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TEACHER MALAISE: CONCEPTS AND ANALYSES IN THE LIGHT OF DISCOURSE ANALYSIS

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Abstract: Teacher malaise is one of the problems that permeate studies on Education in Brazil in postmodernity. The teacher is intrinsically linked to the devaluation, helplessness, and neglect of the profession. We focus on English language teachers, their particularities, and day-to-day practices. This study, arising from a master's thesis, aims to analyze the working conditions, complaints, and deficits of basic training that are present in the pedagogical practices of English teachers. This includes the public and private schools of the State of São Paulo. It also aims to interpret, from semi-structured oral interviews, some teacher malaise and its consequences on the physical and mental health of these subjects and, perhaps, on their daily pedagogical practices. Our analyses are made under the perspective of the Discourse Analysis of French Pecheuxian Matrix, based on the contributions of founding researchers such as Michel Pêcheux and Eni Orlandi, of Freudo-Lacanian psychoanalysis, with Sigmund Freud as foremost scholar present in this work Sigmund Freud, of the Education sciences, with authors who research on teacher malaise and the identity of the subject-teacher, such as Rinaldo Voltolini and Selma Garrido Pimenta, the socio-historicity of the subject and its conditions of production.

Key-words: Discourse Analysis. Teacher malaise. English teachers.

Introduction

The subject-language teacher in Brazil, regardless of the school year, faces numerous challenges throughout their career. Challenges inherent to the Brazilian educational situation that trigger malaise, physi-

cal and mental illnesses, because of the countless socio-structural factors faced by the teachers. Adversities of the most varied orders, whether low gratification, lack of physical and/or technological structure, and here, in particular, the lack of physical and mental conditions of this subject-teacher.

The situation regarding the working conditions of teachers in Brazil is not new, encompassing low salaries, inadequate structural and technological conditions, and a lack of investment in continuing education. Numerous impasses ultimately hinder the teaching of classes nationwide.

The International Labor Organization defined working conditions for teachers by recognizing the central place they occupy in society, since they are responsible for preparing citizens for life (OIT, 1984). Such conditions basically seek to achieve the goal of effective teaching. (Gasparini; Barreto; Assunção, 2005, p.191).

Despite the guarantee ensured by the law, practice and reality are far apart. Even more so after the emergence of the COVID-19 virus pandemic, in which the scarcity of resources and pedagogical support by school and government leaders became even more evident.

Social and educational conditions are changing at a rapid pace, with new demands emerging every day. Our school systems, which have grown exponentially in recent decades, are still unable to meet new demands. For this reason, teachers face adversity and difficulties in meeting new ne-

eds, as well as constant criticism from society about their inability to address these new needs. “Teachers are then compelled to seek, by their own means, forms of re-qualification that translate into an unrecognized and unpaid increase in the working day” (Gasparini; Barreto; Assunção, 2005, p.192)

The Malaise is described by Freud (1930) as inherent to civilization, culture, and humanity. It is the irremediable conflict between the human being and the civilization in which he is inserted. In addition, the father of psychoanalysis introduces discussions about religion and politics, ultimately leading to the “oceanic feeling,” a state that begins in childhood, where experiences with the world merge with an immensity of feelings.

Our present feeling of the Self is therefore only the stunted vestige of a much more comprehensive-yes, all-encompassing-feeling that corresponded to a more intimate connection of the Self with the world around. If it is permissible to suppose that this primary feeling of the Self was preserved in the psychic life of many men — to a greater or lesser extent — then it would be next to the narrowest and most clearly limited feeling of the Self of the mature era, as a kind of counterpart to it. Its ideational contents would be precisely those of the absence of limits and the connection with the whole, the same with which my friend illustrates the “oceanic” feeling. (Freud, 1930, p.11)

Teacher malaise can be understood as a range of feelings, including demotivation and disappointment, related to their daily pedagogical practices and other factors within the profession.

The concept of teacher burnout, as expressed in the malaise significance, appeared in the pedagogical literature as a way to summarize the set of reactions of teachers as a maladjusted professional group due to social change (Esteve, 1987). This expression is used to describe the permanent and adverse effects that impact the teacher’s personality as a result of the psychological and social conditions in which they teach, due to accelerated social change (Esteve, 1987). Teacher malaise refers to the feelings of demoralization (Esteve and Fracchia, 1988), demotivation, or disenchantment that emerge in teachers due to the vicissitudes of the identity reconstruction process, in which the emergence of change, whatever its meaning, as the purpose of education, irreversibly places them. (Picado, 2009)

The theme of this research was chosen by reading and observing newspapers and television news, which have brought (and continue to bring) alarming statistical studies regarding the number of education professionals who are or have been absent due to physical and mental health issues. Thus,

interest in finding answers to the reasons and justifications behind the data arose.

