IN THE THREAD OF (INTER)DISCOURSE: WEAVING IDENTITIES OF PORTUGUESE LANGUAGE TEACHERS

NO FIO DO (INTER)DISCURSO: TECENDO IDENTIDADES DE PROFESSORES/AS DE LÍNGUA PORTUGUESA

EN EL HILO DEL (INTER)DISCURSO: TEJIENDO IDENTIDADES DE PROFESORES/AS DE LENGUA PORTUGUESA

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ABSTRACT: This research is aimed at presenting a study on the constitution of identities of new Portuguese Language teachers in São Luís, MA, through a discursive analysis of Supervised High-School Teaching Internship Reports. For this purpose, the study is theoretically and methodologically based on the Critical Discourse Analysis proposed by Chouliaraki and Fairclough (1999) and Fairclough (2001, 2003), who understand the importance of transdisciplinary connections between Linguistics across different areas of scientific knowledge. The corpus of investigation is composed of six reports produced in 2019. For the critical-discursive analysis, this work highlights the representational meaning (discourse as a mode of representation) and the analytical category of interdiscursivity, which is aimed at identifying the types of discourse and how they are articulated. The results point to identity representations built through socio-discursive practices, subjects, and disciplinary institutions that regulate, to some extent, what language teaching is and how it must occur.
KEYWORDS: Identity. Critical Discourse Analysis. Interdiscursivity.

RESUMO: Esta pesquisa objetiva apresentar um estudo sobre a constituição dos perfis de novos/as professores/as de Língua Portuguesa em São Luís – MA, através de análises discursivas de Relatórios de Estágio Supervisionado do Ensino Médio. Para tanto, utiliza-se como alicerce teórico-metodológico a Análise de Discurso Crítica proposta por Chouliaraki e Fairclough (1999),

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Fairclough (2001, 2003), que entendem a importância da relação transdisciplinar entre a Linguística e diversas áreas do conhecimento científico. O corpus de investigação é composto por seis relatórios, produzidos no ano de 2019. Para as análises crítico-discursivas, neste trabalho, destacaram-se o significado representacional (discurso como modo de representação) e a categoria analítica interdiscursividade que buscou identificar os tipos de discurso e como eles se articulam. Os resultados apontam para representações identitárias construídas mediante práticas sociodiscursivas, sujeitos e instituições disciplinadoras que desenham, em certo nível, o que é e como se faz a docência no ensino de língua.
PALAVRAS-CHAVE: Identidade. Análise de Discurso Crítica. Interdiscursividade

RESUMEN: Esta investigación tiene por objeto presentar un estudio sobre la constitución de los perfiles de los/as nuevos/as profesores/as de lengua portuguesa en São Luís - MA, a través del análisis discursivo de los Informes de Prácticas Supervisadas de la Escuela Secundaria. Con este fin, se utilizan como fundamento teórico y metodológico el Análisis del Discurso Crítico propuesto por Chouliaraki y Fairclough (1999), Fairclough (2001, 2003), ya que entienden la importancia de la relación transdisciplinaria entre la Lingüística y diversas áreas del conocimiento científico. El corpus de investigación consta de seis informes, elaborados en 2019. Para los análisis crítico-discursivos, en este estudio se destacaron el significado representativo (discurso como modo de representación) y la categoría analítica interdiscursividad que buscó identificar los tipos de discurso y cómo se articulan. Los resultados apuntan a representaciones de identidad construidas a través de prácticas sociodiscursivas, sujetos e instituciones disciplinarias que dibujan, a un cierto nivel, lo que es y cómo se hace la docencia en la enseñanza de lengua.
PALABRAS CLAVE: Identidad. Análisis crítico del discurso. Interdiscursividad.

1 INTRODUCTION

The general objective of this research is to understand how the identities of new Portuguese Language teachers are discursively represented, based on a critical-discursive analysis of Supervised High-School Teaching Internship Reports, developed by college students attending the *Curso de Letras, Língua Portuguesa e Respectivas Literaturas* [Undergraduate Degree Program in Portuguese Language and Literature] at Universidade Estadual do Maranhão (UEMA) [State University of Maranhão], on Paulo VI Campus, in the capital city of the state. For this purpose, this study considers three specific objectives, namely: a) to identify the main types of discourse; b) to verify the ideological-discursive representations; and c) to analyze how these discourses are articulated.

For the identification, verification, and analysis of discourses, this research is theoretically and methodologically based on Critical Discourse Analysis (CDA), which is a theoretical approach that emerged from Critical Linguistics (CL), this one being conceived as such by a group of researchers from the University of East Anglia in the 1970s (FOWLER, 1979). They tried to marry "[…] a method of linguistic text analysis with a social theory of the functioning of language in political and ideological processes, drawing upon the functionalist linguistic theory associated with Michael Halliday (1978) and known as 'systemic linguistics'" (FAIRCLOUGH, 2001, p. 46, emphasis in original, Portuguese trans.).

According to Wodak and Meyer (2009, 2003), there are different approaches that can be considered CDA(s), such as, for instance, Martin Reisigl and Ruth Wodak's Discourse-Historical Approach (DHA), Teun Adrianus van Dijk's Socio-Cognitive Approach (SCA), and Norman Fairclough's Dialectical-Relational Approach (DRA). Understanding these possibilities, this research draws upon the approach proposed by Chouliaraki and Fairclough (1999), and Fairclough (2001, 2003), who consider the discursive practice as a stance of social practice, among other possible stances, with a view to unveiling hegemonic relations of domination, which can be used as instruments for investigating socio-discursive relations, collaborating with consciousness-raising, and favoring social transformations.

