34 - TRAGICAL LIMIARS OF THE FORMATION: RISKS IN THE TEACHING EXPERIMENTATION IN A WRITING STUDY

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Where do I write from? The state of Being a teacher

This article is a result of a research made by the Master Degree in Education from UFPel and it is about the teacher formation through philosophical matters in education and the subjective processes. The process of final writing of this study offers some opportunities of discussion regarding the academic research about teaching formation. First, it is necessary to see this work whose main topic is teaching formation and some articulations about a state of being a teacher. This posture brings many possibilities of building a teaching production concerned to the problematical of creation and conflicts. Some of these details are part of why it is necessary to build a formation able to experiment and research about the subjectivity field, created among ethic conflicts of a student teacher.

Why denying the proposal of production of other knowledge and methods for the academic positions Scientifics? Or still, how to produce from a state of being a teacher and not to be a teacher? How to visualize a process spreading constantly to other areas? How to make it a researchable object?

Considering all these questions, I start with the fact that a university research may bring a parameter more creative to this formal discussion about our formation. A formation that may be "swung" because of the new possibilities brought in consideration, maybe exactly what keep us alive and wishing many other ways of living.

How to go farther? Is it necessary? Is it a good idea to map a limitrophic space that offers me life power? What drove my study? Some currently traces in the formation of being a teacher are still on me, and it is because of some of these challenges. A condition that, many times, transform knowledge in improvisation like in a just come-up idea, a staging game, a mapping of traces that motivates, and compose the process of invention that support in the reappropriation of the means of subjectivity production.

To it would be necessary some strategies to make them listen to me, at least in the 5 first minutes, like closing my face and show them their profiles and explain that was important and that they shall all have one, so we would right about their attitudes in class, who behaved well or not. I also asked what it was important for and answered to remember their acts in class when they would have any extra activity, the punishment would be not invite that one who misbehaved. I was talking when I student interrupted me saying: "even you teacher" (Field Diary, 09/28/2001).

Some intersections in the study

Besides the observation and constitution of the "engines" that move my practice, there are some interferences or intersections in the process, that allow a certain legitimacy of some incompatibilities: the student teacher, the university teacher, the philosophy student, the writer of a field diary and of a dissertation, between identity places, or still no place at all of a formation. But that still inspires a certain adherence in inventions, since you are what your position labels you where you are, and consequently, what to do with it?

There are some clashes that bring some questions of a teacher formation, that affect this production, a constant experimentation of a still philosophy student reminds me about my "teacherhood", maybe some day...

There are some passions that can be felt during this study, this state of being a teacher through this constitutions, many times are perceptible under partial aspects more productive that form this academic study under this a bit deformed methodology, but in movement when transformed in landscape, in staging, in writing a field diary.

By researching trough my field diaries I had the possibility of observing at some of these movements of mine as a teacher and of the doubts and questionings that most of the times make us better professionals in such deep and awardable profession.

Nietzsche helped me to understand some of these processes constantly present in my tough days, and they are not merely a metaphor of a child or creation of a nomadic place in the university, perhaps we can even give these children their innocent laugh back.

At this field of conflicts and choices during a writing activity, I have to find a way to calm everybody nerves down in the process of discovering a style of writing together with my questioning, my will of researching in the university and my proposal of thinking in a formation in the subjectivity of the main writers of this spectacle, those who constantly think about how to become what you are?

This hard discussion and a kind of "folded" methodology extremely linked to the knowledge of my teacher body and mind, my field diaries and some of other punctual conditions of this study are mentioned based on the understanding of the processes as potencies of a continuation that is configured under its productions, under a subjectivity considered plural and without any determinate instance.

1- The morality to Deleuze and Guattari can be defined as a plan where the experiences are coded and generalized, where the productions are already built, contrarily to the molecular plan that supports the creation and the variations in an experimental state. To see more: DELEUZE, Gilles & GUATTARI, Félix. *Três Novelas ou "O que se passou?"*. IN: Mil Platôs: capitalismo e esquizofrenia. Vol 3. Rio de Janeiro: Editora 34, 1996.

2- The subjectivity is understood in this study under the perspective of its production, it is irrelevant if its individuality, collectivity and/or institutionalism. It is also understood as plural while its construction by the demanding of a subjective singularity. As Guattari defines well: "the number of conditions that possibilities the individual and/or collective instances shall be available while an existential auto-referential territory at the adjacency or at the relation of delimitation in a subjective".

