

IN THE CRACKS OF THE SCENE THAT STAGE EDUCATIONAL PRACTICES

NAS FISSURAS DA CENA QUE ENCENAM PRÁTICAS EDUCATIVAS

EN LOS CRACKS DE LA ESCENA QUE ESCENAN PRÁCTICAS EDUCATIVAS

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ABSTRACT: The reordering of markets in order to maintain this world has as its frame or scenario a specially trained and prepared body, with the capacity to multiply itself in avatars. In this seam, subjections are offered. Thus, in the context of the school space, our objective is: to discuss techniques and technologies of production of the body/teacher and possibilities of resistance through cracks that move and act between paths. For that, in a qualitative approach, we adopted the bibliographic research method to collect the data that contributes to raise and support the dialogues presented here. These helped us to conclude that the space/school more than ever in contemporaneity has been the target of diversified forms of government systems, which delimit, impose and constitute subjectivities such as the body/teacher. Even so, it is still possible to find possibilities of resistance in the gaps of the inbetween, through the exercise and experience of the practice of oneself.

KEYWORDS: Body. Education. Fissures.

RESUMO: *O reordenamento de mercados para a manutenção deste mundo tem como moldura ou cenário um corpo especialmente treinado e preparado, com capacidade de se multiplicar em avatares. Nesta costura, sujeições são oferecidas. Assim, no contexto do espaço escolar, nosso objetivo é: discutir técnicas e tecnologias de produção do corpo/professor e possibilidades de resistências por meio de fissuras que se deslocam e atuam entre caminhos. Para tanto, em uma abordagem qualitativa, adotamos o método de pesquisa bibliográfica para coletar os dados que contribuem para suscitar e embasar os diálogos aqui presentes. Estes nos auxiliaram a concluir que, o espaço/escola mais que nunca na contemporaneidade tem sido alvo de formas diversificadas de sistemas de governo, que delimitam, impõe e constituem subjetividades como o corpo/professor. Mesmo assim, ainda é possível encontramos possibilidades de resistência nas fissuras do entre/espço, por meio do exercício e experiência da prática de si.*

PALAVRAS-CHAVE: *Corpo. Educação. Fissuras.*

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RESUMEN: *El reordenamiento de mercados para el mantenimiento de este mundo tiene como marco o escenario un cuerpo especialmente entrenado y preparado, con capacidad de multiplicarse en avatares. En esta costura se ofrecen sujeciones. Así, en el contexto del espacio escolar, nuestro objetivo es: discutir técnicas y tecnologías para la producción del cuerpo / maestro y posibilidades de resistencia a través de fisuras que se mueven y actúan entre caminos. Para eso, en un enfoque cualitativo, se adoptó el método de investigación bibliográfica para recolectar los datos que contribuyan a plantear y sustentar los diálogos aquí presentados. Estos nos ayudaron a concluir que el espacio / escuela más que nunca en la contemporaneidad ha sido el blanco de formas diversificadas de sistemas de gobierno, que delimitan, imponen y constituyen subjetividades como el cuerpo / docente. Aun así, todavía es posible encontrar posibilidades. de resistencia en fisuras entre / espacio, a través del ejercicio y experiencia de la práctica de uno mismo.*

PALABRAS CLAVE: *Cuerpo. Educación. Grietas.*

Introduction

Education opens possibilities of tatting meanings and proposing interactions with diverse worlds through discursive utterances, which will define our actions in temporary and asymmetric daily lives. As a multiplier, the teacher, (re)configured for new plots, signals paths that present themselves and open to new forms of subjectivation. Therefore, in this movement, "[...] in a relationship of dependence, as a condition or, practically, as an effect of the other" (RESENDE, 2019, p. 120, our translation), we are intertwined with events all the time, in a cannibalizing process of other cultures.

Currently, this relationship of dependence captures other human compositions, that is, "[...] a set of political technologies that emerge in the eighteenth century, constituting a general economy of power that focuses on the population, both in the condition of object and subject" (RESENDE, 2019, p. 121, our translation), which are presented and branch and, nowadays, operate in other arrangements. It is no longer appropriate to think rigidly, hegemonically, watertight, finished. We are nomads in life, thought and education. And, in a society open to differences and the multiple, we believe it is possible to implement different life projects. Projects that can improve the human condition. Without a single direction. So, we rehearse here specifically at the border. In the cracks and tears that allow an act between paths.