Fairclough (2003, p. 11, emphasis in original) affirms that "discourse analysis (a version of 'critical discourse analysis') is based upon the assumption that language is an irreducible part of social life, dialectically interconnected with other elements of social life […]", and, for this reason, the conduction of linguistic research must consider extralinguistic factors. Thus, several conceptual/procedural relations are relevant to this approach, such as Critical Social Science (CSS), which according to Ramalho and Resende (2016, p. 163, our translation) is that "committed to pointing out possible ways to overcome social problems related to power", and Critical

Realism (CR) as proposed by Bhaskar (1986), who argues that "[…] science must reveal something that serves to transform social reality" (RAMALHO; RESENDE, 2016, p. 14, our translation).

Moreover, it can also be mentioned the Western Marxism and Frankfurt School, which is the "name given to a group of philosophers and social scientists who utilized the study of dialectics as a method to understand the capitalism, industrialization, terrorism, etc." (BARROS, 2018, p. 37, our translation); Bakhtin's philosophy of language (2016); Foucault (1999) and his contributions to discourse studies, Critical Linguistics, and Michael Halliday's (1985) Systemic Functional Linguistics (SFL).

Concerning the latter, it is important to highlight that "the functionalists conceive language as an instrument of social interaction, thus aligning with the trend that analyzes the relationship between language and society" (CUNHA, 2020, p. 157, our translation). Fairclough (2001, 2003) utilizes SFL, mainly regarding the conceptions of Halliday's (1985) macro functions of language, which are reviewed for the composition of actional, representational, and identificational meanings.

The second kind of meaning, the focus of this study, comprises discourse as a mode of representation and corresponds to Fairclough's (2001, 2003) review of Halliday's (1985) ideational macro functions. Each meaning has certain textual analytical categories, which must be selected in accordance with the research objectives relating to the corpus. For this study, it is considered the category of interdiscursivity, which for Viera and Ramalho (2016, p. 172, our translation) is related to the "heterogeneity of texts in terms of the articulation of different discourses".[1]

The examination of the utterances contained in the supervised teaching internship reports constructed by the college students in the Undergraduate Degree Program in Portuguese Language and Literature, at Universidade Estadual do Maranhão, on São Luís campus, is based on the question of how the identities of new Portuguese Language teachers in São Luís, Maranhão, are (inter)discursively represented, and on the use of representational meaning and the category of interdiscursivity. It is worth highlighting that, after completion of the teaching internship course, the interns submit their reports to the university supervisor responsible for the Supervised Teaching Internship. Then, the documents are forwarded to the Program Coordination Office.

Thus, this study investigated how current discourses about "being a Portuguese Language teacher" are constructed, maintained, or modified by the prospective teachers[2], as described in their Supervised High-School Portuguese Language Teaching Internship Reports. It is also relevant to observe how this image depicts social representations and, at the same time, contributes to the construction or maintenance of these representations. Therefore, this study analyzes the effects of meanings inscribed in the discourse of these prospective Portuguese Language teachers concerning their academic journey.

In this sense, when selecting certain discourses at the detriment of others, the prospective Portuguese Language teachers are (self-)represented as critics of traditional and authoritarian teaching tendencies, linking themselves to modern/progressive tendencies through a dialogic, ideological, polyphonic, and interdiscursive identity, identity of change (HALL, 2006), and project identity (CASTELLS, 2018). Therefore, the organization of this article is structured into the following sections: the theoretical grounds, the methodology, the critical analyses, and, finally, the conclusion.

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[1] By considering CDA, also, a product of Latin American researchers, this study is based on decolonial thinking, which understands that theories "are in fact: territorialized theories like any others, which are not universally valid or intrinsically superior [...]" (RESENDE, 2019, p. 42, our translation).

[2] The term "prospective teachers" is used here as a standardization to designate the subjects who constructed the reports from their experiences in the Supervised Teaching Internship Course. It is important to mention that these subjects assume three different social positions: (1) as students, for being enrolled in the Supervised Teaching Internship course; (2) as interns, for complying with the teaching internship regulations; and (3) as prospective teachers, for teaching, as apprentices, the Portuguese Language as a school subject at Basic Education institutions. The choice of this term ("prospective teachers") as a standard is justified due to the focus on teacher identities established in this research.

2 REPRESENTATIONAL MEANING: INTERDISCOURSE, IDEOLOGY, AND IDENTITY

The representational meaning is essentially linked to the concept of discourse, this one being defined as "a mode of action, one form in which people may act upon the world and especially upon each other, [and] as well as a mode of representation" (FAIRCLOUGH, 2001, p. 91, Portuguese trans.). For Batista Jr. and Sato (2018, p. 186, our translation), "discourse represents one of the elements of social practice [...].[3] CDA will be concerned with the effects of discourse on society, such as, for example, the establishment, maintenance, and perception of power".

In this way, "representation is clearly a discoursal matter, and we can distinguish different discourses, which may represent the same area of the world from different perspectives or positions" (FAIRCLOUGH, 2003, p. 26). For Bakhtin (2016, p. 28, Portuguese trans.), "[...] speech can exist in reality only in the form of concrete utterances of individual speaking people, speech subjects. Speech is always cast in the form of an utterance belonging to a particular speaking subject, and outside this form it cannot exist".
In the meantime, interdiscursivity is the articulation between the types of discourse. In view of this, it is important to know that this "articulation serves the purpose of negating one discourse to affirm another" (RAMALHO; RESENDE, 2006, p. 71, our translation). To paraphrase Fairclough (2001), interdiscourse is the complex interdependent configuration of discursive formations (types of discourse), the structural entity that underlies discursive events rather than the individual formation or code.

Martins (2017, p. 8, our translation) equally explains that "the interdiscursive analysis of a text is related to the identification of articulated discourses and how they are articulated". Thus, is it important to emphasize that, to a certain extent, there is the representation of the social reality of the world surrounding the individual through discursive intersections. In addition, Ramalho and Resende (2016, p. 172, our translation, emphasis in original) argue that:

> The identification of a discourse in a text consists of identifying which parts of the world are represented (the central 'themes') and the perspective from which they are particularly represented. The particular ways of representing features of the world can be specified through linguistic features that can be seen as "realizing" a discourse. The most obvious of these distinguishing features is the vocabulary because different discourses 'lexicalize' the world in different ways.

