

Teacher-student interaction as a practice of teacher subjectivation

A interação professor-aluno como prática de subjetivação docente

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Abstract: This paper aims to discuss the discursivization of the teacher-student interaction and its relation to the formation of subjectivities of teachers. This is part of a larger research that recognizes a battle of knowledge and power around educational issues in Brazil, which has intensified in the last five years and has resulted in the production of a vast archive about education, within which several processes of teacher subjectivation have also been constituted. For this, it is founded on a discursive perspective, grounded on the theoretical assumptions launched by Michel Foucault, mobilizing notions such as discourse, truth and device, in an enunciative series composed of texts that circulated in journalistic websites and social networks. The analyses so far indicate that the interaction with students appears, in the discourses, as a central element of teaching practice. Such practice is produced in different devices, such as school, academic, journalistic, among others, and contributes to a subjectivation of the ideal teacher as a welcoming subject in relation to their students.

Keywords: Discourse; Teacher; Subjectivity

Resumo: Este trabalho propõe discutir a discursivização da interação professor-aluno e sua relação com a constituição de subjetividades de docente. Tal recorte faz parte de uma pesquisa maior, que reconhece uma luta de saberes e poderes em torno de questões educacionais no Brasil, a qual se acirrou nos últimos cinco anos e teve como consequência a produção de um vasto arquivo sobre Educação, dentro do qual, também se constituíram diversos processos de subjetivação do professor. Para tanto, parte-se de uma perspectiva discursiva, calcada nos pressupostos teóricos lançados por Michel Foucault, mobilizando noções como discurso, verdade e dispositivo, em uma série enunciativa composta de textos que circularam em sites jornalísticos e em redes sociais. As análises até então depreendidas indicam que a interação com os alunos figura, nos discursos, como um elemento central da prática docente. Trata-se de uma prática produzida em diferentes dispositivos, como o escolar, o acadêmico, o jornalístico, entre outros, e contribui para uma subjetivação do professor ideal como um sujeito acolhedor em relação a seus alunos.

Palavras-chave: Discurso; Professor; Subjetividade



1 Introduction

In the last five years, there has been an extensive discursive production about education and the subjects that are part of it. This is because, within a sequence of political and social changes, many people started to question the goals and strategies of schools and other sectors of education. Several social events also became part of the archive of education and, suddenly, of teachers of today. Some of these events are the creation of the movement called ‘Apolitical schools’¹ and all the discussions it raised; budget cuts in education imposed by the federal government, as well as the strikes and debates caused by it; heads of governmental education agencies, such as the Ministry of Education and CAPES², being constantly fired; universities being attacked by ministers; the implementation of online teaching and, then, hybrid teaching during the COVID-19 pandemic; and resuming face-to-face teaching after the disease was controlled.

With the beginning of online teaching in 2020, due to the pandemic, new teaching subjectivities began to be produced, including that of ‘teachers who do not teach’ and ‘the ones who have difficulty dealing with technologies’, as well as the opposite type, that is, ‘connected teachers.’ These subjectivities are constituted within discourse, based on practices proposed by certain knowledge/power apparatuses.

Based on the above, we aim to discuss the discursivization of interaction as a constitutive element of teachers’ subjectivity. The emergency surfaces of the enunciative series under analysis are the journalistic environment and social networks. The sequences analyzed were collected during the pandemic, when classes would be made available only by technology, in order to analyze how this relates to the subjectivities that started to be spread.

2 Conceiving the teacher-subject through a discursive perspective

Addressing education and the teacher-subject from a Foucauldian discursive perspective is a pioneering way of doing academic research on the topic. As there is a specific field

¹ It is a political movement that aimed to implement a conservative agenda in Brazilian education. It was articulated by far-right politicians who defend an ultra-liberal ideology and religious fundamentalism, and extinguished in 2019.

² Coordination for the Improvement of Higher Education Personnel

of studies regarding education, analyses generally start from the academic discourse and its subjects as a truth reference used to confront facts and other theories. However, carrying out an analysis based on a Foucauldian perspective implies assuming that the truth is produced in a game of knowledge and powers that is possible at a given historical moment, in which the academic universe itself acts as an apparatus. Thus, the truth about education produced in the academic environment can be questioned, thought about within the tangle of utterances, and placed in contrast to other truths on a subject, produced by other apparatuses. Therefore, it ceases to be an ideal of veridiction to compose the plot of what is true.

