



Ontology of the present of being a teacher and cyberformation in university teaching

Ontología del presente del ser maestro y ciberformación en docencia universitaria

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Abstract

The study/research presents the results of a thesis that is justified by the search for understanding how the subjectivation of the teacher takes place and what processes of cyberformation and modes of subjectivation emerge in contemporary university teaching even in the face of the appeals of cyberculture, contemporary culture mediated by networked technologies and their implications for everyday processes of communication, creation and dissemination of knowledge. The aim of the research is to understand what discursive practices constitute being a teacher and what cyberformation processes result from university teaching that can emancipate subjects in contemporary times. Qualitative, multi-referential and articulated with the methodology of conversation, the research has an archaeogenealogical approach and seeks to create an ontology of the present of being a teacher. The data produced and analyzed in online conversations with twenty-nine teachers working in higher education in licentiate courses on four continents, America, Africa, Europe and Asia, constituted three Categorical Units of Analysis of teachers' discursive practices: virtuality, intersubjectivity and cyberformativity. Intertwined with the research's theoretical framework, namely Agamben, Ardoino, Arendt, Bruno, Deleuze, Freire, Foucault, Han, Hooks, Lemos, Lévy, Moraes, Morozov, Najmanovich, Nietzsche, Nóvoa, O'Neil, Santaella, Santos Silva, Silva, Vieira Neto e Zuboff, the data revealed clues, pointing to how, in university teaching, being a teacher and the processes of cyberformation can promote principles that foster emancipation and critical technological awareness in subjects.

Keywords: Being a Teacher, cyberformation, discursive practices, ontology of the present, university teaching, emancipation.

Resumen

Este estudio/investigación presenta los resultados de una tesis que se justifica en la búsqueda de comprender cómo ocurre la subjetivación del docente y qué procesos de ciberformación y modos de subjetivación emergen en la enseñanza en las universidades contemporáneas, incluso frente a los atractivos de la cibercultura, la cultura contemporánea mediada por las redes tecnológicas y sus implicaciones para los procesos cotidianos de comunicación, creación y difusión del conocimiento. El objetivo de la investigación es comprender qué prácticas discursivas constituyen el ser maestro y qué procesos de ciberformación resultan de la enseñanza universitaria que pueden emancipar a los sujetos en la época contemporánea. Cualitativa, multirreferencial y articulada con la metodología de la conversación, la investigación tiene un enfoque arqueogenealógico y busca crear una ontología del presente del ser maestro. Los datos producidos y analizados en conversaciones en línea con veintinueve docentes que trabajan en educación superior en cursos de licenciatura en cuatro continentes, América, África, Europa y Asia, constituyeron tres Unidades Categoricalas de Análisis de las prácticas discursivas docentes: virtualidad, intersubjetividad y ciberformatividad. Entrelazados con el marco teórico de la investigación, a saber, Agamben, Ardoino, Arendt, Bruno, Deleuze, Freire, Foucault, Han, Hooks, Lemos, Lévy, Moraes, Morozov, Najmanovich, Nietzsche, Nóvoa, O'Neil, Santaella, Santos, Silva, Vieira Neto y Zuboff, los datos dieron lugar a pistas que señalan cómo, en la educación universitaria, los procesos de enseñanza y ciberformación pueden promover principios que promuevan la emancipación y la conciencia tecnológica crítica entre los sujetos.

Palabras clave: Ser Maestro, ciberformación, prácticas discursivas, ontología del presente, docencia universitaria, emancipación.

1. Introduction

The COVID-19 pandemic revealed and aggravated an unprecedented ecological, ethical, aesthetic, political and economic crisis in our society, making us pay special attention and realize our inconsistencies and weaknesses. Faced with the vital need to survive and carry out basic activities, the crisis caused the integration of new social conditions such as the use of masks, social isolation, remote work, the greater use of mobile resources, hybrid teaching that changed the ways of survival, coexistence, communication, as well as the creation, appropriation and dissemination of knowledge, impacting the proposals of knowledge and learning in the field of Human Sciences in general, and in the field of Education in particular.

The importance of returning to Nietzsche's demand for contemporary relevance was evidenced, which is the attempt to "[...] understand here, for the first time, [...] why we all suffer from a burning historical fever and, at the same time, at least, we should recognize that we suffer from it" (Nietzsche, 2017, p. 6). To infer about contemporaneity "a unique relationship with time itself is necessary, one that adheres to it and, at the same time, moves away from it" (Agamben, 2009, p. 59). Being contemporary, living and relating to the present requires distance to have a sharp look. Because "those who coincide very fully with time, who in all aspects adhere perfectly to it, are not contemporaries because, precisely because of that, they cannot see it, they cannot keep their eyes fixed on it" (Agamben, 2009, p. 59).

Today's lack of distancing has led to strategic mistakes and contradictions in government during the pandemic. This was evidenced when we analyzed the university institutions that suffered under a frank political, economic and commodified attack on intellectual capital, since the condition arose that "[...] the crisis becomes the cause that explains everything else [...] [as] cuts in social policies (health, education, social security) or the degradation of wages" (Santos, 2020, p. 5). Even so, universities continue to struggle to keep alive their role as teacher trainers and to include, share and create conditions for teaching and learning (Ibidem., 2005) in a qualitative and emancipatory way.

Despite this, we can highlight the following implications caused by the social conditions to which we were subjected with the health crisis: on

the one hand, in the face of conditions of social isolation, students needed to appropriate digital technological resources on the Internet, through Virtual Learning Environments (VPAs), platforms, resources and technological applications or networks and connections, which for many of them were unknown or difficult to access, highlighting the increase of social and digital inequalities in society. On the other hand, universities, managers and teachers faced the lack of adequate and necessary professional training for using technological resources, including the lack of equipment in institutions and even the impossibility of access to networks and connections, highlighting the lack of adequate and necessary professional training for the use and critical and creative appropriation of digital technological resources combined with the lack of implementation of principles, methodologies and specific teaching procedures of open and hybrid online teaching (Bruno, 2021), so necessary for teaching and learning in cyberculture.

