "Discipline and Punish" represents a break from this previous archaeological work and the tradition of the history of science from which it emerged. The "archaeology" with its structuralist implications and emphasis on discontinuity are done away with, and in its place, a new, more Nietzschean concept is established: that of genealogy. From the mid-1970s onwards, Foucault designated his work as genealogical, as a new "genealogy of morality", thus signaling his new objective and also his debt to the work of Friedrich Nietzsche. And it is in this historical-critical genealogical approach that we can better appreciate what Foucault expresses when he speaks of writing a "history of the present" (GARLAND, 2014, p. 81-82).

It is possible, then, to perceive that in archaeology there is an element of identifying a structure, an intention to study which discourses in and through which knowledge constituted itself, its origins, and how they intertwined to compose each of the specific historical periods in question. Even though unveiling, the excavation of successive layers, in archaeology the focus ends up being placed on the differences between each of them.

In genealogy, on the other hand, it is possible to perceive that this work of analyzing discourses assumes a less successive character in terms of overlap. There is an interest in exposing the provenance and contingency of these discourses for the shaping of the present in what is recurrent among the periods, something that permeates all layers, making them different but that remains in each of them, even if evolving.

From archaeology to genealogy, according to Castro (2014, p. 69), "[...] Foucault moves from the analysis of epistemes to the description of diapositives." It is worth mentioning the impossibility of a single unequivocal differentiation between Foucauldian archaeology and genealogy, mainly because, in practice, archaeology is not "abandoned" for the beginning of a genealogical form, but rather a remodeling of the study's conduct:

> [...] these shifts in Foucault's thought are not ruptures but twists, movements around an axis. At times, it is possible to find a point diametrically opposed to another, but the central axis is the axis of these displacements and the way in which the possibility of carrying them out arises. In our view, this axis is not represented by knowledge, nor by power, nor by the subject, but by the way they correlate (CASTRO, 2014, p.75).

A relevant trait of Foucauldian genealogy, of great value to various fronts of study, which based on Silva (2000) are habitually summarized as studies of difference, is that it:

> Actually consists of intervening with local, discontinuous, disqualified, non-legitimated knowledge against the unitary theoretical instance that would pretend to filter them, hierarchize them, order them in the name of a true knowledge, in the name of the rights of a science that would be possessed by some. **Genealogies are not, therefore, positivist returns to a form of more attentive or more exact science** (FOUCAULT, 1999, p. 13-14, emphasis added).

This element, which is a fundamental characteristic of Foucauldian thought, gives rise to many reflections; among them, reflecting on whether discourses that produce effects of truth, which productively legitimize their own circumstances, inevitably end up disqualifying others as well, also in the sense of not legitimizing

some knowledge and thus removing their power. It is the notion of "subjugated knowledges" present in the course *Em defesa da sociedade* (FOUCAULT, 1999).

That said, the considerations are directed towards the relevance of Discourse Analysis (DA) as a means through which a genealogy can be composed. Initially, it is important to clarify that the work carried out on the discourses in question is not exactly the same as linguistics. Gore (2002) brings a specific possibility for the analysis of discourses that elucidates what is understood by an DA suitable for composing a Foucauldian genealogy:

> [...] the term 'discourse' is used here as it is by Foucault and post-structuralism: the focus is much more on the content and context of language. Discourses, in the context of specific power relations, historically constituted, and invoking particular notions of truth, define the actions and events that are plausible, rationalized, or justified in a given field (GORE, 2002, p. 9).

Thus, the concept of discourse being used is shown: it is intended, therefore, to observe the effects of truth and the possibilities of subjectivation that emerge from discourse, considering that discourses, by constituting subjects, shape the traits of their identities, silencing some and empowering others.

