

Cartographies of a female professorality: Traces of a (re)existence on the continuum



<https://doi.org/10.56238/uniknowindevolp-049>

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ABSTRACT

Teacher professionalization is the result of much struggle and resistance. This investigative study takes female teaching as an object of study, with emphasis on the crossings of gender, race and sexuality. We go through the profession as cartographers, adopting cartography as a political strategy and knowledge production of a female teacher of re-existence. As a theoretical framework, we will dialogue with PEREIRA (2013), SILVA, COSTA and PEREIRA (2018, 2021), and AUAD (2022). The path of cartography is multiple, the clues of the study show us that the narratives loaded with meaning about the genders explained/explain how women have constituted their subjectivities. It is also in the context of diversity, of professorality, that we have coined female teaching.

Keywords: Female teaching, Professorality, Cartography, Gender, Race.

1 INTRODUCTION

1.1 EARLY TRACES OF NARRATIVES ABOUT WOMEN IN THE CLASSROOM

We defend the professorality as a process of formation, construction of oneself and its professional processuality, as a mark and singularity that is constituting the teaching profession, we direct this discussion whose emphasis is given in relation to the female gender and being a teacher. We seek to understand, as Pereira (2016) says, "How do you become a teacher? How does one become a teacher? Why be a teacher? How do you make that choice, that decision? How do you operationalize that in the subject?" Thus, it must be understood that teacher education is inseparable from subjectivity in the trajectory of each teacher who here proposes to problematize and present clues of the formation that crosses them with teachers in becoming, being teachers, in contexts of diversity, interrogated and



crossed by their genders, races and sexualities. How is female teaching constituted? How have we sought to coin female teaching?¹ How is it different from teaching in general?

In this walk we conclude that, the university is not the only one that contributes to our formation, according to Tardif (2002) *apud* Powaczuk (2009), "a teacher has a life history, is a social actor, have emotions, a body, powers, a personality, a culture, or even some cultures, and their thoughts and actions carry the marks of the contexts in which they are inserted", Women in teaching are crossed and directly formed by their social and professional lives. They were also throughout the professionalization process stereotyped by different adjectives, as pointed out by the studies of Guacira Louro (2008) and ² the feminist Nísia Floresta (1853) that in a lucid and visceral way synthesized that women in teaching demarcated a history of subversions.

In this way, one can never think of them only as subjugated, at the risk of impoverishing their history too much, since, even in the moments and situations in which it was most intended to silence and submit them, they were also able to engender discordant discourses, build resistance, subvert behaviors and (re)exist, as we know how to do, because we continue to (re)exist in both basic and higher education. Not only to demarcate our production of knowledge and pedagogical practices sustained in feminist pedagogy, but above all not to make our histories and our lives invisible, to act together and in an egalitarian way with men and to be in the spheres of power.

Female teaching for a long time was related as something vocational, considered, most of the time, as a natural ability of the feminine. The entrance of women into education is made reality, but not as something natural and without tensions as seems to be presented in many narratives. Thus, allied to a set of factors, these served to attract women to the area of education.

The object of study of this research is configured as a bibliographic reference about professorality, in the interface with clues of the experience of teachers in their auto cartography, in which it proves that we women in teaching are crossed and directly formed by our social and professional lives and that this narrative of the "natural vocation of women to teaching" was initiated by parents, physicians, clergy, and rulers who believed in tenderness as a woman's natural quality.

¹This investigative question is that we have studied and sought answers through the research subproject of the CI, entitled: "*THE PROFESSION OF FEMALE TEACHING: new ways of becoming a teacher in becoming*", guided by prof^a Ana Lúcia Gomes da Silva and linked to the umbrella project of interinstitutional research Minas and Bahia, entitled: *Higher Education and Basic School in collaborative network: Teacher Education on the agenda*.

²To deepen the history about women in the classroom see the studies of Guacira Louro (2008) who presents us the context of the struggles waged by women in teaching and how this process demarcates some decades of the history of women in the classroom, dealing with representations, doctrines, social practices that instituted men and women in Brazilian society. and Nísia Floresta, (1853), who in a transcendent way to her time, brings us in the work "Opúsculo humanitário", articles previously published in the newspapers "O Diário do Rio de Janeiro" and "O Liberal". The author combats the educational model in force at the time and launches innovative proposals for education in Brazil.



