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Flight lines and resistance affects: cartography of deaf subjectivity in inclusive education

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Abstract: This article, based on a doctoral thesis from the Federal University of São Carlos, investigates the challenges of inclusive education and the violences of subjection that emerge from the normative logic of classifying Deaf bodies and their *affects*. In counter-flow, bodies arise, tracing lines of resistance through their *affectations*. The research aimed to map practices of (non)violence in inclusive education, identifying molar, molecular, and flight lines that produce subjective marks in the Deaf ethos. Conducted in a high school in the interior of São Paulo, it adopted cartography as a method to problematize Deaf subjectivation practices within school relations of knowledge and power. Drawing on the theoretical frameworks of Foucault, Deleuze, and Guattari, the study mapped four molar lines (linguistic, spatial, affective, and symbolic-religious violence) and four molecular lines (the non-violence of encounter, of being queer, of being Umbandista, and of another Deafness). The results indicate that inclusion often reinforces hearing-centered patterns but also reveal the potency of lines of flight in affirming singularities and creating ethical practices that resist the violences of subjection. Deafness manifests as a dynamic and irreducible mode of being, countering the semiotic regimes that sustain normative violences. This research contributes to the field of education by highlighting the tensions between subjection and resistance in Deaf subjectivity, reaffirming the urgency of practices that embrace difference and promote ethics as collective creation, making possible more plural processes of subjectivation.

Keywords: education of the Deaf; subjective cartography; subjection violence.

1 Introduction: the plots of inclusion and the bodies that escape

In the last decades, inclusive education has been widely promoted as a model that is capable of guaranteeing access to quality education for all, regardless of their differences. Nevertheless, there is a growing worry about the effects that the policies of educational inclusion produce, especially referring to educational experiences of deaf individuals. From a post-structuralist perspective, there is a question about whether the concept of inclusion has operated as a normative device that subjugates



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the differences, shaping bodies and subjectivities through parameters that privilege hegemonic patterns of functionality and productivity.

With that being said, we propose to analyse inclusion in school, and the tensions that cross their daily practices, which evidence their impacts in the processes of subjectivation. In our reading, school inclusion results in an emergent movement of social, economic, and cultural transformations in Modernity (Lopes; Fabris, 2020). According to Rech (2013), the inclusion discourse has mobilized a series of subjectivation techniques that propelled the collective fight for the monitorial rights, still operating to guarantee the permanence conditions of the so-called “included” and “abnormal”. In the context of the neoliberal State, this multiple process reorganizes the arrangement of the bodies, guiding them to the normalization and to surveillance (Sardagna, 2013).

Besides including all students in school, we notice that the school inclusion practices operate, sometimes, in the logic of normality, and “[...] do more than just arranging bodies; they invent students, create positions for them, conduce their conduct, and start observing them through the mechanisms of correction and regulation” (Sardagna, 2013, p. 55). The inclusive rationality operates as “[...] a strategy that is implicated directly in the new neoliberal social order, and its resulting social fragmentation” (Santos; Klaus, 2013, p. 62).

In this understanding, disability can be a problem to neoliberalism, as it produces bodies that are useless to the State, having to be regulated and corrected to repair their “faults and/or deficiencies” in the search for its economic utility - which erases the existential singularities that the ontology of disability produces (Pagni, 2017; Pagni; Martins, 2023). The inclusion policy, when including all individuals in school, operates from a normalization logic, establishing a common framing that allows the application of standardized curricular-discursive productions. This process aims to conform the subjects to a production model, aligned to the exigencies of contemporary society.

Understanding school as part of a social, disciplinary and security machinery - such as the one thought by Foucault (1987; 2005) -, it can be observed that it is displayed as a tool for inclusion and affirmation inside the government system. In this sense, “[...] school is presented as an inclusion tool, of affirmation of the inside of the

government system” (Gallo, 2017, p. 1515). In seeking to encompass the diversity of cultures and groups, nothing rests besides the democratic government of conducts, in a way that including the differences does not mean its emancipation, but its regulamentation: “differences included, diversity affirmed: differences governed” (Gallo, 2017, p. 1515).

Gallo (2017) points out that choosing diversity, instead of difference “[...] means to ‘tame’ the difference, appease it, neutralize the horrors that the effectively different could provoke” (Gallo, 2017, p. 1513). In other words, it is about the non admission of alterity. Difference, on the other hand, supposes multiplicity, escaping any attempt of framing in one only set, because “it would be useless to try to include the differences, because they spread, multiply, and do not let them be contained in any set” (Gallo, 2017, p. 1513).

In the school context, inclusion works as a government mechanism of the differences, transforming them in diversity and ensuring that all be governed by the promise of a more utilitarian education, based on common agendas, and evaluation tools, often standardized. This way, difference starts to be understood as a set of “[...] prescriptions that are calculated and thought according to which the institutions should be organized, dispose of spaces and regulate behaviors.” (Foucault, 2003, p. 344). Therefore, school is understood as part of a disciplinary machinery, in which the constituted practices act as ways of conducting the individual and collective conducts (Lopes; Fabris, 2013).

School inclusion, as an imperative, is constituted as a security device, when it mobilizes, among other strategies, the transferring of funds in the production of accessible didactic materials, accessible school transport, and in the mobilization of statistics that indicate enrollment rates in the common education network. These strategies corroborate the constitution of regimes of truth, which, in other aspects, subjectify processes of belonging and mobilization that operate within individuals (characteristics that are very useful to govern the conducts of the neoliberal rationality) (Rech, 2013; Kraemer; Machado, 2024).

In the neoliberal State, inclusion and exclusion are not opposite, but they are effects of the same logic (Lopes, 2007). Inclusion in school, even though is widely defended, becomes pervasive when it democratizes the access without guaranteeing

the permanence, perpetuating the inequalities (Sawaia, 2001; Kraemer; Machado, 2024). In this context, diversity is accepted only when it is submitted to the universality, reinforcing a normative model of inclusion (Gallo, 2017).

To the deaf student, this model imposes unified pedagogical practices that neglect their language and culture. The precarious inclusion of Brazilian Sign Language (LIBRAS) in education exacerbates the exclusion, requesting the conformation of the deaf body to parameters of the hearing body. This way, the school, guided by the search for equality, operated as violence of subjugation, in which the bodies and the affections are standardized and categorized.

