**INDISCIPLINE AT SCHOOL: THE "STUDENT-PROBLEM" AND THE PROBLEM OF THE CURRICULUM****INDISCIPLINA NA ESCOLA: O "PROBLEMA-ALUNO" E O PROBLEMA DO CURRÍCULO****INDISCIPLINA EN LA ESCUELA: EL "PROBLEMA DEL ESTUDIANTE" Y EL PROBLEMA DEL CURRÍCULO**Douglas Manoel Antonio de Abreu Pestana dos Santos¹, Hugo Cesar Bueno Nunes²

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ABSTRACT

The purpose of this paper is to discuss how the school curriculum can produce the problem student and indiscipline at school. Yes, we start from the assumption that the student called problematic, lauded¹, undisciplined, is just an effect of the curricular organization in vogue in many schools in Brazil. These *problem-students* are usually affected by some kind of disability or even those who, at some point, have escaped from the disciplinary logic of school, and depending on the "slip" outside the margin, will be labeled and carry with them the stigma of "*problematic*" for their entire school experience and, consequently, many for life. In the current capitalist model of mass education, any personal and subjective problems of the students must be completely written off, as if their lives were divisible, leaving their problems at home, and arriving with only the polished version for the school environment.

KEYWORDS: Problem student. Indiscipline. Education.**RESUMO**

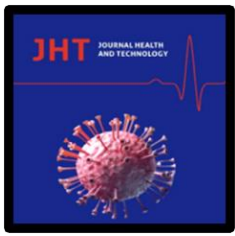
O objetivo deste artigo é discutir como o currículo escolar pode produzir o problema aluno e a indisciplina na escola. Assim, partimos do pressuposto de que o aluno chamado de problemático, elogiado, indisciplinado, é apenas um efeito da organização curricular em voga em muitas escolas do Brasil. Esses alunos-problema geralmente são afetados por algum tipo de deficiência ou mesmo aqueles que, em algum momento, escaparam da lógica disciplinar da escola e, dependendo do "deslize", serão rotulados e carregarão consigo o estigma de "problemático" por toda a sua experiência escolar e, conseqüentemente, muitos anos da sua vida. No atual modelo capitalista de educação em massa, quaisquer problemas pessoais e subjetivos dos alunos devem ser completamente descartados, como se suas vidas fossem divisíveis, deixando seus problemas em casa e chegando apenas com a versão polida para o ambiente escolar.

PALAVRAS-CHAVE: Aluno problemático. Indisciplina. Educação.**RESUMEN**

El propósito de este documento es discutir cómo el currículo escolar puede producir el problema del estudiante y la indisciplina en la escuela. Sí, partimos de la suposición de que el estudiante llamado problemático, alabado¹, indisciplinado, es sólo un efecto de la organización curricular en boga en muchas escuelas de Brasil. Estos estudiantes problemáticos suelen verse afectados por algún tipo de discapacidad o incluso aquellos que, en algún momento, se han escapado de la lógica disciplinaria de la escuela, y dependiendo del "deslizamiento" fuera del margen, serán etiquetados y llevarán consigo el estigma de "problemático" para toda su experiencia escolar y, en consecuencia, muchos para toda la vida. En el modelo capitalista actual de educación de masas, cualquier problema personal y subjetivo de los estudiantes debe ser completamente descartado, como si sus vidas fueran divisibles, dejando sus problemas en casa y llegando solo con la versión pulida para el entorno escolar.

PALABRAS CLAVE: Estudiante problemático. Indisciplina. Educación.

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INTRODUCTION

The students who receive this codename lose their possible identifications and, little by little, they find themselves ignored and many times excluded from the pedagogical formation process that they are entitled to, and from the social relations that the school environment could provide them with. Thus, separating the disciplined from the undisciplined, the school starts to use its power in the way that is most useful at the moment: sometimes buying them with adapted activities, sometimes applying exacerbated punishments to the undisciplined, sometimes imposing fear to the disciplined, etc. In other words, the school controls and distills its power in the way that suits it best, but always with the same purpose: to keep the school order intact.

We can say that the classroom is primarily an environment of conflict, especially conflict over difference. Difference among students, who have different life experiences; difference among students, teachers, and other staff, who carry the marks of different generations; difference between the knowledge that can be produced and discussed in the classroom; difference in the very process of knowledge production, among others. Thus, it is clear that the teacher and the institutional logic itself need to be sensitive to the questioning and disagreement of what is different.