3- In the lack of a more appropriated and developed concept to discuss this student teacher situation, I use the expression no-place at all, to show a place where there are constantly ruptures and breaks in the ununiform surface of the teacher identity. For Marc Augé, "no place at all" means a place where is not to be identified, neither relational, nor historical" (p.73). " the no places at all, however, are according to the time… a place very limited just confronting the individual to himself" (p.74). To see more: AUGÉ, Marc. *Não-lugares: Introdução a uma antropologia da supermodernidade*. Campinas: Papirus, 1994.

4- To see more: PEREIRA, Marcos Villela. *A estética da professoralidade: um estudo interdisciplinar sobre a subjetividade do professor*. Tese (Doutorado em Supervisão e Currículo) Faculdade de Educação, Pontifica Universidade Católica de São Paulo, São Paulo, 1996. 297f.

5- When I started my teacher practice, I was still a student in the university, so I started using a device I called field diary. Since 1999 I adopted this method of working to deal with my educational concerns: "what characterizes a device is its capacity to create what is blocked, and its capacity to get free of those codes that try to explain everything at the same way. The device is always about an expressive way operating varied senses". (BARROS, 1996, p.104).

6- The nomadism is a word used by Deleuze e Guattari, it can be understood at this work as a possibility to create a space in the formation, in the university, that is about teaching production, the nomadic is someone who leads his group and keeps on going facing their limitations: to think about this possibility in the formation and in the university helps me to establish some relations with the singular processes of this constitution of being a teacher: "[...] For the nomadic , contrarily, is the non territorialization that constitutes his relation to the land, so he reterritorialization on his own non reterritorialization. It is the land that non reterritorialize, in a way the nomadic finds a territory". (DELEUZE & GUATTARI, 1997, p.53). To see more: *Tratado de Nomadologia: A máquina de guerra*. IN: Mil Platôs: capitalismo e esquizofrenia. Vol 5. São Paulo: Editora 34, 1997.

7- To see more: PARDO, Eliane Ribeiro. Abrir as palavras: porque a escrita pode rir também. 1998. 318f. Tese (Doutorado em Educação) Faculdade de Educação, Universidade Federal do Rio Grande do Sul, Porto Alegre.

8- Nietzsche wrote his own self-biography called *Ecce Homo: Como se chega a ser o que se é*, onde traça essa problemática de como nos tornamos àquilo que somos? To see more: NIETZSCHE, Friedrich. *Ecce Homo: como se chega a ser o que se é*. 5 ed. Lisboa: Guimarães Editores, 1984. 169p.

9- This word is being used to think about my deepest thoughts, since it is a method that can be compared to earthquakes spasms, crises, etc.. it shows there isn't more space, and there isn't a division between subject and object. There are only my own images and experiences, a deep and permanent round way of the strengths that move a thought and a life. To see more: *As dobras, ou o de-dentro do pensamento (subjectivação)*. IN: DELEUZE, Gilles. Foucault. Lisboa: Veja, 1987.

To follow the mythological and basic questions of how to research in the university reminds me my academic formation, that's why the work proposal built by scenes from the field diary permeate constantly this formation and this style of becoming a teacher. Some scenes show the difficulty faced in the production of a research in the university, once more similar to the task of teacher formation in the university, the educational "plastered" processes insert us in a space of knowledge acquisition under some guaranteed formulas of becoming a successful teacher. What means to form a university teacher? How these students become teachers? What ethical processes evolve a teacher production?

The esthetic and the tragedy as proposal of formation

It is necessary to speech about how to be a university teacher, about the populisms that surround the academic formation, about the clichés that form the "ghost" intellectuals. Specially to invest in the formation that supports a child's laugh, the innocence for the incoming teacher formation, the innocence for the incoming student, that also invests in a nomadic state to form this teacher under the dreams in my infant days to come.

All of these demand a certain chaos and how to know in this battlefield you are becoming a teacher, considering all the previous life experiences, but also intentionally in the composition of an academic in the university. Is it possible not to split an academic in a written process? So, this work was formed for these innumerable possibilities, many of them without an answer, others completely necessary for this knowledge field and thoughtful production; an eternal fight between the discoveries of what needs to be polished without resentments, and what consequently deals with your desires, angriness, modesty, and all other feelings felt when you are teacher.