This interpretation proposal is guided by the archeogenealogical method, presented by Foucault (2008), through which we seek to interrogate the truths, having as the starting point the analytical unit of the utterance and its relationship with a discursive event. In theoretical terms, the event is related to the utterance, as both consider an event something unique and linked to history. According to the author, this form of history allows us

to make different strata of events appear, some of which are visible, immediately known even to contemporaries, and then, underneath these events, which are in any case the foam of history, there are other invisible ones, imperceptible to contemporaries, and which are of a completely different kind (FOUCAULT, 2005, p. 291, free translation)

The study of teachers' subjectivities guided by this view understands that, at different moments in history, teachers were described in different ways and based on different practices. In some contexts, this may have been more visible to the eyes of many people, while in others it did not seem to be an issue. This is a non-linear process, for there is no direct evolution from one state towards an improvement to another. Furthermore, the process of subjectivation is not necessarily visible to major factual events. It remains present even when society's agenda seems to be a different one.

The relationship between teaching and religious practices is an example of how non-linear discourse can be. By investigating the history of education in Brazil, we learn that formal education started in the country with the work of Jesuit priests, which was a strategy for catechizing indigenous people (Cf. Nóvoa, 1991). Over the years, the State assumed responsibility for the country's education, and its separation from the Church was documented by the Pombaline Reform (1770).

As part of the changes imposed by the reform, education was defined as secular (Cf. Menezes, 2001), which would entail, among other measures, removing religious content from the curricula and basing education on scientific explanations for facts. Recently, together with demonstrations in favor of homeschooling, questions of a religious nature have emerged about the content taught at school, such as the origin of the world explained by the Big Bang theory and humans having evolved from primates. Christian families refuse to accept explanations like these, based on their religious beliefs. Some of them claim that both religious and scientific versions of different facts should be addressed at school, whereas others argue that only the religious ones should be taught.

Digging up issues that were believed to be overcome confirms Foucault's (2008) perception of history, that is, it is serial and non-linear, and it demands researchers to consider different temporalities. Although secular education has been trumpeted and defended in several sectors of society, in the same period, several private education institutions in the country remained connected to Christian churches and incorporated religious practices into their educational practices. Although part of the population is aware of that, it may go unnoticed through the mist of discourse. Secularism is just an example that, in the same historical period, what is established as the truth about education and teachers does not happen singularly.

From the perspective of Foucauldian discursive studies, an analyst describes utterances that are said in order to extrapolate the semantic level of what is said. Foucault (2008, p. 55, free translation) defends no longer treating utterances as groups of signs, but rather "as practices that systematically form the objects they speak of", because, despite recognizing that discourses are made of signs, the author understands that they do more than simply using these signs, and "it is this 'more' that makes them irreducible to language and the speech act. It is this 'more' that must be made visible and that must be described". A discursive description links utterances to the historicity that constitutes them because utterances have a historical nature. It is events of an economic, social, and political nature that allow them to be said, spread, forgotten, or remembered. Within this enunciative game, every single thing can be said (or silenced), remembered (or forgotten), elevated to the status of truth (or refuted), based on a certain game, which involves knowledge, powers, and subjectivity positions.

In addition to semantic meaning, discourse is a practice and can be described through the systematization of a set of practices within a dispersion of utterances. The work of analysts seeks to determine the rules that govern their formation and the game of knowledge and powers that can make something be considered the truth of a time. By this analytical principle, utterances are grouped within discursive formations, which determine the regularity and dispersion of temporal processes.

Discursive practices are a very important concept in Foucault's proposal. They occur as strategic operations of the apparatuses and are important for the constitution of subjectivities. Aganbem (2009, p. 38, free translation) points out that "the apparatuses must always imply a process of subjectivation, that is, they must produce their subject". This also demonstrates that a subject is subjectivized by the apparatuses and discourses accepted as the truth in each historical period.

As for the subjectivation of teachers nowadays, in addition to utterances affirming that *'teachers are + adjective'*, or those using expressions such as *'a/an + adjective + teacher'*, there are less visible events that are also part of the network, such as current career and compensation policies, among others. The discursive analysis allows us to extrapolate the linguistic level in favor of a description of events, guided by the following question "how did a certain utterance appear instead of another?" This implies looking at the corpus in a different way, as it seeks to "understand the utterance in the narrowness and singularity of its situation; it aims to determine the conditions of its existence, fix its limits in the justest way, establish its correlations with the other utterances to which it may be linked, and show what other forms of utterance it excludes" (FOUCAULT, 2008, p.31, free translation).