This definition of interdiscourse brings into view the concept of ideology, which according to Thompson (2011, p. 43, Portuguese trans.) was "originally introduced by Destutt de Tracy as a label for a supposed science of ideas". The author elucidates that "studying ideology is studying the ways in which meaning serves to establish and sustain relations of domination" (THOMPSON, 2011, p. 76, Portuguese trans.) and asserts that there are five modes of operation of ideology: legitimation, dissimulation, unification, fragmentation, and reification. In accordance with Fairclough (2001, p. 117, Portuguese trans.), ideologies are "significations/constructions of reality (the physical world, social relations, social identities), which are built into various dimensions of the forms/meanings of discursive practices, and which contribute to the production, reproduction or transformation of relations of domination".

Interdiscursivity and ideology are constituent features of identities. For Castells (2018, p. 20, our translation), "there are three main forms of collective identity: legitimizing identity, resistance identity, and project identity". The legitimizing identity "is introduced by dominant institutions to legitimize their domination" (RAMALHO; RESENDE, 2006, p. 78, our translation); the resistance identity is generally constructed by materials inherited from history (God, Nation, ethnicity) and is constituted by underprivileged subjects within a structure of domination, being the focus of resistance; and the project identity is that which aims at modifying society incorporating new values into it.

For Hall (2006, p. 13, Portuguese trans.), identity is a mobile celebration, being "the fully unified, complete, secure and coherent identity, a fantasy". Identities, in this way, are "temporary attachment points to subject-positions that discursive practices construct for us" (HALL, 2014, p. 112, Portuguese trans.). Understanding that "identity [...] is not the opposite of difference, [but] it depends

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[3] "They are habitualised ways, tied to particular times and spaces in which people apply resources (material or symbolic) to act together in the world" (CHOULIARAKI; FAIRCLOUGH, 1999, p. 21).

on difference" (WOODWARD, 2014, p. 40, our translation), T. Silva (2014, p. 76, our translation) affirms that "besides being independent, identity and difference share an important characteristic: they result from acts of linguistic creation". Considering this, the following section characterizes the methodological procedures articulated to the theoretical framework presented previously.

3 METHODOLOGY

This research is characterized as documentary, qualitative, and interpretivist. Ramalho and Resende (2016, p. 76, our translation) mention three sets of decisions to be made in qualitative research related to ontology[4], epistemology, and methodology. These concepts describe, respectively, "the world as a set of ideas (theory, ontology), a schema that specifies a series of questions (epistemology), which it then examines in specific details (methodology, analysis)".

In the first place,[5] it is important to reinforce that this study refers to the Supervised Teaching Internship regulated by Universidade Estadual do Maranhão (UEMA). To regulate the teaching internship, the institution complies with the Federal Law No. 11,788, September 25, 2008, which designates "what" and "how" such activities[6] must be carried out. The Item IV relating to Art. 7, Federal Law No. 11,778, September 25, 2008, designates that Higher Education Institutions must "require the intern to periodically present a report of activities, not exceeding a 6-month period" (our translation). Based on this, UEMA adheres to the legislation and regularly requests the intern to provide the Teaching Internship final report. For Prodanov and Freitas (2013, p. 157, our translation), "the teaching internship report is a document that contains a report of lived experiences, actions carried out, achievements, a comparative analysis of theory with practice, suggestions for improvement, and other information required by the program".

This means, therefore, there is some flexibility in the creation of these documents. This study observed that the Supervised Teaching Internship reports created by interns in the Undergraduate Degree Program in Portuguese Language and Literature at UEMA are structured into three parts. The first comprises pre-textual elements: cover, back cover, approval sheet, epigraph (optional), and table of contents. The second contains textual elements: introduction (section for identification of subjects and presentation), body (section for theoretical framework and experience reports), and conclusion (section for practical and theoretical reflections). And the third includes post-textual elements: appendices and annexes.

Based on this context, as a strategy for corpus composition, the university supervisor who teaches the Supervised Teaching Internship Course was contacted after the completion of the internship activities. Then, the university supervisor said that the printed reports would, as usual, be allocated in a room at the institution, guaranteeing free access to everyone. However, to preserve the confidentiality of the prospective teachers' identity, the removal of any report from the room to serve as research instruments would demand a documented request for permission addressed to the Coordination Office of the Undergraduate Degree Program in Portuguese Language and Literature at UEMA. By following these instructions, the internship reports created during the first term of 2019 and developed at the field school of UEMA were requested and provided.

The action of collecting the reports characterizes this study as documentary research for collecting written data systematically. More specifically, these sources can be characterized as second-hand documents, which "are those that, in some way, have already been

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[4] The ontological positions of this research are related to Bhaskar's Critical Realism, which negates the inexistence of a neutral researcher and posits that the research must be aimed at social transformation.

[5] This study results from the scientific initiation project titled *Linguagem e Discurso nas Práticas Identitárias: uma abordagem crítico discursiva* [Language and Discourse in Identity Practices: A Critical-Discursive Approach], funded by *Fundação de Amparo à Pesquisa e ao Desenvolvimento Científico e Tecnológico do Maranhão* (FAPEMA) [Foundation for Research, Science, and Technology Development of Maranhão] in 2019, whose research topic was extended to an Undergraduate Thesis in 2020. Both versions of the projects were approved by the respective Thesis Advisory Committees and nominated for publication.

[6] The first chapter of the aforementioned law posits as follows: "Internship is a supervised school educational act, performed in the work environment, which aims at training regular students attending higher education institutions, professional education, high school education, special education, and final years of elementary school, in the professional modality of youth and adult education, to offer productive workforce" (our translation). The Item I relating to Art. 1, Chapter 1 of the same law, designates that "the internship is a part of the program pedagogical project, besides integrating the student formative itineraries" (our translation).

analyzed, such as research reports […]" (PRODANOV; FREITAS, 2013, p. 56, our translation). For Magalhães, Martins, and Resende. (2017, p. 43, our translation), "if, historically and politically, texts constitute documents, in Discourse Analysis, they can constitute a corpus — a set of texts, selected according to logical and clear criteria, defined in conformity with the scope of study established by the researcher".

