


**Constitution of being a teacher and cyberformation in university teaching:
discursive practices and ontology of the present****Octavio Silvério de Souza Vieira Neto** 

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**Constitution of being a teacher and cyberformation in university
teaching: discursive practices and ontology of the present****Abstract**

The article presents preliminary results of an ongoing thesis that aimed to understand the discursive practices that constitute the university teaching self and the resulting processes of cyberformation. Qualitative, multireferential, and articulated with the methodology of conversation, the research has an archaeogenealogical focus and seeks to create an ontology of the present of the teaching self. The data produced/analyzed in online conversations with twenty-nine teachers working in higher education teaching degree courses across four continents, America, Africa, Europe, and Asia, constituted three Categorical Units of Analysis of teaching discursive practices: virtuality, intersubjectivity, and cyberformativity. Intersected with the theoretical framework of the research, namely Nietzsche, Foucault, Deleuze, Han, Lévy, Zuboff, Hooks, Agamben, Najmanovich, Freire, Moraes, Bruno, the data revealed clues, indicating how, in university teaching, the teaching self and processes of cyberformation can promote emancipation and critical technological awareness to individuals.

Keywords: Teaching Self. Cyberformation. Discursive Practices. Ontology of the Present. University Teaching.

**Constitución del ser maestro y cyberformación en la enseñanza
universitaria: prácticas discursivas y ontología del presente****Resumen**

El artículo presenta los resultados preliminares de tesis en curso que pretende comprender las prácticas discursivas que constituyen el ser maestro universitario y los procesos de ciberformación resultantes. Cualitativa, multirreferencial y articulada con la metodología de la conversación, la investigación tiene un enfoque arqueogenealógico y busca crear una ontología del presente de ser maestro. Los datos producidos/analizados en conversaciones en línea con veintinueve profesores que trabajan en educación superior en cursos de licenciaturas en cuatro continentes, América, África, Europa y Asia, constituyeron tres Unidades Categóricas de Análisis de las prácticas discursivas de los profesores: virtualidad, intersubjetividad y ciberformatividad. Entrelazados con el marco teórico de la investigación, a saber, Nietzsche, Foucault, Deleuze, Han, Lévy, Zuboff, Hooks, Agamben,



Najmanovich, Freire, Moraes, Bruno, los datos revelaron pistas, señalando cómo, en la enseñanza universitaria, el ser maestro y los procesos de ciberformación pueden promover la emancipación y la conciencia tecnológica crítica en los sujetos.

Palabras clave

Ser Maestro. Ciberformación. Prácticas discursivas. Ontología del presente. Enseñanzas Universitaria.

1 Introduction

The context of the pandemic, which began in December 2019, in part of the world, and in Brazil, in March 2020, aggravated and made explicit an unprecedented crisis condition in our societies.

With the COVID-19 pandemic, the ecological, ethical, aesthetic, political and economic issues that foster the planet and contemporary societies began to receive increased attention, explaining their weaknesses. The vital need caused the integration of new social conditions, health requirements, such as the use of masks, social isolation, hybrid teaching, remote work, increased use of mobile resources, among others, modified the modes of survival, coexistence, communication, as well as the creation and dissemination of knowledge, directly impacting the demands and propositions of knowledge and learning in the field of Human Sciences, in general, and in the field of Education, in particular.

In these conditions, it is evident the importance of resuming the Nietzschean demand for contemporary timeliness, present in the second of the *Untimely Considerations*:

This consideration is also untimely because I try to understand here, for the first time, something of which the epoch is rightly proud – its historical formation as the prejudice, disruption and deficiency of the epoch – because I even believe that we all suffer from a burning historical fever and at least we should recognize that we suffer from it (NIETZSCHE, 2003, p. 6).

Thinking about actualism is significant and essential, since, in order to infer about contemporaneity, it is necessary “a singular relationship with time itself, which adheres to it and, at the same time, takes distances from it” (AGAMBEN, 2009, p. 59)

and, we can say, through dissociations and anachronisms. Being contemporary, living and relating to time, therefore, requires detachment in order to have the acuteness of looking at contemporaneity. Since:

those who coincide very fully with the time, who in all aspects adhere perfectly to it, are not contemporary because, precisely because of this, they cannot see it, they cannot keep their gaze fixed on it (AGAMBEN, 2009, p. 59).