Statements and discourses planned by biopolíticas implemented by technologies and practices open spaces in a continuous-discontinuous educational daily life. For Foucault (1997), time and subject are successions of discontinuities, of beginnings in the already initiated beginnings. These, at first, appear as new, arise in opposition within the very field in

which they appeared. But in this new place, other narratives are constructed that cause other fissures. A successive discontinuous of power-knowledge and knowledge-power is being triggered and it generates knowledge, which subject us and define new facilities that are replicated and start to be used in an expanded way (FOUCAULT, 2004).

We assume, then, that by contradicting what is put in momentary relations, spaces are opened for the exercise of resistance that begins to propose other paths. However, still in Foucault (2004), these open spaces are being incorporated throughout the processes, leaving us some moments of freedom practices.

The reordering of markets for the maintenance of this same market has as an instrument of implementation a specially trained and prepared body/teacher, with the ability to multiply in metamorphosing bodies that ensure maintenance and cooperation within and between different networks, sharing common objectives and (re)combining discursive utterances, in addition to other resources. In this seam, serial pedagogical practices are offered and directly affect the composition of the subject who opens to a daily life that is based on narratives of interest in immediate events.

In this way, we think of education that, on the one hand, wants to keep its eyes turned to tradition and, on the other hand, creates itself by the domain of capital that sees it as "a kind of multiple and permanent company capable of managing itself as such" (RESENDE, 2019, p. 129, our translation). Resende (2019) contributes to this mosaic, conducting our gaze and alerting us to the search for a sharpening of our senses, to a greater perception of details in the constant movements of adequacy that are flexible and open to institutions that govern and act from well-woven and rising networks.

Between these two paths, that of the traditional school and that of the school cultivated by the biopowers instituted today, a space is presented and is shown through fissures, signaling for reinventions and other compositions. Thus, it is up to us educators to perceive these places and act through them. In this complex, it is problematized: How do techniques and technologies in a school space act in the subjectivation of teachers, and would it be possible to resist finding new possibilities? In view of the exposed problem, we went through this study aiming to discuss techniques and technologies of body/teacher production and possibilities of resistance through fissures that move and act between paths. To this end, in this qualitative study, we used the bibliographic research method to collect the data that contribute to raise and support the dialogues present here.

On the scene, the body/teacher and the market

In *The birth of biopolitics*, Michel Foucault (2008), defines Biopolitics as an event proper to Western politics and culture that is consolidated from the eighteenth century, and which makes policies and actions of government on biological life instruments of control. This proposition consistently feeds into the discussion proposed here. For Foucault, the question is how everything happens, " [...] how this way of governing develops, what its history, how it gains, how it shrinks, how it extends to a certain domain, how it invents, forms, develops new practices [...]" (FOUCAULT, 2008, p. 9, our translation).

In turn, Mainardes (2006) cites among many, some more consistent and determining institutions within the global context, which act connected with globalized/globalizing economic systems and markets.

In line with the economic, the political, the legal and the technologies that potentiate and direct, the plans of corporations and world institutions are strengthened using a materialization of the educational field, authorizing and implementing it, by agendas marked from the needs of the market. With this direction, the globalized market prints new rules and presents a project in which the bodies/subjects/teachers assume another role, in which they start to act in a non-place and in,

[...] blatant vulnerability [...] between a school that proclaims itself vigorous and abundant in its background missions, and another school that never ceases to confess helplessly about the achievement of such missions, leaving it nothing more than the offer of volatile, punctual and disarmed responses in relation to the calls of the present (AQUINO, 2019, p. 49, our translation).

In view of this panorama, a place of problematization presents itself and throws us to a space/time that generates discomforts, doubts and (un)folds subjects in invented possibilities and (re)presented "[...] despotic modes of government of one another and others in the educational quadrant; despotic, because rare are the chances of dodging, since they are answered by the agreement of the vast majority, [...] forcibly allocated in this or that discursive tradition [...]" (AQUINO, 2019, p. 53, our translation), updated biopolitics propose new ways of subjectivation that remake.

Artifices distributed and legitimized by technologies of the self come to dominate the established spaces. These, woven by and in discourses, lead us to the understanding that a "[...] policy analysis should focus on the formation of the discourse of politics and on the active interpretation that professionals who work in the context of practice make to relate the

texts of politics to practice" (MAINARDES, 2006, p. 50, our translation). However, formats translated by discursive utterances and published in practices unsettle and challenge, since they offer possibilities of presentification. By imposing themselves imperatively in places of decision-making, the discourses generate thoughts that open to doors and windows that mix times, spaces, techniques; technologies of the i to resize knowledge/powers that are institutionalized and presented in order to convince (SANTOS, 2011).

