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The EJA panopticon in the Contemporary School

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The aspects that characterize the school universe, and this is true for the observations of the school in the most distinct historical and temporal spaces, including Contemporaneity, shape the daily reality of the educational institution by authority, recognizing that, even considered the reason for the school, students live with two immediate references of power that imposes itself above them: the management nucleus and the teachers.

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In the educational system, they are highlighted by the combination of the idea of the panopticon with the difficulties of Youth and Adult Education (EJA). These issues, which often exacerbate injustices and compromise the emancipatory potential of education, have to do with the control, surveillance, and obstacles encountered by adult learners.

The problematization of teaching in Youth and Adult Education (EJA) related to the concept of panopticon involves reflection on how the contemporary educational system exerts control and surveillance over students. This surveillance, often implicit, directly impacts pedagogical practices, the autonomy of the subjects and the construction of an emancipatory education.

Power as authority, control and repression, in whatever institution it is expressed in this way, also implies human training, from which a system of subordination is formalized, whose subjects under this subjection are under uninterrupted surveillance and have to passively adapt to the *modus operandi* of the office in which they find themselves.

This form of expression of power is very present in prisons and educational institutions that see rigor as the way to train their students in what they propose (Araújo *et al.*, 2016).

It was with these biases of submission that the panopticon was created, well criticized by Michel Foucault in his book *Discipline and Punish: Birth of Prison*, but that aspects of this literal prison are

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metaphorically inserted in other social representations, of which the school is a part, where control, education, imposition and surveillance make a decisive partnership in the organization of the institution's routine.

By the way, the discussions elaborated by Michel Foucault in relation to the disciplinary society that is effective in the panoptic spaces of surveillance shed light on the power games that are configured in the social fabric [...]. We do not propose to expose and analyze the problems contained in each of these apparent conceptual novelties. We focus the investigation on Foucault's work and indicate that conceiving the panopticon as a paradigm that harbors modifications over time allows it to be inscribed as a product and producer of new historical conditions for capturing the bodies of part of the population, in general, black, poor, peripheral. The practices of incarceration, torture, control and distribution of bodies in the space of the city and of life are not separated from the strategies of capture at the population level. On the contrary, they co-engage, complete and reproduce themselves in the social meshes of our society (Santos; Portugal, 2019, p. 36).

In a political-social view of the application of the panopticon as an instrument with which social groups were organized at different moments in human history, the authors recognize yet another pretext of inequalities and marginalization, under the specificity of those who already have an adverse history in the aspects of dignity and ethnic-social equality, in the examples of blacks, of the poor and those

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who already live on the margins of the rights and assistance that are provided to other groups.

EJA is an educational modality with more specific organizations, once compared to the regular education system, but it is still a component of a teaching-learning policy within a school space, presupposing rules of behavior of those who carry out its activities, which are managers, teachers, students and other employees, all following orders, even if in a relativization of power, since each one manifests himself when he understands that he has over education, teaching and school.

For Roseiro and Carvalho (2022), there is in Michel Foucault a negative view of the school environment elaborated for the impositions of authorities and the framing of its characters in a submission to power-authority that makes this institutionally educational space resemble a prison, reaffirming what the French thinker had written in *Vigiar e punir: nascimento da prison*.

It so happens that in the Foucauldian interpretation of the school-prison, the students have a routine of preparation for a society-prison, for a repressive experience, in which the repressed lead their lives under the passivity of obeying orders, which is a bad impression of a division built to educate for critical autonomy and freedom of demonstration, in a training beyond obedience to orders and beyond recognition of those who hold the knowledge-power, but

in a perspective better aligned with the LDB/1996, of preparation for work, which is formatively professional, and for civilized life in society.

Returning to the panopticon, it is worth noting that "in his book 'Discipline and Punish', Foucault characterizes Panoptism as a power in the form of individual and continuous surveillance, with the intention of control, punishment and reward, and also as a form of correction" (ARAÚJO et al., 2016, p. 33), exactly the managerial mechanisms that were implemented in the policies of school administrations, even for EJA/High School, which is composed of people over 18 years of age. And also:

If the panopticon constitutes a visual ordering of power, we understand that the recurrent analyses of visibility in Foucault's work make the latter a particular case of a broader reflection. Although Foucault affirmed the end of the disciplinary society (1978-1994), there are traces of its functioning in force in modern societies. [...] The power instilled by the panoptic relationship between the gaze and the architectural structure maximizes the vigilance that directly affects a body in its distribution in space and makes things visible, makes them see, that is, produces visibility. There is, therefore, the emergence of a visible from the spatial configuration. There is also visibility in Foucaultian analyses of population, race, gender, and economic and geosocial stratification captures (Santos; Portugal, 2019, p. 36).

It is the permanence of power-authoritarianism and power-repression, which have nothing to do with Michel Foucault's

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knowledge-power, but are close to the system of control that establishes the relationship between oppressors and oppressed, in which people start to behave according to the model of submission, which contradicts the interpretation of the LDB itself in force in the Brazilian education system, whose text preaches the student who develops autonomy, criticality, intellectuality and sociability.

The disciplinary society, in Foucault's analytical mold, does not accept people who impose resistance to those who hold authority, regardless of the institution and in which instance the power for this hierarchy is. Even though power is volatile in the sense of the characters who are enjoying it, the authoritarianism that controls, imposes and watches also causes a brutalization of the human being, making Panoptism assert itself as the resource to sustain the oppressive system.

Perhaps the elimination of punishments and punishments in all sectors of modern society by social education strategies that presuppose civility will be discussed, and the school is already working on this in all its modalities. But contemporary times have significantly intensified the surveillance of people, and the prison of which Michel Foucault speaks is no longer exclusive to the penitentiary floor and has become part of the daily life of the whole society, in the poetics of public security and the confrontation of violence that characterizes society in a scientifically and technologically advanced world. but insecure and violent.

In this disciplinary universe, little is said about listening to students, following their worldviews and sharing divergent points of

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view, so that there is diligent attention to the pluralism of ideas, reducing control and providing autonomy and freedom of expression to the school's target audience. On the contrary, the modernizations of contemporary society have not freed it from power-control and the system of subordination, where authority is confused all the time with imposition, repression and surveillance, pushing orders from top to bottom. Furthermore

The school, as a space from which it is possible to produce statements and subjects, has the potential to establish new relationships with knowledge, the ability to intensify ruptures and operate the composition of new areas of subjectivation, different from those that work from strategies of disciplinarization, control and biopolitics. This openness is constituted through the production of new experiences understood as something from which one emerges transformed (Bergamo; Ternes, 2015, p. 57).

Foucault understood the school as an agency beyond the principles of the intellectual and professional formation of students, a reference for social transformation, adjusting to the changes of disciplinarization for education that dialogues and breaks with the mechanisms of control and domination, no longer for power games between the characters that make up the educational institution, but for the cognitive performance that is part of the students' lives in the environment beyond the building-school limits.

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Therefore, education in the Youth and Adults (EJA) modality brings to light a reflection on contemporary educational institutions on the control and surveillance of students at school. Surveillance that often has direct impacts on pedagogical practices, teacher autonomy and the development of an emancipatory educational system.

Keywords: Education, Foucault, Philosophy, Panopticon.

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