The absence of distance that promotes current events causes errors and strategic contradictions, as we saw during the pandemic. Through government actions, university institutions suffered under a frank political, economic and marketing attack on intellectual capital, a fact that caused the condition to emerge that:

[...] the crisis becomes the cause that explains everything else. For example, the permanent financial crisis is used to explain cuts in social policies (health, education, social security) or the degradation of wages (SANTOS, 2020, p. 5).

However, even in the face of this challenge, universities are striving to keep alive their role as teacher educators and to include, share, and create conditions for teaching and learning (Id., 2005) in a qualitative, emancipatory manner.

However, regarding the processes of teaching and learning in education, we can highlight the following implications caused by the social conditions to which we have been subjected: on one hand, faced with conditions of social isolation, students found themselves in need of appropriating digital and networked technological resources through Virtual Learning Environments (VLEs), platforms, and applications that, for many people, were unknown or difficult to access (considering here technological resources, equipment, and/or networks and connections); on the other hand, universities, managers, and teachers encountered the lack of adequate and necessary professional training for the critical and creative use and appropriation of digital technological resources, including the lack of equipment in institutions and even the impossibility of access to networks and connections (Wi-Fi, internet).

It has become evident, therefore, the increase in social and digital inequalities in society and the formative problem in universities due to the lack of implementation of principles, methodologies, and procedures of teaching specific to open and hybrid

online teaching (BRUNO, 2021), which are so necessary for teaching and learning in Cyberculture.

Based on these considerations, we propose the objective of this study/research¹: to understand which discursive practices constitute the teacher and which cyberformation processes² result from contemporary university teaching, fostering the emancipation and critical awareness of the subjects.

It is justifiable to reflect and analyze these aspects when we seek to understand Cyberculture, which is contemporary culture composed of a universal without totalizations and mediated by networked technologies (VIEIRA NETO, 2013), and which expresses the:

[...] Aspiration to build a social bond, which would be based neither on territorial links, nor on institutional relations, nor on power relations, but on the meeting around a center of common interests, on the game, on open processes of collaboration. The appetite for virtual communities finds an ideal of deterritorialized, transversal, free human relationship. Virtual communities are the engines, the actors, the diverse and surprising life of the universal by contact (LÉVY, 1999, p. 130).

However, this contemporary culture has characteristics that have allowed us to look at the subject and, in our case, being a teacher, in their effective relationship with today's technologies, with a little more caution. For in Cyberculture, subjects have become slaves of themselves and have lost their first condition of "being human" due to the perverse logic of positivity, since "the positivity of power is much more efficient than the negativity of duty" (HAN, 2017, p. 25) and overperformance makes the subject sick; surveillance capitalism has been unilaterally claiming "[...] unilaterally the human experience as a free raw material for translation into behavioral data" (ZUBOFF, 2020, p. 18), making the subject a hostage of algorithmic logic and dynamics; and, above all, the social relations of control, typical of the commitment of democratic states in the manufacture of human misery, which does not allow us to have "[...] no safe means to preserve, and especially to reach the becomings, including ourselves" (DELEUZE,

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² Cyberformation is a neologism created by the author of the research through the sum of the terms cyberculture and training and which will be better explained in sub-item 3.1.

1992, p. 213), to become conscious subjects. These factors impose on subjects competitive cognitive and behavioral pressures that seek purely financial results to the detriment of human relationships with themselves and others that are healthy, conscious and promote contemplative life.

The resulting effect of this human and social condition is that we find ourselves amidst a whirlwind of era changes, where industrial society is transforming into post-industrial society, late capitalism (MANDEL, 1982) is transfiguring into surveillance capitalism (ZUBOFF, 2020), technoculture has begun to cohabit with cyberculture (LEMOS, 2008), and disciplinary impositions are giving way to social relations of control (DELEUZE, 1992) and positive self-subjugation, unleashing what is now being termed, nowadays, as the society of fatigue, "[...] while an active society, [is] gradually unfolding [...] into a society of doping" (HAN, 2017, p. 69) where individuals and their bodies transform into "a performance machine" (Id., p. 70).

Now, in this unstable, ephemeral reality of permanent crisis, what is significant in research is the return of one of the dearest questions to philosophical investigation, which is to try to understand, once again, what "Being" is and how it is constituted in today's eminently cybercultural society.

What we mean by this statement is that the scenario of permanent crisis in which we are inserted imposes itself as the scenario of the permanent crisis of "Being".