Loose parts of a gear move and, in instability, vulnerability, voluntarism, fragmentation, we weaken and lose the confidence and bonds that position and make us present. Without past, present, or future we are inhabiting spaces, schools, border discourses, as we read in Aquinas's writings: "[...] it is a question of inhabiting an area of border thinking, which is undoubtedly sympathetic to the philosophical *modus operandi*, but is not restricted to it" (AQUINO, 2019, p. 59, our translation).

Also authenticating our discourse, Sennett writes that, as subjects molded for production and written in bureaucratic utterances, we are experiencing promises of autonomy and freedom. However, "[...] the appearance of new freedom is misleading. [...] Flexibility time is the time of a new power. Flexibility generates disorder, but does not free from limitations" (SENNETT, 2009, p. 69, our translation), still for Sennett (2009), modern forms of flexibility are put under three strong elements "[...] reinvention discontinues institutions; flexible specialization of production and concentration of power without centralization" (p. 54, our translation), so through ingenious and advanced techniques and technologies we are all the time governed, and this inner being that we are sometimes called to reflect, is also affected by externalities that shape it.

In this perspective, Ball (2006) stresses the importance of looking at the dissemination of a discourse that overvalues the performances of excellence, that dresses and sells itself using a model that is said to be centered on the human. These models, according to the theoretician, excel in competition and excellence. Furthermore, it is necessary to be attentive to the displacements and new bases that are being established by the globalized market, which is guided by the managerialism of education, this place of formation and replication of discourses. The sociologist also warns us of the "[...] imposition and cultivation of performativity in education and the public sector, added to the import and dissemination of managerialism" (BALL, 2006, p. 12-13, our translation) of established bodies, refounding cultures and reinstalling ways of being and being inside and outside institutions; besides drawing attention to the exercise of a careful look at the daily discourses, practices and maneuvers that are placed at our disposal, because "[...] every conceivable opportunity is used

to print the organization's core values on its (carefully selected) employees" (BALL, 2006, p. 15, our translation).

For his part, Santos states that, "[...] among the constitutive factors of globalization, in its current perverse character, are the way information is offered to humanity and the emergence of money in a pure state as an engine of economic and social life" (SANTOS, 2011, p. 19, our translation). That is, this seam that underlays hegemonic ideologies puts us in an unreal world in which the unified discursive imperative is revealed and provides the foundation of totalitarianism without being able to predict effects, which leads us to Bauman (2011), about globalization by stating that, "[...] it is a docile acceptance of what is happening 'out there', an admission always marked by the bitterness of capitulation, even if sweetened with a comforting self-exhortation of the kind 'if you cannot beat them', join them" (p. 39, our translation).

Also, according to Bauman, divisions and borders are manifested and reveal themselves expanding conceptions and practices of our projects rearranged by the multiple societies built by us. In this context, "The ability to transgress delegitimizes borders about to be transgressed" (BAUMAN, 2011, p. 222, our translation).

The scenario is alarming: the firming and preaching of a flexible making of neoliberal rationality have undergone the educational daily life and the Westernized world order, besides disseminating a discourse that overvalues ephemeral, superficial and devoid of long-term bonds of commitments. The question is:

Will flexibility, with all the risks and uncertainties it entails, actually remedy the human evil it attacks? Even assuming that routine has a pacifying effect on character, exactly how will flexibility make a human being more engaged? (SENNETT, 2009, p. 51, our translation).

In this merger between capital and social, according to Sennett (2009), a small number of people benefit to the fullest, generating and producing a world that wants to be flexible and performative. Would we then be watching the resizing and installation of a new format of relationship with education, capital and consumption? Is this movement the modern way of subjection? Is this a freedom that binds and lets itself be weaved, proposing and causing fissures? Or can we act there, in the space between means, in the fissures that insist on their visibilities between the traditional education instituted and generated in the arms and cradles of the economic, political, social and educational model of neoliberal biopolicies? For Sardinha, "[...] it is a question of examining different ways of acting and living that lead to the

constitution of free beings or that, on the contrary, lead to dominant practices" (SARDINHA, 2019, p. 11, our translation).