Reflecting and analyzing this problem is justified when seeking to understand Cyberculture, the contemporary culture composed of a universal without totalizations and mediated by network technologies (Vieira Neto, 2013), which expresses the aspiration to build "[...] a social bond, which would not be founded on territorial links, nor on institutional relations, nor on power relations, but on the gathering around a center of common interests, in the game, in the open processes of collaboration" (Lévy, 1999, p.130). However, contemporary culture has characteristics that have allowed us to look at the subject more cautiously when we seek to understand its effective relationship with current technologies. In Cyberculture and alongside capitalism, subjects have become slaves of themselves and have lost their primary status of "human being" through three main factors: (1) the perverse logic of current positivism, since "the positivity of power is much more efficient than the negativity of duty" (Han, 2017, p. 25), and the excess of performance sickens the subject; (2) the surveillance capitalism that has been unilaterally claiming "[...] human experience as a free raw material to translate into behavioral data" (Zuboff, 2020, p. 18), making the subject hostage to logic and algorithmic dynamics mica; and (3) the social relations of control, characteristics of the commitment of democratic States to the manufacture of human misery, which prevents us from having "[...]

a secure means to preserve and, mainly, achieve the becoming, even in ourselves” (Deleuze, 1992, p. 213) to become conscious and emancipated individuals. These factors impose on subjects competitive, cognitive and behavioral pressures that seek purely economic results to the detriment of healthy human relations, with themselves and with others, conscious and promotive of contemplative life, since “the crisis of the present consists in everything that could give meaning and orientation to life being broken [...] [Because], life has never been as fleeting, ephemeral and mortal as it is today”. (Han, 2023, p. 87)

The effects of this human and social condition result in the fact that we are living a whirlwind of changing eras, in which industrial society has been transformed into a post-industrial society, late capitalism is transformed into surveillance capitalism (Zuboff, 2020), technoculture begins to coexist with cyberculture (Lemos, 2008) and disciplinary imposition relations give way to social relations of control (Deleuze, 1992) and positive subjection of oneself on oneself, triggering what has today been called the society of fatigue, “[...] as an active society, [which] slowly unfolds towards a society of performance” (Han, 2017, p. 69) in which the subjects and their bodies become “an acting machine” (p. 69).

Faced with these facts, the significance of the research is the return of one of the most important questions of the philosophical inquiry: to try to understand, once again, what the “Being” is and how it is constituted in the current society, given the scenario that arises as a permanent crisis of the “Being”. In other words, the question of “Being” is once again the quintessential approach to philosophical research, which is currently presented as the crisis of the ontological dimension of the human being. As suggested, the permanent crisis of society and the ontological crisis of the human being have greatly affected the subjects and their formative possibilities, (1) framing the condition of permanent change in the modes of subjectivation; (2) the processes of knowledge creation and the methods and procedures of meaningful learning; (3) the conditions of life in society, of cultural and ethnic multiplicities and diversities; (4) the ethical and moral conditions that regulate collective life; (5) the reflections, actions and political positions that make us an integral part of human and democratic life on Earth. We are, therefore, facing significant and unprecedented “[...]

changes of a profound and structural nature, which involve being, knowing, doing and living” (Moraes, 2008, p. 17) in the cybercultural social field.

Therefore, given the spirit of the cybercultural era, in which “the appetite for virtual communities finds an ideal of deterritorialized, transversal and free human relations [and] virtual communities are the motors, the actors, of the diverse and surprising life of the universal through contact” (Lévy, 1999, p. 130), people have lived interspersed with different types of discourses, networks of relationships and knowledge that have seemed instigators and uplifting for human formation and subjectivity and, consequently, for individual freedom, but that, if carefully examined, are revealed as traps that imprison subjects.

In this scenario, we glimpse the object of this study/research, which is to understand: what discursive practices constitute the Being a Teacher and what processes of cyberformation result from contemporary university teaching that promote emancipation and critical consciousness of the subjects? Therefore, if in philosophical research the question of “Being” raises the crisis of the ontological dimension of the human being, in the same way, philosophical-scientific research allows us to infer that the question of the “Being a Teacher” raises the reflection of a crisis of ontological dimension of the master being and of the cyberformation processes that constitute it and that integrate the subjects that participate in these processes.

We intend, therefore, to create an ontology of the present of the Being a Teacher to understand the origins and effects of educational discursive practices in the enunciations of the teaching discourse, taking into account the knowledge, the enunciations of the teaching discourse in the didactics of the discursive educational formations that constitute the Being a Teacher of the subjects and the processes of cyberformation in university education.

Thus, the enunciations of the teaching discourse confronted with the theoretical framework of the research will allow us to see beyond; see, in the interstices of the teaching discursive practices, the elements of connection, the entanglement and even the dissociation between the data produced in the field and the theoretical reference framework of the research, as we will demonstrate below.

2. Methodology

Understanding how we become what we are is an important ontological question and a powerful genealogical problem raised in modernity and inquired with the Nietzschean question of how to become what we are: “foreseeing that soon I must present myself to humanity with the most serious demand that has ever been required of it, it seems essential to me to say who I am” (Nietzsche, 1995, p. 17).

This problem allowed us to design the objective of this philosophical-scientific research, since the Nietzschean question has a direct relationship with Foucault’s problematization regarding the modes of subjectivation of the subject that is constituted by recognizing itself in the current events of history. So:

Continuous history is the indispensable correlate of the foundational function of the subject: the guarantee that everything that escaped him can be returned; the certainty that time will not disperse anything without reconstituting it into a recomposed unit; the promise that the subject will one day—under the form of historical consciousness—once again appropriate all these things kept at a distance by difference, he will be able to re-establish his control over them and find what can be called his home. (Foucault 2008, p. 14)

This qualitative study/research seeks, therefore, the origin (*Herkunft*) of the historical events of the Being a Teacher, creating an Ontology of the Present, a critical search for the understanding of ourselves and, in our case, of us educators, of the Being a Teacher, since through discursive practices, they will allow us to find the ways to understand the processes of cyberformation in university teaching, which promote emancipation and the critical consciousness of the subjects.