Through a deleuze-guattarianian perspective, the affections, understood as variations of the potency of acting, are central in this process. Inspired in Spinoza (2017), Deleuze differs *afeto de afecto*¹, this last one being a creative potency in becoming, which emerges from the encounters between the bodies. In the inclusive context, this potency is systematically restricted, limiting the expressive and educational possibilities of the deaf, whose experiences in school are seen reduced to the adaptation and not the invention of new ways of existing.

The individuals are not defined by a fixed essence, but by a power of being affected (Deleuze, 2002), an opening to encounters that model their capabilities of existing and creating. So, the deaf body is understood, in its singularity, as a field of intensities that can be crossed by affections that are capable of potentializing or inhibiting its potency of acting. This way, the violences of subjugation, in the inclusive educational context, can be seen as mechanisms that restrict these potencies, subjecting them to the normative patterns that deny or reduce the expressive singularities of deaf bodies.

For that, the production of subjectivity is considered articulated to the relations of power that circulate in school as a web, going beyond the professor-student relationship to enhance the genealogy of power diluted in the daily practices of the school space (Foucault, 1979). The school, when defining and conducting the conduct

¹ *Affection* is understood as the alterations in the body that amplify or limit its potential to act, together with the ideas that result from it, according to what was elaborated by Spinoza in *Ethics*. Therefore, the individuals are defined by their capability of being affected, by reactions, indifferences, or even by what destroys them, as Deleuze discusses in his writings about the potencies of the bodies. We opted to keep the word *affection* in italic to highlight its use in a conceptual way, according to the theoretical acceptance that was adopted in the research.

of the subjects, transforms children into adults, mobilizing the power relations that cross their interactions. Understanding power as relational (Foucault, 1979), it is assumed the existence of resistance practices, because, being the power intrinsically connected to freedom, there is always the possibility of contraconducts. Such resistances produce new subjectivities, and, in the case of the ways of deaf life, these ways of existing are positioned not only against the normative powers, but as affirmations of other possibilities of being (Nascimento; Coimbra, 2009).

This way, we access the topic of violence and of the tensions in the constitution of forms of deaf life, crossed by the social machines, including school. Violence, in this context, models the subjects and the modes of subjectivation (Takeiti, 2014), and can be understood through the concept of microfascism (Gallo, 2009), understood as the molar and molecular violences disseminated rhizomatous² in social relations. Such ways of domination, crystallized in familiar, pedagogical, and in everyday interactions, operate by the daily micropolitics, imposing ways of life in an aggressive and compulsory way.

Therefore, this article proposes an analysis of the violences and the resistances in the process of scholar inclusion of deaf students, based on the philosophies of Foucault, Deleuze and Guattari. In summary, inclusion is understood as a device of subjection that aims to normalize the differences, integrating the subjects to the neoliberal logics of government. At the same time, the deaf singularities are explored, such as in how they create escape routes and how they affirm alternative ways of existing, in resistance to these normative practices. By the use of cartography as a methodology, four lines of violence are mapped (the linguistic, the spacial, the affective, and the religious-symbolic), and four lines of resistance (of the encounter, of the being queer, of the being an Umbanda follower, and of other types of deafness), evidencing how resistance acts in reproducing norms and creating ethical and creative resistances.

The key concerns about this study are: how are the violences of subjugation set in the inclusive context? What is the philosophical theory of the violences of subjugation and its implications to inclusive education? How is the in/exclusion related

² A philosophical concept, developed by Deleuze and Guattari, based on the rhizomous of botanics, as a way of exemplifying the epistemological system in which there are no propositions that are more fundamental than others.

to these violences? Which normative knowledge do deaf bodies carry in their lives in inclusive education? These questions guide the analysis that composes the article.

In this research, we defend the urgency of an educative approach that values the difference, promoting ethical and collaborative relations, which are capable to affirm the singularities of deaf people, and to transform the violences in resistance potentials. This study contributes to the debate about the pedagogical practices in inclusive contexts, highlighting the complexity of the relationships between subjection, resistance, and education.

2 The ontological perspective and the violence signs in the process of deaf inclusion

From an ontological perspective, the processes of subjugation constitute central elements in the formation of multiple ways of life, continuously crossed by the knowledge and powers that shape the social territories and historically built truths. Cartographic analysis, allied to ontology, besides offering a reading of the existential dynamics that transcend an ecstatic perception of the individuals, seeks to map the ways of life, understanding them as marked by subjective lines that move, create possibilities, and alternate human experiences. Not only do these lines interfere in the affections, but they also enhance resistances, forming a vibrant field of intensities and actions.

To Deleuze (1992), the difference between the affection and affect is crucial to understand the ontology of being. The affections are not seen as individual emotional states, but as intensities and forces that cross the bodies, creating transformations and resistances. These forces model subjections, which means they shape the models of the constitution of the individuals. The lines of affection, present in the individuals, groups and societies, form interconnected wires, articulating strengths and senses in a continuous process of mutation, and are classified in three types: hard segmentation, malleable segmentation, and lines of fight (Deleuze; Guattary, 1996).

The lines of hard segmentation represent the hard structures that constitute identity, such as social class, genre, religion, among other markers of social exclusion. These lines work as standardization and control mechanisms, which limit the possibilities of being and living inside the established norms. Nevertheless, the

malleable lines are more fluid, and represent flows that escape the control of molar systems, enabling cracks in the rigid structures, and creating gaps to new forms of existing. Meanwhile, the lines of fight break the established patterns that challenge the categorizations imposed by the norms, and free the representational desire of control, enabling that the being is deposited in the experimentation and in the unpredictable transformations.

Cassiano and Furlan (2013, p. 374) emphasize that the lines of fight “Are ruptures that undo the I with its established relation, giving it to the pure experimentation of belonging. This ontological view of the being in belonging, marked by the interaction between these three lines, enables us to understand how subjectivities are formed and how they transform reality, the territories and the social practices.