My temptation is to write this article according to is left behind: some institutional and moral analyses of the university and of its educational processes move that grows in its practices more formal of the education considering the political and scientific discussion, but it will only be permeated by the most informal moves of the constitution of being a teacher that intends to indicate, through some compositions, some samples of the singularity of any process evolving the subjectivity production.

How to defend this writing? This study becomes problematic if considered its mainly idea, in other words, to think about teacher formation starting with my own process of formation, with some processes all of us come through in becoming and being a teacher inside. There isn't a temporarily beginning or ending point of a teacher formation, or you are one or not interfering linearity in the subjectivity processes of a teacher.

A proposal that unestablish some formal and moral practices by the education system, considering each teacher previous experiences, practical control, methodologies and applications, the illusion that shows the teacher as the source of knowledge over the student, and the student teacher over the student, and the community that consequently is the space for all the process, and the student who looks for answers and accepts them peacefully once it is more comfortable to be passive playing the victim in the knowledge conflict.

But it is also a proposal that is able to organize and directs this scene between playing a teacher and being a teacher, in other words, some of the university essays as an education institution of forming teachers, as an institution that faces the unconditional essays will count daily in the student life formation.

It's necessary to emphasize that the main subject of this study is the teacher formation based in a philosophical production of education, even if it's necessary some "cuttings", it's essencial to be part of the whole masked and inconsequent idea, for me to become a teacher depends on innumerable aspects and descriptive characteristics; however, there are also unreachable fields to be followed without any pain or conflicts, such as to find a proposal among all possibilities of forming a university teacher: what is a teacher allowed to do? Is there a limit, a limitrophic space of each operation that conditionate every idea, like any operation out of this limit? Or maybe operate under the risk of this limit?

All these questions remind me some of the explanations of this work in a diversified way: first, it's necessary to understand the constitution as a singular process of production, without taking in consideration the space used such as the researcher student, the training student, the substitute student, with all the differences that might have. So, it's extremely important to visualize the process through tragical and esthetical forms, in other words, as a state and a style of being a teacher.

The feeling of passing through "this place" that is the teacher formation brings innumerable questions to this student professor, this space-time at this work is traced by the need to feel part of this singular institutional formatter, which is not easy to be as good student and as good teacher as it guarantees you will be.

I believe in the "clashes" that are part f this teacher formation, and it is also necessary visualize the big translocation, the main causers of certain fears and, finally, of this tragic feeling of the formation. The feeling of "what to do?" shows these conflicts in a way very visible lived by these student teachers in the university. How to see everything? How to speak everything? What have I done about my life till the moment? Why am I here?

These unconditional conflicts affect the university formation and remind us: how to deal with it? How to solve it? Extremely similar to the idea of machine, a disposable: machines that speaks and sees that a system produces something in the field of micro politics and provides certain fluxes looking constantly for a territory. What is good in it? What happens to everybody? What is possible to produce under this place?

It's a hard question to recreate some experiences in the academic trajectory institutional, first of all, because it shows the visible division between student and teacher in the university, and in a second moment, affects the composition of the elements that influence the way of life in its most potent form, the potency to produce a world with a certain sense that makes as human. The humanity trade, not by the rationality observed in our bodies, but by the willing and desire to wish always more life in the same potentially creative bodies.

It's up to me once more to focus few meanings, but very intense, "to understand" some processes, some fears of giving up what I've learned in the university, but at the same time, by looking for a style for my academic search about teacher formation.

It would be necessary to mention other criterions, other principles, and I still would have to write about the formation and it is aspects, but currently, it's essential to observe more carefully this work and its constitution through my history, to study it as a field diary, lime my field diary that helped me to define some concepts, bring them to reality, and produce an academic research with certain effects.

keep on asking me how to operate on this limitrophic space conditioner of my ideas? What am I allowed to do as a teacher? What is my state of being a teacher allowing me to do? Just another teacher trying to be part of it…

The tragic thresholds: possibilities in the formation

The former movement of this research trace innumerable propoposals to the formation: when they are not seen as a general education mania, at least, they are followed by this constant process of improving in a certain way before definitely becoming a teacher, another version that is stood out over the previous ones, it is a way to change the antique by processing the forgetfulness, but also a composition of the antique by the process of constitution, by the tragic mode of a life constitution very potent in it is meanings.