Weaving (in) cracks

As a research platform on the educated and contemporary-designed subject, education, disseminated from processes manufactured in macroeconomic compositions, encompasses all the available nuances and consolidates a society that begins to privilege techniques and technologies that materialize through certain processes. And what would that be,

[...] education system but a ritualization of the word [...] and a fixation of the roles for the subjects who speak; but the constitution of a doctrinal group at least diffuse; but a distribution and appropriation of speech with its powers and knowledge? (FOUCAULT, 1996, p. 44-45, our translation).

With Silvio Gallo, we propose, then, "[...] to think about the problem of freedom in education in a different bias from ideological analyses" (GALLO, 2019, p. 189, our translation). Become nomads and wanderers in coated products to serve market interests and niches, which strengthen nuclear strategies, we are fitting into the games that propose arrangements from the implementation of biopolicies that manifest the "[...] truth by him who exercises the power and manifestation of truth by words, and the saying of him who affronts the powerful" (GALLO, 2019, p. 193, our translation). In this sense, education allows us to open, or not. Opens windows and recomposes imagery and discursive texts in moments of misalignment. He calls for "questioning our will of truth; and to restore to the discourse its character of event" (FOUCAULT, 1996, p. 51, our translation).

In Gallo's words, "[...] it is not, therefore, a question of seeking to guide educational processes towards freedom practices. It is rather about having the sensitivity to recognize that counter-conducts are produced [...]" (GALLO, 2019, p. 204, our translation). Faced with this challenge, we continue in constant process. Practices put us in places of negotiation and offer us the opportunity to draw new roads and reinvent narratives. And "Each of them has for us its point of deep subjective identification. This is the most difficult issue of proliferation in the field of identities and antagonisms: they often move with each other" (HALL, 2018, p. 385, our translation).

These practices fluctuate and move, forming the subject who occupies places of power. But they are not and we are not the power. These are places that temporarily invest us in power to meet market and consumer demands that also change position, whether it is

objective consumption or subjective consumption. Therefore, "once completed, the discourse must then be translated – transformed again – into social practices, so that the circuit at the same time is completed and produces effects" (HALL, 2003, p. 388, our translation). As Gallo proposes, it is a question of implementing

[...] an education [...] that seeks to escape the forces of institution, inventing other ways of being and living, other educational aleturgies, not only those that are on the side of the established power, but also those produced by those who resist and have the courage to face, who practice the "courage of truth" as aleturgies (GALLO, 2019, p. 204, our translation).

This is because the mental models, to which we are accustomed, are being unstructured, and a humanity with a new costume presents itself on stage specially built to propose and "[...] manage our emotions that have been reshaped. The very idea we have of ourselves has been revolutionized. We take intensely subjective beings" (ROSE, 1989, p. 45, our translation).

We are a body that idealizes, fantasizes, interprets words signaling constructions, possibilities, visions of worlds, ideologies and universes full of meanings that remain changing and proliferate in redes that, according to Ball (2014), are a contemporary form of subjection and governance of education. This, in turn, presents games of displaced or rearranged powers, proposing in the political process new frontiers that authorize governments, powers and institutions to implement their discourses. These tailored networks multiply connections and translate into the hybrid duality of public policies.

As a discourse of resistance and transgression, we propose here the exercise of thinking about education that is installed by the mastery of capital, technologies, and by the new perceptions of a subject who is in transition with a world in transition, which opens itself to reinventions and other compositions. By transgression we understand, as Sabot defines, the act of breaking with the

[...] limits that the system of laws or even the social order manifests, [...] the exercise of a freedom that clashes with the expression of a law (human or divine). [...] Transgression actually confers on human action, the form of an experience. [...] In transgression, there is not only a (negative) relationship regarding the interdiction, but there is also the positive dimension of the trial of a freedom that finds here the possibility of proving that it exists and of putting in an act this force that leads it to the front of itself (SABOT, 2019, p. 139-141, our translation).

New formats, new wills and ways of being and perceiving the world, new forms of communication, interests and approaches, invite us to exercises and connections that modify the "[...] power/subjectivation relations in schools" (AQUINO, 2019, p. 39, our translation). Carved in contemporary society, the body/teacher is in an intense process of readjustment and formatting (AQUINO, 2019; CORAZZA, 2003; FOUCAULT, 1996; ROSE, 2001; TADEU, 2003).