For this study, we take the Discourse Analysis of the French Matrix as the basis for our analyses, since we are affiliated with this theoretical-methodological field, which is anchored in Freudian-Lacanian psychoanalysis for its notion of subject accepting that DA seeks in psychoanalysis foundations for the notion of subject, accepting that there is a desiring subject, of the unconscious, cleaved, who will create an “object that will affect these forms of knowledge as a whole: this new object is discourse.” (Orlandi, 2012, p. 20)

In addition, we will introduce other fundamental concepts to this research, such as teacher malaise and its methodology, as well as the analysis of clippings arising from oral research conducted with English teachers from the public and private networks of the state of São Paulo, Brazil.

Next, we will present the theoretical foundations of our studies and some of our analyses based on the interviews.

Some basic concepts: The Discourse Analysis of French Pecheuxtian Matrix

The Discourse Analysis of French Pecheuxtian Matrix (hereinafter, AD) had its origin in France with the publication of the book “Automatic Discourse Analysis” (1966), by Michel Pêcheux, where the author sought to “(...) open a theoretical and scientific fissure in the field of social sciences, and, in particular, social psychology.” (Gadet; Hak, 1997, p.14).

Michel Pêcheux, in his now intersectional studies of Linguistics, Social Sciences,

and Philosophy, discusses the historicity that Linguistics excludes and the transparency of language for the Social Sciences. From this point on, Pêcheux (2008) ponders language as non-transparent, as materiality, considering human space and time:

Every utterance, every sequence of utterances, is therefore linguistically descriptive as a (lexical-syntactically determined) series of possible drift points, offering place to interpretation. It is in this space that discourse analysis intends to work. (Pêcheux, 2008, p.53)

Alternatively, as Eni Orlandi brings us, “Discourse is defined by this author as the effect of meanings between speakers, a socio-historical object in which linguistics is presupposed. He criticizes the evidence of meaning and the intentional subject that would be at the origin of meaning” (2005, p.11). And, complementing this definition, we have, according to Pêcheux, “(...) a de-structuring-structuring of these networks and paths: every discourse is the potential index of an agitation in the socio-historical affiliations of identification, insofar as it constitutes at the same time an effect of these affiliations (...)” (2008, p.56)

The reading practice proposed by Pêcheux, which properly constitutes Discourse Analysis, exposes the reader’s gaze to the opacity (materiality) of the text, aiming to understand what the subject says in

relation to other sayings, as well as what they do not say. Criticizing content analysis, *psychologism*, and sociology, Pêcheux is a non-subservient heir to Marxism, Linguistics, and Psychoanalysis in discourse analysis, proposing and working on the relations between the subject, language, and history. (Orlandi, 2005, p.11)

As subjects are shaped by language and history, there is an intricate process of constituting these enunciating subjects. Therefore, the message transmission process occurs simultaneously between interlocutors. Language (an aspect that mediates between subjects) is not considered as a “(...) homogeneous block of rules organized in the manner of a logical machine” (Pêcheux, 1975), but rather the observation of the externalization of ideology and meanings in the relationship between subjects.

DA deals with Discourse. It seeks “(...) to understand language making sense, as symbolic work, part of the general social work, constitutive of man and his history.” (Orlandi, 2012, p.16).

Unlike the elementary and Cartesian scheme that constitutes communication: sender – message – receiver, where the sender transmits the message (formulated by a code) to the receiver, AD does not deal with the linearity of this set of elements, and not only with the information or message itself, because of the process.

For AD, the transmission of the message occurs simultaneously with meaning, without separation, in a watertight manner,

as the subjects and senses are permeated by history and language. That is, we have the intricate process of constituting these subjects, the countless meanings that are being produced, the ideologies, and the friction between the power relations between the subjects. “Hence the definition of discourse: discourse is the effect of meanings between speakers.” (Orlandi, 2003, p.21)

And language? Language is the mediation between subjects. Between man and social reality. “This mediation, which is discourse, makes possible both permanence and continuity and the displacement and transformation of man and the reality in which he lives.” (Orlandi, 2003, p.16)

Pêcheux considers language as a system capable of ambiguity and defines it discursively as the insertion of the material effects of language into history, including the analysis of the imaginary in the relationship between subjects and language. (Orlandi, 2005, p.11)

DA ponders how language has materialized in ideology and how it is externalized in language. Discourse is where we observe the link between ideology and language, producing meaning for the subjects. “(...) as Pêcheux (1975) says, there is no discourse without a subject and there is no subject without ideology: the individual is questioned as a subject by ideology, and this is how language makes sense.” (Orlandi, 2003, p.17)

(...) It is based on this interlocution, insofar as it includes the interlocutor's response, that the meaning of what Freud demands as the reestablishment of continuity in the subject's motivations is rescued for us. The operational examination of this objective shows us, in fact, that it is only satisfied in the intersubjective continuity of the Discourse in which the history of the subject is constituted. (Lacan, 1998, p.258)

Fundamental concepts: Malaise and Teacher Malaise

We will address the origin of teacher Malaise and its characteristics, differences, and similarities in the light of one of the three founding pillars of DA: Freudian-Lacanian psychoanalysis.