DA has a great multiplicity of possibilities for the use of its tools, and on this, Gregolin, in an interview (OLIVEIRA; OLIVEIRA; NOGUEIRA, 2018), comments that

> [...] in France, DA was not done by linguists, it was done by philosophers, historians. [...] it is observed that today Discourse Analysis is not a field, it is not an area of studies that belongs to the field of Literature. [...] it is a very heterogeneous field, both theoretically and in relation to its objects (OLIVEIRA; OLIVEIRA; NOGUEIRA, 2018, p. 202-203).

Still considering the thoughts present in the aforementioned interview given by Gregolin (OLIVEIRA; OLIVEIRA; NOGUEIRA, 2018), the contribution of Foucauldian studies, when inserted in (or taken by) DA, in this research is understood as one of the greatest possibilities of overcoming Marxist studies, not in the sense of leaving them behind, but in the sense of understanding them as one of the possible analyses.

> [...] I think our work has become more critical, more political, [...]. Based on the perspective of a more orthodox Marxism, economic struggles predominate. However, when we turn to Foucault, he has a much more heterogeneous view of the social and historical real, firstly because he has a conception of history that is Nietzschean. For him, history is discontinuous, dispersed. Secondly, because he reads Marx's work for contemporary issues and shows that we live in a much more complex capitalism than economic struggles. Economic struggles exist, classes exist, but there are also many other struggles in the contemporary world [...] (OLIVEIRA; OLIVEIRA; NOGUEIRA, 2018, p. 203).

Thus, it is understood that some of the possible paths through which the composition of a genealogy can pass are explicit, having pointed out some of the theoretical and methodological assumptions for this.

IDENTITIES AND CULTURAL STUDIES

In the entry "identity" of Abbagnano's *Dicionário de Filosofia* (2007), three fundamental definitions for the concept are found: a first, Aristotelian, in which identity is "the unity of substance, therefore of the definition that expresses it"; a second, from Leibniz, which "approximates the concept of identity to that of equality"; and a third definition, more relativistic, so that identity

> [...] can be established or recognized. According to this conception, it is not possible to definitively establish the meaning of identity or the criterion for recognizing it, but within a certain linguistic system, it is possible to determine this criterion in a conventional but opportune way (ABBAGNANO, 2007, p. 528).

This third conception can be considered the most adequate for studies through Foucault's genealogy and Discourse Analysis with Michel Foucault and, as intended to be shown, having Cultural Studies as an element that promotes aggregation between some of the possible ways of carrying out this approach to the issue of identity and difference. Perhaps not by chance, it is the conception that Abbagnano himself (2007, p. 528) considers "the least dogmatic and most adjusted to the requirements of logical-philosophical thought."

Still within the scope of dictionaries, Japiassu and Marcondes (2001) emphasize this important element of the study of identity: difference.

> The issue of identity and difference, of the same and the other, is one of the most central questions of classical metaphysics in its emergence (Heraclitus, Parmenides, Plato). On the one hand, there is the search for a unique element, the essence, being, which explains the totality of the real (Parmenides); on the other hand, Heraclitus' pluralism sees the real as a realm of difference, change, and conflict, so that in a dialectical sense something can be and not be the same, since it is in change. Plato seeks, in a certain way, to reconcile both positions that influenced him in his dualistic metaphysics, according to which change belongs to the material world, to the world of appearances, the world of forms being fixed, eternal, immutable (JAPIASSU; MARCONDES, 2001, p. 103).

As an essential element for understanding the issue from Cultural Studies, evidenced by Woodward (2000, p. 9, emphasis ours) "Identity [...] is distinguished by what it is not. [...] Identity is thus marked by **difference**."

The approach to the issue of identity, or rather, of difference, can be carried out through a large number of avenues and instruments, given the multifaceted characteristics of the concept (GREGOLIN, 2008), which demands a methodological delineation coherent with the complexity of the issue. Another argument for the use of Cultural Studies as a means by which those who seek to better understand identity and difference can resort lies here.