Analyzing an utterance makes it possible to identify the various subject positions that determine the creation of meanings within it. Whoever speaks through a given discourse speaks from somewhere. A subject position is permeated by power relations. Not everyone is authorized to speak through social discourses or produce statements. The utterance is, therefore, linked to the event in question and power relations. The subject, thought of as a discourse category, is constituted in a network of relationships that is rooted in the social environment, acting on the immediate daily life. According to Foucault (2014, p. 123, free translation), it is necessary to pay attention to this force that "divides individuals into categories, designates them by their individuality, links them to

their identity, imposes on them a law of truth that must be recognized and that others must recognize in them. It is a form of power that turns individuals into subjects.” In this sense, resistances are an alternative for the analysis of discursive relations and the constitution of subjectivities. According to the author (2014, p. 121, free translation), when focusing on resistance practices instead of describing internal rationality, “what we are doing is analyzing power relations through the confrontation of strategies”.

These relationships focus on the actions of one person towards another to “conduct conducts” and to organize probabilities. Power, deep down, has less to do with a confrontation between two adversaries, or the engagement of one regarding the other, than with the “government”. (FOUCAULT, 2014, p. 133). The author exemplifies the functioning of power relations in schools:

its spatial arrangement, the meticulous regulation that governs its interior life, the different activities that are organized inside of it, the different characters that live or meet in there, each of them playing a role, having a place, a well-defined face - all this constitutes a 'block' of capacity-communication-power. The activity that guarantees the learning and acquisition of aptitudes or types of behavior is developed through a whole set of regulated communications (lessons, questions, and answers, orders, exhortations, coded signs of obedience, differential marks referring to everyone's value and levels of knowledge) and through a series of power procedures (confinement, surveillance, reward and punishment, a pyramidal hierarchy) (FOUCAULT, 2014, p. 130-131, free translation).

Based on this conception, it is possible to assume the school environment as an apparatus, with different practices of knowledge and power. Some of these are anticipated by the author, while others can be described based on what we see nowadays, both because the description presented is not exhaustible, and because the apparatus itself has its historicity.

It changes and reconfigures itself, which allows new practices to take place within it. Considering that subjects are produced in discursive instances and act within them, then the empirical individuals who enter the school environment play, among other roles, those of teaching or learning. In this sense, apart from other roles, those of teachers and students are assumed. However, the teacher-subject and the student-subject will be produced discursively and may be different. Similarly, they inevitably need to interact. However, this interaction can take place in different ways, because what is discursivized as a desirable/appropriate interaction changes over time.

That is the reason for analyzing the way such relationship between teachers and students was discursivized by the media throughout the pandemic. We expect to find memories of the truth about the ideal interaction from the remembrances of the knowledge produced in the academic apparatus, in the conventional wisdom apparatus, etc.

3 Abandonment as a teacher subjectivation practice

The enunciative series under analysis has five enunciative sequences (ES) that circulated on journalistic websites and social networks, in 2021. The choice for this historical moment is related to the emergence of online teaching and the numerous discussions about its impacts on learning and educational relationships. By taking the discursivization of this interaction as a practice present in the aforementioned apparatuses, we aim to describe which truth is presented as the ideal way the teacher-subject should act and, consequently, how this truth reinforces/displaces the subjectivity of teachers nowadays.

This enunciative series is made available by the articulation of several apparatuses, and the most emblematic are the media, as it is the surface of emergence from which they were extracted; the educational apparatus, since teachers and their relationship with students are subjects constituted in the institutional space named school; and the academic one, considering its relationship with the educational apparatus. The educational apparatus uses academic knowledge to constitute and legitimize itself, as well as receiving professionals who are trained by Academia.

ES1- The importance of the student-teacher relationship during the pandemic

A importância da relação aluno-professor durante a pandemia

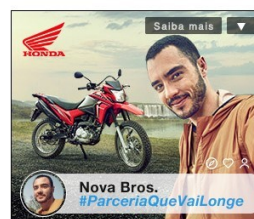


Vinicius De Andrade
24/06/2021 07h42

A importância da relação aluno-professor durante a pandemia - Enquanto alguns estudantes relatam como o apoio de professores os ajudou a não se sentirem ainda mais afastados da escola durante o ensino remoto, outros reclamam da distância e da sobrecarga de tarefas. A relação entre aluno e professor é de suma importância no processo de aprendizagem de qualquer estudante, especialmente para quem frequenta a escola pública no Brasil. Com a pandemia, o distanciamento social e a mudança do ensino presencial para o remoto, essa relação passou por um processo de resignificação.