To create the ontology of the present of the Being a Teacher, the methodological approach of the research is based on the multireferential perspective, with plural and contradictory readings (Ardoino, 2005), integrated into the methodology of the conversation, whose approximation and mobilization of the relationships lived by the participants implies a dialogic political act with and not for and about

them (Ribeiro et al., 2018); integrated also into the Foucaultian archeogenealogical methodology that allows:

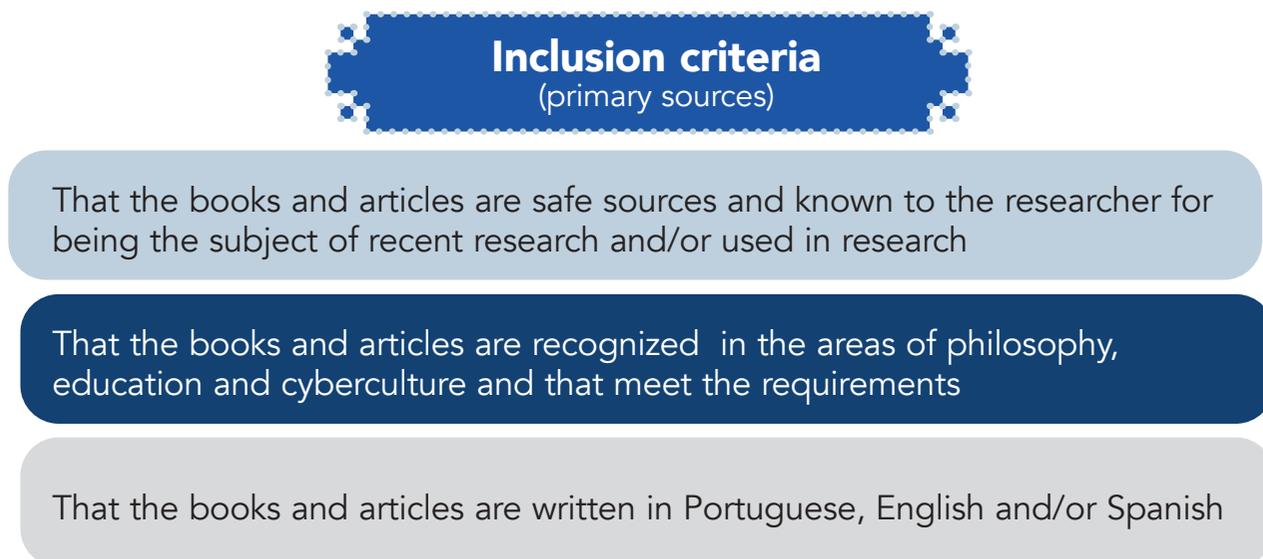
A complex set of relations that function as a norm [that] prescribes what should be correlated in a discursive practice, so that it refers to this or that object, so that it uses this or that statement, so that it uses that concept, so that they organize this or that strategy. (Foucault 2008, p. 86)

The option of conducting a study/research with a multireferential approach, integrated into the methodology of the conversation and the Foucauldian archeogenealogical methodology, expanded not only our vision of the difficulties of the research process, but also allowed us a dialogic opening that involved both the dialog with different orientations and areas of knowledge, enhancing the discussion and understanding of the topic studied, as well as the temporal and spatial expansion of the field of study, which enhanced, with the participants, the sensitive listening of voices and understanding the significant enunciations of various academic and cultural practices/experiences, through online communication resources.

The studies carried out with the bibliographic survey allowed to delimit the primary and secondary sources of the research. Documents were searched in databases of articles, theses and dissertations, in Portuguese, English, Spanish and French. We carry out systematic bibliographic research that “proposes a reconstruction of the conceptual and methodological path in the choice of bibliographic sources based on rigorous and explicit procedures so that the results are not incomplete, inefficient or, ultimately, lacking scientific validity” (Ramos et al., 2014, p. 19). Systematic bibliographic research (1) in the modality of primary sources, sought documents from renowned authors and researchers in the area of research; and (2) in the modality of secondary sources, sought theses, dissertations and articles on national and international research that are related to research.

Systematic bibliographic research using primary sources met the following inclusion criteria, as shown in Figure 1.