This means that we have to accept something obvious: that our analyses of the facts, of things, that our reflections, our proposals, our way of understanding the world, our way of thinking, of doing politics, of feeling the beautiful or the ugly, the unjust, that none of this is unanimously accepted or rejected. This means, fundamentally, to recognize that it is impossible to be in the world, doing things, influencing, intervening, without being criticized (FREIRE, 2003, p. 59)

When this logic is broken, and this happens frequently, either because the profession wears out with the time spent teaching or because of the teacher's negligence towards the students, caused by several reasons, the educational process is lost. Such a break creates logics in the schooling process, and one of these consequences can be indiscipline, or, as we will discuss here, the problem student.

The problem-student is the one who doesn't fit into the rules of discipline, silence, and order, which at some point someone thought was the only way to teach and learn in school. By acting in a way that goes beyond the established paradigm, this student is labeled as a troublemaker, questioner, restless, and - intuitively - as someone who disagrees with the power structure that is imposed on him. Therefore, we need to understand who this student is.

The student-problem is taken, in general, as one who suffers from certain supposed "psychological/pedagogical disorders"; these disorders can be of cognitive nature (such as "learning disorders") or of behavioral nature, and in this last category it fits a large set of actions that we usually call "undisciplined". (AQUINO, 1998, p. 181).

Therefore, we propose, based on some questions, to understand what is the role of this student-problem in school? What stigma does he carry? When was this student segregated from the school



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structure? How do other students see him/her? What conception of curriculum is present when we look and experience excluding actions within the school environment?

This essay is based on the experiences we have accumulated in our daily work with basic education and in conversations with several students who are considered problematic by the school. Thus, this paper aims to map how the problem-student is produced in the school environment, whether by the curriculum, by his own understanding of what it is to be a "problem-student", by the relationships with classmates, with teachers, that is, with the school community that produces him and is also produced by him.

School and the student-problem: what is this problem?

When we stop to think and reflect on this explosive constitution that is perpetuated in schools, we need to keep in mind that the school as we conceive it today is a great social permanence; while changes in society require institutions to reinvent themselves to co-opt and embrace more people, on the other hand, the school has decided to remain the same as in previous generations. There has not been, on a practical and real scale, a review of the role of the school in terms of its social function. So, no matter how dynamic the classes become, no matter how much teachers use innovative tools, no matter how much they try to sell the idea of an inclusive and diverse education, what we see, in general, is a school that has not broken with its centuries-old ties.

We can say that this school when we approach the curriculum theorization proposed by Silva (2011) fits the traditional curriculum theories, i.e., have as characteristic the claim to be neutral, scientific and disinterested, focusing on technical issues, in which "what to teach" is seen as given, obvious and, therefore, intend to answer another question, the "how to teach? Adopting the knowledge to be taught as unquestionable, they are concerned with the best way to transmit it. Thus, a traditional curriculum is more concerned with issues related to the organization of teaching, that is, the best strategies to transmit certain knowledge. In it, knowledge is something given, natural, pre-existing. The task of pedagogy and curriculum is simply to reveal it (SILVA, 2011).

And, we add, beyond simply revealing it, it is a teaching that intends to standardize the bodies and the different ways of being-in-the-world. Therefore, the aura that encompasses the idea of "school" has not changed; the devices of control, the forms of coercion, the punishments, have reinvented themselves. New technologies, especially in terms of monitoring and surveillance, have been introduced in an exemplary manner. We can see this by the increase in the number of monitoring cameras in the school corridors; these cameras have come to replace the governors, since they can make mistakes and not be able to discipline and control all the power of life that urges in the corridors and school buildings. The camera, and therefore the recordings that are produced, are not affected in these ways: the proof, therefore, is complete. The camera, however, does not even need to be on to have an effect on the students' behavior. Its existence, and the knowledge of the students about this existence is already sufficient for the disciplinary logic and control, as Foucault (2014) points out, the most important



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effect of the panopticon is to induce the detainee to a conscious and permanent state of visibility, in which we have ensured the automatic operation of power.

From the Foucauldian point of view, social institutions work as power devices, and therefore, operate in similar ways. Whether it is the prison, the hospital, or the psychiatric clinic, all these institutions work with a disciplinary logic that necessarily trains the individual for social norms; therefore, it is up to the school to train the child for adult life.

Disciplinary power is indeed a power that, instead of appropriating and withdrawing, has as its main function "to train"; or no doubt to train in order to withdraw and appropriate even more and better. [...] Discipline "manufactures" individuals; it is the specific technique of a power that takes individuals at the same time as objects and as instruments of its exercise. (FOUCAULT, 2014, p. 167).