After being collected, the reports were systematically organized and preliminarily examined for a quantitative delimitation of the texts, giving special attention to the scheduling feasibility of conducting the research. Six (6) out of a total of twenty-eight (28) reports were selected for being analyzed. Only two (2) out of the total reports examined were written by subjects socially identified as male, which correspond to the reports one and two, respectively, in this article. The criteria for selecting the reports were as follows: (1) the reports should be of Supervised High-School[7] Teaching Internship; (2) the themes portrayed should be concerned with teaching routine; (3) and they should present recurring discourses on being a Portuguese Language teacher.

To systematize the reports, the abbreviation RPT, followed by a number to indicate the sequence of reports analyzed, is used in this study as a shortened form of the word "Report". Thus, the form RPT-1 corresponds to the first report to be analyzed and so on. Then, two excerpts of discursive structures from each report were selected, amounting to twelve excerpts in total. The presence of interdiscursivity was the main criterion for selecting the excerpts, besides considering the criteria employed in the selection of reports.

Finally, after constructing this scope, the discourses were analyzed from the perspective of Critical Discourse Analysis (CDA), as proposed by Chouliaraki and Fairclough (1999), and Fairclough (2001, 2003). At this stage of research, as already mentioned, the representational meaning and the principle of interdiscursivity as a category of textual analysis are considered as instruments of analysis. The process of analysis, as a procedure, characterizes this study as qualitative, as it "considers the existence of a dynamic relationship between the real world and the subject, that is, an inseparable relation between the objective world and the subjectivity of the subject that cannot be translated into numbers" (PRODANOV; FREITAS 2013, p. 70, our translation). Furthermore, this research is also interpretivist, which, according to Denzin and Lincoln (2006 *apud* RAMALHO; RESENDE, 2016, p. 76, our translation), corresponds to studies "guided by a set of beliefs and feelings related to the world and how it should be understood and studied". Now it is time to move on to the analyses.

4 REPORTS ONE AND TWO (RPT-1/RPT-2)

> RPT-1(our translation): (Excerpt 1) "During this term, I have observed that, [*sic*] some students still have difficulties with reading and writing skills" (p. 4); (Excerpt 2) "But, I found interesting the teacher's attention to these students with difficulties, for whom he uses strategies to help them" (p. 4).
> RPT-2 (our translation): (Excerpt 3) "A challenge faced by teachers and myself I have always noticed is the difficulty to dynamize the teaching of literature to students […]" (p. 7); (Excerpt 4) "because it [literature] has always been perceived as a boring and uninteresting school subject for students, even more so how older teachers taught it" (p. 7).

The interdiscursivity[8] from Excerpts 1 to 4, as mentioned in RPT-1 and RPT-2, has fragments with a high degree of discursive heterogeneity and different types of discourse, namely: *evaluative discourse*, *discourse of pedagogical strategies*, *discourse of*

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[7] There is a very large difference between the identities that correspond to elementary school and those to high school education. Thus, to avoid reductionist generalizations, this study focuses only on high school education.

[8] Flores and Teixeira (2017, p. 59, our translation, emphasis in original) argue that "for Bakhtin, there is no object of discourse without being dialogic, because there is no original speech. What is said coexists with the already spoken. […] the "I-for-myself" underpinning the "I-for-the-other" is, in fact, the confirmation of the idea that speeches constitute the consciousness of the subject who, in turn, speaks from the speech of the other, with the speech of the other, and for the speech of the other. The speech of the subject encompasses the consciousness that the other has of him".

pedagogical competences, and *discourse of inclusive education*, which are intertwined with a project of referencing the Portuguese Language teaching profession.

Excerpt 1 (see RPT-1) reveals a description that is partly narrative, and partly qualitative — whose characteristic is natural because the teaching internship report[9] as an academic genre is a document intended to be essentially critical and reflective. In the first excerpt, the prospective male teacher says: "during this term, I have observed that, [sic] some students still have difficulties with reading and writing skills", which is characterized as a negative *discourse of evaluation*[10] on the literacy practices[11] of students at the field school.

The first part of Excerpt 1, which is contained in the body section of the teaching internship report, when the intern describes his observations of classes taught by the field school mentor teacher, examines how the students behave with reading and writing, and highlights their struggle with these skills, permits observing the *modus operandi* of this professorial praxis with a view to indicating that one of the first actions to be taken by teachers is the anamnesis practice of students.

Next, in Excerpt 2, the prospective male teacher presents another *discourse of evaluation* focused on the performance of the regular classroom mentor teacher ("But, I found interesting the teacher's attention to these students with difficulties, for whom he uses strategies to help them"). In this way, this excerpt depicts a positive image of a Portuguese language and literature professional who must have different pedagogical competences (*discourse of competences*) and strategies (*discourse of pedagogical strategies*) to be considered a good teacher.

The *Base Nacional Comum Curricular* (BNCC) (BRASIL, 2017) [Brazilian National Common Core Curriculum], in this sense, defines competence "as the mobilization of knowledge (concepts and procedures), skills (practical, cognitive, and socioemotional), attitudes, and values to solve complex demands of everyday life, the full practice of citizenship, and the world of work" (BRASIL, 2017, p. 8, our translation). The *discourse of pedagogical strategies*, by contrast, refers to the teaching practice. The pedagogical strategies used by each teacher to develop their activities, regarding "how to perform" language teaching, are the main points observed in this type of discourse. Both these discourses are codependent and concerned with topics related to the *discourse of education*, indicating the discursive hybridization.

These pedagogical competences and strategies may also be related to the prospective teachers and are linked to the ability to activate general knowledge and skills for best efficiency on the teaching practice. Thus, it is possible to realize that the professional identities of new Portuguese Language teachers are discursively represented as positive and/or negative by using or not pedagogical competences and strategies that may improve the results through practice.