Initially discussed by the psychoanalyst Sigmund Freud, in "The Malaise of Civilization" (1930), this feeling that he tries to define evolves from an "oceanic feeling" (p.11), that is, "a feeling of indissoluble bonding, of communion with the entire external world" (p.12). However, as he himself agrees, "It is not easy to work out feelings scientifically" (p.11)."

The idea that man acquires a notion of his link with the world by an immediate feeling, from the beginning oriented towards this, is so strange, it fits so badly into the plot of our psychology, that we can try a psychoanalytic,

that is, genetic, explanation for this feeling. The following line of thinking offers itself. Usually, nothing is safer for us than the feeling of ourselves, of our Self. This Self appears to us as autonomous, unitary, and well demarcated from everything else. (Freud, 1930, p.11)

This sense of communion with the outer world can give rise to torturous conflicts when the inner Self and the outer world come into opposition. When there are sensations of pain and displeasure, there is also the dissociation of the mass of feelings, of this oceanic feeling. From the recognition of what is unpleasant in the "outside", there is the principle of seeking the preservation of pleasure within the Self and the elimination of displeasure.

Pathology presents us with numerous states in which the delimitation of the Self before the external world becomes problematic, or the limits are drawn incorrectly; cases in which parts of the body itself, and components of the psychic life itself, perceptions, thoughts, affections, appear to us as alien and not belonging to the Self; others, in which what evidently arose in the Self and should be recognized by it is attributed to the external world. Therefore, the feeling of the Self is also subject to inconvenience, and its boundaries are not permanent. (Freud, 1930, p.12)

Freud (1930) clarifies that there is an attempt to preserve pleasurable states, but that trying to detach oneself from the external world, from external displeasures, is an attempt that “becomes the starting point of significant pathological disorders.” (p.13)

One idea would synthesize the entire Freudian text: civilization results from the renunciation of direct satisfaction of the drives. This idea poses a serious question for contemporary life, given that the category of “renunciation” is being increasingly excluded from current ideas and behavior, thereby rendering it “unthinkable.” (Saroldi, 2011, p.11)

Freud (1930) then reaches the crucial point of his debate on the purpose and intention of human existence, and without fear of being mistaken, offers the most straightforward answer: happiness, that is, episodes of “a lukewarm well-being” (Freud, 1930, p. 21). Still, the author points out that experiences of suffering are more readily accessible and have diverse origins. “Suffering threatens us from three sides: from the body itself, which, destined to decline and dissolution, cannot even dispense with pain and fear, as warning signs; from the external world, which can strike us with very powerful, inexorable, destructive forces; and, finally, from relations with other human beings.” (Freud, 1930, p.21)

Our present feeling of the Self is therefore only the stunted vestige of a much

more comprehensive-yes, all-encompassing-feeling that corresponded to a more intimate connection of the Self with the world around. If it is permissible to suppose that this primary feeling of the Self was preserved in the psychic life of many men — to a greater or lesser extent — then it would be next to the narrowest and most clearly limited feeling of the Self of the mature era, as a kind of counterpart to it. Its ideational contents would be precisely those of the absence of limits and the connection with the whole, the same with which my friend illustrates the “oceanic” feeling. (Freud, 1930, p.12)

Freud (1930) conceptualized *civilization* as the sum of achievements and institutions that distinguish our lives from those of our animal ancestors, serving two purposes: the preservation of human nature and the regulation of human interactions.

Organizing civilization requires an instinctive denial. From his explanation, he showed that “All totemic cultures are based on the constraints they must impose on each other to maintain the state of affairs.” (Freud, 1930, p.45) Thus, he states that civilized man exchanged a little happiness for a bit of security” (p.61).

In short, Freud (1930) tells us about the trajectory of the subject’s Malaise in relation to civilization, concerning Modernity, the process through which society was undergoing independently, and that somehow caused this estrangement to the subject.

In this society, where the subject is enrolled, that should provide him with security, comfort, and joy, could no longer provide for him.