It would be frivolous and unfair of us to fail to recognize and consider all the attempts and perspectives for changing and breaking this perverse logic that is ingrained not only in schools, but in society in general. However, we know that this traditional model of education prevails over others. And no matter how much education tries to walk on its own legs for an integral formation of subject/citizen, society tends to use the school to form (format) the subject that will best fit the labor market - and accordingly, to frame the student according to the needs of capital, as seen in the recent reform of high school (2017) that provides a curriculum emptied of knowledge and points strongly to vocational technical education, also in a poorly structured and propositional way.

The "problem curriculum"

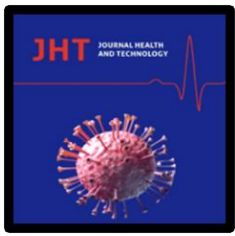
As seen, the school, being one more arm of the capital, needs homogenization to obtain the permanence of its process of mass education. In this way, it would not be interesting to have a differentiated evaluation for each student; therefore, the stimulus and the way in which the student learns and apprehends knowledge is ignored, in order to put them in front of the same questions in the same test. It doesn't matter if the student understands better through a corporal activity, a theatrical creation, or even a mental schema.

Of their learning will be the same quantitative evaluation that everyone else will do.

It doesn't take much time in the classroom to notice the importance that students place on evaluation, and consequently, on the "grade" they receive at the end of the process. And it would be unfair of us to blame only the students for this fact: teachers, coordinators, and all knowledge bureaucrats are equally guilty in this; however, the great villain of this criticism is mass education itself.

After all, within this competitive, individualistic, and proud society, students are educated, from their cradles on, to look forward to a result as a direct consequence of their individual effort. The grade, under these circumstances, becomes the "everything" of education.

The traditional approach is characterized by the conception of education as a product, since the models to be achieved are pre-established, hence the lack of emphasis on the process. (MIZUKAMI, 1986, p.11). In the traditional view,



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whether metaphysical or positivist, the curriculum is the experience of encountering a fixed and immutable body of knowledge. This knowledge, in turn, is conceived through some operation of correspondence, adequacy, or reflection. Correspondence or adequacy with an imagined essence (the metaphysical version) or with a supposed thing-in-itself (the positivist version). Knowledge is, here, representation or reflection: re-presentation, in another form, of something that precedes it - logically and legally. This representationist conception of the curriculum and knowledge has its critical version: in the Marxist view, for example, inspired by the concept of ideology, the existing curriculum and knowledge only do not correspond to the truth because they are unduly distorted by the interests of the dominant class (SILVA, 2001, p. 11).

In general, perhaps the speeches of the teachers and the school recognize the need and the importance of the educational process in the production of knowledge to the students. However, in the daily school life, in the actual pedagogical work, the conditions to escape from this voracious logic of mass education are almost null. It is exactly in this dichotomy between theory and practice that the concept of curriculum is located.

When the concept of curriculum is discussed in schools, whether in a continuing education program for teachers, in pedagogical meetings, family meetings, etc., it often seems that we talk about everything and nothing at the same time: an arrangement of theories from here and there that sometimes connect, sometimes contradict each other, and sometimes cancel each other out. As much as we idealize the formation of students into citizens who are aware of their surroundings, conscious of their contact with nature, and active in the process of knowledge, what we see in practice are teachers who need to rush through their contents to meet the demands of the vestibular.

As the entire educational process was only used to an end, which is the vestibular, education loses its essence. The essence that is - or should be - an end.

In the situations exposed above, the school sees the student as a product of his environment, without autonomy to change his surroundings and consequently, to change himself. Therefore, the schoolwork's to provide a "favorable" environment for the development of this student as someone considered "useful" for society, and since it can't change him, it blames him or even throws the whole task of trying to improve the life of the "problem-student" in the hands of the family. Then, the school effectively removes itself from the process of changing this student's life, continuing only as an institution that demands things from him that it doesn't see the point of doing.

As opposed to this school, we understand it as Masschelein (2014) who understands the school as a space of suspension, free from the concerns of the world of work and the daily routine that press the chronologically put time in circulation, it is urgent to move forward thinking the school in other references of time and space.

Concluding remarks

With all this, we realize how necessary the student-problem and the excess of control are in the institutional logic of education. The well-known factory format that education follows has a clear objective



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that is known by many who work within its walls, which is: massification. It is necessary that within bourgeois society the problems of indiscipline of any kind are minimally hidden and demonized, thus opening the precedent for behaviors that are considered hostile to that place to be purged from it. Thus, the school, as an institution, has this role of identifying the possible student-problem and conditioning him in this way.

Going back to Freire's words (2003), we have here the non-consideration of what is different, which is treated as bad, or, in other words, as unacceptable for the current society. It is preferable that this student-problem leaves school, or later his job, because of his indiscipline than to have to work from new references to somehow consider other possibilities of thinking and creating a school for equity.

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