



Foucault, genealogy, history of education¹

Foucault, a genealogia, a história da educação

Foucault, la genealogía, la historia de la educación

Coordination

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Presentation

Nietzsche, genealogy, history is one of Michel Foucault's most famous texts. Through a kind of tribute and, at the same time, theoretical-practical appropriation, the French thinker credits to Nietzsche his genealogical history enterprise, in which come to occupy a place - alongside what he names historical sense or effective history - the inconstancy and temporariness of events, in opposition to both the essential restitution of things and reunion of a perpetual identity, or still, to the recognition of a universal unit of the anthropological subject.

The proposition of this dossier, *Foucault, genealogy, history of education*, seeks, in a direct allusion to Foucault's text, to congregate approaches and reflections in close articulation to the historical-genealogical analysis proposed by Foucault, in a way to focalize critically the verdict games involved in the contemporary educational investigation.

Margareth Rago – one of the Brazilian pioneering researchers in what refers not only to the use of the theoretical-practical framework of Foucault's genealogy but also the confrontation in historiographical debates, displacing the analysis of facts and events to the epistemological foundations of the discourse in a way to comprehend the relationships of force fields in which the games of power are constituted - is the author for the text that opens the dossier, which revisits 25 years later the text *The Marks of the Panther: Michel Foucault in the Brazilian Historiography*, also of her authorship. For being one of the first

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initiatives of this sort of discussion in Brazil, the referred text became mandatory for scholars and researchers who seek to make appropriations of genealogical formulations in the several ramifications of the fields of History and other related fields.

In this form, unfolding discussions and expanding reflections based on Foucault's writings and sayings that were published in recent years, Rago updates, in a much comprehensive manner, the analysis about the concept of power in the displacements operated by Foucault: of the discipline, biopower and biopolitics to the governing of the self and of others in the conduction of conducts, from what points to the forms of subjectivization and counter-conducts, enabling the perception of other modes through which the practices of freedom are experienced in the face of the Christian or neoliberal governmentality. For that, *The marks of the panther, 25 years later...*, while opening the dossier, functions as a sort of level from where reflections about other articles that compose it are launched, seeking to accomplish its objective of assembling a set of discussions capable of contributing to the debate about Foucault's genealogy in the History of Education.

The following text, *The genealogy of Michel Foucault and the history as a diagnosis of the present: elements for the History of Education*, taking as base Foucault's text that inspires this dossier, seeks to develop questions related to the genealogical history project. From that, it traces a discussion about the articulation of theoretical milestones of the Foucauldian genealogy with the effectuation of History of Education, developing an argument that points to the pertinence of the genealogical framework use in the field of history and historiography of education. Finally, it considers that the incorporation of genealogical notions in the research and production of knowledge in History of Education can bring theoretical-methodological enlargements that, certainly, represent a contribution to the delineation of other outlines concerning the comprehension of the forms of organization and functioning of education in our society, as well as the understanding of genealogy as a today's historical-critical tool, in what Foucault proposes as ontology of the present, as interrogation of the truth and its effects of power and the strength on discourses of truth, especially in the educational field.

Inés Dussel, to accomplish an analysis of both the historiographical perspectives and contributions on a more extended comprehension of the effects of the school institution, associating Foucault with the post-Foucauldian author Ian Hunter, proposes in her article a re-lecture of Foucault's positions about the history of school and an approach of the book *Rethinking the school. Subjectivity, Bureaucracy, Criticism*, of Ian Hunter. The author works a short reconstitution of the schooling history in the Foucauldian approach, as well as presents her lecture of Ian Hunter's text, which hypothesizes about the emergence of the school institution. Next, she presents some debates among educational historians and philosophers stimulated by this work. Finally, the author proposes perspectives of work lines to continue the dialogue deepening with the genealogical enterprise of Foucault, from the history of schooling.