<https://noticias.uol.com.br/ultimas-noticias/deutschewelle/2021/06/24/a-importancia-da-relacao-aluno-professor-durante-a-pandemia.htm>

PUBLICIDADE



Note: *The importance of the student-teacher relationship during the pandemic – While some students state that the support they had from their teachers helped them not to feel even more isolated from school during the online-teaching period, others complain about not being able to be at school and the great number of assignments. The student-teacher relationship is of vital importance for the learning process of all students, especially those who attend public schools in Brazil. Due to the pandemic, social distancing, and online teaching, this relationship has been re-signified.*

The news article ‘*The importance of the student-teacher relationship during the pandemic*’ was published on June 26th, 2021, when some private schools were already resuming face-to-face classes, while classes at public schools were being run in a hybrid model, that is, partially online and partially in the classroom. The text is signed by the author, and it is part of a section named ‘Voices of Education’, a column written by young people from a social program of volunteers who help public school students in Brazil to enter a university. Authorship, in this case, may help us understand the context from the students' point of view. The article brings accounts of four students, and none of teachers or other education professionals.

One of them is about a student who feels welcomed, but refers to that as an exception: “... a teacher who was worried about me. She went to school and talked to others about me because she noticed I was not taking part in the lessons. She was very nice because I've never seen a teacher worry so much about a student in all my school years. The way she cared for me was wonderful.” There are other accounts from students who felt alienated and/or judged: “Last year I was in 3rd grade, and it was a military school, I felt so distant from the teachers because they did not give me space to meet new

students and focused only on those who were considered 'smart'. Overall, the text shows that students expect to be welcomed by their teachers.

By focusing on the relationship between both subjects, the discursive work starts to involve sensitivity as a constitutive element of the social bond and as a guide to practices. From a philosophical point of view, Safatle (2019, p. 15) claims that

power is a matter of understanding its ways to construct political bodies, its circuits of affections with extensive regimes of implication, as well as understanding the model of individualization that these bodies produce, and how it affects us. If we want to change it, it will be necessary to start by asking ourselves how we can be affected in another way, we will have to be willing to be individualized in another way, to force other circuits to be produced.” (2019, p. 15, free translation).

Regarding teacher-student, it is necessary to consider the power relationship that is more visibly established in the institutional context in which the teacher organizes, conducts, and evaluates. This leads them to assume power strategies, which students can resist. But this confrontation takes place in the relationship, permeated by affective aspects inherent to everyday exchange.

Supported by the contributions of Freud, Safatle (2019) differentiates between two types of affection: fear and abandonment. Fear refers to an expectation raised in the face of danger, as a defense strategy. It is something that, in theory, can be represented. Abandonment, in turn, refers to a reaction to an object or event that the subject cannot represent because it breaks their system of representations and projections. Thus, the subject goes through a process of collapse for not knowing how to act or respond. The author believes that hope is a type of affection that can be opposed to fear. Yet, he does not define a type of affection as opposed to abandonment, because there would be a need for subjective action and reconfiguration.

In this sense, an alternative would be “to understand abandonment as a condition for the development of a certain form of affirmative courage in the face of violence caused by the dispossessive nature of intersubjective relationships and by the irreducibility of contingency as a fundamental form of the event” (SAFATLE, 2019, p. 50, free translation). It is interesting to point out that, in pedagogical currents previously assumed as truths and materialized by teaching practices in classrooms, the relationship between teachers and students was based, to a certain extent, on fear (of being told off, punished,

or failing, etc.). In a position of power and social recognition, the teacher-subject was constituted based on a type of affection opposite to abandonment, that is, support. In this context, it was up to students to feel fear in front of a respected and severe professional. However, the form of relationship that materializes in the comprehensible discourse in the enunciative series under analysis points to a work guided by abandonment.