1.2 CARTOGRAPHIC TRACES OF A FEMALE TEACHER OF (RE)EXISTENCE

As cartographers of this research, we go through a political strategy and knowledge production of a female teacher of (re)existence. Affirming a research method that presents a procedural means, not bringing about its end or goal. But, yes, thinking about the subjectivity of women-teachers in their process. The path of cartography is multiple, so to map is to follow the different processes, in multiple terrains-territories of basic and higher education in which we are forged in our crossings of the social markers of the differences that constitute us by our gender, race, sexualities. Distinct women who occupy and take care of teaching and go through its (self)formative processes stressing teaching and at the same time present their experiences in a context of diversity, understood here with onto-epistemological and formative principle.

The first two authors present traces of their experiences of teaching in basic education and also of the co-teaching that they are experiencing with the last author, in the orientation of the research of both and in the work with the team of researchers of the umbrella research to which they are linked, in the partnership of the University of the State of Bahia with the Federal University of Triângulo Mineiro (UFTM).³ Thus, we interweave our experiences, which sometimes bifurcate and oppose, sometimes follow common flows and desires for the production of a female teaching intertwined by our personal, sociopolitical, ethical and aesthetic (self)formative dimensions that constitute us restless teachers, nomads and above all militant researchers in continuous formation. This continuum brings traces of the performance also in the superior teaching of the third author.

We leave our tracks as women, academics, professors and researchers in [...] a theory of women in motion, corresponding to various feminist topographies, which concern a theory about women who do not locate themselves and do not let themselves be located. (AUAD, Daniela; ROSENO, Camila, 2021). We map in *continuum and*⁴ daily we and others of us. In another production of femininities with our professoralities that fight and resist in basic and higher education, being experienced in a culture, still, prone to a patriarchal environment. Lesbians, trans people, transvestites, still, walk

³Interinstitutional research entitled "Higher Education and Basic School in a collaborative network: the Training of Teachers on the agenda", funded by the Foundation for Research Support of the State of Minas Gerais (FAPEMIG), Foundation for Research Support of the State of Minas Gerais (FAPEMIG), "NOTICE 001/2018 - UNIVERSAL DEMAND" PROCESS NAPQ-02950-18, linked to the "Research Network on the Teaching Profession", composed by the following institutions: Universidade Federal do Triângulo Mineiro and Universidade do Estado da Bahia, Jacobina campus and linked to the Research Network on the Teaching Profession. See collection published in 2022 with the partial results of the research available in digital ebook: http://difeba.uneb.br/wp-content/uploads/2022/06/2021_REDE-COLABORATIVA_E-BOOK.pdf. Accessed in 19. Jun.2022.

⁴ Cartography in its plane of thought mobilizes us to infer about our feminine educational practices in a subjectivation of institutionally re-existing. For, The cartographic research makes appear the collective, which refers to the ontological plane, as an experience of the common and, in this way, is always a research-intervention with participatory and inclusive direction, because it otencializa knowledge until then excluded, guarantees the legitimacy and the importance of the perspective of the object and its power and recalcitrance. (KASTRUP; STEPS, 2013, p. 266)



through the gaps and on the margins of education. How to re-exist for a teaching occupation in basic education and higher education of femininity and LGBTQIA+?

In this teaching meeting, we assume as readers, hetero, bisexual teachers, black women read as brown, mother, single, married, militant and feminist teacher, intersected by the markers of gender, race, social class that cross. We have been affected in pedagogical practice by diversity as an educational principle and its social dimensions that move us to seek in the lines of escape – that is, in the deterritorializations, we perceive the conditions of other existentialities in the university.

This deterritorializing movement has affected us in the writing of this experience. We realized that the diversity that tore presented itself to us in the dimensions: socio-educational, aesthetic, political, in the expression of sexualities, gender relations, class, race and generation and that these trigger other ways of being and being in teaching, because it transcends the concepts read, emerge our experience of pedagogical practices as a dimension and principle that provoke me to think about the professorality that crosses me and shatters non-linear form of teaching implied mode. (SILVA, SILVA, 2022).