Under the argument that “a history of education in genealogical key is a genealogy of pedagogical practices”, as well as the one that “a genealogy of modern pedagogical practices is finally a history of modernity in genealogical key”, Carlos Ernesto Noguera-Ramírez e Dora Lilia Marín-Díaz present their contribution to the dossier with the objective to discuss the concept of “educationalization of the world” established by Tröhler, according to which modernity would correspond to educationalization of the world. They recognize, so, the importance and strength of the concept of educationalization for History of Education and Pedagogy as a whole. The text of both researchers aims to achieve a description of the origin and emergence of the normative matrixes of modernity that sustain what Tröhler calls “educational turn”, which was re-read in the light of archeological tools established by Foucault. As the main analysis result, the authors affirm, differently from Tröhler, that the emergence of education in the world did not occur within the eighteenth and nineteenth

centuries but within the sixteenth and seventeenth centuries, in the milestone of what Foucault named as the “era of governmentality”. In this way, Noguera-Ramírez and Marín-Díaz accomplish a historical-philosophical exercise through which they stress a valuable perspective for the reflection on education and pedagogy, as well as to the analysis of pedagogical practices, according to the issue placed by governmentality and asceticism.

By his turn, José G. Gondra makes a genealogical criticism while putting into question the relations of power that cross the discursive narratives. In this form, he explores some narrative principles that constitute the manual *Notions of History of Education*, of authorship of the polygraph, Afrânio Peixoto, re-edited successively in the years 1933, 1936 and 1942, which is presented as a result of the three years (1932-1934) that the author dedicated himself to classes of History of Education in the Institute of Education of Rio de Janeiro. In the narrative built in the manual, Peixoto leaves to the future teachers what he calls by the history of civilization, a kind of cultural capital that he considered fundamental to the comprehension of the most remote past and other more recent, defining this way a condition to the acquisition of a greater professionalization of teaching. Gondra invests in the work of a record of something as the origin of the school, an original foundation that would operate with fundamental milestones, whose purposes would be the confirmation of this substance and functions of the primordial happening. In this manner, the exercise done seeks to undo the immobility of the school identity and functioning, perpetuating an essence and suspending time. It seeks, then, to think about the options and historiographical operations, as the pedagogical movement to which Peixoto's manual is connected and that, by its turn, also helps to legitimize and reproduce. Gondra concludes that the so many (des) continuities that cross and regulate our time and in modes so divers can be observed in society as well as in schools and, particularly, in the formation of teachers, which can indicate that what the past teaches through the notions of history of education is the not predictable tracing of routes and out of any predestined teleology.

The dossier last article, entitled *Foucault and the Brazilian History of Education: from possible uses of the genealogical procedure*, has as a horizon the Foucauldian investigative extent outlined in the text, *Nietzsche, genealogy, history*, and proposes to put into perspective the repercussion of Michel Foucault's legacy concerning the use of genealogical tools in the bibliographical production in History of Education, in the period from 1997 to 2017, of the three Brazilian journals turned specifically to the historical-educational field. The analysis included 42 articles, selected in a way to allow seeing the simultaneous movements, in an overall examination. In the dissection of the analytical *corpus* chosen, it was not the intention to make any comparison between what Foucault achieved and the investigative routes of the Brazilian historians of education, so that the strength of the circulation of new historical narratives was stressed, through which emerges the reinvention of tools so many times used and reused. In this way, the conclusions turn to the conditions of time, place, and modes that surround the exercises of historical investigation that search for theoretical-practical inspiration in Michel Foucault.

Finally, it is necessary to highlight that the present dossier gathers a set of texts that present possible repercussions of the genealogical question in the field of history of education: contingencies of educational forms; displacements of the organization and functioning of the school device; govern strategies of teaching systems, as well as conceptions of knowledge that sustain pedagogical chores and, for last instance, the ones particular from History of Education. While articulating the genealogical analysis to the specific field of history of education, the intention is somehow to offer other keys for the comprehension of the educational actuality and its several interpellations.