Moreover, Excerpt 2 also reveals a *discourse of inclusive education* that highlights the importance of providing all students with equal opportunities of access to the process of teaching and learning the Portuguese Language. According to Glat and Nogueira (2003, p. 135, our translation), "inclusive education is understood as the process of including people with special educational needs or learning disorders in the regular educational system in all its grades", which corroborates other discourses in documents that portray the right to education, such as the *Lei de Diretrizes e Bases da Educação Nacional (LDB)* (BRASIL, 1996) [Federal Law of National Guidelines and Standards for Education], *Plano Nacional de Educação (PNE)* (BRASIL, 2014) [National Plan for Education], and BNCC itself.

These excerpts reveal that the teacher identities are illustrated by subjects, discourses, and modeling institutions. They are subjects in the sense that the teachers must know their target audience to act more effectively on it. The audience is composed of not only students but also managers, other teachers, parents, and civil society. They are discourses for referring to historical and social

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[9] "[...] a document that contains a report of lived experiences, actions carried out, achievements, a comparative analysis of theory with practice, suggestions for improvement, and other information required by the program" (PRODANOV; FREITAS, 2013, p. 157, our translation).

[10] The discourse of evaluation, in this context, is materialized in texts through evaluative statements, expressing value judgments, and evaluative presumptions (on what is good or bad, desirable or undesirable).

[11] According to Street (2014), literacy corresponds to social practices of reading and writing.

representations that have been built for centuries, understanding that society has developed the model of school and teacher known today. With respect to the institutions, not only Basic Education and Higher Education are interconnected, which usually have their internal regulation policies, but also institutions such as family and church, which interact dynamically, instituting limits, voices, silences, rights, and duties of subjects socially positioned as teachers.

According to Batista Jr. et al. (2018, p. 12, our translation), "the proposal given by CDA was the combination of text analysis with social analysis". Thus, if considered that the reports were constructed in the first term of 2019 when the Federal Government, represented by the Minister of Education Abraham Weintraub, imposed the contingency of resources and the inclusion of new educational guidelines, which caused the emergence of many student and teacher protests, including in São Luís, the capital of Maranhão, it can be realized, therefore, that schools integrate the social reality and cannot be investigated in isolation.

Subsequently, in the first line of Excerpt 3 (see RPT-2), the prospective male teacher enunciates simultaneous discourses that are intertwined with each other in different levels and possibilities in the construction of meaning. In the first one, there is a ***discourse of professional evaluation*** ("A challenge faced by teachers and myself I have always noticed is the difficulty to dynamize the teaching of literature to students"). By highlighting these difficulties, as belonging to the field school mentor teacher (representation of the other) and the prospective teacher himself (representation of the self), the intern describes the sharing of difficulties — as a fragmented[12] social identity, leading to a ***discourse of professional competences and strategies*** that determine which qualities/skills Portuguese Language teachers must have, such as the capability of dynamic teaching practices to keep classes more attractive to students.

This difficulty faced by new and older teachers, as described by the prospective male teacher in Excerpt 4, occurs because it (Literature) "[…] has always been perceived as a boring and uninteresting school subject for students, even more so how older teachers taught it", which reveals, initially, a general mode of operation of ideology by reification[13] with a typical strategy of symbolic construction of naturalization — social and historical creation treated as a natural event (THOMPSON, 2011) — for Literature being meant as a "boring and uninteresting" school subject.

On the other hand, it is worth mentioning that the teaching of Literature can be considered boring depending on the way some teachers teach their classes (***discourse of pedagogical strategies***). Likewise, this research permits observing that these subjects, as future Portuguese Language teachers, constantly refer to schools as old/traditional and new/modern, even though they do not base their explanation of such concepts on arguments from authority.

Furthermore, it is understood that "every discourse is established through the relation with a previous discourse and points to another. There is no discourse closed in on itself, but a discursive process from which different aspects can be used and analyzed" (ORLANDI, 2009, p. 62, our translation). This implies the existence of movements organized by social sectors that support the transition from the so-called traditional teaching to a modern teaching model. By following this perspective, the prospective teachers construct their professional identities.

It is evident in the discourses analyzed in RPT-1 and RPT-2 that an order of discourse[14] begins as an ***evaluative discourse*** and then leads to a ***discourse of pedagogical strategies***. The Traditional School is recurrently represented in a negative way, implying that some teachers with an older training tend to carry with them instruments and concepts of a school model that is little dialogic, teacher-centered, and content-centered. In opposition to that, the new teachers construct their identities through difference.

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[12] Moita Lopes (2002, p. 62, our translation) highlights the fragmentation factor and explains that the "fragmented nature of social identities refers to the fact that people do not have a homogeneous social identity, as if they could be explained only by their race, for example. Social identities are complex: gender, race, social class, sexuality, age, etc. they coexist in the same person".

[13] Portrayal of a transitory situation as permanent and natural (THOMPSON, 2011).

[14] The expression "order of discourse", in this context, refers to a logical sequence established between the types of discourses. In this example, the discourses of evaluation lead to discourses of pedagogical strategies.

5 REPORTS THREE AND FOUR (RPT-3/RPT-4)

> RPT-3 (our translation): (Excerpt 5) "As teachers, we must believe in change, must know it is possible or we wouldn't be teaching, because education is a constant process of change" Leo Buscaglia (epigraph); (Excerpt 6) "The theoretical grounds we assimilate in the Undergraduate Degree Program in Portuguese Language and Literature consist in their essence, that we should reflect on our Portuguese Language classes and be responsible for changing and innovating our teaching practice" (p. 7).
> RPT-4 (our translation): (Excerpt 7) "During this stage of observation, we learned about the best practices to be carried out, such as encouraging the reading of current texts, as appropriate to real-life contexts of the students concerned [...]" (p. 5); (Excerpt 8) "We observed that the female teacher Zero One facilitates the maximum incorporation of current affairs into the content being taught" (p. 5).