In the school context, the hard lines imposed by a standard norm reinforce the hegemonic perspectives about the ways of life, the ways of educating and of orienting the educational practices. Even so, school, as a space of encounters and identity construction, enables deaf individuals to confront themselves with alternatives to the readings produced by the medical discourse, creating conditions to the constitution of less clinical and more cultural identities (Lopes; Thoma, 2013). Whether under the orientation of Special Education, marked by a more clinical approach, or under a socio-anthropological perspective, it is in daily school life that the mutual recognition between deafs is produced, even if it is crossed by norms and major practices imposed by hearing bodies (Pagni; Martins, 2023).

In this scenario, besides that modern disciplinary norm, deaf individuals are subjected to the tension between the hearing and the deaf norms (Lopes; Thoma, 2013). The hearing norms value the hearing and treat deafness as a disability to be corrected, structuring the practices and discourses centered in the hearing logic, and marginalizing the ways of being deaf. The deaf norms, however, affirm deafness as the linguistic and cultural difference, but also produce identity models that claim the use and the interactive domain of sign language, the communitary participation in the spaces of encounter between deaf and the activism around the cultural-linguistic in the school context.

These tensions, located in the school space, activate multiple and unstable forms of living and belonging: sometimes as a hearer, another time as a deaf, sometimes as a LIBRAS user, or as a person with disability. In this context, the implanted deaf occupies an ambiguous and fluid territory, not being fully recognized as a hearing person nor as deaf, which evidences the limits of the normatives that aim to fix the ways of life and the deaf identities.

The hegemonic practices that are present in school enable it to reflect structural violence, using the concept of signal, such as the one proposed by Deleuze (2009). For the author, the signs are external elements that question the subjects through encounters or happenings, mobilizing thought and producing actions through thought. These encounters, when challenging the norms and the current categories, can open new possibilities of subjectivation and transformation, aligning themselves to the ontology of the being as a continuous process of belonging, always in movement, always in transformation.

The ontological reflection opens that possibility for us to question the recurring ways of identity production of deaf people, including the ones that are the result of the social perspective³. Pagni (2017) rethinks the concept of ontology of the deficiency as defended by Carvalho (2015), developing himself as a particularity of the deaf ways of life. It is possible to approach these particularities as the ones that constitute the ethos and a community which, despite the massive historical and hegemonic silencing, and the submission to languages based on orality that did not respect their visugestural language as a linguistic-cultural different, scape, skip and explode between its differences. (Pagni; Martins, 2019).

According to Pagni (2017) and Pagni and Martins (2019), the production of deficiency happens subjectively through the accidents that provoke psychic and physical effects that modify these bodies. This experimentation, impulsed by the forces of the accident - which cross and fragment them between the life before and life after

³ We do not go against the social logic that challenges the clinical orthodoxy and their hostile practices to deaf people, frequently guided in an orthopedic and corrective approach of deafness. Nevertheless, all territory is crossed by hard lines that align to identity production that normalize the ways of being of the individual. When we adopt a philosophy of the difference, through the ontology of the deafness, we aim to resist to the standardization and the imposition of a unique model of identity, recognizing and valuing the multiplicities that compose the being deaf and its diverse ways of expression and existence.

(the accident) - will have their effects as part of their ethos. In the case of deafness, it is not possible to restore its body to the moment before it has been modified by the happening of deafness. This transformation breaks with its existence. In other words, “deafness as an accident is of ontological order, and not only imminent to its existence, as something that unpredictably crosses it and makes it unrecognizable, as well as transcendent, as an idea that impers negatively about themselves and their own lives” (Pagni; Martins, 2019, p. 12).

Disability starts to be thought of as a way of existing in which, amid the processes, is constituted by multiple becomings, by biological signs that produce ways of life and social signs that cross their perception about themselves. Such becomings are managed in an important and predominant way by the sign of deficiency and by others that cross it, potentializing its way of life and composing a clandestine way of life, of a body that is affirmed by difference (Pagni, 2021).

The sign, to Deleuze (2009), is based on the experience of the encounters that delicate us in our habitual references, opening new realities and overflowing in our lives. There will always be something new in the world that forces us to think; an object of a fundamental contributor, something that escapes our control and challenges explanations, mobilizing sensibility.

The signs, even though they may seem like neutral means of communication, intrinsically carry a violent nature, as they serve to code and frame the desire, limiting the singular expression of the individual. This limitation can be understood as a form of violence, of repression of the singularity, and of creative potency. Nevertheless, the signs can also be potencies of life or death: while they widen the relation with the experience and trigger desire flows, they can also produce new ways of life; when they restrict, become power machines that exert oppressive control over the desire and the subjectivity.

Violence is related to the sign and to the experience, at the moment that it crosses the individuals, regardless of their desires, and - because of that - violates them. In sociological studies related to education, more specifically, in Special Education, the word “violence” has been historically used to describe practices against people with disability, especially in psychiatric, educational, and domestic contexts. These practices involve prohibitions, such as using their own language, occupying

space, owning property, exercising rights and freely circulating. Nonetheless, such discussions are rarely related to educational practices and school relations.

The forms of violence, understood as individual or collective actions that oppress individuals or groups, are varied and can be analysed by different angles - sociological, anthropological, biological, psychological, teleological, philosophical, or legal, and can be manifested in uncountable ways. However, here, we highlight the social perspectives that point to the violence as a process of oppression of the individual bodies and the minority groups.

In our reading, Deleuze and Guattary (2019) propose an approach to understand the social relationship, the power, and the subjectivity by expanding the notion of violence and seeing it beyond the physical and direct actions, including subtle forms of oppression and control that are present in social institutions and in the relationships with others. According to Guattary and Rolnik (1996), there is a “strange relationship” between the processes of subjectivation and the ways capitalism works, because the “Capitalistic order produced the ways of human relations even in their unconscious representations: the ways people work, how it is to be thought, how to love [...]” (Guattari; Rolnik, 1996, p. 42). Therefore, besides the economic exploration, capitalism has the capture of the processes of subjectivation as the main strategy of expansion.

Violence, from our perspective, is immanent to capitalism and to its mechanisms of consolidation and reproduction. Even if we can still discuss the ills of an economical mode of production that works essentially as a system of exploration, we refer ourselves to the hidden violence, which is not that obvious, that results from capitalism, which we call violence of subjection.