In his explanation, Aquino (2019) constructs a map/profile of the body/subject/teacher in reconfiguration in the contemporary, which is torn, forked and constitutes, on the one hand, ratifying the established and classificatory powers of the dominant biopowers and, on the other, in the fissure visualized by the body/teacher, which occurs "[...] through the analyses he makes in the fields that are his own, to re-interrogate the evidence and postulates, shake off habits [...], dispel accepted familiarities, resume the evaluation of rules and institutions (FOUCAULT apud AQUINO, 2019, p. 91, our translation).

As a space for action and experimentation, the fissures place us in suspended places and force us to think and act with our eyes open for the movements that invite experimentation, which privileges the knowledge built in the relationship. And when opening up to this experimentation, "It is necessary to accept the introduce of chance as a category in the production of events" (FOUCAULT, 1996, p. 59, our translation). Perhaps there, in this space, the educator can "[...] to re-find its role as transitive as it is in the scenario of contemporary discursive transactions" (AQUINO, 2019, p. 91, our translation). In the midst of the reality that does not yet exist, "[...] we invest research efforts, manufacture teaching and guidance constancy, rehearse scribe experiments, do continuous exercises to think" (CORAZZA, 2016, p. 1318, our translation).

Acting on thresholds that open to experimentation, we realize the possibility and the need to keep our senses sharp so that we can think actions with each other, so as to transgress the present and design a next day in which no proposition will be indisputable. In Corazza's writing (2016, p. 1319, our translation), we read that,

[...] to reach this factual point – with its archipelagos of philosophical, literary and educational figures, constellations of problems and fictitious lineages – research problematizes: what is an act of curricular or didactic creation? When do we have an idea of didactics and curriculum? How do your pregnancies occur? Do we collect data to produce it? What file types is such data extracted from? How do we read and write didactics and a curriculum? Can curriculum and didactics be more or less creators, fictional, imaginary, logical, real? When we draft them, do we build possible worlds?

What are the intellectual, social and cultural limits of didactic and curricular translations?

This leads us to the following proposition: from the moment the subject begins to block a field of power relations, making them fixed and immovable, preventing their reversibility and an independent transit of economic, political, educational and social forces, there is no longer the possibility of the practice of freedom. Therefore, in some moments, the release/fissures/tears of these conditions may be a viable path for educational, historical and social repositioning practices. Thus, we can also understand that these practical shifts suggest new forms of power, which, therefore, is the ontological condition of ethics so that self-care does not become a form of selfishness or individual interest. Therefore, it is up to us, teachers and educators from all areas, to express criticism, to raise interests, to stir up the eyes, to strange the 'ideal' and the given, to reveal the domains and powers in the various sectors of society.

We live in a time when, apparently, cultures approach, dialogue and establish themselves as a behavioral tendency of both acceptance and denial. The human in process "[...] it relies on a rebirth of competitive individualism and a new type of citizen-consumer [...]" (BALL, 2006, p. 17, our translation). And thus, between reissued forms and borders for economic readjustment, local/global peculiarities are redesigned and strengthened for the implementation and circulation of products of expanding institutionalized interests.

Mergers and arrangements in educational discourses, in profusion nowadays and institutional daily life, are basically concerned with the maintenance and rearrangement of installed powers and cultures, which mark, establish places and limits of distribution. In this sense, it means that nothing escapes a system of government, operating on bodies in their entirety, whether in visible actions or those so-called private,

Conduct, speech and emotion have been examined and evaluated in terms of the inner states they express. Attempts have also been made to change the visible person through an action exerted on this invisible inner world. It may seem that thoughts, feelings and actions constitute the very fabric and constitution of the most intimate self, but they are socially organized and administered in the smallest detail (SILVA, 1998, p. 30-31, our translation).

That is, now, at this given moment, these powers signal to a world that unfolds and offers us a step-by-step profile and ideal model of educator that one wants, and of the practices that are announced.

It is perceived that *tékhne*, a triumphant modality in modernity and matrix of truth regimes based on a heteronomous authority, becomes a scientific ballast. Consequently, it is

evident that, from the trilogy announced by Aquino (2019), the predominant one is that propagated by epicurean disciples, who, opposed to the disciples of Socrates who establish a relationship in knowledge, are fated to "[...] repeating what the master bequeathed to him, nothing can add or eliminate to his letter, taken as closed totalities" (AQUINO, 2019, p. 127-128, our translation).