According to Silva (2014, p. 89, our translation), "for contemporary cultural theory, identity and difference are closely associated with systems of representation[15]". The identity representations of the prospective female Portuguese Language teachers, in this context, occur through a system of discursivization of the "self" and the "other" in ideological intersections. That said, Excerpts 5 to 8 permit observing the existence of interdiscursivity connected with the following types of discourse: ***discourse of change***, ***discourse of evaluation***, and ***discourse of competences***.

Excerpt 5 (see RPT-3) directly quotes Leonard Buscaglia's speech, an Italian-American professor, who taught classes at the University of Southern California, USA, and became known for writing some articles for the *New York Times* on topics related to love, humanity, and education. As an optional pretextual part, the epigraph sets the tone that will characterize the report by presenting a hopeful perspective regarding the changes to be made in education, being articulated with other excerpts that portray problems and solutions through a polyphonic text/discourse common to academic genres.

This makes possible to realize a tone of hope in a ***discourse of change in education***, which rests upon the existence of educational challenges. By highlighting that, *as teachers, we must believe in change*, it means that education needs to be transformed due to its weaknesses, and it occurs through a discourse that posits the speaking subject as hopeful about the challenges to be faced, the teachers being represented as agents of these transformations. Project identity, as Castells (2018) characterizes it, is that which aims at modifying society by incorporating new values into it.

It is also relevant to mention that the belief in this change is one of the factors that motivates the permanence of prospective teachers practicing their profession, regardless of the challenges. Unification ("we must believe in change") is perceived as a general mode of operation of ideology, which indicates the attempt to construct collective identities (THOMPSON, 2011). Then, in the first line of Excerpt 6, the prospective female teacher posits herself in a role socially determined as student. Hall (1997 *apud* WOODWARD, 2014, p. 31, emphasis in original, Portuguese trans.) argues that: "Although we may, in common-sense terms, see ourselves as the 'same person' in all our different encounters and interactions, there is also a sense in which we are differently positioned at different times and in different places, according to the different social roles we are playing"..

In this sense, it is important to emphasize, once again, that the identity of the prospective Portuguese Language teachers is, at this juncture, permeated by subjects who play different social roles (student/intern/prospective teacher), and all these roles are taken into consideration for understanding them as important stages for constituting the identity of Portuguese language and literature professionals.

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[15] In this context, "the system of representation has a long history, which gives it a multiplicity of meaning. In the history of Western philosophy, the idea of representation is concerned with the search for the appropriate ways of making the "real" present — apprehending it as faithfully as possible through systems of meaning. In this history, representation has been presented in its two dimensions — the external representation through systems of signs such as painting, for example, or the language itself; and the internal or mental representation, the representation of the real in consciousness" (SILVA, 2014, p. 90, our translation).

By playing the role of student, regarding her university academic environment, the prospective female teacher highlights, in Excerpt 6, that "the theoretical grounds we assimilate in the Undergraduate Degree Program in Portuguese Language and Literature consist in their essence, that we should reflect on our Portuguese Language classes and be responsible for changing and innovating our teaching practice". This reflection is presented as fundamental, whose circumstances depend on the existence of these professionals who seek – critical – self-training at this moment, being aligned with the curriculum standards that regulate High School Education, such as PNE and BNCC.

By stressing that in the Undergraduate Degree Program in Portuguese Language and Literature the changes in teaching practice are discussed, the prospective female teacher reveals that the university supervisor, who teaches the Supervised High-School Portuguese Language Teaching Internship Course, at UEMA, provided the interns with theoretical materials for reflections, which justify the recurring criticism of Traditional School[16] and the alignment with Modern/Progressive School[17], although implicitly, without arguments from authority. Once again, the *discourse of change in education* is accepted in the sense of representing the teaching practice as an essentially critical and reflective procedure.

The simultaneous presence of *discourse of evaluation* and *discourse of pedagogical strategies* can be observed in the first line of Excerpt 7, in RPT-4, which mentions as follows: "During this stage of observation, we learned about the best practices to be carried out, such as encouraging the reading of current texts, as appropriate to real-life contexts of the students concerned". As Ramalho and Resende (2016) suggest, the types of discourses are identified according to the content/themes they convey. The *discourse of evaluation*, for instance, is characterized as such for presenting utterances intended to evaluate subjects, institutions, practices, and other activities, what is expected of documents such as experience reports, which are aimed at reflecting/evaluating/judging experiences in a particular sector.

Another type of discourse is that of *pedagogical strategies*, which reports the methods and/or teaching resources utilized by those professionals in the practice of their profession ("encouraging the reading of current texts"). The articulation between these two types of discourse is relevant to delimit the professional identity as investigated here for showing both the representation of the "other", more generally (discourse of evaluation/self-evaluation/competences), and the representation of the "self". Based on the observation of the practice of other teachers, the teacher who observes takes positions and constructs his/her own identity through difference as well.

The representation of the other also occurs in Excerpt 8 ("We observed that the female teacher Zero One facilitates the maximum incorporation of current affairs into the content being taught") through the *discourse of evaluation*, describing the practice of the field school Mentor Teacher, who connects subject matter to real-life contexts. This evaluation is positively positioned if considered the logic of all utterances leading to a representation of an essentially social activity that lacks innovative and auxiliary practices to overcome practices disconnected from reality. This evaluative discourse intertwines with a *discourse of pedagogical strategies*, on account of evaluating a didact instrument for language teaching.

Again, reflecting on the position of each discourse contained in the reports, this study permits thinking that the types of discourses are systematically intertwined. The analyses open new avenues for considering what is more or less adequate and then register discourses of pedagogical strategies or competences that indicate which contents are more adequate and which didact instruments must be utilized.