This characteristic of approaching cultural problems in a complex way, which are naturally complex, is described by Baptista (2009) as follows:

> Methodologically, instead of compartmentalizing problems, various methods capable of accounting for, through the use of different perspectives, the multifaceted complexity of a particular problem were integrated, abandoning any pretense of finding causal and definitive explanations for the realities under study. Thus, more than interdisciplinarity, it was essentially about

recognizing the complexity and limitations of objectivity in the context of Cultural Studies (BAPTISTA, 2009, p. 455).

In commenting that researchers from various fields develop research projects with this approach, Baptista (2009, p. 456) also emphasizes that Cultural Studies result in "[...] true interdisciplinarity that seeks to solve a set of cultural problems through the use of theoretical, methodological, and stylistic paradigms of diverse origin." Therefore, it is possible to portray a superficial panorama of what Cultural Studies deal with and why they have been used to address the issue of identity and difference, which can be complemented with another excerpt from the same text:

> [...] the study regarding the political and social construction modes of 'identities', addressing issues of nation, race, ethnicity, diaspora, colonialism and post-colonialism, sex and gender, etc., have been some of the most investigated themes in recent years, giving rise to a significant mass of results of great quality and importance both inside and outside academia (BAPTISTA, 2009, p. 457).

In *Cultura e representação* (HALL, 2016), especially but not exclusively in Chapter 1, the importance of Foucault's work for Cultural Studies becomes evident, particularly through studies of the relationship between discourses, power, and the subject. In the latter aspect mentioned, in studies on the subject and the processes of subjective constitution through representation and meaning that language brings, the issue of the discursive constitution of identity is present. Thus, Discourse Analysis (AD) carried out in conjunction with Foucault's thought is important for understanding elements of a specific identity.

> [...] [Michel Foucault] wants all the time that we don't fall into the temptation of wanting to find the truth, but rather how the devices have different tactics, practices, and strategies to link us to the truth, to say 'what is my truth.' And this truth does not exist, there is not one truth, but many, and then he is profoundly Nietzschean when he speaks of this, when he reaffirms that history is a construction, **that there is no truth in history and the subject is a historical production**. There is also no truth in the subject itself, what there are are struggles, battles, fights, explosions. And that is what it is interesting for our works to analyze. It's not because I am in a certain way that I have in me this truth and this consciousness. **The subject is divided, it's not because I am in a certain way that I will all the time hold onto that identity. No, because we are many. Being one, we are many.** I think that's the great lesson and what makes us more critical and at the same time more human, having this awareness that there will always be pieces missing. I am incomplete and I don't need to despair about it, because it is inherent to humanity, even if it causes this discomfort that the authors call the discomfort of modernity, of postmodernity, this postmodern condition, this idea that we are very heterogeneous (OLIVEIRA; OLIVEIRA; NOGUEIRA, 2018, p. 206, emphasis ours).

With the highlighted sections in this excerpt, it is intended to highlight a characteristic of identity, that of multiplicity and fluidity "over time." As a whole, this quote brings something of methodology, what is sought when using Foucault's thought in discursive research on identity, as well as a dimension about the issue of identity, complemented also by the following:

> Identity [...] is a nightmare, it's a mask that we are forced to adopt and in everything there is struggle, and the main contemporary struggles revolve around the issue of identity, against subjection, whether subjection in

> relation to another who wants to subject you by economic, political power, but also your subjection to yourself, your subjection to an identity that was produced outside, but to which you are forced by the other to identify with (OLIVEIRA; OLIVEIRA; NOGUEIRA, 2018, p. 206).

Gregolin (2008) raises the question of whether it is possible to think of identity as an effect of meaning produced in and by language, therefore on how to treat it as an object of DA. She concludes with an important element to be considered, the elaboration of a DA, through an archeogenealogy:

> It is up to the archaeo-genealogist to interpret or make the history of the present, showing that historical transformations were responsible for our current constitution as objectifiable subjects by sciences, normalizable by disciplines, and endowed with a subjectivity [...] (GREGOLIN, 2008, p. 92-93).