There was a time when teachers were expected to assume roles beyond teaching. Le Vausser and Tardif (2004, p. 1277, free translation) explain that, with the outbreak of the Second World War, the school environment was reorganized, so new professionals were assigned to perform tasks that were previously the responsibility of teachers, such as the case of “pedagogical tasks, [...] including cleaning students, tidying the classroom, and giving children and adolescents all forms of support”. This “care-taker profile” is updated by the conventional wisdom discourse since teachers are expected to be welcoming and understanding towards their students. An example of that is the fact that children have, for a long time, referred to their teachers as uncles and aunts, a habit that teachers have tried to break for a long time. According to Foucault (2008), there is an accumulation in the utterance, because, when being welcoming becomes an attribution of the teacher-subject, the subjectivities of teachers being responsible for their students and being considered their uncles/aunts are remembered.

Differently from what the conventional wisdom discourse presupposes, the subjectivation of teachers is considerably reinforced by studies in the field of Education and Educational Psychology. Despite not building a univocal truth, some practices seem to be more consensual among authors in the area. The need for a good relationship between teachers and students is seen as truth. Paulo Freire (1997), for instance, addressed the importance of bonds of affection linking teachers and students. Theories such as Henri Wallon’s (1995) inspired a series of research on affectivity in learning, demonstrating that students learn more and/or better when they have affection for their teachers and receive affection from them. When it is considered a truth, the classroom starts to be seen as a place where students are supported by affection. This type of interaction is a practice of subjectivization also in the journalistic and mediatic apparatuses, which spread a coercive impact on teachers’ actions, based on the description of the expectations of others about them. As a result of what is prescribed by both the conventional wisdom and academic discourses, teachers are subjectivized as those who must establish an

affectionate relationship with their students. In ES1, they are not depicted as someone who acts according to the practices expected for their subject position. Consequently, they are subjectivized as bad/inadequate, considering that they frustrate the students (heard for the article) regarding the relationship expected by them.

It is also necessary to consider that the universe of professional interaction of teachers is not restricted to the bond with their students, for other subjects are involved in the process and play a relevant role in the establishment of bonds. The next enunciative sequences bring to the scene the discursive game of the practices expected by and carried out towards these other subjects, as well as the impact of this on the construction of discourses.

ES2- Program takes care of the mental health of teachers separated from school by the pandemic



Imagem: Equipe Gaia+

Por Tainara Rebelo
Colaboração para o Ecoa, em São Paulo
26/08/2021 06h00

A pandemia de covid-19 e todo o isolamento social imposto para evitar o contágio pelo novo *coronavírus* jogou luz sobre a importância de se cuidar melhor da saúde mental da população. Dados do Sistema Único de Saúde (SUS) de 2020 apontam que 85% dos brasileiros sofrem com *ansiedade* no país. A preocupação é real e está em quase todas as esferas da população, mas uma delas ganhou um acalento extra pelas mãos do projeto social "Fique Bem".

"O Fique Bem é um projeto da ONG educacional Gaia+ para o professor, pelo professor e com o professor. Queremos abrir um espaço de escuta e cuidado para esses profissionais que trazem esperança para futuro melhor", explica o

<https://www.uol.com.br/ecoa/ultimas-noticias/2021/08/26/projeto-cuida-da-saude-mental-de-professores-apartados-da-escola-pela-covid.htm> 1/6

Note: *The COVID-19 pandemic and the social isolation imposed to avoid the spread of the novel coronavirus have evidenced the importance of taking care of the population's mental health. Data from the Unified Health System (SUS) from 2020 show that 85% of Brazilians suffer from anxiety. It is a real concern that affects all classes and groups. Yet, one of them has been given extra attention through a social project called 'Take care'. "It is a project by the NGO Gaia+ created for, by, and with teachers. We want to give*


them the chance to be heard, and take care of these professionals who give us the hope of a better future”, says...

The article “*Program takes care of the mental health of teachers separated from school by the pandemic*” discloses a project developed for kindergarten, elementary, and high school teachers. According to the text (REBELO, 2021), “The idea was born when the pandemic started. Eduardo recalls that newspapers were publishing many articles about the new routine of children and parents, but they would not talk about teachers”. Since these professionals were complaining about going crazy and feeling snowed under with a great deal of work, the project was created to give them technical and mental support. The organization started producing videos about mental and general health-related issues to be watched by teachers.

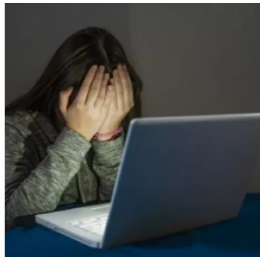

As in ES1, the topics “interaction” and “care” are strongly present. However, the complaints of teachers regarding abandonment/invisibility end up being addressed to society or management bodies. The lack of contact with students or their attention is not even mentioned.