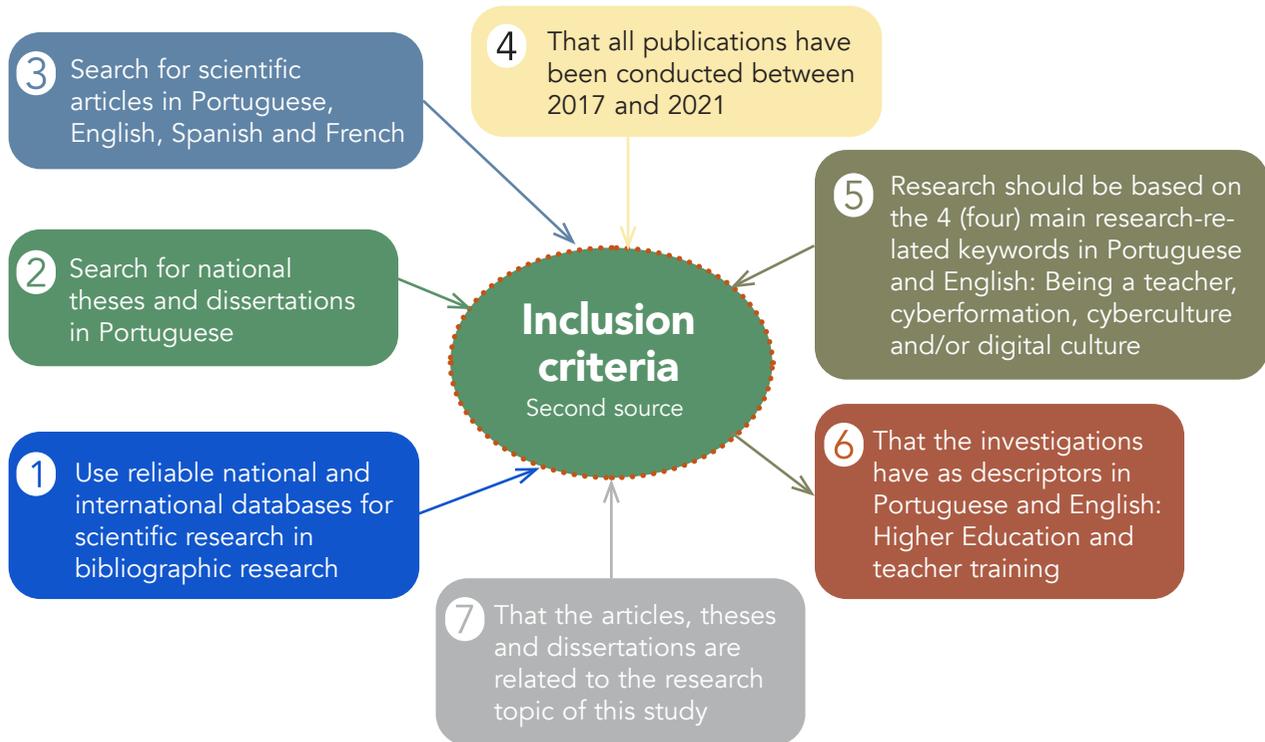
Figure 1. *Criteria for inclusion of primary sources of systematic bibliographic research*



The result showed 3 (three) approaches from primary sources: the Philosophical-Scientific - Giorgio Agamben (2009), Jacques Ardoino (2005), Hannah Arendt (2016, 2019), Gilles Deleuze (1992), Paulo Freire (1996, 2019), Michel Foucault (1979, 2006, 2008), Byung-Chul Han (2017, 2023), Bel Hooks (2013), Pierre Lévy (1993, 1996, 1999), Denise Najmanovich (2001), Friedrich Wilhelm Nietzsche (1995, 2017), Shoshana Zuboff (2020); the Philosophical-Educational - Adriana Rocha Bruno (2021), Maria Cândida Moraes (2008), António Nóvoa (2021), Boaventura de Sousa Santos (2005a, 2020), Edméa Santos (2005b), Marco Silva (2020), Octavio Silvério de Souza Vieira Neto (2013); and Technological-communicational (André Lemos (2008), Cathy O'Neil (2020), Evgeny Morozov (2018), Lucia Santaella (2003, 2010).

Systematic bibliographic research in the form of secondary sources was carried out in the following databases: ANPED - National Association of Education Research, in GT16 - Education and Communication, GT17 - Philosophy of Education and GT18 - Teacher Training; BDTD-Brazilian Library of Theses and Dissertations; CTDC - Catalog of Theses and Dissertations of the Capes; and Periodic Portal Capes in the databases: Web of Science; Direct Science; Scielo (Electronic Scientific Library Online); ESCOPUS; Taylor and Francis online; and ERIC - Information Center of Educational Resources, resulting in a total of 59 (fifty-nine) documents, 08 (eight) theses and 06 (six) dissertations and 45 (forty-five) scientific articles (national and international) and meeting the following inclusion criteria, as shown in Figure 2:

Figure 2. *Criteria for inclusion of secondary sources of systematic bibliographic research*