In other words, the Question of Being once again becomes the question par excellence of philosophical investigation, which currently presents itself as the crisis of the ontological dimension of the human being. In this sense, the permanent crisis of society and the ontological crisis of the human being have been greatly affecting the subjects and their formative possibilities of being and being in the world, demarcating the condition of permanent change of the forms of subjectivation; of the processes of creation of knowledge and the methods and procedures of meaningful learning; of the conditions of life in society, of cultural and ethnic multiplicities and diversities; of the ethical and moral conditions that regulate life in collectivity; of the reflections, actions and political positions that make us an integral part of human and democratic life on Earth. Therefore, we are facing significant and unprecedented changes, "[...] changes

of a deep and structural nature, involving being, knowing, doing and living/coexisting” (MORAES, 2008, p. 17) in the cybercultural social sphere.

In view of this perspective, we glimpse the investigative focus of this doctoral research, since, if in philosophical investigation the question of being raises the crisis of the ontological dimension of the human being, in the same way, in philosophical-scientific investigation we infer that the question of being a teacher raises the reflection of a crisis of the ontological dimension of being a teacher and of the processes of cyberformation.

Thus, in this study/research, we present an analytical clipping through the voices of teachers who give rise to clues that dialogue, tension and present limits to the understanding of the issue of being a teacher and the processes of Cyberformation in contemporary universities, through the intersection of the data produced in the field research, in progress, with the theoretical framework of the research, as we will point out below.

2. Methodology

Understanding how we become what we are is an expensive ontological question and a powerful genealogical problematization raised in modernity and questioned with the Nietzschean question of: how to become what you are? It was in 1888, in "Ecce Homo," that the philosopher indicated this pressing need and wove his genealogical analysis of how he became what he is: "foreseeing that soon I must distinguish myself to humanity with the most serious demand ever placed upon it, it seems indispensable to me to say who I am" (NIETZSCHE, 1995, p. 17).

This problem allowed us to draw the object of this philosophical-scientific investigation, since the Nietzschean question has a direct relationship with the Foucauldian problematization of the subjectivation modes of the subject that is constituted by recognizing the actual events of history. Since:

Continuous history is the indispensable correlate to the founding function of the subject: the guarantee that everything that has escaped him can be returned; the certainty that time will not disperse anything without reconstituting it in a recomposed unit; the promise that the subject can one day – in the form of historical consciousness –

appropriate, again, all these things kept at a distance by difference, restore his dominion over them and find what can be called his abode. (FOUCAULT, 2008, p. 14).

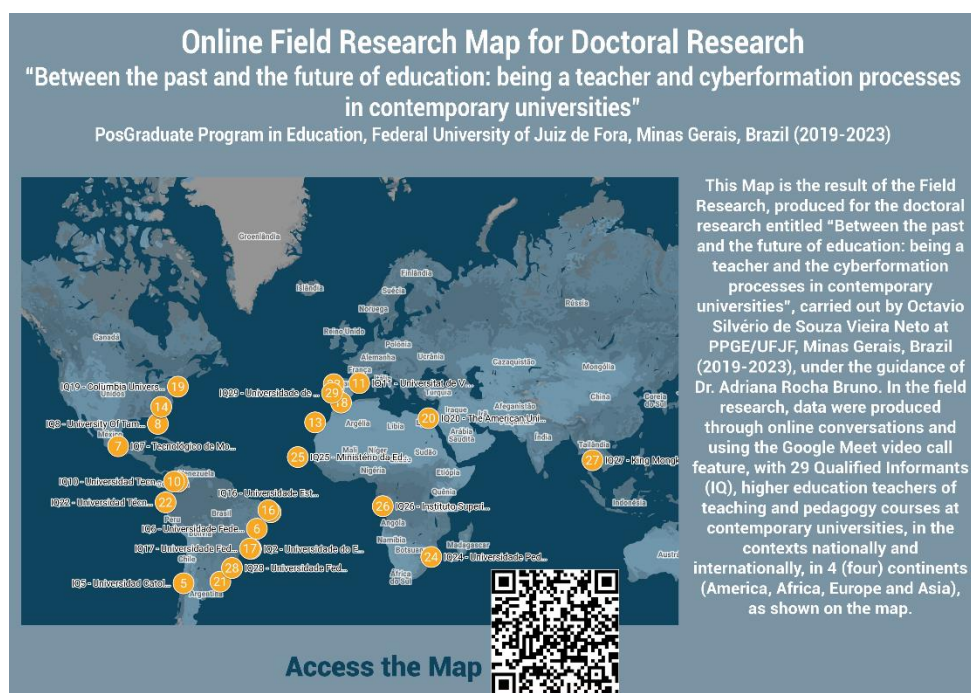
Therefore, this qualitative research seeks the origin (Herkunft), the provenance of the historical events of being a teacher, creating an ontology of the present, a critical quest for understanding ourselves and, in our case, being a teacher, which, through its discursive practices, will allow us to find paths to understand processes of cyberformation in university teaching that promote the emancipation and critical consciousness of individuals.