Violence of subjection refers to the way that the socius captures the desire flows and regulates the subjectivities through the norms that impose the specific ways of existing. In the context of inclusive education, this violence is manifested in the standardization of deaf lives, imposing hearing models that restrict the multiplicity of experiences. The socius⁴, as a territory of inscription of the bodies and affections,

⁴ Socius is the field of social relations structured by normative logics that organize and regulate the individual's lives. It is not a neutral space, but rather a territory where the desire flows are captured by forms of subjection that delimitate identities and ways of existing. Socius represents a social organization in a certain historic moment, understanding the relationships between the individuals, the institutions, the structures of power, as well as the desire flows and the productions that outline

operates by capturing the deaf subjectivities in a logic that subordinates its difference to the processes of normalization, silencing resistances and limiting the possibilities of belonging.

It is our interest, in this context, to approach the oppression practices that are presented in the inclusive policies, which tame and conduct the bodies of deaf people, according to the hegemonic logic of teaching that is mostly aimed to the oral language or to practices that standardize and level the deaf experience through a singular identity pattern. These practices represent rigid and codified patterns that are aimed to standardize and limit the desire flows and the creative expressions. Notwithstanding, the philosophical perspective displayed enables one to perceive a contradiction, in which the belongings are produced through the *afetos/afectos*, enabling a connection with more fluid spaces and creative rhizomes.

Therefore, the educational scenery can be interpreted as a surface in which the oppressive signs and resistance flows coexist. Intensive encounters open gaps in the normative web, allowing the creation of new forms of life and of teaching that are based on the experimentation and in the expansion of the individuals' potentials. Therefore, we display a cartographic analysis of the school context as an allegory for the reflections that transcend the simple representation, exploring the creative movements and the resistance movements in deaf education, which are mobilized in daily school practices.

3 Cartography as a way of identifying the landscape, the accidents and of creating passageways

The methodological procedure that was adopted in this study was the cartographic type, which was thought by Gilles Deleuze and Félix Guattari (1995; 1975), developed by Félix Guattari e Sueli Rolnik (1996) and other authors. The subjective cartography is produced in the interstices of the encounters, which compose the sensations and processes in course, operated through the experiments. This type of research is conceived as a way of investigating a process during its production, as a way of accompanying its layout along its duration.

them. Therefore, the *socius* considers, at the same time, the social organization and the unconscious and libidinal dynamics that cross the structures (Deleuze; Guattari, 2010). Previously mentioned.

Distancing from cartography in the field of Geography - which orbitates between mathematical and precise knowledge - social cartography is also about the conceptual mapping and the lines of fight that forge determined meshes of knowledge. While the speciality of the traditional cartography is to trace maps related to territories, regions, topography, population, and other more tangible characteristics, the social cartography thinks about “[...] movements, relationships, games of power, confrontations between forces, fights, games of truth, statements, modes of objectivation, of subjectivation, of aestheticization, practices of resistance and freedom” (Prado Filho; Teti, 2013, p. 47).

To do Cartography is to overflow the drawing of maps and to walk in the direction of building diagrams that facilitate viewing new realities. These diagrams are composed by crossing the relations that are established in a determined social field, and among different natures, in a way that it brings them to light and makes them perceived. (Sousa; Oliveira, 2022). This way, cartography is consolidated “[...] as a strategy of critical analysis and political action, a critical look that accompanies and describes relationships, paths, rhizomatous formations, the composition of devices, pointing to escape routes, gaps and resistance” (Prado Filho; Teti, 2013, p. 47).

Thereby, cartography is not just about the physical territories, but also about conceptual territories that produce subjectivation processes by forging force fields and relationships, which mainly address movements and dynamics, more than fixed positions. This procedure adds to the foucaultianian perspective, on the axis of knowledge-power-subjectivity⁵, the unfolding of time and space, while an analytic method about the social devices that impact the processes of subjectivation.

The researcher is required to live in other territories, transforming these territories to know them. To cartograph, therefore, demands “[...] the creation of a porous body [...]” (Silva; Paraíso, 2023), apt of letting it be affected and experimented. Cartography, to Silva and Paraíso (2023) operated through the sensations, privileging the thought in detriment of the body. Therefore, the sensations act as cartographic procedures that provide and inspire new ways of seeing, listening, thinking and feeling

⁵ Michel Foucault makes use of the axle of knowledge-power-subjectivity as a methodological strategy, in which the two first ones, knowledge and power, produce the subjectivity (and consequently the subject). Throughout his literary production, the author swifts the focus of his studies about the mentioned triad, implying a different importance to each component of the relationship, as Prado Filho and Teti discuss in their studies about the foulcautian thought.

a territory. These sensations, for the authors, are products and effects in the encounters of bodies. (Silva; Paraíso, 2023).

We opted to develop a paradigmatic case, setting as a descriptive production that potentializes the analysis, based on the foucauldian perspective of the relations of knowledge and power, understood as effects of the production of individuals. In this approach, the description of the cases is used as an allegorical reference to demark a historicity, with the objective of catalyzing the problematizations around the produced narratives. These narratives are treated as forces that elucidate and interrogate determined events, allowing evidence of the power games and the discursive practices that constitute them. The research passed by the appreciation of the Ethics committee in Ethic and Research of the Federal University of São Carlos and was approved under the Report n. 4.477.267.

A student participated in the research - which we refer to as *vida-poema*⁶ — and, to preserve her identity, we opted to name her and call her Louise⁷. Louise is 16 years old, white, lesbian, *Umbanda* follower, and is in the second year of secondary school. Since she was 11 years old, she has been gradually losing her hearing due to the *Turner Syndrome*⁸. Nowadays, Louise does not hear from her left ear, and has a partial hearing loss in her right ear, which she uses hearing aids. When she was in the 9th year of primary school, anticipating the total hearing loss, she requested an interpreter to the school, to learn Brazilian Sign Language. Nevertheless, this support was only available when she entered in the first year of High School. Louise, during the research, still did not master Sign Language, using signs in determined moments (with small linguistic repertoire) and used Portuguese in a limited way, demonstrating shyness when expressing herself. Her mother and her father in law are hearing individuals and do not know Brazilian Sign Language, neither her three older siblings.