SE3- Voices from the pandemic

MATHEUS PICHONELLI



MATHEUS PICHONELLI



OPINIÃO

Relatos da pandemia: 'saber quem eram os pais dos meus alunos me deprimiu'

Professora relata depressão após convívio forçado, durante a pandemia, com pais de alunos
Imagem: Reprodução

Source: <https://tab.uol.com.br/colunas/matheus-pichonelli/2021/05/01/pandemia-me-fez-saber-quem-eram-os-pais-de-meus-alunos-isso-me-deprimiu.htm>

Note: *Voices from the pandemic – Accountings: “knowing who my students' parents were made me depressed”*

ES3 presents a column written by Matheus Pichonelli, entitled *Voices from the Pandemic: “knowing who my students' parents were made me depressed”*, published on May 5th, 2021. The text brings the perspective of teachers who vent their dissatisfaction regarding work issues. One of them tells of a school principal who asked teachers to “not

be behind schedule with their planning to make things easier for substitutes in case they got COVID.” Other complaints are made, such as exhaustion due to the great deal of work imposed by online teaching, being “patrolled” to make sure all the content was being taught, and having their social media monitored by students’ parents. Although the complaints refer to technical and methodological issues (work overload and didactic changes brought by the new teaching model, respectively), they emphasize relational aspects. The only difference is that, now, the focus shifts from teacher-student to parents.

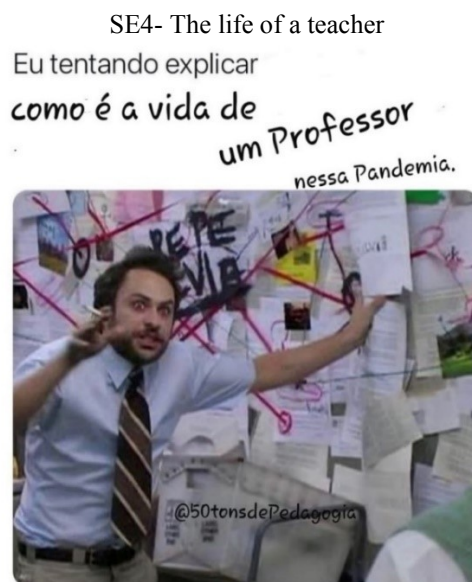
The complaints have to do with specific conditions of teaching, but they are linked to broader movements in Brazil today. The attempt to forbid content and freedom of expression in the classroom is evidence of the exercise of power of the conservative movement, which is quite active in political disputes, crossing the classroom discourse. The work overload points to a history of complaints about the wrecking and privatization of public education by governments. These phenomena are embodied in the discursive and non-discursive practices of educational institutions and, consequently, of teachers.

In a study about the subjectivations of teachers that are currently circulating, Vicente and Bazza (2021, p. 2407, free translation) state that the *Lei de Diretrizes e Bases da Educação Nacional* (the law containing the guidelines and bases for education in Brazil) provides for teaching as a responsibility to be shared between the State, teachers, and families. However, there are times when teachers act to make up for the omission of the others:

By taking on the teaching role alone, on the one hand, teachers end up facing an exhausting routine, trying to solve issues they are not supposed to. On the other hand, they also assume responsibility for the results alone. Recurrently, the discourse in force calls into question the effectiveness of the education system and teachers when poor results of students on tests are exposed.

In addition to being overwhelmed, teachers take the blame for students' failures, but do not take credit alone for their successes. In this context of abandonment, we have the constitution of a subject who constantly needs to denounce the omission of the State, the absence of some families, and the lack of interest of some students as a way of defending their methodological capacity, as well as their right to be paid a fair wage. Resisting this situation through denunciation costs the wear and tear of their reputation, and this all leads them to be seen as discontented subjects who are always complaining.

ES4 presents a comic image, posted on the page “50 shades of pedagogy” on the Facebook group of the same name, on October 6th, 2021:



Source: <https://www.facebook.com/groups/152732688737859/posts/780152395995882/>

Note: *Me trying to explain what the life of a teacher during the pandemic is like.*

It depicts someone who is visibly disturbed, dealing with a bunch of overlapping and scribbled sheets of paper. Although it looks like he is talking to someone, he is the only person we can see. By analyzing the text through a discursive perspective, we can understand it as a reaction to the discourse that teachers were not working during the pandemic, after all, they were not teaching face-to-face. Therefore, in this case, the discourse of teachers sought to demonstrate that online and hybrid teaching were twice as harder as face-to-face teaching.