There has to be a fine-tuning between individual interest and collective interest, and everything indicates that we are becoming unable to discern the latter. In short, the empire of the unhindered pursuit of pleasure/satisfaction is that of barbarism. (Saroldi, 2011, p.11)

Firstly, we will need to make some conceptual clarifications here.

First, we would like to make a brief distinction. What is the difference between Malaise, suffering, and symptoms? This triad was investigated by the Brazilian psychoanalyst and university professor Christian Ingo Lenz Dunker, who defines the symptom as something that cannot be simply removed from the subject. A dissatisfaction that echoes within, latent. A dissatisfaction of their own. Something insurmountable and that can be repeated.

What I call “diagnostic rationality” operates by ciphering, recognizing, and naming Malaise in more or less legitimate modes of suffering, and, secondarily, stipulating within them the forms of symptoms. Suppose the recognition of symptoms in regular units, such as diseases, syndromes, conditions, or disorders, is the task of diagnosis. In that

case, the articulation between Malaise, suffering, and symptoms is the objective of diagnosis. (Dunker, 2015, p.40)

For Dunker (2015), suffering translates into a narrative structure and depends on events and is not watertight: it changes as it is spoken of. He inscribes ‘malaise’ and ‘symptom’ in another form of language. Thus, suffering is transitory and collectivist. It is a process of transformation and has political valence and can be elected by the subject. Suffering can be named and, therefore, can be visualized.

The act of designating the symptoms inscribes Malaise and suffering in a new discourse record, in a new order of prescriptions, interdictions, hospitalizations, and care. It is at this point that the symptom, in the psychoanalytic sense, is distinguished from the symptom in other clinics. (Dunker, 2015, p. 19)

Malaise, on the other hand, having its origin described in the previous chapter, in short, is what remains, what is inherent to the human being. It is this “oceanic feeling” of eternal conflict of the subject and his society, his surroundings.

A diagnosis is composed of the effects, the senses, and the “reassignments” that a diagnosis can have for a subject or for a community in view of the social aspect of its

pathology. It is fundamentally an ethical response that we can create to give way to what psychoanalysis has called Malaise. (Dunker, 2015, p.40)

Having made this brief distinction for future analysis, we will now focus on the teacher malaise *per se*, its various definitions, its authors, and the impact it has on the lives and health of teachers.

We can understand teacher malaise as a range of feelings, including demotivation and disappointment, related to daily pedagogical practices.

The term “teacher malaise” was first coined by Spanish psychologist José Esteve in 1987 “to describe the permanent effects that negatively affect the personal and professional characteristics of the teacher as a result of the psychological and social conditions in which he teaches.” (Martins, Vieira, Feijó, Bugs, 2014)

“Teacher malaise”, “labor anguish”, “professional stress”, “emotional exhaustion”, “depression”, “frustration”, “depersonalization”, “contradictory feelings”, “burnout syndrome”, are some expressions coined by several authors such as Pamela Bardo, Ida Berger, José Esteve, Herbert Freudenberger, Wanderley Codo and others, to name (and sometimes assess) what professionals, such as teachers, have been presenting in their speeches. (Pereira, 2016, p.38-39)

There are several expressions of teacher malaise, but a significant example is brought by Éric Plaisance, in his chapter “The challenges of inclusive education and malaise in education”, in the book *Portraits of contemporary Malaise in education*, of 2014, by Rinaldo Voltolini, whose report CONCERTATION, of 2012, brought data required by the Ministry of education for the elaboration of new laws, elaborates that: “malaise” is the suffering in the exercise of its profession, with the feeling of its social devaluation ” (Voltolini, 2014, p.24)

The report reveals that negative feelings, demotivation, and disappointment, which are described in various ways by different authors in studies on the subject, stem from everyday situations that profoundly and permanently affect the subject-teacher in both personal and social spheres.

This suffering, which can arise in several ways, such as physical or mental illness, appears more frequently today, and the causes can be varied, such as the increase in violence within schools, the loss of the teacher’s authority, in addition to the classic reasons, such as social devaluation and government dismantling.

In the daily lives of basic education teachers, especially in public schools, it has been common for them to complain about the most diverse clinical forms of symptoms, such as depression (the most recurrent), stress, bipolar disorder, panic phenomena, eating problems, obsessions, compulsions, or some chemical dependence. They also complain of a

certain professional paralysis and also of burnout and “withdrawal” syndromes, poorly compensated with the continuous use of psychotropic drugs, with medical licenses, and even with deviations in function. (Pereira, 2017, p.72)

With the advent of the COVID-19 pandemic, this myriad of feelings and their complexity became even more glaring. In addition to the strenuous hours of work in the classroom, the teacher also had to spend an exorbitant amount of time creating didactic-pedagogical material and visual resources consistent with technology (videos and animations) to meet the demands arising from this period of social withdrawal.