⁶ We inspire ourselves in *The Life of Infamous Men* of Foucault (2003), in which the term “infamous” refers to anonymous lives, without historic relevance. In the same way that Foucault rescued these erased existences, we attribute the term *vida-poema* to Louise, to value her singular experience, often made invisible by the norms of school inclusion.

⁷ The name was in honor of Louise Walter (1879-1920), a deaf activist and poet, French, better known for her strong criticism of the pure oral method in the Congress of Paris, in 1912.

⁸ The *Turner Syndrome* mainly affects women due to the partial or total lack of a X chromosome. Their characteristics include low height, cardiovascular problems, hypothyroidism and, in 25% of the cases, hearing loss.

Vida-poema was chosen because she carried markers of historic exclusion related to disability, gender, sexual orientation, and religion, reflecting multiple minority fights beyond deafness. This study aims to understand how school violences cross different subjectivities and - with that in mind, the following questions are made: how are the linguistics different and the communicative barriers lived by deaf people in inclusive school? Do they change when they are constituted in the lives of people who display marks and topics from other minority and minoritized groups⁹?

During the data analysis, it was possible to identify that Maria,¹⁰ Louise's interpreter, played a central role in the student's school context. Graduated in Pedagogy, Maria was a public school teacher for 25 years. She was involved with a protestant church, and her first contact with Brazilian Sign Language was in this environment. In 2015, she finished a specialization in Brazilian Sign Language and, since 2016, she had been working as a translator and interpreter. In 2019, she started mediating Louise's communication in the school where she stays until today.

Besides Maria, Vinícius¹¹ — another individual that emerges in the research - assumes a central role in the data analysis, not only for his empirical insertion, but for the affective dimension that crosses his presence in the school. The friendship that he established with Louise is set as an *encounter-happening*, marked by the encounter of bodies and by the potential of the affections, which produces displacements and new senses in Louise's experience. Vinícius, a student with disability, also deals with forms of violence of subjection in the school space, particularly in the area of inclusive practices. This way, his presence and proximity with *vida-poema* are taken, methodologically, as an escape route, at the moment that the hegemonic norms that circumscribe the school territory are tensioned and delocated, cross the produced practices between the individuals involved and when they are affirmed as potencies in

⁹ The terms *minority* and *minoritized* differ, because they do not refer only to the quantitative dimension, but to the social and political condition that is imposed on a group. Groups such as gays, lesbians, and transgenders are numeric minorities and are also minoritized due to the violence they face. In another way, small groups, as heterossexual, cis and white rich men, do not suffer with this minorization, despite being quantitatively few.

¹⁰ Fictitious name.

¹¹ Vinícius is the fictitious name given to the student with intellectual disability in the same class as Louise, who sat next to him, constituting herself as her main friendship bond in school. More than an isolated case, he emerges in the research as a subject-process whose presence, crossed by experiences of invisibility, infantilized pedagogical practices, and lack of support in the classroom, operate as a point of visibility to the normative tensions and to the escape lines that were produced in this context.

Louise's processes of subjectivation. The field research happened on two fronts: school observations, with records in a field diary, through the experiences of the researcher, and an interview as a cartographic procedure (Tedesco; Sade; Caliman, 2013). The observations happened in 10 days/sessions, throughout 12 months (between April of 2021 and April of 2022), and were considered the discursive and non-discursive practices that constitute the school context. From this, four maps were produced, three of them being general plans from the three school floors and one from vida-poema's classroom.

The interview, as a cartographic procedure, was conducted based on disparaging themes and was constituted as a form of sharing experience, through dialogues, said or unsaid. The researcher acts as a guide; someone who conduces to a direction that was constructed simultaneously with the interviewee himself. "This way, the interview follows rhizomatous lines, more than arborescent lines, binarizing. The interview seeks to proliferate the question more than obtaining information" (Tedesco; Sade; Caliman, 2013, p. 310).

The interview with Louise was made individually, with a previous appointment. The session happened in the school cafeteria and lasted about one hour, enough time to collect necessary information. Regarding the language chosen to conduct the interview, we chose the one that the participant demonstrated to feel more comfortable to speak: Portuguese.

Working with dissident narratives - understood as actions, thoughts, or opinions that challenge norms, values, ideologies, structure of power and hegemonic systems of a society - requires to recognize that "the stories do not capture the body to which they refer to" (Butler, 2015, p. 54). In this sense, the cartographic approach used narrative fragments as dispartes to discuss and analyse the lines that connect the individual and the curriculum. Afterall, "The lines that compose the narrated life in these fragments do not end anything, nor conclude anything" (Silva; Paraíso, 2023, p. 10).

The narrative fragments, extracted from the field diary, seek to capture lives, affects and affections, silences, looks, joys, agonies, and fights that cross the investigated territory. Even though they are captured in their incompleteness and provisoriness, these fragments were explored in all their potential.

The cartographic analysis of *vida-poema* is in line with the concept of resistance as a practice of non-violence, as proposed by Judith Butler (2021). The author defines resistance as a force that acts through the actions that are capable of desarticulating oppressive and paralyzing affections. Far from being of passiveness or conformism, non-violence is shown as a way of fight that mobilizes forces to break the webs of imprisonment and to district submitted subjectivities to subjugating representations.

In this context, it was possible to identify four molar, four molecular and four escape lines. These last ones result from the active displacement of the striated territories of the molar lines, impulsed by the agenciated fractures of molecular lines. Such dynamics promote breaks and reconfigurations in the territory. These productions emerged from the narrative of *vida-poema*, during the field collection, consolidating itself as essential vectors in the cartographic mapping.

Chart 1 – Cartography of the subjective lines described from *vida-poema*¹²

Molar lines (violence and control practices)	Molecular lines (practices of non-violence and freedom)	Escape lines (resistance practices)
1. Linguistic Violence: barriers in the exchange between Brazilian Sign language and Portuguese language, and the tensions generated by the primacy of oral language.	1. Non-violence of the other deafness: the experience of deafness outside the normative pattern.	Displacement 1: break with the expected meanings about deafness.
2. Violence of the physical space: marginalization of the deaf body in the physical space.	2. Non-violence of the queer individual: assumption of a dissident identity.	Displacement 2: breaking with the standard aesthetic
3. Affective violence: fragilities in the symbolic and interpersonal ties.	3. Non-violence of encounter: friendship as a political act of affirmation of the difference.	Displacement 3: breaking with the exclusion practices
4. Religious-symbolic violence: violent subjective manifestations.	4. Non-violence of the umbanda practioner: practice of a non-hegemonic religiousness.	Deslocamento 4: breaking with the standard spirituality.