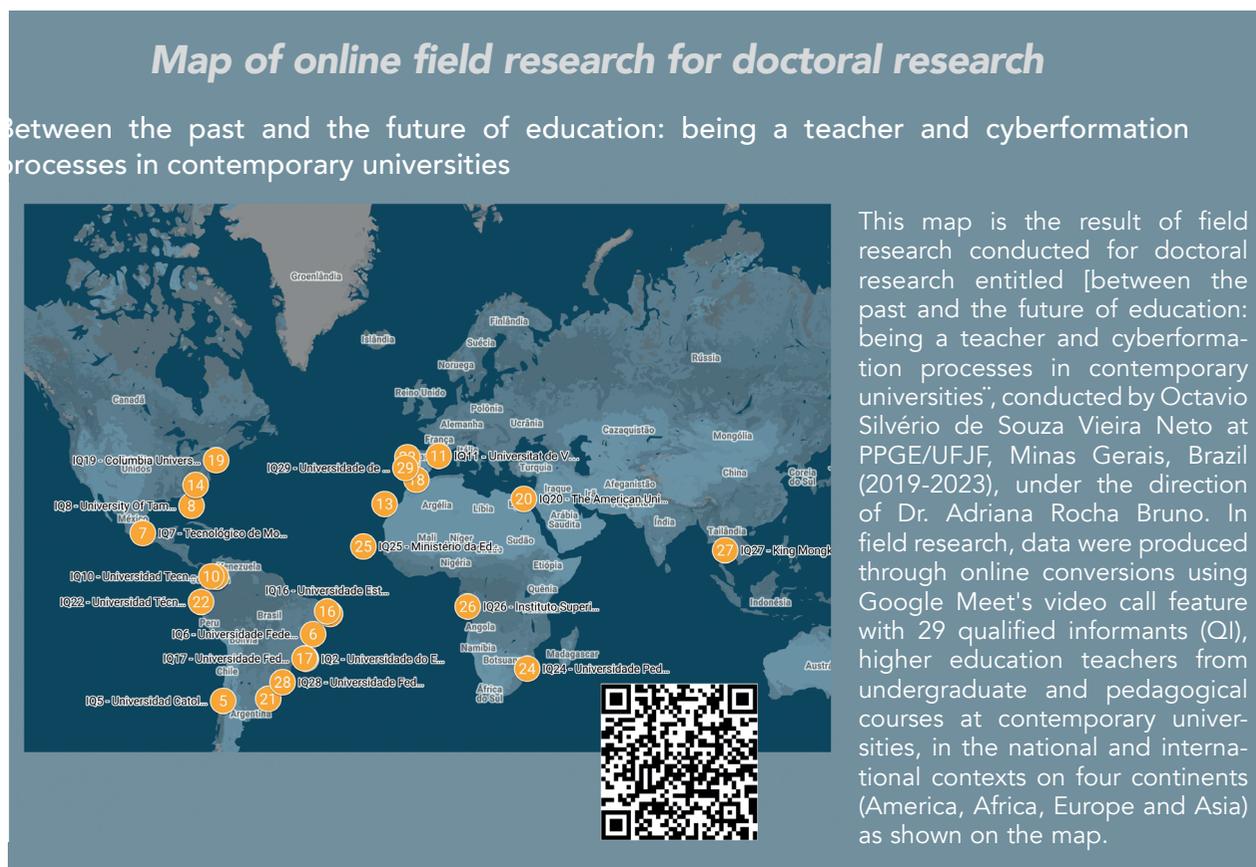


Of the 59 (fifty-nine) documents found, after a systematic analysis of the abstracts, 3 (three) approaches were obtained from secondary sources: teacher training - Rodrigues, A. (2020), Rosa, G. S. R. (2019); Ser Docente - Scartezini, R. A. (2017), Sordi, M. R. L. (2019); and cyberculture - Cabero-Almenara et al. (2019), Fernández, A. et al. (2019), Karatas, K. (2020), Sever, I. and Ersoy, A. (2019).

Therefore, with this consolidated reference base and the data produced in field research, we seek to interweave and stress the elements that understood the question of the Being a Teacher and the processes of cyberformation in contemporary universities, indicating clues that pointed out, even in the face of impasses, tensions and limits imposed by cyberculture, discursive teaching practices and

formation environments in contemporary universities. Developments can create processes of cyberformation and modes of subjectivation that emancipate teachers, formation them for a conscious, contemplative, active, autonomous and free life, in the cybercultural social sphere.

In Field Research we produced an analysis of discursive practices, through online conversations with 29 (twenty-nine) participants, whom we call Qualified Informants (QI). They are teachers of undergraduate courses, working in universities in countries belonging to 4 (four) continents (America, Africa, Europe and Asia), producing dialogs in Portuguese, English, Spanish and French, as seen in Figure 3.

Figure 3. *Field Research Map*

The selection of the subjects of the research was carried out following 3 (three) stages of indication: (a) Indicated Participants (IP) by Brazilian university professors; (b) IP by teachers of the first stage; (c) IP by teachers of the second stage, totaling 29 (twenty-nine) online conversations, being: 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) be a teacher in undergraduate courses; (b) have innovative pedagogical practice (according to peers); (c) that responds to the principles of contemporary pedagogies and is contextualized with current formation needs in interface with cyberculture. The QI were contacted via telephone, WhatsApp and/or Messenger and also via email and received all the information regarding their participation in the investigation (Official Invitation and ICF - Free and Informed Consent Form). Online conversations with QI were guided by a thematic guide with 16 (sixteen)

trigger questions and conducted on Google Meet, generating complete recordings of each conversation.

The field produced clues and different meanings about the formation processes experienced by QI.

The analyzes were carried out through the emerging topics composed in the dialog between the data produced with the participants (QI), the theoretical referents and the uniqueness of the researcher. Multireferential analysis, as Martins (2004) says:

[...] a plural reading of such objects is explicitly proposed from different angles and according to different reference systems, which cannot be reduced to each other. Much more than a methodological position, it is an epistemological decision. (Ardoino 1995a, p. 7 in Martins 2004)