Some currently matters keep on pointing to this complex process of researching the teacher formation in the

10- To see more: GUATTARI, Felix. Caosmose: um novo paradigma estético. São Paulo: Editora 34, 1992.

11- My own process of constitution is built under the same device at this study, the field diary, that uses a speech, that is directly connected at the subjective way, in other words, a way to get what has been formed and to keep what has been lived, an ethical process that presents the constitution possibility of myself. How to certify this research is the own constitution process?

12- Based on a Focauldian analyses, it is necessary to pay attention at what is surrounding the the institutional practices, the rules and games the university imposes to its players, at is meetings, at its discussion about a curricular improvement. To see more: Foucault, 2002.

university, so I still believe that with the time of formation is different because operates in certain senses that doesn't reterritorialize all the time, in other words, the 4 years of formation, the subjects, the stories, the curricular and moral components, and many other things that keep in resonance, still consume me in this temptation to think in the formation differently. Would it be necessary? Do the students live it in the same way? Is it a choice?

After that, it would be also necessary to think about some boring inexistent matters of the formation: which formation is the appropriate, the ideal one? What is supposed to be offered in class? How to study? How to improve? By considering all initial contradictions of this study such as writing from a superior place, of someone who would have some "ready formulas" of the educational moralism to the teacher formation come up new possibilities, which motivate my process of teacher formation, and also keep me in the process without noticing it or even understanding it. Was it necessary?

By considering this study in the university, my classes in a course of teacher formation, my own formation in this course, my experiences, it's necessary to mention some questions repeated very often in this study: how to live in this tragic threshold of a formation? How to become a teacher? How to be a teacher in an institution? These questions will take me to a place that I still don't know well, but a place that I tried experimentally to explore in this study, or at least visit it. Which is demanded of a person to become a teacher? For me it's clear what is demanded of me my own teacher formation, built by filed diaries is still in the process, my endless days keep in me, and I also found spaces, breaks in the constitution that help me think about what I was allowed to do while being a teacher?

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TRAGICAL LIMIARS OF THE FORMATION: RISKS IN THE TEACHING EXPERIMENTATION IN A WRITING STUDY

Abstract: This study goals to form teaching staff focusing the subjectivity production, so naturally come up some questions in the micro-politics program about how becoming a teacher? For this purpose, it was used a modern philosophical reference in a way that can be observed certain writers on their moments: Nietzsche, Foucault and Deleuze.
Key words: teacher formation, subjectivity, field diary.

SEUILS TRAGIQUES DE LA FORMATION: DES RISQUES DANS L´EXPÉRIENCE ENSEIGNANTE D´UNE ÉCRITURE

Résumé: Cette étude a comme sujet principal la formation de professeurs sous la perspective de la production de la subjectivité. On aborde quelques questions relatives au scénario micropolitique et leur relation avec l´état d´être professeur. Pour cela, on utilise un rapport philosophique à la mesure dans laquelle on peut absorber quelques auteurs dans leur actualité: Nietzsche, Foucault et Deleuze. Mots clés: formation de professeurs, subjectivité , journal de champ.

LOS UMBRALES TRÁGICOS DE LA FORMACIÓN: LOS RIESGOS EN LA EXPERIMENTACIÓN DOCENTE DE UNA ESCRITURA

Resumen: Este metas del estudio para formar cuerpo docente que enfoca la producción de subjetividad, tan naturalmente ocurra a algunas preguntas en el programa de la micro-política cómo adecuado maestro. Para este propósito, se usó una referencia filosófica moderna en cierto modo que eso puede observarse ciertos escritores en sus momentos: Nietzsche, Foucault y Deleuze. Palabras-claves: formación de maestros, subjetividad, diario del campo.

LIMIARES TRáGICOS DA FORMAçãO: RISCOS NA EXPERIMENTAçãO DOCENTE DE UMA ESCRITA

Resumo: Este estudo tem como tema principal a formação de professores sob a perspectiva da produção de subjetividade, surgem de imediato alguns questionamentos no plano micropolítico de intervenção acerca do que possa ser um estado de estar professor. Para isso, utilizo-me de um referencial filosófico moderno na medida em que podemos absorver certos autores em suas atualidade: Nietzsche, Foucault e Deleuze.