Source: the authors (2026)

¹² This chart was produced after the dissemination of the thesis in the institutional repository, a result from the reflexive deepening of the three authors. The reflective advances derive from a new immersion in the study developed, evidencing the meaningful conceptual developments.

By cartographing this student' inclusive experience, it was possible to analyse the tensions between the school's norms and the resistances she produces to affirm her singularity. In the neoliberal logic, these signs are seen as "less value", demanding control and normalization. Nevertheless, it is exactly from these violences that the resistance actions arise, destabilizing the subjection practices and affirming plural ways of existing.

4 Cartographic productions from the paradigmatic case of *vida-poema*

Foram identificadas, Four molar and four molecular lines were identified, intertwining the narrative of *vida-poema* which guide our cartography and the presented discussions. Our objective is not to crystallize elements of the subjective production through the description of these lines, but to use them as tools to understand the agencies and social devices that cross the inclusive school practice.

These lines have served to explore Louise's subjective constitution from the affects and affections that she experienced in school, in a space marked by tensions between inclusion and exclusion. Three types of lines were demarked, which operate as vectors of subjectivation in the investigated educational practices:

Chart 2 – Summary of our use of concepts borrowed from Gilles Deleuze e Félix Guattari

Conceptual lines (D&G)	Concepts created for the research	Brief description
Molar lines	Normalizing molar forces	Violence and control practices that operate as structuring forces, focused on the normalization of the bodies and the subjectivities.
Molecular lines	Micropolicies of resistance	Resistance practices that escape the totalizations and express micropolitical movements in daily life.
Escape lines	Singularization processes	Processes that affirm the difference and break with the normative patterns, managed through the molecular, more flexible lines.

Source: the authors (2026)

This approach, inspired by the philosophy of the difference of Deleuze and Guattari, and by Foucault's analysis of power and subjectivation, evidences how the

control practices are intertwined in Louise's daily life, tensioning and (re)configuring her deaf *ethos* in the school space (Pagni; Martins, 2019). The escape routes emerge as a creative strength, highlighting the singularity movements that subvert normativities and produce existence possibilities.

The first molar line, *the linguistic violence*, is manifested in school by the marginalization of Brazilian Sign Language and by the imposition of Portuguese language, restricting the access of deaf people to full communication. This process operates as a form of *violence of subjection*, forcing deaf people to adapt to a hearing normative model.

Dalcin (2005) narrates the feelings of social and educational “not belonging”, when he talks about the sensation of “strangers in the nest”, of deaf people late learning the language. Louise's case illustrates this phenomenon: as the only deaf person in a class of hearing people, signing in Brazilian Sign Language produces a visibility that differs her from the others. “Louise resists using Sign Language [...]. She insists on saying she hears and asks for Mary not to sign, but, at the moment Mary switches to Portuguese, she does not understand and says ‘I did not hear this part’” (Researcher, Register in a field diary, 05/05/2022).

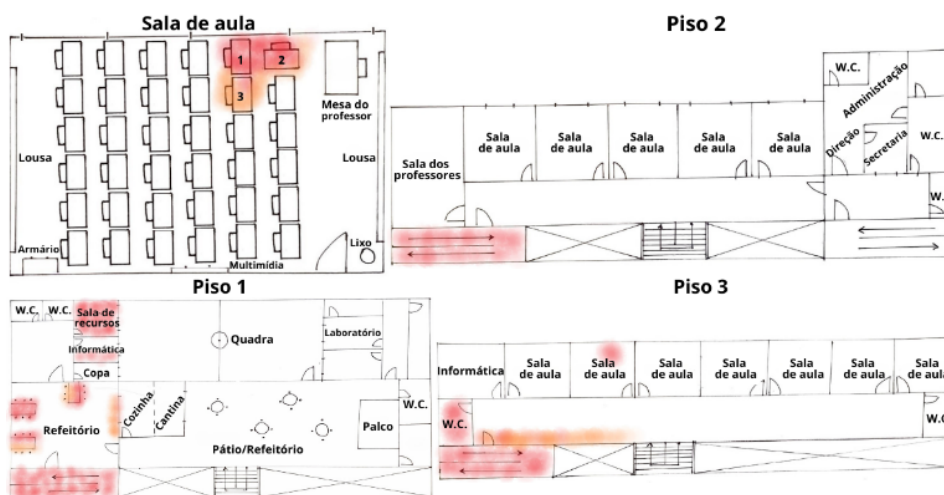
The acting of the interpreter and educational translator in the inclusive context faces meaningful challenges: the precariousness of the interpreters formation and the absence of clear guidelines about their role reflect the gaps of inclusive policies, instrumentalize the Brazilian Sign language without guaranteeing its pedagogical appreciation and results in limited interpretations, turning the communication and the learning of deaf students into something difficult (Martins 2008; 2013; Lima, 2006). Besides that, as pointed out by Martins (2016), the relationship between the interpreter and the student creates an “inclusive paradox”, in which the interpreter, due to linguistic sympathy, assumes a pedagogical role that would fit to the main teacher.

Maria's use of Sign Language was marked by signs of the main words in the sentences, without worrying about the language's syntactic organization. We could also note a lack of linguistic repertoire, an omission of information, a choice of themed signs and themes integrators, skipping other signs that, according to her, were secondary to the main understanding of the conversation.

The linguistic restriction¹³ leads the deaf individual to not acquiring the linguistic mastery to use Sign Language, and neither, the written Portuguese Language. The late Sign Language acquisition harms the contact of this individual with the system of signs (Lobato, 2022), and is placed as the first sign of violence that is highlighted in this analysis, produced by the inclusive gear, when aligned to a normative policy that is aimed to a hegemonic and standardized perspective.