Another interesting point in the study of identity and difference is the issue of the multiplicity of possibilities of simultaneous identities, an inherent condition to the infinite discursive possibilities in which subjects can be inserted and the positions from which they are authorized to enunciate:

> Representation, understood as a cultural process, establishes individual and collective identities, and the symbolic systems on which it is based provide possible answers to the questions: Who am I? What could I be? Who do I want to be? **Discourses and systems of representation construct the places from which individuals can position themselves and from which they can speak** (WOODWARD, 2000, p. 17, emphasis ours).

This emphasis is intended to highlight, unlike the previous emphasis, the multiple and fluid nature of identities "in space," that is, in the different positions in which subjects can be inserted, be constituted, and from which they act and enunciate. This complements what was communicated in the comment of the previous emphasis, totaling the possibility of identities being multiple in space and fluid over time, a condition that, associated with Woodward's comments (2000) on changes that have been occurring in recent decades, culminates in the production of an "identity crisis," bringing to the fore more degrees of complexity of the issue.

Hall (2003) elaborates on this same point, of the fluidity and multiplicity of identity, more concretely by bringing his three conceptions of identity: that of the subject of Enlightenment, more rational and individualistic; that of the sociological subject, formed in the interaction between oneself and society; and that of the postmodern subject, "formed and continuously transformed in relation to the ways in which we are represented or interpellated in the cultural systems that surround us" (HALL, 2003, p. 13).

It becomes evident the possibility of the existence of several identities for the same individual, depending on the discourse and system of signification that interpel them, so that it makes sense to speak of gender identity, parental identity, professional identity, etc. Since teaching is a profession, having an analysis of the history of the present about this professional identity, a genealogy of these ways of understanding, being, and acting in the world, can help to discuss the value of its values.

A GENEALOGICAL BRANCH OF AN IDENTITY

In this section, reflections on two aspects of the genealogy of the teaching identity of the bachelor teacher in the EPT Network are presented, among the various possibilities. A metaphor to understand what is intended is that of a branch on a tree. Here are just a few observations about parts among those that constitute the whole, without forgetting that this is the perspective, the view of these researchers, on this complex "tree" that is the identity of the bachelor teacher of the EPT Network, specifically those who work in the teaching of science and technology. One of these traits is the neoliberal issue in the formation of professional education, and the other is the specificity of the career of the Basic, Technical, and Technological Education (EBTT) teacher.

In the course entitled *Em defesa da sociedade* Foucault (1999) presents the issue that some knowledge is disqualified in the process of consolidating others. This is often not a pure, simple, and conscious perspective of domination, but a form of resistance to a knowledge-power that has produced both productive and repressive effects. It is one facet of the positive aspect of power: producing resistances as well. As in any discourse observed through the Foucauldian lens, the knowledge-power relations that exist there are never purely repressive; they also produce.

What is emphasized at this point is that the result of this production can be positive in its main knowledge-power network, but it can also produce negative effects by influencing other networks that constitute the whole.

It is understood here that one of the possible origins of the discourse that may produce a sense of devaluation of the bachelor as a teacher is that the constitution of the teaching career (a licensed professional) occurs with great difficulty in a society where unbalanced economic liberalism demands the production of "self-entrepreneurs," always demanding pragmatic and financially productive applications of the knowledge appropriated by students in educational processes.

In the aforementioned unbalanced economic liberalism society, the subjective and social constitution of the individual is observed focused on its financially productive aspect. In this context, both the teachers who teach the arts, humanities, and social sciences, and those who teach the natural sciences, mathematics, technical, and technological subjects critically, reflexively, as cultural components, socially referenced and taking into account their political aspect, are seen as inefficient because they do not produce the expected immediate financial effects. In short, they do not educate "self-entrepreneurs," they are not aligned with the production of "performance subjects" (HAN, 2022).