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[16] In the traditional trend, the school has the role of preparing students to live and assume a role in society. The contents are transmitted as absolute truths and are distant from the reality of students, such knowledge being the result of adult generations and passed on to the younger ones. The relationship between the teacher and the student is not dialogic, the teacher being the one who communicates, the ultimate authority, and the student being the receiver, obedient, subjected. The learning assumptions, here, understand that the comprehension ability of children is identical to that of adults, only needing to be developed and are usually related to religious or lay schools that adopt a classical-humanistic curriculum (LIBÂNIO, 1992).

[17] They insert teachers and students in situated social contexts, seeking freedom and criticality of these individuals, highlighting the sociopolitical role of the school with the agent of transformation. It arises through reflections of several authors related to education who began to discuss the school as an instrument of "domestication" and symbolic violence, which aimed to "discipline and punish" students and not allow the development of critical students (LIBÂNIO, 1992).

It is impossible not to realize the existing predominance of a discourse of change in education in all the reports analyzed. This type of discourse is aligned with the discourses of evaluation, competences, and strategies, which implies that the prospective teachers want to change their practice because they consider it irregular. What is interesting in the study of interdiscourse is perceiving and enumerating the problems observed, reflecting on them, and proposing more systematic solutions.

6 REPORTS FIVE AND SIX (RPT-5/RPT-6)

> RPT-5 (our translation): (Excerpt 9) "It is important to emphasize this stage of transition from college student to education professional, of constitution of teacher identity as relevant learning [...]"; (Excerpt 10) "the dynamic task of teaching requires purposes that extend the school settings into real-life context, making it a challenging, daring, and extremely important profession" (p. 13).
>
> RPT-6 (our translation): (Excerpt 11) "During the observations we realized some distance between the teacher and the students, we perceived it as an authoritarian posture of the teacher"; (Excerpt 12) "The classes made little progress in learning, the students did not participate for fearing the teacher and remained in silence, but using their cell phones, with head down, usually with an earphone, there was a lot of discouragement and lack of interest" (p. 5).

According to Fairclough (2003, p. 124), "[…] discourses not only represent the world as it is (or rather is seen to be), they are also projective, imaginaries, representing possible worlds which are different from the actual world, and tied in to projects to change the world in particular directions". In this way, Excerpts 9 to 12 permit observing the interdiscursivity ranging from *discourses of evaluation*, *discourse of competence*, *discourse of professional identity* to *social discourse of education* in opposition to the *capitalist discourse of education*. The articulation among these discursive formations unveils the process of formation of the social representation of the prospective Portuguese Language teachers with differentiation from the older teachers. Let's move on to the analyses.

In Excerpt 9, the prospective female teacher makes a speech related to identity, based on a perspective and a **social discourse of education** implicitly opposed to the **capitalist discourse of education**. It evokes a social discourse of education that is deeply ideological if considered from the perspective of a social-historical context that came into play more strongly in the first semester of 2019 with the Brazilian government self-proclaimed conservative, which looked for influences in the technical and technological education (*capitalist*) to the detriment of a more humanistic education (progressive).

By understanding that teachers have the role of promoting citizenship education, the prospective female teacher posits herself ideologically opposed to the capitalist discourse of education, which during the period of military dictatorship, for example, placed educators as uncritical, apolitical, having the capital role of educating non-thinking workers. It is an ideology fighting another ideology, in this sense, for practicing the profession in a way detrimental to others. It is the construction of a professional submerged in different ideological positions, sometimes divergent, according to a social-historical/political analysis. Consequently, being a female teacher — of the Portuguese Language — is being an ideologically positioned political subject, although not being aware of it.

By emphasizing that "[…] this stage of transition from college student to education professional, of constitution of teacher identity as relevant learning" the prospective female teacher, who also plays the social role of intern and student, corroborates the initial postulations of this research, which justify the study of this stage of education for presenting a more general overview of the whole process ("from college student to professional").

Furthermore, the discourse of professional identity is highlighted in the sense of reporting the processes of this identity constitution, as indicated in the reports already analyzed. These processes can be summarized as follows: 1. Academic education; 2. Internship; 3. Practice of profession; and 4. Continuing education. These stages, which can be analyzed individually or collectively, facilitate tracing the paths that teaching identity travels through the recurrences of these discourses.

The analysis of these stages permits realizing the possible weaknesses in the education of these professionals — difficulties already systematized in this research — and, from that, proposing more targeted solutions. Thus, one of the most recurrent difficulties is structuring didactic instruments based on the difficulties faced by each student in each classroom, with a view to educating each student by observing them, to some extent, individually.

Thereafter, in Excerpt 10, by affirming that "the dynamic task of teaching requires purposes, that extend the school settings into real-life context", the prospective female teacher seems to lead her speech to a social discourse of education considering her not only a vehicle for educating professionals able to read and write, following proper grammar rules, but also as a professional who trains her students for the demands of life in society. After that, the prospective female teacher utilizes the unification (among general modes of operation of ideology) of characteristics considered inherent to the profession, "making it a challenging, daring, and extremely important profession", through the strategy of symbolic construction of standardization [18].

The first part of Excerpt 11, in RPT-6, describes the following: "during the observations we realized some distance between the teacher and the students, we perceived it as an authoritarian posture of the teacher". Based on a *discourse of evaluation*, the prospective female teacher considers the posture of the field school mentor teacher as authoritarian. Relating this analysis to interdiscursivity, this posture is viewed as negative, taking into consideration the existing social and ideological dissemination of discourses that criticize those postures, which are recurrently criticized by the female interns.

This discourse of negation of authoritarian behavior leads to another discourse coming from different areas that regulate the teaching practice, which implies a highly dialogic discourse whose beginning or end is not identifiable. It is a mixture of discourses that tend to construct a discourse of modern/new/progressive school. It is important to underline that, as the history of education shows, at different historical times the teacher is positioned as the source of all authority, including the reprimand of students through physical aggression. The resistance to this authoritarianism is adhering to a current of political-pedagogical thinking also adopted by official documents that fight against other forms of representations.