It was possible to carry out a rigorous analysis of the data produced in the field because we opted for the multi-referential approach as a methodological approach, with perspectives of plural and contradictory readings (ARDOINO, 2005), integrated into the methodology of the conversation, whose approximation and mobilization of the relationships experienced by the participants imply a dialogical political act with and not for and about them (RIBEIRO; SOUZA; SAMPAIO, 2018), and the Foucauldian archaeogenealogical methodology, which allows:

[...] a complex bundle of relations that function as a rule: [that] prescribes what must be correlated in a discursive practice, so that it refers to such and such an object, so that it uses such and such an enunciation, so that it uses such a concept, so that it organizes such and such a strategy (FOUCAULT, 2008, p. 86).

An analysis of discursive practices was conducted in online conversations with 29 (twenty-nine) participants of the research, here understood as Qualified Informants (IQ), teachers in higher education teaching degree courses from universities across 4 (four) continents (America, Africa, Europe, and Asia), engaging in dialogues in the languages Portuguese, English, Spanish, and French, as can be observed in Figure 1.

Figure 1. Field research map.



Source: Prepared by the authors

Recruitment was conducted respecting 3 (three) stages of nomination: (a) participants indicated (PI) by Brazilian university professors; (b) PI by the professors from the first stage; (c) PI by the professors from the second stage, totaling 29 (twenty-nine) online conversations – Brazil (6), Colombia (4), Chile (1), Uruguay (1), Ecuador (1), Mexico (1), United States (4), Portugal (3), Spain (2), Africa (5), Asia (1). All met the following criteria: (a) teacher in undergraduate courses; (b) innovative pedagogical practice (according to their peers); (c) that meets the principles of contemporary pedagogies and contextualized with current training needs, in interface with cyberculture. The IQs were contacted via phone, *WhatsApp* and/or *Messenger* and also via *email* and received all information regarding their participation in the research (Official Invitation and ICF - Term of Free and Informed Consent).

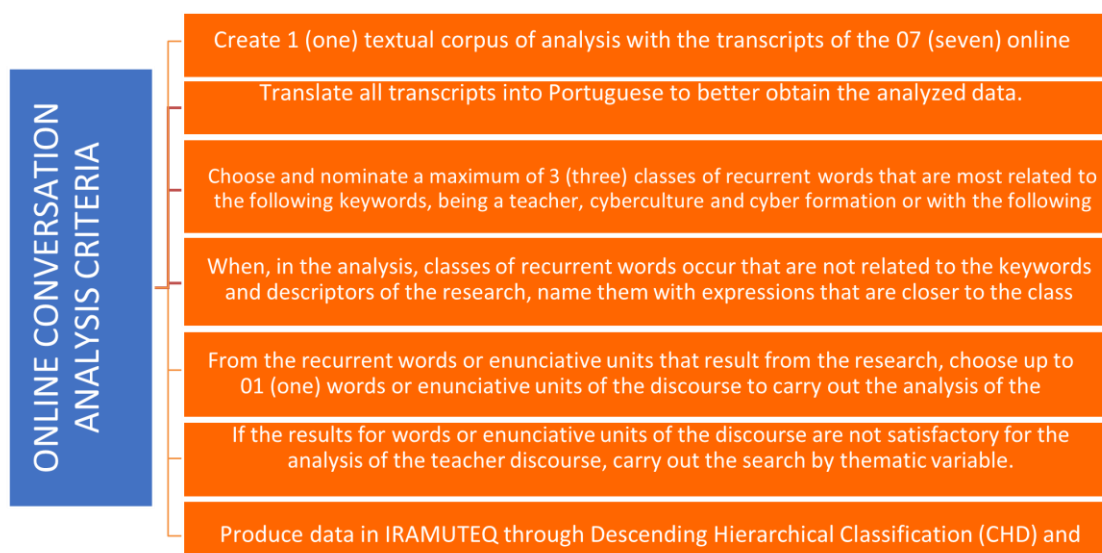
The online conversations were conducted using the Google Meet platform through the Research Field Instrument, containing 16 (sixteen) conversation-triggering elements, resulting in a full recording of the conversation. The field produced clues and different meanings about the training processes experienced/experienced by IQ. This text presents an excerpt from the research in progress.