This sign of violence produces resistances in the use of Sign Language by Louise and, at the same time, fragmented uses of Brazilian Sign Language and Portuguese, and, beyond the hybrid analysis of these two languages - which is something positive (Soler, 2022) —, it is noticed that the production of misunderstandings due to the lack of a shared linguistic system by the interlocutors in the educational field. On the path of cartography, colored maps were developed, through the notion of heat maps¹⁴, that gives life to the second molar line, the *violence of the physical space*. The following representations are of approximated visible areas of Louise’s classroom and of the three school floors.

Figure 1 – Cartography of Louise in the school spaces



Source: Monti (2023, p. 165-170)

¹³ The restriction to accessing Libras happens occurred in the family and in the school environment. As the bilingual policy is an action of the educational field, the school also becomes a *locus* of Libras acquisition by deaf children.

¹⁴ The heat map is a cartography product that shows *hotspots*, allowing the visualization of places of bigger (or smaller) intensity of a determined phenomenon from its distribution in space.

The disposition of the desks, allied to the inadequate location of the multimedia equipment and the unfavorable lighting, make the visibility of Brazilian Sign Language difficult, and restrict communication. Louise's experience reproduces this scenery: despite sitting close to the teacher, she is still invisible in the pedagogical process. Her circulation in the classroom is limited to a reduced space, concentrating between a chair (number 1), the interpreter's chair (number 2) and the one from a classmate with intellectual disability (number 3), evidencing social and communicative isolation.

The existence of disabled adults is almost camouflaged in an unspoken segregation, such as a line of imaginary treaty that separates students without disability from students with disability. While the first circulate with free access to the resources offered by school, students with disabilities are placed in the smallest spaces possible. This reflects the logic of in/exclusion, in which students with disability are formally accepted in the school environment, but stay on the edge of the social interactions (Martins, 2016).

Louise's invisibility in school is given not only by the lack of interactions, but also due to the absence of institutional recognition of her difference. The pedagogical planning does not consider her presence and the physical space reinforces the communicative exclusion. There is a perpetuation of a discourse that privileges the hearing individuals, established by hearing norms, to the detriment of the valorization of the differences. The sign of violence of the physical space becomes reality in the marginalization of the deaf body, perpetuating the barriers that prevent its full participation in the school environment.

The *affective violence*, the third molar line, experienced by Louise in the school environment, is manifested in the fragility of the interpersonal and symbolic ties. Even though there are other deaf students in school, Louise refuses their invitations to interact. Her resistance to attend to the Room of Multifunctional Resources (SRM) reinforces her refusal in identifying herself as a deaf person, when realizing that this space is a marker of the difference and the disability.

There is a distance from the teachers, who do not adapt their pedagogical practices: "The technology and innovation teacher told me, after Maria asked him whether he had prepared something special for Louise - 'I did not plan anything' [...], it does not make sense to prepare" (Researcher, Register in the field diary, 03/31/2023).

During the observations, it was possible to verify that teachers directed the classes to the hearing students. There is a hypothesis, which makes it more feasible for the teacher, to erase the presence of this student rather than trying to develop a pedagogical relationship regarding unknowing the educational and methodological needs that are summoned by deafness.

The proposal of inclusion dilutes the frontiers between the special school and the common school, as the specialized school assumes the form of specialized services in a common web of teaching. The *Specialized Educational Services* (AEE) end up being constituted as symbolic spaces that circumscribe students to a specific place: the “abnormal”. To Louise, this symbolic space represents her space as a deaf person.

Therefore, the third sign of violence found is of the affective violence. In the school daily practices, violence is manifested in methodologies, rules, and pedagogical practices adopted by the main teachers, interpreters, professionals of school management, and other school actors. This violence observed is expressed in the teacher’s planning (or in the lack of it), which opts to ignore the inequalities. The sign of affective violence, more than making Louise invisible, takes her to a non-place.

The *symbolic-religious violence*, the fourth molar line, is materialized in the maternalist perspective, in Maria’s acting, as well as through the “veiled” prejudice in relation to the student’s religious faith. Maria’s acting extrapolated the linguistic mediation, being marked by gestures of excessive care, such as offering materials even before Louise asks for it. Another point, affirmed by Maria again, relates to the fact that the student is almost a *Candomblé* practitioner. This lapse of “confusing” two religions of different African matrices, pours under the tangible field of subjectivity of the interpreter, crossed by her abjection to Louise’s religion and her own faith.

Maria reverberated in the field of deaf studies that point to the formation of professional interpreters happening in informal contexts (Martins, 2013), especially in churches, unifying the job to the religion (Kotaki; Lacerda, 2011). Both scenarios fit into what Martins (2013) calls the *religious-assistential master-position*, in which the interpreter not only translates, but also shapes the student according to her world view, naturalizing the practices of guardianship and control. Therefore, the symbolic-religious violence is imposed not only by the direct exclusion, but by the subtlety of the

discourses and attitudes that delimit which identities are accepted and which are silenced in the school space.

The interpreter participates in the practices that shape the student, as a subject, as a hard of hearing, and not as a deaf individual. Even if Louise still circulated in spaces that offer other ways of subjectifying oneself, such as with *AEE* or in the constitution of ties with other deafs in school, Louise seems to navigate, in a more meaningful way, in spaces that understand herself as a person with disability.

Regarding the violences faced by Louise, her path also evidences molecular lines, which operate in opposite direction of the established norms, creating resistance possibilities. These lines represent movements that disarticulate oppressive affections and enable building new subjectivities.

The first molecular line is the *non-violence of the encounter*. The friendship between Louise and Vinícius – both considered by the school and by the classmates as students with disability - is configured as an escape in face of the isolation produced by the processes of school exclusion. Separated from the social interactions with other students, they build, inside the classroom and the didactic activities that are different from the ones destined for them, a bond supported by the *common marginalization experience*, producing a relational territory where they recognize, mutually protect, and support each other. This bond is much more than a relationship of support; it is a resistance strategy to the submission violence that systematically excludes them from the pedagogical practices. In this sense, their friendship was constituted as an agency that breaks with the disciplinary knowledge of school, building a space of belonging inside the environment that denies them (Deleuze; Parnet, 2004).

Louise and Vinícius's relationship also illustrated how subjectivities are built in the their encounter. When they are prived from the possibilities of interaction, integration and belonging to dominant groups - from hearing or deaf students -, both of them find, in one another, a space of affection and protection. Encounters can generate enchantment and potential of life, mobilizing new forms of exiting that escape the standardization logic. School, as a space of discipline and standardization, simultaneously creates mechanisms of exclusion, possibilities of resistance and, in these dynamics, submission processes are operated and constitutes new ways of being deaf.