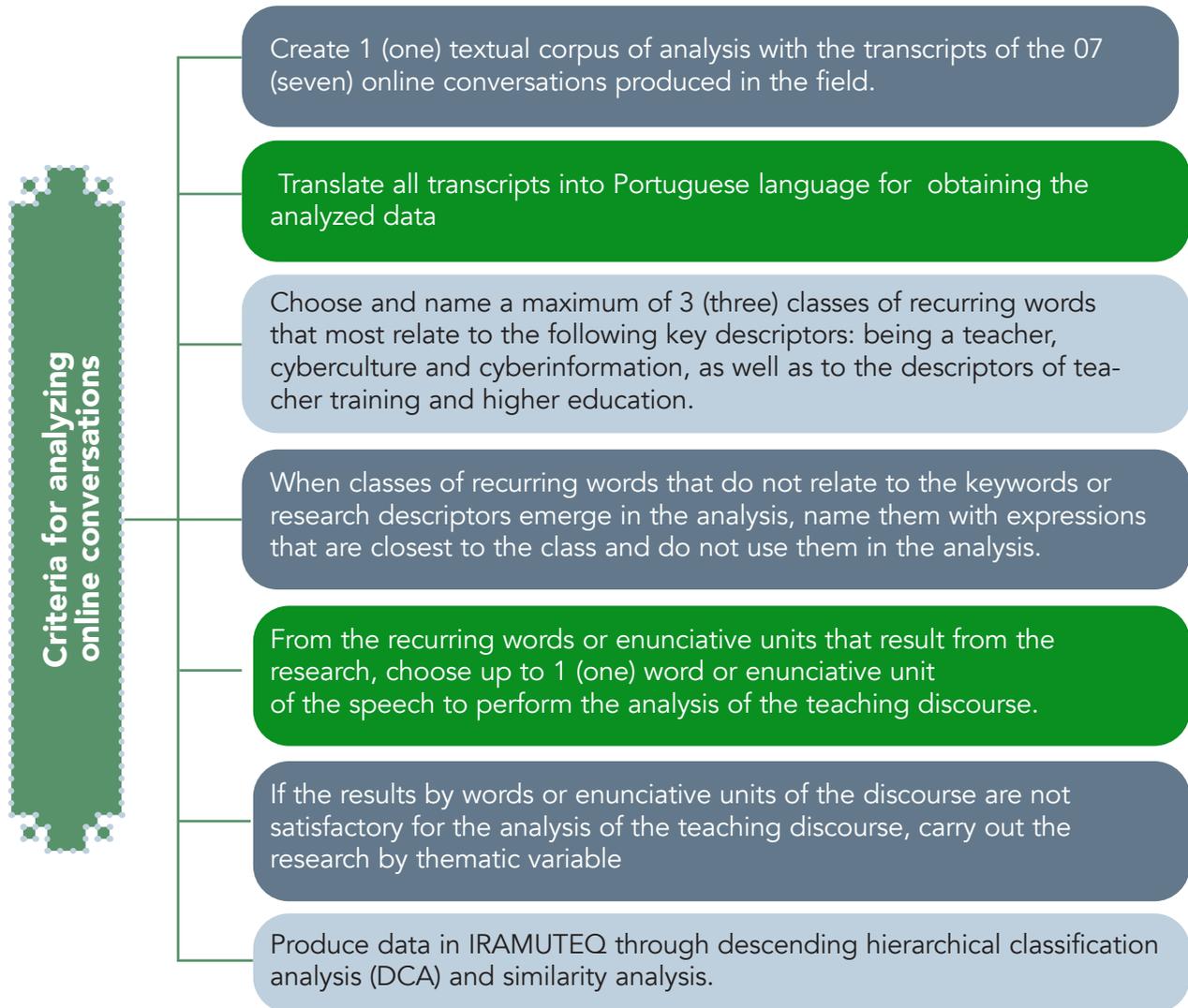
It thus offers elucidation movements, contact with the unsaid, of what is between the lines.

Thus, this article presents an analytical section of online conversations conducted with 7

(seven) QI, in which their systematic analysis was created in the textual analysis corpus of Being a Teacher with the support of the free qualitative analysis software IRAMUTEQ (Interface de R

pour les Análisis Multidimensionnelles de Textes et de Questionnaires). For the systematic analysis of online conversations, we base our analysis on the following criteria, as shown in Figure 4.

Figure 4. *Criteria for analyzing online conversations*



In this sample, we extracted from the systematic analysis of online conversations 01 (a) enunciative unit of the teaching discourse with greater co-occurrence in extracts of online conversations and we carried out the analysis of the teaching discourse,

intertwining the statement of the QI with the theoretical framework of the research.

Initially, the statistical analysis carried out by IRAMUTEQ, composed of texts from 07 (three) QI, generated the following variables, as expressed in Figure 5.

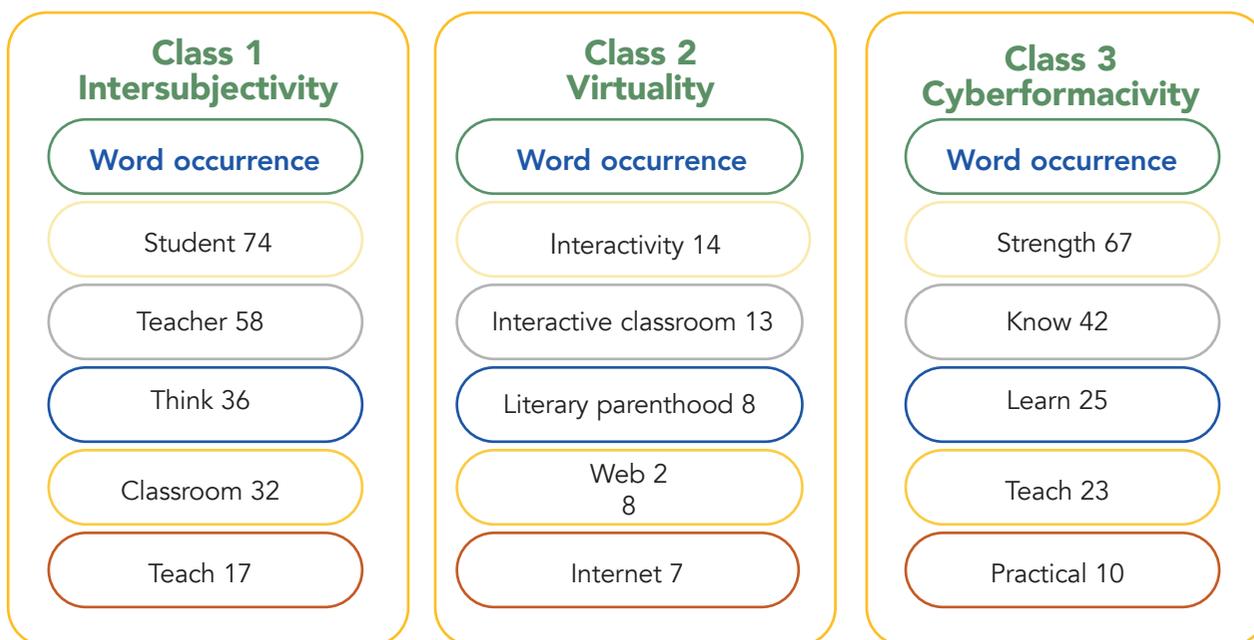
Figure 5. Command line and variables in the textual analysis corpus



In the second stage of analysis, the Descending Hierarchical Classification (DHC) method categorized 3 (three) Categorical Units of Analysis (CUA) that, through the analysis of the different words contained in each CUA, resulted in CUA 1: Intersubjectivity;

CUA 2: Virtuality; CUA 3: Cyberformacivity. At CUA 1, the subject of this analytical section, we obtained 58 (fifty-eight) co-occurrences of the word “teacher”, as shown in Figure 6.