In this perspective, the educator becomes another number in the sophisticated and emerging programs that erase the subjective traits written in tradition, and that renoses us in another place of knowledge and perception of human materializations. In other words, we occupy a place that makes us invisible (AQUINO, 2019). One more among many that float and remain, or not, active, from measurements arranged in spreadsheets and handouts stored in clouds that begin to multiply defining the school daily life.

In this reordering and displacement of knowledge, capturing, seeing intervals and proposing an action in order to stimulate discussions and directions in education processes requires experiencing borders, questioning current systems and policies "[...] without, however, any prescriptive intent" (AQUINO, 2019, p. 93, our translation). In the thresholds and rifts that separate and naturalize discourses, probably another path will open up. In this time, with Foucault (1996), perhaps we can think of a discourse that proposes a third way to performance in and of education. That is, a performance in which "[...] acts and words orchestrate a type of dialogue that calls for a different regime of time, the effect of which presupposes a crumpled temporal surface, in which multiple strata cross each other ceaselessly" (AQUINO, 2019, p. 131, our translation). In the folds and rearrangements, a third possibility happens and causes the opening of other paths for pedagogical action.

We believe that the intervals between the implementations of educational biopolicies are the space of resistance to manipulations and the growing mastery of human material for the benefit of this globalization, or globalization, as they wish, which unifies, manipulates and homogenizes the body/teacher. Moreover, we know: thinking about the place we occupy requires disobedience, daring, daring and courage (AQUINO 2019; BAUMAN, 1999; CORAZZA, 2016; FOUCAULT, 1996). To instill, investigate, to experience places in and of education, in times of deconstruction and realignment of what is meant by humanity,

[...] constitutes a risk-dotted undertaking. The most imminent of these is to give in to the temptation, of all illusory, to describe the present with naturalistic paints, forgetting that the phenomena in question have inexorably uncertain origin and destination, as well as that the faculty of discounting the unforeseen that the time offers us, in most cases, only by

means of saturated interpretative fits (AQUINO, 2019, p. 285, our translation).

We ask, then: what discourses are being architected in a world where we are no longer the main source of information? Self-technologies, easy practices and recipes, liquid and ephemeral relationships, scarcity, change of beliefs, global digital society, transnationality, connectivity, unbalanced intentions, mental models promise success/happiness/freedom.

It doesn't matter what we do, as long as we are able to do it; or, more than that, being able to do it is every reason we need to do. What counts is the breadth, the excess of means – free means waiting to be applied; it is later decided what objectives can be tied to them (BAUMAN, 2011, p. 224, author's griffin, our translation).

In the sewing of practices and processes experienced we become hybrid educators and return. In these ways we feed, we update gestures, pulsations, beliefs and experiences that enable us and providing new human landscapes in which the body/teacher is another.

Final considerations

Given the above, it is possible to perceive that the school space at all times is crossed by techniques and forms of government hour more other less visible, but not unique and permanent, although distinct are always present. We can say that this space/school is the object of various forms of manifestations of biopolitics that constitute bodies, bodies that governed by a decentralized power, at all times compete with each other to occupy the predetermined places to them. However, we perceive possibilities of resistance, not in a path of freedom or illusory autonomy, but a possible pathway, in the fissures, where the space of exercise is bold and questioning what is put, of the non-acceptance of the ready and finished.

In this between/space we are invited to what Foucault (2017), conceives as aesthetics of existence "to give his own life a certain form in which it was possible to recognize [...] elaboration of his own life as a work of personal art" (FOUCAULT, 2017, p. 283, our translation), by the exercise of self-experience. As builders and social disseminators, understanding the new formats that present themselves daily seems to be the great trip to be implemented by us educators (AQUINO 2019; BAUMAN, 2011; CORAZZA, 2016).

In the construction of new paths, discourses trigger processes that provoke the senses. When experimenting with other places, we rehearse worlds under construction.

In the movement, we perpetuate and find ways to ensure reasons for the extension of the classical human; "Even aware that all sentences are doomed to only be valid until further

notice, [...] yet we cannot fail to do our own accounts and produce our own sentences" (BAUMAN, 2011, p. 259, our translation).

Between fixed and mobile and flexible discourses, between codes and societies in full bloom, spaces open, float and present themselves, and it is in this displacement, at this point "[...] evasive, full of mobility, annoyingly difficult to locate, point or designate and, like the legendary hydra, has many heads" (BAUMAN, 2014, p. 105, our translation), which feed, resist, adopt, perceive endings and experience. Always from one body that speaks and copies itself in another.

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