The second molecular line is the *non-violence of being queer*. Louise refuses to be in a space in school or in the deaf community. Her path challenges the normative classifications, putting her in a *place in between*, where her identity is constantly negotiated. The *queer* theory (Louro, 2017) helps us understand this movement, when it is evidenced that being *queer* does not refer to gender or sexual identity, but as a way of existing that challenges the established norms by not agreeing with pre-determined patterns.

Louise's refusal to learn Brazilian Sign Language and attending *AEE* can be understood inside this context of contesting. For her, accepting these conditions would be fitting into an identity that puts herself inside a category of disability, a *stigma* she rejects. Nevertheless, this choice does not mean Louise identifies herself with hearing people. Her subjectivity is marked by a constant displacement, in which her identity is not fixed in the hearing universe nor in the deaf universe. This refusal to belong to only one space demonstrates the identities are not given, but performed and built in specific social and historical contexts (Butler, 2000).

The third molecular line identified is the *nonviolence of being an Umbanda practitioner*. There is an exclusiveness in the practices and faiths in the scenario of religiousness in Brazil that shows the major acceptance of Christianity or by the judaic-Christian perspective. Being an *Umbanda* follower means to occupy a resistance space, as all African-american religions are often a target of intolerance and prejudice (Kaitel; Santos, 2018).

The practice of *Umbanda* carries in its essence a history of fight and resistance, as its existence has always been tied to criminalization processes and cultural devaluation. When showing her faith in school, through notebook drawings, or by mentioning her interests, Louise is placed against the Christian hegemony, (re)affirming her identity and mobilizing other subjectivation processes.

In Louise's story of life, we can observe a non-submission that permeates all narrative: refusing to follow rules, indicated in the choice of her religion, sexuality and, even so, in the "ways of being" deaf, always aligned to the forces that induce the possibility of "letting go of it", and to the flows that make her fall in the escape line of *becoming*. Therefore, the fourth molecular line is the *non-violence of the other deafness*.

If, in a certain way, school and society impose an inclusion model that does not meet their necessities, in another way, deaf community itself operates a normalization of the deaf identity, establishing criteria of belonging based on the use of Brazilian Sign Language and in the participation in specific cases (Mello, 2011). We do not want to reject the way this community found to survive. The displacement of the hearing norm to the deaf norm was only one way contemporary society set its own community in another way (Mello, 2011).

This way, deaf people are double constructed, through the hearing and the deaf norm. “[...] Even in a deaf community that is understood as a safe space, inside of it, there will be gradients of participation, not only for the deaf, but also for hearing people that coexist in the same space” (Mello, 2011, p. 101). In an opposite way, Louise breaks with normality twice, as she does not locate in the hearing, nor in the deaf norm.

Being deaf, as a way of life, is always about becoming; one grows in between, and breaks the norms. As a result, the deaf individual invents a way of life smaller than the one constituted by the escape routes. And it is in the “in between” the deaf life that this force becomes unstable, vibrates the relations, shakens school and resists the games of power.

5 Final considerations: what crosses us

Four molar lines of violence were identified (linguistic, spacial, affective, and religious-symbolic) that act in the maintenance of the norm and in the standardization of *vida-poema*, Louise. The *linguistic violence* emerged by the communicative restriction, in the school space and in the family bond, which resulted in the fragmented use of Brazilian Sign Language and Portuguese language. The *violence of the physical space* was manifested in the architecture and organization of the classroom, drawn to the hearing individuals, besides the class plan of the regent teacher that did not include the student. The *affective violence*, manifested in the methodologies and pedagogical practices adopted by teachers, interpreters, management professionals, and other school actors, takes Louise to a *nonplace*, reinforcing her isolation and the absence of meaningful bond with her deaf and hearing pairs. Meanwhile, the *religious-symbolic*

violence was materialized in the welfare-oriented acting and in prejudices experienced by Louise's religiousness.

In another way, the analysis revealed molecular lines, resistance movements and subversion to the norm. The non-violence of the encounter is manifested in the friendship between Louise and Vinícius, a bond that started from the common experience of exclusion and in the search for belonging. The non-violence of being *queer* reflects Louise's identity as someone who challenges the classifications, by refusing the deaf and the hearing normativity. The non-violence of being an *Umbanda* practitioner points to religiousness as a resistance space, challenging the religious hegemony in the school space. Finally, the non-violence of deafness illustrates Louise's refusal to fit the normativities imposed to the deaf identity, delocating between different ways of being.

The study evidences that, regardless of exclusion structures, potentials emerge from this difference. School, even as a space of discipline, can also be a resistance territory. There is the production of a deaf *ethos* that results from the practices that simultaneously discipline and resist. This *ethos* reflects in the effects of a corporeality that is shaped by the violence signs and resistance acts that emerge as non-violences.

It is in the biopolitical dimension that educational practice can be built as a reaffirmation of the singular ways of life as a disruptive potential, producing other ways of sharing, encounters, and affections. The educator, as an actor in the fights of the micropolitical domain, transforms school into a possibility of resistance, in a space of alterity and in the production of differences. We believe that favoring the forces of life, the biopotential, located in the production of encounters and of differences (micropolitical and of alterity), is the strategy to think about inclusive education as a field of potencies.

Finally, we end by pointing out that, even before meanings and interpretations to Louise's life are made - a process called semiosis -, there is a concrete form of existence manifested in language and social interactions, a pragmatic singularity. This means that the ways of being in the world do not depend only on how other people interpret it, but it is expressed in the daily practices, in the way they communicate and occupy spaces. The experience of deafness resists and is opposed to the forms of

giving meaning (semioses) that normally produce and sustain violences. Therefore, deafness, in the condition of a singular and multifaceted experience, cannot be reduced to labels or fit into normative meanings that reinforce exclusion, disability or abnormality. Instead of just being a passive element that suffers the submission violences, deafness is manifested as a force of resistance. Louise's deafness is presented as a singular and unique experience, going against the senses imposed by the normativity and by forms of violence that wish to define her.

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