Given this, it is possible to consider that bachelors when teaching run the risk of being understood as more aligned with the interests of postmodern economic liberalism: they are there to teach only the profession, they are there to teach **how to fit into the job market**. This context allows for the composition of a representation that can cause risky effects to the rest of the teaching profession, a kind of internal corruption.

The elements presented become a matter of academic research when there is an understanding that if a certain identity group sees in the other group an aspect that really differentiates them, but does so in a way that, according to the

prevailing morality for teaching practice, would place one group at a disadvantage when compared to the other, there is the origin of a possible conflict of identities and an exemplification of a microphysical power struggle (FOUCAULT, 1985), "through which everyone watches, controls, disciplines everyone (the *panopticon*)" (GREGOLIN, 2008, p. 93, emphasis in the original).

It is relevant to point out, furthermore, that there is no intention here to morally evaluate the teaching practice of one or the other, only to try to characterize a possible conflict between identities in something that contributes to the constitution of the genealogy of the identity of a specific teaching profile, as well as to contribute to agonistic relations and life-enhancing between the self and the other, regardless of which identity profile is the same and which is the other.

Still, in the context of the problems that can be observed as having their origin in neoliberalism, there is another field of controversies worth analyzing, as it is, again, a point of contention between discourses that this time not only affects the bachelor teacher, but does so more intensely given the nature of what he was hired to "primarily" teach. The question arises: teach for whom?

Technical and Technological Education is particularly affected by doubts about the purposes of education, whether what is taught is geared towards work as a market, towards the emancipatory formation of the individual, or towards their existence in society. The reflections commented are quite elaborated, for example, in specific documents of the EPT Network (BRAZIL, 2007) and publications dealing with Integrated High School Education (FRIGOTTO; CIAVATTA; RAMOS, 2005). These guiding publications constitute a discourse of resistance to the more global, more present, more widespread discourse in other devices, therefore, holding greater power, the neoliberal discourse.

Since Althusser (1980) in Ideologia e aparelhos ideológicos de Estado," this issue has been elaborated. Some ideas from Foucault, especially present in "Surveiller et Punir" (FOUCAULT, 2014), contribute to the question of the function of the school as a reproducer of discipline and producer of useful bodies, here in the words of Gregolin (2008):

> The subject is a permanent construction within history. [...] Discipline manufactures useful individuals. At the same time, modern society makes "objectivation" appear to the subject as "subjectivity" (we believe we are free, unique, masters of our destiny...). Our society privileges the power of norms, surveillance, and examination as well as a technical-scientific truth about the individual. Through these mechanisms, the West has created a truth: that of individuality (GREGOLIN, 2008, p. 93).

This issue becomes intertwined with the question of identity in the following paragraph of Gregolin's text (2008, p. 93, emphasis ours): "Since subjects are social and meanings are historical, **discourses [...] engage in battles expressing struggles around identity devices.**" This is how the question of identity is interwoven from the perspective of Cultural Studies with what has been presented: identity not being fixed or forever established, but discursively constructed and reconstructed.

As a concrete manifestation, one can perceive the teaching practice, particularly of bachelors because they are more explicitly responsible for teaching technique, technology, and more instructional dimensions of science, aligned with the predominant neoliberal discourse.

There are resistances in the microphysical mesh, but the conflicting identity constitution of these teachers makes it difficult and weakens these resistances. Thus, it is common in teaching practice to also materialize a tendency towards teaching science and technology that considers technical-scientific productions as neutral truths, disconnected from other cultural productions, running the risks of the consequences of this condition, addressed by philosophers of technology such as Gilbert Simondon, the Brazilian Álvaro Vieira Pinto, and others (OLIVEIRA, 2023).

The limitations and boundaries between the elements that make up the school curriculum establish localized fields of action. The integrated curricula of the Integrated High School have the pretense of reducing the intensity of the rift that divides the curriculum components, producing a new organization of the spaces and times of teaching in the courses where they are applied. Students are certainly subject to the effects of this new format—it is designed for teaching—but one must not forget all the ramifications of this curricular condition for the teacher.