In addition, our understanding of the contribution of cartography to research in education was evidenced by Silva, Costa and Pereira (2018, 2021), in order to promote looks that focus on the dynamics of educational processes as rhizomes, that is, as points arising from the various movements and oscillations of processes in the inhabited territory, which branch and connect, constituting plural dimensions outlining new paths, new maps of language, more coherent with the shared existential dynamics, which generates not only the need for theoretical inventions, but also ontological relations, in which we (self) map ourselves as an inventory of ourselves, of us, of our experiences, experiencing discomfort, loneliness, challenges, disappointments and sharing of the process that constitutes the deterritorialization and reterritorialization of our professorality with more propriety.

When we seek to understand the processes of our professorality and its crossings, of gender, race and sexualities, we think of [...] reconstructing knowledge and ways of being, preserving and respecting individuality and diversity among subjects. In this lack of space, of identifications and recognition of singularities, invisibilities arise. (MENEZES; Smith, 2021). Invisibility of occupation, of existing, and of being in the educational space. Sexuality, sexual orientation, gender identity are subjective marks that announce themselves and demarcate the place of speech. And by demarcating this place, we put ourselves in an intervention of militancy. We are reinventing ourselves in the day-to-day, in everyday attitudes and in the act of resisting hegemonic positions.

Cartography is an intervention-research that requires us to experience the method adopted, to (auto)map ourselves, how they inspire us, POCAHY, SILVA, DOURADO (2020), by stating that mapping can also be a way of allowing us to be read-devoured by otherworlds and in with their everyday artistages that address us, even if they do not want to say particularly something about us;



And other moments not only mean about us, they make us say something. In this text in particular, we talk about teacher training-practice - also understood as a plan for the production of cartographies and research-interventions. Thus, the authors emphasize that often, much more than mapping, we are mapped by practices or by the subjects with whom we establish some dialogue of/in research and teacher training.

1.3 (IN)CONCLUSIVE TRACES OF A TEACHER-ACTION IN/BY THE MOVEMENT OF THE EXPERIENCE OF (RE)EXISTING

Cartography as a method is constituted of the *corpus of narratives* presented in the clues that engender this tessitura that links our experiences, stories and reading memories in dialogue with the authors chosen for the tessitura of this article. Certain that "Everything has a beginning, woven into so many others that are profiled as 'we', ruptures, entanglements, networks and threads that dialogue with each other" (Ana Lúcia SILVA, 2015, p.37), we enter the terrain of language "[...] as a concrete possibility of social participation, sharpening of the critical sense, construction of meaning, defense of arguments" (p. 37). In this perspective, our cartographies of a feminine professorality are presented as traces of a (re)existence, in which in order to continue existing, we resist, in a process of feminine aquilombamento that does not allow itself to be defined, nor to be invisible.

To problematize what we have been, what we have been, is to understand what we are not. It is above all to understand ourselves as beings of production of differences and of how each of us places ourselves in the process of production of subjectivities. It also concerns the desire to become different from what we had been, from wanting to become teachers in becoming, more human, more militant in the production of female teaching that provides opportunities for the empowerment of subjects, guided by feminist pedagogies.

In this way, we infer that they are of the order of dynamism and not linearity, because they bet, risk possibilities of creation, of crossing new forces, willing to seek the unprecedented of themselves, because we understand them as instruments that provide the opportunity for the empowerment of the subjects, and defend another policy of knowledge, because they conceive the pedagogical practices as authorial scientific knowledge, produced between peers and in a collaborative network.

2 FINAL CONSIDERATIONS

We present, therefore, in a brief way, singular modes of subjectivation of female teaching woven with six hands in (self)formative processes invented of the self, as vectors of these other desiring processes of militant and nomadic human teaching. These processes named here as positioning is *ciestéticapolítico* that made emerge singular production of subjectivities, taking advantage of the



events as experimentations in the trajectory of professorality. As an example that marked us we highlight the student occupations teaching us about struggle, about (re)existence and militant teaching and the coronavirus pandemic in online teaching. Teachers who have established partnerships, co-teaching, interfering and being interfered with.

We are marked by our femininities experiencing teaching. We politically produce our walks in order to (re)exist in the face of some social markers that make us, culturally, have certain difficulties in advancing in the places in which we territorialize. This research, woven by three women, is a sum of positions and subjective projections of so many other women, who produce scientific knowledge about what affects us daily: the encounter of teacher militancy in the face of our and other diversities and differences, which populate us in the field of education.



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