3. Results and Discussion

We present an initial analytical approach through *online* conversations with seven (7) IQ in Portuguese, Spanish and English, making it possible to create a textual corpus of analysis using the free qualitative analysis *software* IRAMUTEQ (Interface de R pour les Analyses Multidimensionnelles de Textes et de Questionnaires).

For the systematic analysis of online conversations, we based our analysis on the following criteria, as can be observed in Figure 2:

Figure 2: Criteria for analyzing online conversations.

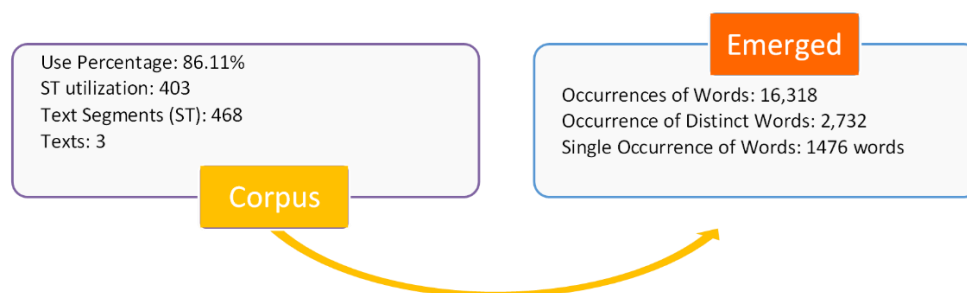


Source: Prepared by the authors (2023).

The objective, in this sample, was to extract from the systematic analysis of online conversations 01 (one) enunciative unit of the teaching discourse with the highest co-occurrence in the excerpts of online conversations, allowing for the analysis of the teaching discourse and the interrelation of what was said by the IQ with the theoretical framework of the research.

Initially, the statistical analysis performed by IRAMUTEQ, composed of the texts of the 07 (seven) IQ, generated the following variables:

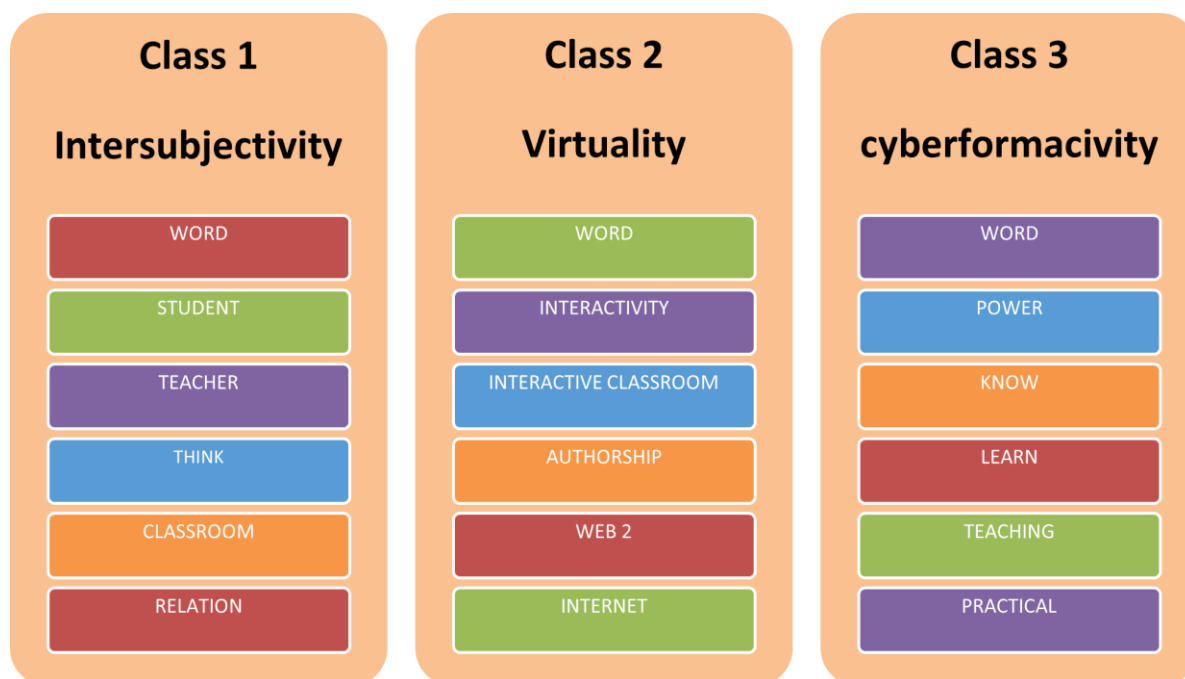
Figure 3. Command line and variables in the textual corpus of analysis.