It is possible to observe the curricular organization as a device, as a practical element that produces contingencies that regulate behaviors (FREITAS; OLIVEIRA, 2015) and end up shaping subjectivities, both of students and teachers. If in the career of professors of Higher Education (HE) or Basic Education courses (not integrated into professional education) the issue of curricular integration already presents itself as difficult to implement, for the bachelor teacher of EBTT, the condition can become another challenge. A situation complicated by the fact that precisely the integrated curriculum is a way through which this teacher teaches science and technology, as well as elements of the professional and basic education curriculum.

Those bachelor teachers who have not encountered the possibility of curricular organization proposed by integrated curricula in previous situations certainly go through another moment of reconfiguration of their teaching behavior. This new field of action ends up being also a new field of forces, another one of the elements that press towards new configurations of their already constituted professional identity.

Finally, it is worth noting that discourses tend towards a subjective constitution almost against the subject's will. For Foucault, the subject is not pre-discursive, "the subject is a permanent construction within history" (GREGOLIN, 2008, p. 93). Thus, it is up to the genealogist (or the archaeo-genealogist, or the discourse analyst) to contribute to subjects becoming aware of the conditions in which their subjectivity is composed and to which their processes of identification lean, so that each one reflects on the value of their values, towards self-care.

FINAL CONSIDERATIONS

Professional and Technological Education as practiced in the EPT Network, established in 2008 (BRAZIL, 2008), is relatively young; therefore, perhaps the issue of the teaching identity that works in the teaching of science and technology in this network cannot be observed in older roots as Nietzsche (2017) did with morality or Foucault (1978, 2014) with madness and prison, but it is still perfectly possible to be observed in its "roots" spread across space, by the places that this individual can occupy and from which they are authorized to speak; also, like any teaching

identity, it has served to meet objectives of producing bodies useful to capitalist production in the contemporary liberal context.

Thus, AD and Foucauldian genealogy are considered part of the tools used by Cultural Studies, being important means for the elaboration of elements that enhance the understanding of the constitution of the teaching identity of the bachelor teacher who works in the teaching of science and technology in the EPT Network. In this way, it is considered that these understandings can guide the individuals involved in this formative practice towards a pedagogically more Nietzschean potent perspective, of dialogue, agonism, self-cultivation, as well as the collective and harmonious construction of oneself, the other, and the social.

A course that can be seen as quite fruitful for the issue certainly involves, instead of thinking about conflicts between identities, recognizing the diversity of professional identities and valuing the contribution of each to society as a whole, which can be reinforced by resorting to Foucault (1995, p. 239), when he says:

> [...] perhaps, the objective nowadays is not to discover what we are, but to refuse what we are. We have to imagine and construct what we could be to rid ourselves of this 'double political constraint' that is the simultaneous individualization and totalization inherent in the structures of modern power (FOUCAULT, 1995, p. 239).

Furthermore, as described in the initial considerations, these are theoretical reflections based on the development of a Foucauldian discursive analysis. A very specific genealogy was addressed, that of the teaching identity of the bachelor teacher who works in the teaching of science and technology in the EPT Network and which can foster reflections, also in other teaching formative contexts.

REFLEXÕES TEÓRICAS PARA UMA GENEALOGIA FOUCAULTIANA DA IDENTIDADE DOCENTE: O PROFESSOR BACHAREL NA EDUCAÇÃO PROFISSIONAL E TECNOLÓGICA

RESUMO

Por meio deste artigo são apresentados alguns fundamentos teóricos e reflexões acerca das genealogias foucaultianas, bem como da questão da identidade sob a ótica dos Estudos Culturais. Ao final apresenta-se textualmente a reflexão especificamente acerca da identidade docente do professor bacharel que atua no ensino de ciência e tecnologia na Educação Profissional e Tecnológica, por meio da possibilidade de um "ramo genealógico" que trata da questão dessa identidade como de sujeito subjetivado no e pelo discurso neoliberal contemporâneo, inserido em uma trajetória profissional bastante específica.