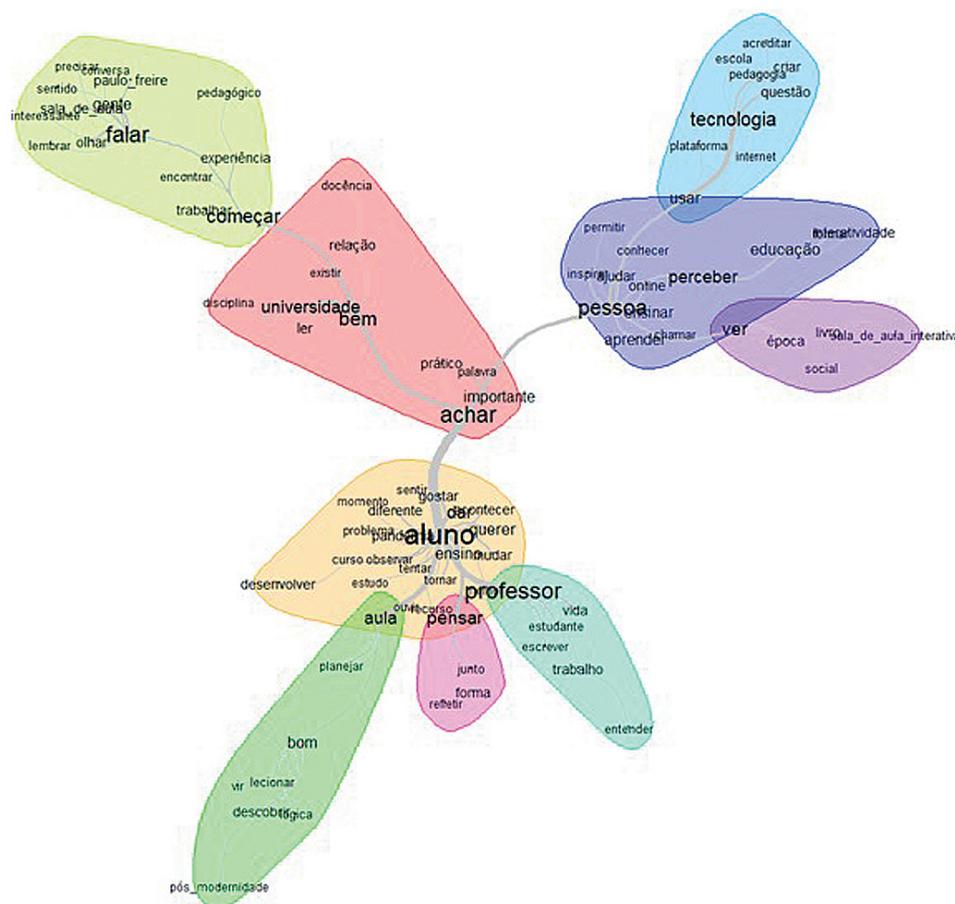
Figure 6. Occurrence of words by classes found in the analysis of (DHC) and prevalence, in the CUA 1 of the word “professor” with 58 occurrences



In the third stage we perform the similarity analysis with 3 (three) blocks of co-occurrences by

enunciative units of the teaching discourse, as shown in Figure 7.

Figure 7. Analysis of Similarity and Co-occurrence between Words



The similarity analysis produced three Categorical Units of Analysis (CUA): CUA 1 - Intersubjectivity (graph-orange halo); CUA 2 - Virtuality (graph-dark blue halo); and CUA 3 - Cyberformativity (group-pink halo). The flow of tree rooting present in Figure 7 shows that CUA 1 is the main class and that the branches of CUA 2 and 3 derive from it; and that the co-occurrence of words in CUA 1 has the root “student” with 74 (seventy-four) appearances, but it is followed by the word “teacher” with 58 (fifty-eight) appearances; being, for this analytical section, the enunciative unit of the teaching discourse “teacher” as a constitutive part of the discursive teaching formation, as will be presented in the results below.

3. Analysis and results

Producing an analytical section of the CUA 1 - Intersubjectivity, through the teaching of discursive

practices, we obtained as a result that the constitution of the Being a Teacher occurs both through remembrance and awareness of emotional language (Bruno, 2021) that is co-constructed through lived experiences, as well as through experiences in everyday university teaching that promotes new processes of cyberformation in contemporary universities. The memories, when remembered, make the subject want to repeat them, encouraging their Being a Teacher to become what it is, as stated in the speech of Q11 Bogotá:

Q11 Bogotá: Well, when I was a child, I think a lot of kids want to be teachers, it crossed my mind. [But] [...] in relation to the memory I have, I would say that I visualized this topic very well when I was in college, focusing specifically on university teaching. I’m here because I’m passionate, because that’s what I really like in life, [being a teacher], I think that’s what motivates me.

However, memories may also not indicate a desired path in childhood, but the experienced reality awakens alerts and consolidates other paths, through the provocation of consciousness and the action to follow through elections, as QI6 Salvador states:

QI6 Salvador: Not in childhood. Because my mother was an educator. Then I saw the suffering of being a teacher in public school. When I worked at night and came home late, my grandmother was the one who looked after us. So, I didn't have the desire, as a child, like many children, to be a teacher. I had other desires, I wanted to be an ophthalmologist, I wanted to be a doctor [...] Becoming a teacher and being a teacher was something that was built on this maternal guidance and then I made the decisions consciously. And if you asked me today, would you do anything else? I'd do it all over again. (Free translation)

This process composed of memories, experiences and caused by consciousness are the expression of the consolidation of the processes of emotional experiences that lead us to action, causing changes that constitute us as subjects, as Being a Teachers. Then:

[...] When a certain event occurs, the individual, consciously or unconsciously, assigns an assessment to it, i.e., this event may have a positive or negative value for that individual. At the same time, physiological changes occur in our body – involuntary: bodily; and voluntary: facial, verbal, behavioral expressions... – that, resulting from this state, lead to a predisposition to action [motivation]. (Bruno 2021, p. 48)

This way of knowing ourselves looking back, remembering, makes us understand that we do not walk alone, because our steps are endorsed by others, consolidated through our effective stories in a wide process of human formation and, consequently, of teacher formation, as we can perceive in the voice of QI16 Campina Grande:

QI16 Campina Grande: I don't see that the teacher is just a teacher, who graduated from an institution and that was it. No, he is the result of a whole life story, a whole culture, a whole family education, a whole life story. It is all that makes up this being and then becomes a teacher who goes

to university, etc. Then it is a set of knowledge, experiences [...].