Source: Data synthesis (2023).

The second stage of analysis, using the Hierarchical Descendant Classification (HDC) method, allowed us to categorize 3 (three) Categorical Units of Analysis – UCA: Class 1: Intersubjectivity; Class 2: Virtuality; Class 3: Cyberformacivity. In Class 1, object of the analytical clipping presented in this article, we obtained 58 (fifty-eight) co-occurrences of the word “teacher”, as shown in figure 4.

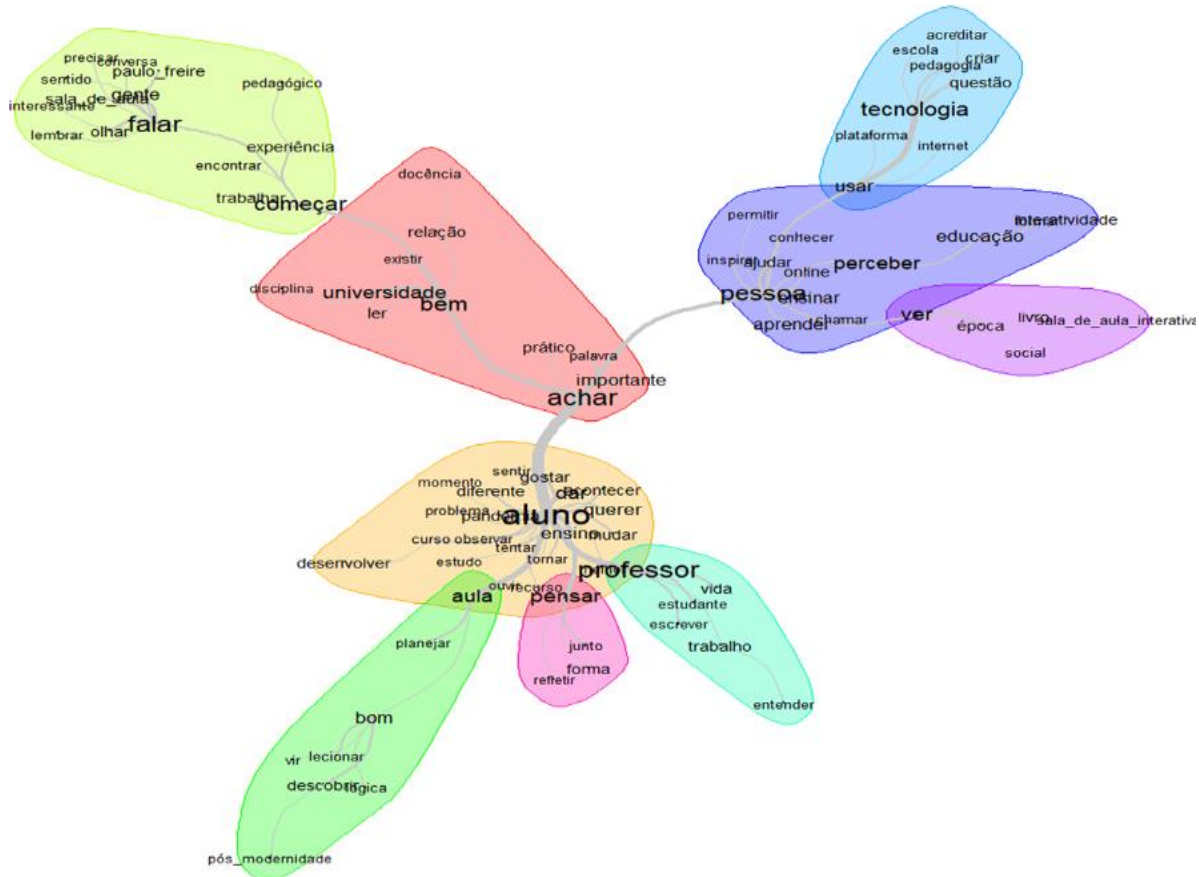
Figure 4. Occurrence of words by classes found in the HDC analysis and prevalence, in Class 1 - Intersubjectivity, of the word "professor", with 58 occurrences.



Source: Data synthesis (2023).