Current or contemporary adventures, the fact is that Malaise has always been related to the external. To the conflict of the “self” with the exteriority. We have seen that the subject is also constituted by historicity. Thus, as time progresses and new external conflicts arise, the subject suffers more from Malaise, especially when it is not re-signified or elaborated.

What Freud calls civilization actually corresponds to the process of modernization of society that has taken place in the West since then, so that the idea of Malaise in civilization must be interpreted as a critique of Modernity. (Birman, 2016, p.41)

That is, there is a sense of helplessness in the subject due to his rupture with his

traditional society. “Individualism, a mark of today’s society, causes a devastating helplessness in the subject of this era.” (Birman, 2016, p.51)

Unlike Malaise, which is fundamentally structural, inherent in the human condition, psychic suffering is linked to specific and traumatic events in a person’s life. Suffering can lead to emotional imbalances, anguish, depression, and, unlike Malaise, it is not a permanent condition, but rather a response to external adventures.

An illness or mental condition occurs when Malaise and suffering become so pronounced and persistent that they significantly interfere with a person’s ability to act healthily in their daily life. This can include symptoms such as anxiety, depression, and various disorders, among others. Psychic illness is characterized by a disruption in the functioning of the mind and, sometimes, behavior, often requiring professional intervention for treatment and recovery (Freud, 1920). In the case of the teacher, illness leads to absences and certificates, making it impossible for him/her to perform his/her daily duties, in addition to excessive medicalization.

Considering our considerations regarding teacher malaise, we will proceed to explain the methodology used for this study.

Methodology: some important concepts

The research is of a descriptive-interpretative nature, as our objective is to investigate the Malaise arising from the discourses of English teachers regarding the factors related to the profession, including working conditions in the classroom, the deficient

initial and continuing education present in their pedagogical practices, which causes them Malaise.

Eight teachers who teach English classes in public and private schools were selected. We have two (2) exclusive teachers from the public network and six (6) private and public schools in the State of São Paulo, who, based on their practices and training, contributed to the research.

The choice of the interview, which was recorded using audio, is justified because, through orality, English teachers are more comfortable. Additionally, speech brings silence, marks, misconceptions, failures, and erasures that will be examined by us.

By discursive unity, we mean correlated fragments of language and situation. Thus, a clipping is a fragment of the discursive situation. Let us emphasize that the cutout differs from the segment because the segment is simply a unit or phrase, etc. In the case of segmentation, the linguist aims at the relationship between linearly arranged units. The hierarchy of the levels of analysis, in this case, is done mechanically. This is not the case with the cutouts, since there is no automatic passage between the units (the cutouts) and the whole they constitute. It should also be added that the principle according to which the clipping is made varies according to the types of Discourse, according to the configuration of the

conditions of production, and even the objective and scope of the analysis. Having made these reflections, the text is the whole in which the clippings are organized. This whole is committed to such conditions of production, to the discursive situation. (Orlandi, 1984, p.14)

To analyze our clippings, we will use the contributions of Carlo Ginzburg (1986). The scholar compared several research methods and proposed a new paradigm in the humanities: the evidentiary. This research model emerges as an alternative to the Galilean paradigm, comprising a form of research that eschews traditional scientific concepts. Within this paradigm, analysis depends on the possibility of discovering signals (marks, trace data, signals, etc.) that point to complex realities, which cannot be understood directly, and from which conclusions can be drawn and interpreted.

As a methodological characteristic, the subject and object are not separate, as it is impossible to achieve neutrality. This position enables us to ground our discourses in materiality and the effects of the unconscious, aiming to observe linguistic signs that lead to interpretive signs of the subject. The researcher's interpretation is not considered problematic, but rather an integral part of the research process, and must therefore be considered, including in relation to unconscious dimensions (Ginzburg, 1990).

We analyzed clippings of oral interviews made with English teachers to identify the linguistic-discursive markers of this research that will help us observe in which *discursive formations* English teachers are enrolled and to which *ideological formations* these discursive formations refer.

Semi-structured oral interviews are also important to preserve the subjectivity of the interviewed subject-teacher, and we can understand subjectivity as: “(...) fabric of ‘subjective’ evidence, understanding ‘subjective’ not as ‘affecting the subject’, but, more strongly, as ‘in which the subject is constituted’”. (Orlandi, 2012, p.46)

It is worth noting that discursive formations (DF) refer to the set of historical, social, ideological, and linguistic conditions that determine what can be said (or silenced) in a given context by a particular group or institution. A discursive formation guides the production of meaning in a discourse, regulating who can speak, what can be said, and how it can be expressed.