PALAVRAS-CHAVE: Formação docente. Professor não licenciado. Rede EPT. Ensino de ciências. Educação tecnológica.

NOTES

1 This work is a more complete, revised, and detailed version compared to the one presented and included in the proceedings of the VII National Symposium on Science and Technology Education (VII SINECT), submitted to the "Special Edition - SINECT" of this Journal at the recommendation of the event organizers.

BIBLIOGRAPHIC REFERENCES

ABBAGNANO, N. **Dicionário de filosofia.** São Paulo: Martins Fontes, 2007.

ALTHUSSER, L. **Ideologia e aparelhos ideológicos de Estado**. 3. ed. Lisboa: Editorial Presença: Martins Fontes, 1980.

BAPTISTA, M. M. Estudos culturais: o quê e o como da investigação. **Carnets**, [S. l.], n. 1, p. 451-461, 1 jun. 2009. Available at: https://journals.openedition.org/carnets/4382. Access on: Feb. 2nd, 2024.

BRASIL. **Lei Nº 11.892, de 28 de dezembro de 2008.** Institui a Rede Federal de Educação Profissional, Científica e Tecnológica, cria os Institutos Federais de Educação, Ciência e Tecnologia, e dá outras providências. Diário Oficial da União, Brasília, DF, 29 dez. 2008. Available at: https://www.planalto.gov.br/ccivil_03/_ato2007-2010/2008/lei/l11892.htm. Access on: Feb. 2nd, 2024.

BRASIL. Secretaria de Educação Profissional e Tecnológica. Ministério da Educação. **Educação profissional técnica de nível médio integrada ao ensino médio**: documento base. Brasília, 2007. Available at: https://bibliotecadigital.economia.gov.br/handle/123456789/280. Access on: Feb.2nd, 2024.

CASTRO, E. **Introdução a Foucault.** Tradução de Beatriz de Almeida Magalhães. Belo Horizonte: Autêntica Editora, 2014.

FOUCAULT, M. **História da loucura na antiguidade clássica.** Tradução de José Teixeira Coelho Neto. São Paulo: Perspectiva, 1978. (Coleção Estudos).

FOUCAULT, M. **Microfísica do poder.** Organização e tradução de Roberto Machado. 5. ed. Rio de Janeiro: Edições Graal, 1985.

FOUCAULT, M. O sujeito e o poder. *In*: DREYFUS, H.; RABINOW, P. **Michel Foucault, uma trajetória filosófica:** para além do estruturalismo e da hermenêutica. Tradução de Vera Porto Carrero. Rio de Janeiro: Forense, 1995.

FOUCAULT, M. **Em defesa da sociedade:** Curso do Collège de France (1975-1976). Tradução de Maria Ermantina Galvão. São Paulo: Martins Fontes, 1999.

FOUCAULT, M. **Vigiar e punir:** nascimento da prisão. Tradução de Raquel Ramalhete. 42. ed. Petrópolis: Vozes, 2014.

FREITAS, J. A.; OLIVEIRA, C. J. A produção de subjetividades docentes na educação profissional e tecnológica: em ação o dispositivo currículo. **Revista Eletrônica de Educação**, [S.l.], v. 9, n. 3, p. 281-291, 2015. Available at: https://www.reveduc.ufscar.br/index.php/reveduc/article/view/1236. Access on: Feb. 2nd, 2024.

FRIGOTTO, G.; CIAVATTA, M.; RAMOS, M. N. (org.). **Ensino Médio Integrado**: Concepção e Contradições. São Paulo: Cortez, 2005.