In the third stage, we performed the Similitude Analysis with 3 (three) blocks of co-occurrences per enunciative units of the teaching discourse, as shown in figure 5:

Figure 5. Analysis Similarity and co-occurrence between words.



Source: Data synthesis (2023).

The Similitude Analysis produced Class 1 – Intersubjectivity (in the graph, orange halo); Class 2 – Virtuality (in the graph, dark blue halo); and Class 3 – Cyberformativity (in the graph, pink halo). The flow of tree rooting present in figure 5 demonstrates that Class 1 is the main class and the ramifications of Classes 2 and 3 result from it and that the co-occurrence of words in Class 1 has the root word “student” with 74 (seventy-four) occurrences, but is followed by the word “teacher”, with 58 (fifty-eight) occurrences, being, for this analytical cutout, the main word or enunciative unit of the teaching discourse.

Thus, we delimit the enunciative unit of the teacher discourse as a constitutive part of the teacher discursive formation, as will be presented below.

3.1 Analytical Clipping of the Categorical Unit of Intersubjectivity Analysis

The analysis of teaching discursive practices indicated that the constitution of the being a teacher occurs both through recollection and awareness of emotional language (BRUNO, 2021), which, co-constructed through experiential experiences, promotes new cyberformation processes in contemporary universities.

At first, we identified that memories, when resumed, make the subject want to repeat them, and lead the being a teacher to become what they are, as we can see below:

***IQ1 – Bogotá:** Well, when I was a child, as I think many children want to be teachers, it crossed my mind. [But] [...] in relation to the memory I have, I would say that I visualized this issue very well when I was at university, focusing specifically on university teaching. I'm here because I'm passionate about it, because that's what I really like in life, [being a teacher], I think that's what affects me, yes (Free Translation).*

However, memories may also not point to a desired path in childhood, but the reality experienced/lived awakens alerts and consolidates other paths, through the provocation of awareness and the action to be followed, as enunciated by IQ6:

***IQ6 – Salvador:** Not in childhood. Because my mother was a teacher. Then I saw the suffering that it was to be a teacher in the Public Network. When she worked at night, she came home late, it was my grandmother who took care of us. So, I did not have the desire, as a child, as many children have, to be a teacher. I had other desires, I wanted to be an optician, I wanted to be a doctor, less a teacher. [...] Becoming a teacher and being a teacher was something that was built from this maternal referral and then from the choices I was consciously making. And if you asked me today, would you do something else? No. I would do it all again.*

This process consisting of memories, experiences and caused by awareness is the expression of the consolidation of emotional experiences that lead us to action, causing changes that constitute us as subjects, as being a teacher. Since:

[...] From the occurrence of a certain event, the individual, consciously or unconsciously, attributes to it a valuation, that is, this event can have

a positive or negative value for that individual. At the same time, physiological changes occur in our organism – involuntary: bodily; and voluntary: facial, verbal, behavioral expressions... – which, resulting from this state, lead to predisposition to action [motivation] (BRUNO, 2021, p. 48).

This path of knowing ourselves looking back, remembering, makes us understand that we do not walk alone, because our steps are endorsed by the other, consolidated through our effective stories in a broad process of human formation and, consequently, teacher training, as IQ16 stated:

IQ16 – Campina Grande: *I don't see that the teacher is just a teacher, who graduated from an institution and that was all. No. It is the result of a whole life story, of a whole culture, of a whole family education, of a whole life story that is attached to your country. It is all this that makes up this being and that later becomes a professor himself, who goes to university, etc. So it is a set of knowledge, experiences [...].*

Unlike modernity, which bet on the notion of a subject constituted by a linearity, today we are sure that we are embodied subjects (NAJMANOVICH, 2001) in permanent transformation by the simple fact of being alive, of relating, of constituting effective stories. Thus, we are beings of memories, experiences, encounters and stories that manage to constitute the being a teacher and, consequently, promote new principles of formation, as hooks reminded us:

When I went to teach my first class in the undergraduate course, I relied on the example of the inspired black women who taught in my elementary school, on Freire's work and on feminist thinking about radical pedagogy. I had a passionate desire to teach in a different way than I had known since high school. The first paradigm that changed my pedagogy was the idea that the classroom should be a place of enthusiasm, never of boredom (HOOKS, 2013, p. 16).