Imaginary formations (IF), on the other hand, are related to the way the subjects involved in a discourse perceive themselves and others. They concern the images that subjects construct of themselves, their interlocutors, and the relationship between them, when they produce or interpret the Discourse. They focus on the projection of identities and roles, the interconnection with ideology and history, and the production of meanings.

That said, it is necessary to emphasize that the *corpus* is related to the “clipping” of the data from the interview collection, determined by the production conditions and considering the delimited objectives.

It should be said that, according to Orlandi (1987), “(...) the clipping is a discursive unit; a correlated fragment of language and situation”. The data, in turn, are understood here as elements that signal the discursive mode. In DA, data are understood as discursive productions situated within specific historical, social, and ideological contexts.

It is of paramount importance to emphasize that the ethics and integrity of the research are paramount; therefore, the subject-teachers will have their personal and professional identities protected and not revealed. Additionally, each participating subject teacher signed the Informed Consent Form, approved by the Ethics Committee, in 2022. This research was submitted to the Committee and fully approved after some adjustments were made.

In addition to these numerous factors, we must also consider what the scholar Orlandi (2012) brings us in several of her works as the “unsaid”, in which the researcher states that: “(...) in any case, it is known that, throughout the saying, there is a whole margin of unsaid that also mean.” (p.78) That is, we can observe with more richness for analysis, the silences, the pauses, the implied in the oral language of the subjects.

(...) from the discursive object, the analyst will focus on an analysis that seeks to relate the distinct discursive formations — which may have been outlined in the game of meanings observed by the analysis of the meaning process (paraphrase, synonymy, etc.) — with the ideological formation that governs these relations. This is where he reaches the constitution of the discursive processes responsible for the effects of meanings produced in that symbolic material, from whose formulation the analyst started. (Orlandi, 2012, p.78)

Next, we will present an analysis of a clipping from the testimony of an English teacher-subject. Here, we would like to emphasize that the theoretical foundation of DA is rooted in the interpretive paradigm, rather than the Galilean paradigm (Ginzburg, 1990).

STATEMENT ANALYSIS

Cutout number 7

Guiding question: Have you ever felt any discomfort in relation to exercising your profession?

SP F. - Yes. UH... I believe more because of **external factors**. When I worked at a (hometown name omitted) school called (private school name omitted), I had a **severe bout of depression**. I do not know if that's how you talk, a **crisis of depression**, or **depression**. I was **diagnosed with depression**. And I **wasn't diagnosed**, and **I'm not saying it was depression**, because **I think it was depression**. I went to the psychologist, and the psychologist said, "I can go with you up to this point, and I'll send you to a psychiatrist, because there are no conditions." **You can't talk, you cry**. And the interesting thing was, inside the classroom, I was the (name suppressed), the joker, who went, and such. **On the other hand, I just cried**. I couldn't watch a movie; I couldn't hear a whole song. Because I was looking for... I was going to run; I was going to do... To such an extent that at that time, I lost 32 kilos. (...) It was a **gray phase**, a **period when I couldn't see the fun in anything at all**. People talked to me, and **I couldn't see a way out** of my problems; I couldn't see that kind of thing. **And it was a simple thing, right?** But I couldn't see it that way, as a

simple thing. So, I had an **anxiety attack ...a severe one...** **Because I didn't feel like I was a good teacher**. And I was dismissed from this school, but it was because of **my fault, because I was not delivering a quality class**. I was working a lot; I had 50 hours of boards and 50 hours inside a classroom.

In the highlighted clipping, we can notice evidence of teacher malaise based on Marcelo Ricardo Pereira's definition in "The current name of teacher malaise", 2016, when he states that:

Malaise, this feeling of an inseparable bond" with the world, which Freud renames "anguish", also unconditionally affects the field of education. Teachers say they are distressed to find themselves increasingly destitute, disrespected, and disallowed by a civilization that seems to have put in decline the "discourse of the master" in favor of the "discourse of the capitalist" (Pereira, 2016, p.34-35)

Being "*50 hours on a board, 50 hours inside a classroom*" undoubtedly generates physical and mental discomfort in any craft. In the subject-teacher, our focal point, dealing with the complexity of the numerous themes of the school institution, we have already mentioned throughout this research (such as school violence and social pressure) that generates serious Malaise.