Next, in Excerpt 12, (see RPT-6), as a consequence of the teaching practice utilized by the field school mentor teacher, the prospective female teacher affirms that "the classes made little progress in learning, the students did not participate for fearing the teacher and remained in silence, but using their cell phones, with head down, usually with an earphone, there was a lot of discouragement and lack of interest". This is important not only for creating an atmosphere of denunciation of the teacher posture considered old-fashioned, but also for establishing an external other, a negative identity, in differentiation from an internal "self", which expresses opposition, and, theoretically, does not assume the same attitude, constituting a positive identity.

The report in Excerpt 12 draws strong criticism of the field school mentor teacher posture for representing him/her as authoritarian and affirming that his/her classes are of little benefit. This implies that teachers with an authoritarian posture are not good professionals, and their classes have no efficient results. In the same excerpt, the prospective female teacher, playing the social role of intern, according to her observations of the field school Portuguese Language mentor teacher, creates a representation of the Brazilian educational system as a world of "make-believe", a situation in which students comply with the school timetable, but do not learn efficiently, revealing a "simulation" acted by both students and teachers. The teachers pretend to teach, and the students pretend to learn, in an educational system whose professionals are not widely evaluated. The teaching internship reports can be used as evaluation instruments and, furthermore, for obtaining feedback to schools and universities.

By affirming that the students feared the teacher and based on that they remained silent, the prospective female teacher calls into question the validity of the field school mentor teacher's classes going against the educational standards that regulate the teaching practice nowadays. The fact of saying that the students remained silent and were "using their cell phones, with head down, usually with an earphone", the prospective female teacher reveals not only the inefficiency of the classes, caused by the absence of irresponsibility on the part of the mentor teacher, who seems not to care about the students' behavior, but also the lack of

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[18] According to Thompson (2011), a standard referential proposed as fundamentally shared.

management at the school which does not seem to provide the faculty with evaluation instruments and continuing training, besides not having, for example, an updated political pedagogical project.

The prospective female teacher represents, in part, the inefficiency of the Portuguese Language teaching and the Brazilian educational system. The reality put into words in the utterances analyzed is fundamental to knowing the historical context in which those Portuguese Language teachers are situated. It is apparently in a heterogeneous social space[19], where some of them achieve some excellence in their teaching practice and others perform it inefficiently.

Representing this posture negatively means that it still exists and is incorporated into the practices and discourses of some professionals; and it also means that other professionals combat it. Thus, the discourse of evaluation rises again, as a strategy of rationalization[20], act, and consequence, portraying the non-dialogic relation of the field school mentor teacher with his/her students as a negative result of his/her classes. Moreover, the intern discourse reveals some failures of the Portuguese Language teaching, at least in this specific context.

7 CONCLUSION

This research aimed to understand how discourses about being a teacher represent, to some extent, the Portuguese Language teachers, as described in the supervised high-school teaching internship reports, constructed by prospective teachers (playing the role of intern and student) in the Undergraduate Degree Program in Portuguese Language and Literature, at UEMA, in São Luís, capital of Maranhão. In this sense, six (6) reports were analyzed based on the theoretical and methodological framework concerning the concept of representational meaning as proposed by Fairclough (2003) and, respectively, the analytical category of interdiscursivity.

The questions posited and the analysis and discussions developed in this study permitted revealing the following results: 1. The representations are partially discursive practices; 2. The articulation of discourses constitutes social identities; 3. The types of ideological discourses people identify with are a significant part of who they are; 4. The socio-discursive identities are, in part, interdiscursive relations.

To become aware of themselves, the prospective teachers had to be aware of who other teachers are. In this process, discourses of evaluation were highlighted, emphasizing the opposition to certain pedagogical postures and the alignment with others, (re)constructing the didact of teaching according to what is desirable, such as the dynamism, plurality of didactic resources, equitable distribution of power between both teachers and students through dialogic relations, use of active methodologies, digital resources, and, on the other hand, as with presupposition, what is undesirable.

The analyses reveal a dichotomy between the new and the old Portuguese Language teachers, constructing an identity marked by differences (HALL, 2006). This perspective motivates to reflect on the teaching practice of these new professionals and rethink their identity from the initial education, strengthening discussions on topics such as the history of language teaching, pedagogical trends, conceptions of language, teaching methodologies, and so forth, through continuing education, a stage when studies on identities can be helpful to understand who those teachers are, where they are, and how far they want to go in teaching their mother tongue.

When considering that social identities are representations, this research identifies that the relation between the types of discourses articulated in a project for referencing the world becomes relevant instruments to unveil social identifications. It should also be noted that studies on identity based on CDA put the perception of reality and consciousness-raising into scope.

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[19] "Social space is not physical space, but it tends to be constructed more or less completely and exactly in that space. This explains why we have so much difficulty to think it as such, in a separate state. Space, as we inhabit it and as we know it, is socially marked and constructed" (BOURDIEU. 2013, p. 136, our translation).
[20] According to Thompson (2011) this is a typical strategy of symbolic construction of ideology carried out through a chain of reasoning that seeks to justify a sum of relations.

In this way, this study concludes that the discourses analyzed are permeated with progressive ideas, which are those aimed at valorizing the social values of education over the economic ones, revealing the ideological aspects of identities. Moreover, there are discourses connected with others which regulate what Portuguese Language teaching is and how it must occur. The teaching practice of these prospective teachers, in this sense, is constructed by observing the practice of other professionals, which leads to the creation of dialogic or polyphonic identities — composed of different dialogic speeches.

However, this research also permitted identifying some traces of traditional thinking, highlighting the hybridization and the fragmentation of an identity which is not constructed through homogeneous and unified discourses, but through antonymic and dialogic relations among them, and through the hybridization between the types of discourses creating interdiscursive identities as well. As the analyses report, such identities are also represented as a mode of change, in the sense of being constantly changing (HALL, 2006), searching for the new, and being transmuted along with the society they live in. The search for these transformations characterizes what Castells (2018) posits as project identity, which corresponds to identities that aim to transform society, by incorporating new values into it.

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