GARLAND, D. O que significa escrever uma "história do presente"? A abordagem genealógica de Foucault explicada. **Revista Justiça e Sistema Criminal.** Tradução de Leandro Ayres França. [S. l.], v. 6, n. 10, p. 73-96, jan./jun. 2014. Available at: https://revistajusticaesistemacriminal.fae.edu/direito/article/view/14. Access on: Feb. 2nd, 2024.

GORE, J. M. Foucault e educação: fascinantes desafios. *In*: SILVA, T. T. **O sujeito da educação**: estudos foucaultianos. 5. ed. Petrópolis: Vozes, 2002. Cap. 1. p. 09-10.

GREGOLIN, M. R. Identidade: objeto ainda não identificado? **Estudos da Língua(gem)**, [S. l.], v. 6, n. 1, p. 81-97, 2008. Available at: https://periodicos2.uesb.br/index.php/estudosdalinguagem/article/view/1058/906. Access on: Feb. 2nd, 2024.

HALL, S. **A identidade cultural na pós-modernidade.** Tradução de Tomaz Tadeu da Silva e Guacira Lopes Louro. 7. ed. Rio de Janeiro: DP&A, 2003.

HALL, S. **Cultura e representação.** Organização e Revisão Técnica de Arthur Ituassu; Tradução de Daniel Miranda e William Oliveira. Rio de Janeiro: PUC-Rio: Apicuri, 2016.

HAN, B. Terror da autenticidade. *In*: HAN, B. **A expulsão do outro:** sociedade, percepção e comunicação hoje. Petrópolis: Vozes. 2022.

JAPIASSÚ, H.; MARCONDES, D. **Dicionário básico de filosofia.** Rio de Janeiro: Jorge Zahar; 2001.

MAKNAMARA, M.; PARAÍSO, M. A. Pesquisas pós-críticas em educação: notas metodológicas para investigações com currículos de gosto duvidoso. **Revista da FAEEBA - Educação e Contemporaneidade**, Salvador, v. 22, n. 40, p. 41-53, jul./dez. 2013. Available at: http://educa.fcc.org.br/scielo.php?pid=S0104-70432013000200005&script=sci_abstract&tlng=en. Access: Feb. 2nd, 2024.

MEYER, D. E.; PARAÍSO, M. A. (org.). **Metodologias de pesquisa pós-críticas em educação.** Belo Horizonte: Mazza Edições, 2012.

NIETZSCHE, F. W. **A genealogia da moral.** Tradução de Antônio Carlos Braga. São Paulo: Lafonte, 2017.

OLIVEIRA, P. R. R. D.; OLIVEIRA, G. F.; NOGUEIRA, M. A. Análise do discurso, Foucault e mídia: entrevista com Maria do Rosário Gregolin. **Diálogo das Letras**, [S. l.], v. 7, n. 1, p. 201–207, 2018. Available at: https://periodicos.apps.uern.br/index.php/DDL/article/view/663. Access on: Feb. 2nd, 2024.

OLIVEIRA, M. P. Uma reflexão sobre a filosofia da tecnologia: onde está o humano da técnica?. **Revista Brasileira de Ensino de Ciência e Tecnologia**, Ponta Grossa, v. 16, p. 1-19, 2023. Available at: https://periodicos.utfpr.edu.br/rbect/article/view/14483. Access on: Feb. 2nd, 2024.

SILVA, T. T. (org.). **Identidade e diferença:** a perspectiva dos estudos culturais. 3. ed. Petrópolis: Vozes, 2000.

SILVA, T. T. **Documentos de identidade:** uma introdução às teorias do currículo. 2. ed. Belo Horizonte: Autêntica, 2002.

SILVA, C. N. N.; ROSA, D. S. (org.). **As bases conceituais na EPT.** Brasília: Nova Paideia, 2021.

WOODWARD, K. Identidade e diferença: uma introdução teórica e conceitual. *In*: SILVA, T. T. (org.). **Identidade e diferença:** a perspectiva dos estudos culturais. 3. ed. Petrópolis: Vozes, 2000. Cap. 1. p. 7-72.