(...) that reaffirm the teacher's exhaustion, fatigue, depersonalization, stress, as well as physical health and

mental health problems, and in the most serious cases of depression, work leave, and even an attempt on life. (Pereira, 2016, p.34–35)

Depression stands out as one of the main complaints of teachers, being triggered by several factors, such as lack of structure, indiscipline, and low performance of students, weariness of routine, frustration with work, and conflicts with parents and students. (Pereira, 2016)

The symptom “became a subjective phenomenon constituted by the deformed fulfillment of desire” (Pereira, 2016, p.80), that is, it is simultaneously something that causes suffering. That is also the response that the subject has to their inability.

Another aspect that we can notice in the clipping is the negation. When SP F. says, “*I believe more due to external factors (...)*” and then narrates a sequence of symptoms of illness, culminating in “*50 hours of classroom,*” we can see the denial emerging in his speech.

Freud highlighted the denial in “Negation” (Die Verneinung, 1925), where the psychoanalyst brought that:

Thus, the content of a repressed image or idea can make its way into consciousness, provided it is denied. Negation is a way of becoming aware of what is repressed; in fact, it is already a suspension of repression, although not, of course, an acceptance of what is repressed. We can see how, here, the intellectual function is separated from the affective process. (Freud, 1925, p.2)

“With the help of repression, only one consequence of the repressive process is undone, that is, the fact that the repressed content does not reach consciousness.” (Freud, 1925, p.2) The result is a kind of intellectual acceptance of repressed material, while the essential aspect of repression remains present. We have been able to overcome denial and promote a complete intellectual acceptance of repressed content, but the process of repression itself is not yet eliminated.

That is, to become aware of something, the subject denies it. By denying, the subject makes real the consciousness of what is repressed. A phenomenon that we can observe during his/her speech.

Still, in this clipping, we can see the repetition, which was mentioned earlier in another analysis and will be briefly reviewed here.

Repetition, as described by Freud in his book “Beyond the Pleasure Principle” (*Jenseits des Lustprinzips*, 1920), causes the subject to relive unpleasant experiences to bring to light repressed impulses and alter past experiences.

Most of what the compulsion to repeat causes the person to relive must cause displeasure to the Self, for, after all, it brings to light activities of repressed impulse motions, but this is a displeasure that we have already recognized, which does not contradict the pleasure principle; it is displeasure for one system and, at the same time, satisfaction for the other. However, the new and remarkable fact that we now

need to describe is that the compulsion to repeat also brings back those experiences of the past that do not contain any possibility of pleasure, which also at that time cannot have been satisfactions, not even of impulse motions repressed since then. (Freud, 1920, p.42)

That is, SP F is constantly repeating the word “depression” and describes some of the symptoms faced by him/her, including citing his/her conversation with the psychologist, which suggests that having analyzed and measured the issue, the psychologist referred him/her to another mental health professional.

Final Considerations

Perhaps, these “final” considerations are the mild episodic well-being that we seek throughout this work, with the certainty that we will still have incompleteness that we intend to fill with deeper studies in the future.

Incompleteness is also very expensive for AD. Failure, lack, incompleteness, and silence are present in several aspects of AD, such as polysemy, incompleteness, and the uniqueness of the subject.

Incompleteness, in turn, has to do with another process (strictly speaking, a function of the relationship between polysemy and paraphrase), which is that of “reflexivity”: the gesture of looking behind the mirror, when seeing

oneself, as a child, to try to apprehend the experience of the production of one’s own (reflected) image or discover its mystery, that is, to see oneself (read oneself, say oneself). The ambition to be behind the scenes of identity enactment. (Orlandi, 2007, pp. 155 and 156)

We also highlight the incompleteness in the subjectivity of each subject teacher interviewed. The incompleteness of his education, the incompleteness of attentive listening to his complaints, the incompleteness of his constitution as a subject, who chose the path of instruction, of teaching, with the mission and motivation to make a difference in the constitution of other subjects.

This study demonstrates that the role of the English teacher-subject is intrinsically affected by teacher malaise and reverberates directly in their daily pedagogical practices. We emphasize the production conditions of each subject-teacher, their historicity and subjectivity, as well as their pedagogical practice.

It is worth noting that teacher malaise presents itself in various ways and is subject-specific. From physical pain to psychic and emotional disorders, Malaise directly affects the subject-teacher who overflows these symptoms into their daily pedagogical practices.

The lack of material resources, working conditions, interpersonal relationships with peers and superiors, and exhaustion due to the accumulation of demands are some of the factors that emerged in the discourses of the subject teachers.

The deficit in initial training and the insufficiency of specific continuing education for English teachers are also contributing factors to this subject's professional dissatisfaction.

Expensive courses, exchange trips and lack of time, financial resources and institutional incentive also appear together with the complaints, causing us effects of paradoxical meanings, since the same subject-teacher who seeks professional improvement is the same one who does not have the time or resources to execute them, as he has to work in several institutions and occupy multiple positions to have an income that provides his livelihood.