Another emerging aspect in the enunciation is that the spaces and formative environments that drive the constitution of the teacher, where emotions can be exposed more effectively, also promote the co-authorship of being a teacher and the resulting cyberformation actions and processes carried out by them. It is in this sense that IQ2 states that:

IQ2 - Rio de Janeiro: *[...] The pleasure, [in the classroom] was not aimed at, let's say, teachers who complete themselves by doing beautiful classes, making good speeches. So, pay attention to what I'm saying: there are teachers who feel like gods, they make beautiful*

speeches and the students are silent absorbing that charming, very potent speech. [...] So I saw, I never felt, let's say, value in this type of class that you are so dazzled by the master's oratory. For me, the good class was not the good oratory of the master. For me, the good class was the one that provoked my authorships, my authorships with my colleagues, co-authorships, where we had a horizontal relationship with colleagues and with teaching.

The promotion of authorship and co-authorship among teachers (with other teachers or with students) is one of the fundamental principles for the constitution of the being a teacher within university teaching and favorable to the consolidation of what we are calling Cyberformation, understood as the potentialities of conscious and emancipatory subjectivation of being a teacher in the face of formative and technological processes, in both face-to-face and online formative environments and teachings.

The field of research has already pointed to the importance of recognizing memories, stories, experiences to understand how being a teacher is, a subject who promotes co-authorships to promote awareness-raising and emancipatory cyberformative processes, as enunciated by IQ20, IQ8 and IQ7:

IQ20 – Cairo: *So, there was a time in my life when I promised myself that the most important thing, I would do in my life would be to keep learning always and then always spread what I learned to others. So obviously teaching is just one way to do that. My blog is another way of interacting and teaching just by talking to people.*

IQ8 – Mexico City: *But I think being a teacher for me is a privilege. Because you can interact with different people and be an influence in their lives in some way.*

IQ7 – Tampa: *Yes, as I said, I was inspired by this experience of working with adults. For me, the idea of learning from each person's life experiences impressed me greatly. And see the reality, let's say, the reality of people in the precarious conditions that exist in my city. I think this has always made me think of learning as a process that can really lead to emancipation and you have the critical tools to think about this critical pedagogy (Free Translation).*

Only by recognizing his condition as being a teacher and creating cyberformation processes in higher education teachers, as we cannot separate the cyberculture from this process, will we be able to live in the social sphere overcoming the challenges imposed by the logic of positivity, surveillance capitalism and social

relations of control that oppress subjects in cyberculture, preventing them from “being more” (FREIRE, 2019) in an “authentic practice” (*Id.*, 2019).

The oppressed, in the various moments of their liberation, need to recognize themselves as men, in their ontological and historical vocation to Be More. Reflection and action are necessary, when it is not intended, erroneously, to dichotomize the content of man's historical way of being. [...] if the moment is already that of action, it will become authentic praxis if the resulting knowledge becomes the object of critical reflection (FREIRE, 2019, p. 72-73).

Cyberformation processes are marked by memories and the desire to relive them. The place of spaces and ambiances are central to the work with affections, situating them in authorships and co-authorships and assuming other contours with cyberformation. In the research, it is possible to perceive indelible socio-historical-cultural marks for the constitution of being a teacher.

4 FINAL CONSIDERATIONS

We know that other singularities will be present in the enunciation of teaching discourses, allowing us to identify elements such as criticality, dialogicity, connectivity, interactivity and creativity, characteristics that emerge in contemporary university teaching.

For now, we tried to demonstrate how the things said by / the IQ create clues about the constitution of the being a teacher and what cyberformation processes result from their praxis in today's world, notably cybercultural.

Although in an embryonic way, we start from the premise that it is necessary that, in contemporary universities and in teacher training environments, discursive practices and teaching actions promote cyberformation processes that awaken transformative, transgressive digital thoughts and practices, accompanied by critical technological awareness and ethical, political and aesthetic notions that allow the subjects involved to free themselves and become autonomous to live the potential of Cyberculture. It is necessary for university teaching to overcome the conditions of formation and subjectivation arising from banking education (FREIRE, 2019) and implemented by technobanking (a neologism that expresses the entire model of

education that uses digital technologies in an instrumental way and does not provide the emancipatory formation of the subjects).

We have to learn to “be more” (FREIRE, 2019), the result of cyberformation processes of an “authentic praxis” (*Id.*, 2019), engaged pedagogies (HOOKS, 2013) and open teaching (BRUNO, 2021) in the formative environments and teaching practices in contemporary universities, which promote autonomy, awareness and emancipation of being a teacher and subjects for effective and contemplative life in cyberculture.

The road ahead can be long and arduous, but certainly thought-provoking and revealing.

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