Unlike modernity, which was based on the notion of a subject constituted by linearity, today we have the certainty that we are incarnate subjects (Najmanovich, 2001), in permanent transformation simply because we are alive, that we relate, that we constitute effective stories. Thus, we are beings of memories, experiences, encounters and stories that manage to constitute the Being a Teacher and, consequently, promote new modes of subjectivation and formative principles, as Hooks reminded us:

When I taught my first undergraduate class, I drew on the example of the inspired black women who taught at 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 boredom. (Hooks, 2013, p. 16)

Another emerging aspect in the approaches is that the spaces and formation environments that drive the constitution of the Being a Teacher, where emotions can be more efficiently exposed, also promote the co-authorship of teachers and the consequent actions and processes of cyberformation carried out by them. In this sense, QI2 Rio de Janeiro states that:

QI2 Rio de Janeiro: [...] Pleasure [in the classroom] was not directed, so to speak, at teachers who are dedicated to giving beautiful classes, to delivering good speeches. So, pay attention to what I say: there are teachers who feel gods, give beautiful speeches, and students stay silent absorbing that lovely and very powerful speech. [...] Then I saw, I never felt, say, value in these kinds of classes where one is dazzled by the oratory of the teacher. For me the good class was not the good oratory of the teacher. For me a good class was one that provoked my authorship, my authorship with my colleagues, co-authorship, where we had a horizontal relationship with our colleagues and with the teachers.

The promotion of authorship and co-authorship of teachers (with other teachers or with students) is one of the basic principles for the constitution

of the Being a Teacher, in the middle of university teaching and conducive to the consolidation of what we are calling cyberformation understood as the potentialities of conscious and emancipatory subjectivation of the Being a Teacher before the formative and technological processes, in environments of formation and teaching of face-to-face and online.

The field of research pointed out the importance of recognizing memories, stories, experiences to understand how the Being a Teacher is constituted through co-authorships and promoting processes of sensitizing and emancipatory cyberformation, consolidating, through reflective and critical positions, even with the help of cybercultural technological resources, as stated by QI20 Cairo, QI8 Mexico City and QI7 Tampa:

QI20 Cairo: 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; and then, to always share what I had learned with others. Obviously, teaching is one way to do this. My blog is another way to interact and teach just by talking to people.

QI8 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.

QI7 Tampa: Yes, as I said, I was inspired by this experience of working with adults. I was very impressed with the idea of learning from each person's life experiences. And to see the reality, let's say, the reality of people in the precarious conditions that exist in my city. I think that 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 that critical pedagogy.

The analytical approach of the CUA 1-Intersubjectivity, presented above, made us realize how powerful are the enunciations of the QI to understand how the Being a Teacher is constituted and that by intertwining with the theoretical framework of study they present us with important interpretative possibilities. As we have already suggested, the research is about to be completed and, although some aspects of CUA 2-Virtuality and CUA 3-Cyberformativity appear in the analytical section

above, these will be the subject of new interpretative perspectives that we will present in future articles.

4. Discussion and conclusions

Only by recognizing its status as a Master and creating processes of cyberformation in higher education teaching, we can live in the cybercultural social sphere, overcoming the challenges imposed by the logic of positivity, by surveillance capitalism and control social relations that oppress subjects in cyberculture, which prevents them from "being more" (Freire, 2019) in an "authentic practice" (Ibidem, 2019) in Education. So:

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

Cyberformation processes are marked by memories and the desire to revive them. The place of spaces and environments are central to work the effects, place them in authorships and co-authorships and assume other contours with cyberformation, which is the innovative and disruptive formation process in times and spaces of cyberculture.

It is possible to perceive indelible socio-historical-cultural marks for the constitution of the Being a Teacher. We also know that other characteristics will be present in the enunciations of the teaching discourses, allowing to identify elements such as criticality, dialogicity, connectivity, interactivity and creativity, characteristics that emerge in contemporary university teaching.

For now, we seek to demonstrate how the things said by the QI create clues about the constitution of the Being a Teacher and what processes of cyberformation result from its praxis in the current world, particularly cybercultural.

We start from the premise that it is necessary that, in contemporary universities and teacher formation environments, discursive practices and teaching actions promote cyberformation processes

that awaken transformative, transgressive digital thoughts and practices, accompanied by a 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.

In order for us to have an irreversible transformation in university teaching, it is necessary to overcome the conditions of formation and subjectivation that emerged from banking education (Freire, 2019) and implemented, in times of cyberculture, by what we call techno-banking, by educational models that use digital technologies in an instrumental, uncritical way and not favoring the emancipatory formation of the subjects.

Certainly, we have to learn to “be more” (Freire, 2019), the result of cyberformation processes of an “authentic praxis” (Freire, 2019), embedded pedagogies (Hooks, 2013) and open teaching (Bruno, 2021) in formation environments and teaching practices in contemporary universities, which promote the autonomy, consciousness and emancipation of the Being a Teacher and of subjects for effective and contemplative life in cyberculture.

The research path we propose to follow may be long and arduous, but it will certainly invite reflection and reveal new possibilities for Being a Teacher and subject of new processes of cyberformation.

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