The subject-teacher of any discipline is in constant formation. "[...] voices that weave their subjectivity at every moment, taken by identifications that, far from fixing the subject, stabilizing his characteristics, transform him into a subject in process, in constant transformation [...]" (Coracini, 2000, p. 7). For this reason, the teacher's Malaise, duly identified and forwarded, can re-signify her pains and ills, thereby also re-signifying her practices.

(...) identifications are in a constant process of construction, in which the subject constitutes himself, produces his Discourse, relates, constitutes himself in/for the other, establishes a historicity, and marks his heterogeneity. (Eckert-Hoff, 2015, p. 93)

Suppose Malaise itself is singular. An "oceanic feeling" that takes the subject subjectively, and the teacher's Malaise,

more specifically, appears in each individual in different ways; we will never be able to bring a "manual" or a "ready solution" that is followed to the letter, so that it is extinguished. We will not be able to provide a step-by-step guide for every teacher to follow and "heal" something inherent to human existence, and in the case of the subject teacher, from their daily practices.

In this "identity drift" of the teacher (Pereira, 2016), as a result of postmodernity and uncertainties and, as a result of socio-historical conditions where the precarious conditions of production, social and governmental devaluation and the various factors listed in this study, the subject-teacher sees himself "between places, between what was and becoming" (Pereira, 2016, p.37). This adverse condition provides the subject-teacher with the opportunity to reevaluate their position and seek to re-signify their identity in teaching.

(...) The teaching identity is today particularly open, capable of both renewal and loss of reference. Taken from a global educational uncertainty linked to Modernity, it seems divided between tradition and necessary innovation (Pechberty, 2003 *apud* Pereira, 2016, p.37)

Still, in the search for resignification, "among those who elevate their condition of teaching to the condition of symptom based on this unprecedented bond that the analyst's discourse inaugurates, there may be some different destination for the teacher; a destination that is not the so refutable psychic suffering" (Pereira, 2016, p.37), that is,

the symptom being the something in itself more real in the teacher, one has the opportunity to authorize oneself.

What they lack, perhaps, is an instance in the educational universe, such as speech spaces that allow them to transmit their enunciation or their own experience in order to institute themselves as such. (Pereira, 2016, p. 198)

Still, in this fluctuation of identity drift, the subject-teacher finds himself between the chasm that exists between his initial training, his continuing education, and his daily practices. Something pertinent to virtually every craft.

However, the subject-teacher also has his practice and function “planned and executed by others: non-teachers, politicians, administrators who design public policies according to government interests; and education scientists (...)” (Voltolini & Gurski, 2020, p. 78) and is undervalued by society. If there were a rapprochement between what he, as a subject teacher, prepared, studied, and graduated for. The practices he would develop within each classroom, such as content, form, and methodology, approached this abyss more as a gap than a colossal precipice.

Still, we can address the science of the subject-teacher in the pedagogical Discourse. If this resumption of its prominent position as a formative subject is recovered, the subject will be able to deal better with the demands imposed on it.

Such a teacher's position needs to be considered

during the course, without compromising on quality during the construction of the work. Such gaps, revealed by the void, imply a space that sustains the trajectory, offering the teacher the opportunity to demonstrate the positions taken, so that they do not run the risk of crystallizing and paralyzing themselves in the face of the Malaise produced. (Voltolini; Gurski, 2020, p.138)

In fact, with the proper support of welcoming spaces and professionals in school settings, we will have teachers with greater cognitive competence in social-emotional skills, which will enable them to provide better emotional support to themselves and others in various situations.

Greater knowledge about emotions and more skills to manage them can promote emotional health, which is directly related to well-being and mental health (Karimzadeh, Salehi, Embi, Nasiri, & Shojae, 2014). Emotional and mental health extends far beyond simply being free of disorders; it encompasses broad psychological well-being, which involves the way the individual feels about themselves, the quality of their relationships, and the skills they use to manage their feelings and cope with the natural stresses of life. (Marques, Tanaka, Fóz, 2019, p.37)

Social-emotional competence encompasses a range of terms that encompass various competencies, including emotional intelligence, social competence, and self-regulation, which cover areas related to emotional processes, interpersonal competencies, and cognitive regulation.

The socioemotional aspect is related to a combination of emotional and social skills that help the person better manage their emotions, interact positively with others, perform various activities (such as studying or working), and meet their daily needs. (Marques, Tanaka, Fóz, 2019) Therefore, the development of these skills or competencies would improve the mental health of the subject-teacher when they acquire tools for better handling situations of personal or social discomfort.

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