Regarding the teacher-student relationship, the image, on the one hand, can evoke the persona of a teacher carried away when addressing content that they consider interesting. On the other hand, it may portray a very stressed professional, who treats students and colleagues aggressively. Both in ES4 and ES5 (below), the humor mechanism differentiates how these utterances are constituted and read. It is possible to assume, along with sociological studies, that mockery is a way of punishing customs and making a social correction (cf. Bergson, 1983). In this case, laughing at an out-of-control teacher is a way of reinforcing the subjectivity proposed by the educational apparatus, that is, a calm and welcoming subject.

SE5- Teachers in the past

**Professores antigamente:
Se falaram mais um PIU vão
para a direção!**



**Professores agora:
Por favor falem comigo**



Source: https://www.reddit.com/r/brasil/comments/gvsit5/professores_em_aula_onlinememe/

Note: *Teachers in the past: If you say a word, I'll send you to the principal's office.
Teachers nowadays: Please, talk to me.*

ES5, published on a webpage called “Reddit”, in April 2020, focuses on an important relational aspect by contrasting face-to-face and online teaching. While teachers need to ask students to stop talking when they are in the classroom, in online teaching they needed to do the opposite, as students would not interact at all. By taking it as an indication of students’ participation, one can read that it is good in the classroom, but poor online. On the one hand, ES5 can lead readers to criticize students' behavior. Considering both behaviors inappropriate reinforces the expectation of students speaking to participate in classes and talk about the content. This is considered a process of subjectivation of students’ practice. Conversely, it is possible to laugh at the teacher who complains in both contexts. This interpretation contributes to the subjectivation of teachers as someone who is always complaining. In this sense, there would be two abandoned subjects, that is, uninterested students and teachers with difficulties interacting.

Safatle (2019, p. 31, free translation) asks himself “What kind of affection makes us willing to be subjects?” The author believes that “to create subjects, at first, it is necessary to abandon oneself, because it is necessary to move outside of what offers us protection, to step outside the order that individualizes us, that keeps us within a current situation”. Based on this idea, the enunciative series above points to a scenario that is favorable for the creation of a teacher-subject. However, the discursive description materialized in the series produces a negative subjectivation of teachers. In SE1, there is the report of a student who feels helpless and finds support in the persona of a teacher.

However, the argumentative construction highlights situations in which students have their expectations of being welcomed frustrated.

In SE2 and SE4, the subject is constituted based on a feeling of abandonment for which the educational and governmental systems are blamed since they do not ensure adequate working conditions. Through this perspective, the relationship established by teachers with their students is negligent, which is a consequence of the bad working conditions they are exposed to. In SE3, we can see a subject who oscillates between feelings of abandonment and fear, facing surveillance and demands from students' parents. In other words, it is a depressed/persecuted subject. In SE5, teachers are a laughing stock, for they were abandoned by students during online teaching.

4 Final considerations

In the current Brazilian context, education and its subjects are a source of a vast discursive production. Within an archive that is organized in this regard, it is common for truths to be constructed and refuted. In this process, people are connected, because they are teachers, students, or family members of one group or another. Thus, the struggles around Education make visible the dispute for knowledge, for the power that emanates from (and sustains) it, and become a topic dear to a great part of the population.

Practices that are discursivized as the ideal way teachers should act are not built in a vacuum. They are produced in the intersections of several apparatuses. The enunciative series addressed in this study showed the performance of some of them, that is, school-governmental, academic, media, and conventional wisdom. The set of enunciative sequences described defined a possible way someone should act to play the role of subject-teacher.

It was also possible to notice that, in addition to a method, a theory, or law, these practices are guided by affection. In this sense, sensitivity manifests in two different ways. On the one hand, through the feeling that is the foundation of the interactional relationship between teachers and students and, on the other, through the desire of being socially accepted (cf. Foucault, 1999), which often leads individuals to subject themselves to different discursive orders.

This study sought to historicize one of the practices that objectivize teachers, demonstrating how different apparatuses act to construct and present an affective/welcoming subjectivity as the truth. This involves focusing less on describing a new or unusual subjectivity and more on allowing for reflection on what sustains the subjectivity of a good teacher. In a historical period in which many teachers feel the weight of negative judgments from society, thinking about what constitutes them is a way to fight, because it allows resistance and the reflective exercise of subjectivation.

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